

WESTERN RECORDER

Faith, Hope and Love, these three.

76th YEAR

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It is what we give up, not what we lay up, that adds to our lasting store.—Homes Ballou.

We commend these wise words of the Watchman to our pastors: "One thing ought to be remembered, namely, that the attempt to secure a large attendance by making the prayer-meeting interesting to the irreligious will inevitably result in making the prayer-meeting less spiritual. The problem is not to maintain a large mid-week meeting, but to maintain a mid-week meeting of prayer and conference which shall be of the largest spiritual profit to Christian people."

It says they "argued that unbaptized, meaning unimmersed, should be admitted to the ordinances as members of the church." That was not their position. They contended that persons who had not been baptized in any manner—immersed, sprinkled or poured—should be admitted to church fellowship. This is an attack on the custom of all sorts and conditions of churches—Greek, Roman, Pedobaptist—as well as Baptist. We hope the Independent will correct its statement.

The President of the Baptist Union in England, in his annual address, said wisely: "As Christian citizens we should bear our part in social reforms; principles learnt in the church are to be applied in the world, but Churches of Christ best serve the common weal when they are true to their own distinctive mission. 'Preach the Word; be instant in season, out of season'; is our direct mission; and our indirect mission is social reform, and if we are faithful to the first, we shall make our best contribution to the second. Conversion is the straight road to national improvement; bring men to God, and you bring them to every other possession worth having."

This epistle to Diognetes is not inspired but it gives the Christian character in true words: "Christians dwell in their own country, but only as sojourners. They bear their share in all things as citizens. Every foreign country is a fatherland to them, and every fatherland is foreign. They obey the established laws, and surpass the laws in their own lives. What the soul is to the body, this the Christians are to the world. They are kept in the world as in a prison-house; yet they themselves hold the world together. As the soul, when hardly treated in meats and drinks, improves, so Christians, when persecuted, increase more and more daily. Such is the office God hath appointed to them in the world, and which it is not lawful for them to decline."

Grieving the Spirit.

BY J. M. WEAVER, D. D.

Believing into Jesus Christ we are regenerated by or born of the Holy Spirit. Paul, writing to the Corinthians, says: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17. All believers are thus made children of God, and are adopted into the royal family.

Paul, to the Galatians, says: "Ye are all the children of God by faith in Christ Jesus." Gal. 3:26.

John says: "Whosoever believeth that Jesus is the Christ is born of God." 1 Jno. 5:1.

Then by full conscious submission to God we are sealed by the Spirit unto the day of redemption. That is God's mark of ownership is impressed upon the soul which is the assurance of eternal salvation. This sealing follows believing, and the consciousness of it may take place at once, or it may be delayed by ignorance or dim faith as to our high privilege. Every sealed Christian exercising clear intelligent faith is in the enjoyment of assurance and rejoices in the hope of the glory of God. It is the privilege and duty of every child of God thus to rejoice. Now such may and often do "grieve" the Spirit by whom they are sealed. Hence, an apostle says: "And grieve not the Spirit of God, by whom ye are sealed unto the day of redemption." Eph. 4:30.

There are several ways in which they do this. First, by committing gross sins. It is a strange, sad fact that even sealed Christians are some times guilty of gross sins against God. They are overtaken sometimes by sudden and powerful temptations when they are not on their guard. David was thus overtaken and acted in a most shameful manner. He was guilty of adultery and murder of a most disgraceful character, for which he repented most deeply, crying out in his sorrow, "Against thee, thee only, have I sinned, and done this evil in thy sight . . . Restore unto me the joy of salvation." Ps. 51:4 and 12.

No Peter, under sudden temptation was led to deny his Lord in the presence of his enemies. Sometimes through the subtle machinations of the devil they are gradually seduced into open and flagrant sins. Now, this is grievous to the Holy Spirit who dwells within us. Even as a mother grieves over her wayward daughter so the Spirit grieves.

Again, we grieve Him by rebellion against God. Isaiah says of God's ancient people: "But they rebelled, and vexed his holy Spirit." The spirit within us is constantly impressing us to do or leave undone certain things and to refuse or neglect to hear and heed these admonitions is rank rebellion and grieves the Spirit. As a son, disregarding the instructions of his father, saddens him so the Spirit is grieved by the rebellious child. Again, sometimes it is by neglect of known duties. As Christians and members of Christ's church there are certain duties devolving upon us. These duties are found in the various departments of the church. Neglect of Sunday school, prayer meetings, etc., will grieve the Spirit. Again, it is by neglect of God's word and secret prayer. This word is the food by which the spiritual life is nourished. By its study under the influence of the Spirit the divine life in the soul is developed. Secret prayer is the means of communion with God by which holiness of life is promoted. To neglect these grieves the Spirit. Thus

by sins committed and duties neglected and bearing no fruit we grieve Him. Sadly such will cry at last:

"Nothing but leaves! the Spirit grieves
Over a wasted life;
O'er sins indulged while conscience slept;
O'er vows and promises unkept,
And reaps from years of strife—
Nothing but leaves.

Nothing but leaves! sad memory weaves
No veil to hide the past;
And as we trace our weary way,
Counting each lost and unspent day,
Sadly we find at last
Nothing but leaves.

Al! who shall thus the Master meet,
Bearing but withered leaves?
Al! who shall at the Savior's feet,
Before the awful judgment seat,
Lay down, for golden sheaves,
Nothing but leaves?"

The evils resulting from grieving the Spirit are many and injurious. Our religious joys are lost by it. No child of God can be happy while the indwelling Spirit is grieving. This accounts for the many sad and despondent Christians. God tells us, "The joy of the Lord is your strength." A joyless Christian is an inefficient one.

Again, progress in the spiritual life is retarded by it. The Spirit only can advance us in this life and if grieved He shuts His work of development. Again, our power to win souls to Christ ceases. All power resides in God and only as He Works through us have we power. Christ said, "Apart from me ye can do nothing." As all power is in the electric battery, so all power is in God, hence disconnected from Him we are powerless. Grieving the Spirit severs this connection. Again, our future reward is curtailed by it. God saves us for nothing, simply through faith in Jesus Christ, but He rewards us according to our good works. When the Spirit is grieved we cease to lay up treasures in heaven because we cease to labor in His Kingdom. Thus every one who grieves the Spirit robs himself for time and eternity and dishonors his Lord.

Reader, are you grieving the Spirit in any way? Better pray:

"Come, gracious Spirit, heavenly Dove,
With light and comfort from above;
Be thou our Guardian, thou our Guide;
O'er every thought and step preside.

Lead us to holiness, the road
Which we must take to dwell with God;
Lead us to Christ, the living way;
Nor let us from His pastures stray."

Such shall lead a life of joy ending in bliss eternal!

Back to God.

BY REV. FRANCIS E. MARSTEN, D. D.

There is a deep under-current of thought and feeling in our time which cries out, "Back to God." Strong conviction is taking root in many earnest minds, that the shifting sands of sentiment to which so many have clung in their religious life, are not sufficient for the imperative need of the world of our day. A sweeping paralysis of moral and ethical forces has been discerned by the wise. Prophecies of disaster have not been wanting. Hence the impulse to go back to the sovereignty of the divine Love and the absolute will of the Eternal of which Jesus was the expression and fullness of manifestation.

From many indications the careful student must be impressed with the presence of an approaching dogmatic revival. One of these has direct connection with the Calvinistic position of the divine Sovereignty in three phases of its recognized manifestation.

The note most frequently heard in current theological thought is the human. By a natural and almost inevitable tendency the sphere of theological inquiry and analysis are almost entirely subjective. This is shown in the human basis of ethics, the human tone in theology, and the human motif in preaching. Yet frank avowals are not wanting, even in some unexpected quarters, of a more dogmatic basis of ethics than that afforded by a material utilitarianism, by the oft quoted altruistic principle, or by a sensitive mysticism. Each of these has had its vogue. A religion which expresses itself only in experience, which is subjective or in terms of practical will power, must be ultimately insufficient. It really trembles on the verge of agnosticism. A central predominating authority is wanting.

It is this tendency to make a god of experience, and worship it contentedly that has danger in it. The effort to escape dogmatism, to look with discredit on all precision of language, to evade plain terms of intellect, to dodge the supernatural and be content with the meagre fruits and flowers of the little subjective kitchen garden, that is causing a reaction back to the lucidity and strength of immediate dependence on the divine. One of the chief marks of Calvinism and its intrinsic glory is its emphasis of just this, its intense and jealous demand for the supremacy of God. The heart of its orthodoxy is the contention for the glory of God, as against the glory of the human. Deo soli gloria—God alpha, and God omega. Religion, it asserts, is not the result of human processes in the analysis of human consciousness, or the efflorescing of a splendid civilization, but a direct revelation and a personal call from the Supreme One, the all Father. Define its doctrine of divine sovereignty in old or new light, in terms of righteousness and glory, or in terms of love and grace, the rock on which it rests is the same. Its judicial limitations and its august fatherhoods are in the sanctities of the Fatherhood of God and the dependence of man upon him alone. Humanity looks to God for salvation and every step in the process. The declaration of a well-known writer, that the peculiar ethical temper of Calvinism is precisely that of primitive Christianity, of the catacombs and of the desert, is as inspiring as it is true. So we make no mistake when we say that in the present crisis of the Church, and amid the deeply expressed longing for the salvation of souls and the upbuilding of the Kingdom of the Redeemer in the hearts of men, we do well to get back to God. When the rushes of ephemeral isms that strew the religious pathway are all swept aside, Calvinism will continue to point the way to the sovereignty of God and the soul's dependence upon him for every step of its preshly life in time and in eternity.—Presbyterian.

New York.
To seek God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.—Charles Kingsley.

Wales, the Cradle of Baptist Principles.

BY O. A. WILLIAMS, D.D.

II.

We naturally ask how can the disproportionate increase in the denomination in Wales, in comparison with its growth in other parts of the United Kingdom, be explained. What were the influences and forces that under God produced these results? In every parish throughout Wales, as well as in England, the established church has its place of worship. The citizens of this part of the country are required by law to support the church, irrespective of their relation to other religious bodies. It can not be accounted for, therefore, by any special rights or privileges granted to this people by the government. I do not remember the time, when the majority of the Welsh people did not clamor for disestablishment. When over there two years ago, I made many inquiries, and endeavored to discover the real secret of this growth. First, possibly something may be due to the topography of the country, its hills and mountains producing in the Welsh character an inborn love for liberty, civil and religious. The church established by government, which prepared the creed and prescribed the modes and forms of worship, was not more attractive to this people, with the king at its head, than it had been before with the Pope at its head. Remember that the Baptists are not the most numerous of the dissenting bodies in Wales. The Calvinistic Methodists and the Congregationalists each number more than we do. Add to these the followers of John Wesley, and we can understand that the Established Church can not claim a very large proportion of the population. Second, much is due to the faithful labors of the consecrated men whom God called to the work of the ministry in the latter part of the eighteenth and the former part of the nineteenth century. It could be said of them, as of Paul, "In labors more abundant." They were men who lost sight of ease, comfort and money, in their passion for souls. In a sense they were itinerant preachers. They spent weeks and months of the year in evangelistic work, journeying from one end of the country to the other. It is said of Christmas Evans that he made the journey to the south from the north not less than forty times. Wherever he tarried to hold meetings, multitudes came to hear him, and many souls pressed into the Kingdom as the result. There are giant preachers in that country to-day, but their sermons are theological and philosophical rather than evangelistic, well calculated to edify the spiritual body. One of their leading pastors told me what their churches now particularly need is the labor of wise evangelists, to awaken and to reach the un-saved. In our own churches we need men who combine both of these elements, who have love for souls in their hearts, and who have skill in training and indoctrinating young converts. Third, the preachers, teachers and Christians of this country have been distinguished for their loyalty to the word of God. I question if in any other country the Bible is so carefully studied, and so clearly understood. You will remember that the British and Foreign Bible Society was organized as the result of the cry of the Welsh for cheap Bibles. The answer was, if for Wales, why not for the whole country, why not for the world? I see that the statistics of their associations show ten thousand more in attendance at the Sunday schools than are members in their churches. I inquired if the higher criticism was affecting the teaching and preaching of the Welsh pulpit. The reply was that pastors were acquainting themselves with the views of the higher critics, but it had not given coloring to their teaching. Brethren, I believe with all my heart, that the power and usefulness of the ministry, that the vitality and life of the church, depend largely on our loyalty to the truth. May the day never come when, as a denomination, we shall discard the principle for which we have so long contended, the supreme authority of the Scriptures. Fourth, this is a country where the church retains its hold on the working classes. I

asked one of the pastors in Swansea, who has labored with the same church for thirty years, if the complaint that was so frequently heard in other countries, was true in Wales, that the working people were drifting away from the church. He smiled and said, "Our churches are made up of this class." I was told by another pastor that in the Rhondda Valley, which is one of the coal centers of the country, a valley a few miles long by half a mile wide, that on a given Sunday there were in attendance at the Baptist chapels 19,000 worshippers, nearly all of whom were miners and their families. Many of the strongest and most eloquent preachers of that country spent their boyhood and youth in the coal pits. In the villages that are strung along this valley, the most conspicuous buildings are the chapels. While standing at a little station waiting for the train, I counted four of these chapels within a stone's throw of each other. Here, as of old, the common people hear the Gospel gladly. It was to me an object lesson that He still gives rest to those that labor and are heavy laden. The weary and the faint, the hungry and the thirsty, the sick and the afflicted, are about us everywhere. The disciples sent them away; the Master said, Give ye them to eat. Fifth, their growth may be accounted for in part by the exalted place that has been given among this people to the preaching of the Gospel, as the divinely appointed institution to reach and to save men. The Welshman never grows weary of listening to good preaching. Most of the time in their quarterly and associational meetings is given to preaching. Not less than six sermons are preached during the day at these gatherings, and sometimes more. Conversions are expected as the result of these meetings. They honor also the ordinary ministrations of the word by looking for fruitage. The well-nigh uniform plan is, at the close of the evening service the church is asked to tarry. It is seldom that any of the members go out. An urgent invitation is given to those who are not members to tarry with them, and by this act commit themselves to renounce their sins, and to accept Christ as their Savior. Brethren, do we honor the word by looking for results from the preaching on each Sabbath? Have we not a right to do this? What is the promise? "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Sixth, again, one of the factors which doubtless has contributed to the growth of the denomination is the extensive use they have made for generations of lay preaching. They have shown true wisdom in thus utilizing the gifts of the churches. Many of them are men of real power. By this method none of the churches, however weak and small, are left without preaching. Many of the larger churches have several branches, which are supplied by these laymen. The ten Welsh Associations report in their Minutes 508 pastors and 282 helping, or lay preachers, besides ordained ministers having no charge and some ten sisters who preach. The conditions being so different, it would be impossible for us to organize such an army of workers in so small a territory; but we may find in this food for reflection. Seventh, there can be no doubt that their growth is to be attributed, in a large measure, to their strict adherence to what they believe to be New Testament teaching respecting baptism and the Lord's Supper. I asked this question of a large number of prominent pastors and laymen: What, in your opinion, is the chief reason that the Baptists in Wales are so much more numerous in proportion to the population than in England? The answer was the same in every instance except one. "Close communion." The exception came from the pastor of one of the most influential English speaking Baptist churches in the principality. His reply was: "They will tell you close communion; but I do not agree with them, and our church practices open communion." Then, I asked him: "But does not open communion lead to open membership; that is, to the reception of members who have not been immersed or baptized in any form?" He replied, "Yes, but I do

not believe in open membership; neither does our church practice it." Then I asked him another question: "But do you not think that open membership, as practiced in many of the English Baptist churches, is an element of weakness in them?" He replied in the affirmative without qualification. I was told by men thoroughly acquainted with the usages of the denomination that none of the Welsh speaking Baptist churches practiced open communion. They have very pronounced convictions on this subject, and believe that their position is the only consistent, logical, Scriptural one. It gives them much encouragement to know that the views and practices of American Baptists are in accord with their own, and that the principles which they have so long defended and for which they have suffered so much have found in the new world a more congenial soil, and a healthier atmosphere for their fuller and larger development.

We now ask the question, what contribution has been made by Welsh Baptists to the denomination in this country? On account of the oppressive measures of Parliament in the interests of the Established Church, Baptists began to emigrate early to this country. We noticed that the first Baptist Association in Wales, of which we have an authentic record, was held at Ilston. Not many years after this date, this church, with its pastor, John Myles, emigrated to America. By them was laid the foundation of our denomination in Pennsylvania and Delaware. Dr. Cathcart, in the Baptist Encyclopedia, pays this tribute to those early Baptists: "They have contributed more than any other people, who have sought a home in this western world, to the spread of our principles and to the integrity of our denominational life. Much of the formative work in Rhode Island, New Jersey, New York, Virginia and Pennsylvania was done by them." He says further, "There is not a state in the Union where Welshmen have not had an honored part in furthering Baptist interests. The superstructure of our Baptist faith owes much of its present strength and grandeur to the solid foundation work in which they had so large a share." Is it not also true that, as the champions of the principles of the separation of church and state, and of civil and religious liberty, they have indirectly affected the national life and the foundation of our government? All are familiar with the story of Roger Williams and his banishment from Massachusetts Colony, and the cause of that banishment. It is generally accepted that he was a native of Wales. An antiquarian of New York City thinks he has ascertained the place of his birth, and that some of the descendants of the family still live there, who claim a relationship to Oliver Cromwell. We, therefore, trace the first beginnings of Baptist work in America to a Welshman, who championed the principle of religious liberty in the New World, and by whom the first Baptist church in this country was established in Providence, Rhode Island. He had a worthy successor in Rev. Morgan John Rhee, a Welshman, and grandfather of President Rhee, of Rochester. If you will examine the history of the first Baptist church now in Pennsylvania, the mother of the Philadelphia Association, and of so many churches in Pennsylvania and New Jersey, you will discover that its chief strength in its early years was received from Wales, and its first Bible, treasured by the American Baptist Historical Society, was in Welsh. In the year 1701 sixteen Baptists in Wales, about to emigrate to America, formed themselves into a Baptist church, with one of their number, Rev. Thos. Griffith, as their pastor. On their arrival, they came to Pennepek, Philadelphia, where there was a Welsh Baptist Church. In 1708 they settled in Iron Hill, Welsh Tract, Delaware. It was one of the five churches which formed the Philadelphia Association. It was the mother of one church in Pennsylvania, of five in Delaware, and of one in South Carolina, called the Welsh Neck church. Rev. John Williams, father of the late Dr. William B. Williams, one of the pioneer workers and foundation builders in

New York City, more than a hundred years ago, began his ministry as pastor of the church in Wales, with which I united in my boyhood. The first person whom he had baptized was a member of that church, when I left there forty-five years ago, and he was then past eighty years of age. Time will not permit us to call up in review the large company of Christian soldiers sent to this land from that country, who endured hardship and fought a good fight. The greater part of them rest from their labors, but their works do follow them.

Many of these men were pioneers in the educational work of the denomination. The Rev. Morgan Edwards, the founder of Brown University, at first called Rhode Island College, was born in Wales, May 9, 1722. The enterprise was started in the Philadelphia Association, but he was the prime mover in the matter. The Baptist churches of this land little realize the debt of gratitude which they owe to this devoted supporter of ministerial education.

Other men labored, and we have entered into their labors. They endured privations, persecutions and imprisonment, and we are reaping the fruitage of their sufferings. How great their heroism! How sublime their devotion to principle! What a heritage they have left us! May we never dishonor the memory of these noble men, or prove false to the trust committed to us. "Walk about Zion, and go round about it: Tell the towers thereof! Mark ye well her bulwarks! Consider her palaces, that ye may tell it to the generations following."

Minneapolis, Dec. 10, 1902.

"The Lurch to Luxury."

We have recently read a striking article on this title, which the writer attributes to the war. He quotes George Ticknor, who wrote in the midst of the desperate fighting between the Rapidan and the Richmond in 1864: "Meanwhile luxury reigns as it never did before in Boston, New York, and the North generally." At that time a swarm of suddenly rich army contractors was let loose on the land, "to disgust the observer with their ostentatious display of bad manners, but good money." The writer proceeds: "There is, in truth, a very direct connection between the war spirit and the flaunting of riches, such as we have been seeing these months past. War is a provocative of the gambling mania. Itself a sort of huge lottery, it unsettles men's ideas about the slow and regular acquisition of a competence by prolonged industry, and drives them on to a mad grasping after the great prizes. . . . Wealth recklessly and greedily used is a frightful stirrer-up of social passions. Envy and folly see in it only a picture of themselves, enlarged."—Christian Advocate.

The Light of Patience.

God never leaves us wholly in the dark. When the great light of heaven falls, God has given men wisdom to prepare some lesser lights that shall carry them through until the great light comes again. Even so in man's spiritual experience. When the great lights of hope, or revelation, or inspiration, seem to darken, when we feel like crying, "Why hast Thou forsaken me?" then God has given the human heart grace to go by lesser light. Such a light one of our modern novelists has termed the "Candle called Patience." We can keep along by the aid of this until the great lights begin to brighten once again. Is not this what the prophet meant when he said: "It is good that a man should . . . quietly wait for the salvation of Jehovah?" Patience is one of the humbler lights, but the beauty of it is that it shines brightest in the times of our greatest darkness. It is good to go forward cheerfully, glowing in hope; but let us not be ashamed if the best we can do is to go forward heavily and quietly in faith, carrying the candle of patience. "More than half the noblest men and women you meet carry such candles."—S. S. Times.

QUESTIONS ANSWERED.

By Senex.

"The Minutes of Russell's Creek Association this year are very readable because of a history of the body for a decade past. Reference is made to resolutions passed concerning the invalidity of the ordination of Prof. J. R. Sampey, and in recording the circumstance it is said, 'Very much was written on the subject, which for name was christened, "a strange proceeding." Does the historian lay stress upon an invalid ordination because the church of which the candidate was a member did not call for it, and then proceed to state that what was written about it was made a *Christian by baptism*?' That is what christening really means. And if the historian pleads he did not mean that could not the invalidly ordained brother plead that he did not mean any harm either?"

I take it for granted the brother does not mean that the wrong use of a word in the history, inexcusable as that is, was as bad as invalidity in an ordination, but that if one begins by letting "he meant no harm" be an excuse for wrong-doing, a line can not be drawn in regard to the cases to which it shall apply. If I recollect the circumstances, the candidate was so very much less to blame in that case than the Presbytery was, that I attached no blame to him at all. And his excuse was not that he "meant no harm," but that the Presbytery had gathered and had made all the arrangements for the ordination, were not willing to take the trouble of coming together again and therefore insisted on going on with the ordination. Their being put to some trouble being a matter of much more importance than regularity, and a doubt ever afterwards whether couples married by the candidate are legally married. For the law of the land calls for an ordained minister, and one church can not ordain the member of another church, and a church's power to make it all right by an ex post facto action is, at least, questionable. As the ordination was mentioned in the question I thought it no more than fair to the candidate to say that no blame attached to him in the matter, and at this late day it is not necessary to apportion out the blame between the Presbytery and the two churches which were concerned. My questioner answers his own question conclusively, and as well as it can be answered, when he gave the definition of "christen." He thus calls attention to the fact that the word teaches not only infant baptism which would be sufficient to condemn it, but what is far worse—baptismal regeneration. Now what is a word like that—and there is no worse one in all the vocabulary of the Catholic hierarchy—doing in the Minutes of a Baptist Association?

I am rejoiced to see that one brother at least is noticing the words used by Baptists. Words are deadly weapons sometimes, error is as insidious as impure air and is taken in as unconsciously it may be.

Of course I know that all the brother intended to say was that what was written was called "a strange proceeding." Then he ought to have said just that. That some dictionaries give "to name" as a secondary meaning to christen does not alter the fact that it is because the name is given at the infant's baptism is the reason the idea of naming is associated with the word. If the name was given at any other time than at the baptism the word "christen" would not be used in speaking of it.

Brothers, let the doctrines, the practices, the words of the Catholics alone.

And I can begin my answer to the question with a similar exhortation. For God's sake, brethren, let the practices of the Catholics alone. "An evangelist wishes to hold a meeting in our church. He has quite a reputation, I am told, and is a good Baptist. But he takes pictures into the pulpit to illustrate some of his ser-

mons. I am unwilling to have him come if he uses these pictures, but he insists they do good. What is your advice?" My advice in all solemnity is for God's sake let the practices of the Catholics alone. Pictures are entirely out of place in Baptist churches. But if Baptists are going to turn Catholics at any rate let them have the pictures of the great painters and not the miserable daubs of the traveling showmen.

Stop this thing in the beginning. Our Lord and his Apostles and Baptist preachers for 2,000 years nearly have found no difficulty in giving all the illustrations that their sermons needed in words. The only place in which there could be the slightest excuse for illustrated sermons would be in an asylum for feeble minded children. And I think it very doubtful whether the pictures there would do one-fourth as well as simple and earnest talk.

The excuses which are made for such pictures are the old ones which have been used whenever Baptists have had leanings towards ritualism, etc. They attract attention. So would a monkey. They do good. If they did (which they do not) it would not be the slightest excuse for them, for God tells us plainly that the damnation is just of those who do evil that good may come from it. Our churches are not yet composed of feeble minded children who need pictures to amuse or to instruct them. Any man worth his salt can find as many illustrations in words as the truth needs. The trouble often is that there are entirely too many illustrations for the amount of truth. I am glad to know of pastors who take their stand against the innovations introduced by the professional traveling evangelists. Don't misunderstand me and think I am opposed to all these men. Some are among the most godly men and truest Baptists in the land. But these noble men do not introduce innovations on Baptist worship. Too often the pastors are timid and yield to the visiting brother for fear of injuring the meeting. They ought to study prayerfully the example of Paul who withstood Peter to the face because he was to be blamed.

"What is the custom in Baptist churches in cases of discipline? Would the church bers of a Baptist church to prove the bers of a Baptist church to prove the guilt or innocence of the one charged with violating the rules of the church or the commandments of God? Suppose the witness was a Methodist or Presbyterian or a good citizen not belonging to any church?" I never knew a church which would refuse to take the testimony of outsiders. But, of course, an outsider can not prefer charges against a member before the church. But the charge having been brought by a member any trustworthy person who knew the facts can give testimony. That is, when it is necessary. If the charge can be proved or disproved by the brethren it is better.

Sometimes, and, I believe, this is generally the case, the church requires that the testimony of the outsider shall be in writing. This ensures accuracy, and is a proof of the action of the church is criticized afterwards. An outsider may be the only witness against a man who has been guilty of a criminal or vicious act. And said outsider, if pliable as to conscience, might afterwards attempt to deny, modify or explain away his statement.

In most cases of criminal or vicious acts, unless the offender admits he's guilty, the only witnesses were outsiders. A man does not take the time in which he is surrounded by his brethren to get drunk or to gamble. If the church would receive no testimony except from the brethren, the worst offenders would never be excluded.

CARE your troubles where you cast your sins; you have cast your sins into the depths of the sea, there cast your troubles also. Never keep a trouble half an hour on your own mind before you tell it to God. As soon as the trouble comes, quick, the first thing, tell it to your Father.—Spurgeon.

ANYBODY can build a house; we need the Lord for the creation of a home.—J. E. Jewett

Literary

All the Books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

BOOKS.

UNDER THE SUN, or The Passing of the Incas. Hon. Charles W. Buck, Ex-U. S. Minister to Peru. \$1.50. Sheltman & Co., Louisville, Ky.

The public owes a debt to ex-Minister Buck not only for writing a good book—and really good ones are still scarce—but for bringing to light many things of interest, which but for him would probably have remained hidden for generations. While the books on Peru, notably Prescott's, tell us much about that strange country, yet nowhere else can the reader find what our author has here furnished.

Under the form of a royal romance, we have the glory and the decay of the wonderful Incas graphically told us. The story is not for its own sake, but for the sake of what it reveals. The author is a statesman and his vision takes in the great facts of the nation's history with the causes that wrought the downfall of the powerful race, whose glories are but little understood. He also understands human nature and has a powerful imagination, so he can enter into motives and passions and depict character. He can describe nature with great power, and so can put his wonderful story in its proper setting. The reader sees the country and the conditions, as well as knows the characters. Our author also can depict scenes with vivid, and sometimes with almost startling, realism; and then he can throw around them the halo that makes them beautiful and glorious. The private life of the Incas is seen in the story, incidentally and naturally, and yet with manifest purpose, and with sustained interest.

It is not a book to be hurried through, with parts skipped, to see how it turns out. The interest is in every page, and to omit one, is to sustain a loss. The paragraphs will bear to be re-read and pondered, and the reader should not be in a hurry to get through. It is not a book to be the sensation of a season and then to pass out of sight. It fills a permanent place, and will receive new recognition with the passing years. We congratulate the author; and we are glad to have the literature of Louisville receive so important an addition.

THE BANE AND THE ANTIDOTE, and other sermons. W. L. Watkinson. \$1.00 net. Fleming H. Revell Co., Chicago and New York.

The bane is sin and the antidote is the grace of God. The other sermons are: Nearness to the Kingdom; The Imagination in Sin; The Reality of the Spiritual Life; Revised Estimates; The Upward Look; Self-Destruction; The Quest of Life; The Craft and Cruelty of Sin; The Highest Education; The Present Blessing; Subpoenaed Witness; The Freedom of the Pure; Cut to the Quick; Depth in Character; The Common Coronation—"Honor all men."

Here is a wide range of subjects treated in a fresh, fetching and fascinating style. Each topic is treated from the standpoint of practical human needs, and the aim is to benefit souls. The book abounds in terse and quotable phrases and sentences.

WHY WE BELIEVE THE BIBLE. Henry M. King, D. D. \$1.00. American Tract Society, New York.

Here is an admirable campaign document against current unbelief. A clear head, a warm heart and a firm faith manifest themselves on every page. There are six chapters. I. The Light from the Monuments. Here the testimony of recent excavations is presented most effectively.

II. The Voice of History. This is a decisive presentation of the historical argument for Christianity. III. The Witness of the Bible Itself. What the Bible claims for itself is here convincingly set forth. IV. The Proof from Miracles. If miracles took place, then Christianity is true, and that they did take place is here clearly shown. V. The Testimony from Christian Experience. Those who have tested Christianity have found it true, and this is to many minds the most satisfactory of all proofs. VI. Evidences from the Triumphs of Christianity. Here what Christianity has done for the world is vividly told, and a decisive argument is based thereon. We are glad the book has a good index. It is a good book to hand to one who is more or less skeptical, and its wide circulation will do great good.

E. W. DODSON, B. A., D. D. *The Man and His Message.* J. H. Farmer, B. A., LL. D. \$1.50. William Briggs, Toronto, Canada.

A well written biography of a thoroughly good man is the most valuable of all human writing. The principles that go to make character are set forth in concrete form, and the concrete is always more edifying than the abstract. Such a work is the book before us. As a labor of love and at the request of his brethren, Dr. Farmer has put into permanent form the character and work of Dr. E. W. Dodson, and thus projected his influence into the far future. Dr. Farmer makes free and wise use of correspondence, and embodies the best things Dr. Dodson wrote and said. The collection of his writings is admirably put together and the sermons are well chosen. The book is divided into three parts: I. the Man; II. the Writer; and III. the Preacher. There are three chapters contributed by the Rev. Alexander Turnbull, and one by the Rev. A. P. McDiarmid. Fitly there is given a sketch and a likeness of Mrs. Dodson, who was such a worthy helpmate for her distinguished husband.

Dr. Farmer had a fine theme, which he has handled with great skill, and the result is a book that will prove a blessing to all who read it. The writer had a pleasant acquaintance with Dr. Dodson, and twice supplied his pulpit in Montreal. He was a man of strong character and marked personality, and to know him even slightly was to remember him ever.

A TRUE ROMANCE, Revealed by a Bag of Old Letters. Edited by Harold Gordon Anthony. \$1.00. Abbey Press, London, New York and Montreal.

Mr. Anthony has secured a great mass of letters that passed between his father and mother chiefly during their courtship. Since lovers are always interesting, these letters are so. They are arranged to give the story of the lives of both parties up to and after marriage. Mr. Anthony, the hero, came West, descending the Ohio from Pittsburg, and locating at New Albany, Ind., and at Louisville, Ky., where many of the letters were written. The letters are sufficiently gushing to satisfy the most lachrymical taste; and they tell of life in this region in the 50's.

THE RULING QUALITY. Herbert Lockwood Willett. 40 cents. Fleming H. Revell Company, Chicago and New York.

Faith is the ruling quality, and the little book is a fine exposition of this great truth. The Secret of Power, the Ethicalism of Faith, Courage the Fruit of Faith, Humility the Garment of Faith, Symmetry and Joy of Faith, and Love the Supreme Excellence. These are the themes, and they are treated in a fresh, suggestive and stimulating way. (Additional Literary on another page.)

In all your works, either at home or at the place of your service, do not forget that all your strength, your light, and your success are in Christ and his cross; therefore do not fail to call upon the Lord before beginning any work, saying: "Jesus, help me! Jesus, enlighten me!" Thus your heart will be supported and warmed by lively faith and hope.—John Bergief.

**Sunday-School
Lesson**

SUNDAY, JANUARY 18

PAUL AT THESSALONICA
AND BEREÆ.

Acts 17:1-12.

"MOTTO TEXT.—"Thy word is a lamp unto my feet."

For some reason Luke was left behind when Paul, Silas and Timothy left Philippi and went on their tour further into Macedonia. This is shown by the change of pronouns from "we" to "they." They traveled the great road the Romans had made which ran to the southwest. Amphipolis was thirty miles from Philippi, and Apollonia about the same distance further on, and was thirty-seven miles from Thessalonica, to which the apostles hastened on.

This was the capital of Macedonia, and an important commercial center. It is to-day an important city of 70,000 inhabitants, and is called Salonica. Schaff says Cassander rebuilt this city and changed its name from Theron to Thessalonica in honor of his wife, the sister of Alexander the Great. Philip of Macedonia won a victory over Thessaly on the day he heard of his daughter's birth, and he named her Thessalonica in commemoration of it.

"And Paul in his manner was"—Whenever he went into a city he went first to the synagogue of the Jews, if there was one, as was the case in all large cities. The Gospel was offered to the Jews first everywhere. "And three Sabbath days reasoned with them out of the Scriptures." The Old Testament. The Jews acknowledged this to be the infallible word of God, and professed the utmost reverence for it. But, like many before and since, they were not willing to receive the truth if it contravened their favorite views.

"Opening and alleging that Christ must needs have suffered and risen again from the dead."—Alleging here means setting forth arguments to prove his assertion. He showed them in the Old Testament that the Messiah was to die and rise again. They were familiar with the words, but had never understood the meaning until he explained it to them. First he showed them that the Messiah must thus suffer and be raised again, and then he proved that Jesus of Nazareth was this Messiah in whom the Scriptures were fulfilled.

"And some of them believed."—Not only that his exposition of the Scriptures was true, but they believed that Jesus had died in their stead, and that God accepted his atonement for them. "And conversed with Paul and Silas."—Cast in their lot with them, came out openly on their side. "And of the chief Greeks a great multitude." Greeks who were proselytes to the Jewish religion. "And of the chief women not a few." Wives of men of high standing. These were probably already proselytes to the Jewish religion.

"But the Jews which believed not, moved with envy."—It was envy which led the priests against our Lord. These Jews were not of sufficient influence in this heathen capital to be noticed by the tribunals in any charges they might make against the apostles, so they stirred up "certain lewd fellows"—that is the loungers in the market place, always ready, as idle

Aching Joints

In the fingers, toes, arms, and other parts of the body, are joints that are inflamed and swollen by rheumatism—that acid condition of the blood which affects the muscles also.

Sufferers dread to move, especially after sitting or lying long, and their condition is commonly worse in wet weather.

"It has been a long time since we have been without Hood's Sarsaparilla. My father thinks he could not do without it. He has been troubled with rheumatism since he was a boy, and Hood's Sarsaparilla is the only medicine he can take that will enable him to take his place in the field." Miss Ada Dorr, Sidney, Iowa.

Hood's Sarsaparilla and Pills

Remove the cause of rheumatism—no outward application can. Take them.

men, for any mischief. "Gathered a company and set all the city on an uproar."—Raised a mob the Greek means. And the mob was so large and so noisy it caused a great excitement through the entire city.

"And assaulted the house of Jason," with whom Paul and Silas made their home. The apostles were not in the house, and not to be baffled, the mob seized Jason and some of the brethren who were there and dragged them to the forum where the Roman magistrates sat. "These that have turned the world upside down have come hither also."—This shows that the Christian religion had already spread widely and was attracting much attention.

"These all do contrary to the decrees of Cæsar,"—which decrees forbade treason with the heaviest penalties. "Saying that there is another king, one Jesus."—Cæsar would have had no fear of a dead king, but the envious Jews did not have the honesty to tell the people that Jesus was dead. Much which Christians said of the kingdom of their Lord could easily be misconstrued by malicious personages.

"And they troubled the people and the rulers of the city when they heard these things."—Claudius was emperor of Rome at this time, and any rising against his authority would be punished with great severity. If these men had turned the world upside down they might secure a following in this city which would bring destruction upon it. It is probable that if Paul and Silas, two poor strangers, had been caught the mob would have made short work with them, the magistrates consenting! But these men who were arrested were citizens and must be treated according to the forms of law.

"And when they had taken security of Jason, and of the others they let them go."—Commentators differ as to what the security was given for. Some think that there would be no disturbance; others that Paul and Silas would immediately leave the city. Rainey thinks that the hindrance of Satan to his return to Thessalonica of which Paul speaks (1 Thess. 2:18) was the security given by Jason.

"And the brethren immediately sent away Paul and Silas by night to Berea."—Their lives would be in danger from the mob, about sixty miles away. As usual, Paul went to the synagogue of the Jews and offered salvation to his countrymen first. It shows how wide and general was the dispersion of Jews that they had a synagogue in as small and remote cities as Berea.

Verse 11.—Paul gives high praise to the candor of these Jews of Berea, and to their open-mindedness. They were true "liberals"; they were willing to believe any truth which was proved from the Scriptures, but they would receive

nothing except what their Bibles said. It is ever a proof of nobility to stand thus squarely by the Bible. "Thus saith the Lord" must be the end of every controversy. They searched the Scriptures daily, showing their zeal for the truth.

"Therefore many of them believed."—When men are thus earnest in trying to show what God would have them do, many will believe in any age of the world. "Also of honorable women who were Greeks."—Women of high rank. In most of these early churches it is probable the men were in a vast majority, but in the two cities of Macedonia it seems there were an unusual number of women who received the Gospel.

FROM TENNESSEE.

Our people are watching with much interest the zealous manner in which Rev. W. C. Golden prosecutes the State Mission work, so recently surrendered by Dr. Holt. The Board seems to have been guided to the right man, everybody expects great things of the new secretary.

No one can censure Dr. A. S. Pettie for his decision to return to Mayfield, Ky. We are quite sorry to lose him from Tennessee, but we know how the saints at Mayfield love him and how he loves them. Many of us believe that Dr. Pettie has few superiors as a pulpit orator. He knows how to tell the "old, old story" so simply that a child can get hold of it. The church at Columbia has just selected his successor.

But while Kentucky takes Dr. Pettie from us we draw Dr. Bailey from Winchester, Ky., to Jackson first church. Many of us think that the man and the opportunity

SMALL MONEY.

What a Quarter Did.

The person who uses the brain and nerves actively needs food to rebuild them and replace the waste, and should not rest on stimulants. Coffee excites these organs so they can not get the necessary rest and nourishment and steadily tears them down, then other disorders follow.

"I am under a constant nervous strain as I have 52 girls under my care," writes a school teacher from Knoxville, Tenn.

"I suffered terribly with indigestion and nervousness in its worst form, and paid out hundreds of dollars in doctors' bills. Many of my friends advised me to quit coffee and use your Postum Food Coffee, and I tasted it once and it was something horrible. Some time later I met a friend who wished me to try a cup of Postum and her manner was so convincing that I finally tasted the Postum to please her. Great was my astonishment to find it so different from what I had drunk before and I immediately asked how the difference in taste was brought about and discovered it was simply that the first I had was only boiled a minute or two, whereas 15 minutes boiling brings out the delicious flavor and food value, so I determined to use Postum in the future, following the directions carefully, and have done so ever since.

"My indigestion has entirely left me, my nervousness gone, and I now feel bright and well after the most tiresome day in the school-room. A little 25-cent package of Postum did me more good than the hundreds of dollars I paid for doctors and medicines." Name given by Postum Co., Battle Creek, Mich.

have met. Jackson is perhaps the most important field in the state. The large number of students who attend the Southwestern Baptist University every year make it important to have the very best man in the pulpit. The man who knows how to do the right thing, Dr. Bailey not only ranks among the best preachers, but he is a splendid pastor, and knows how to adapt himself to circumstances without compromising Baptist principles.

Rev. Ross Moore, of the Highland Avenue church, Jackson, has taken charge of the work at Pine Bluff, Ark. Bro. Moore is a brilliant young preacher and will make a worthy successor to Rev. C. W. Daniels, who is now at Covington, Ky. We could not induce Bro. Daniels to come to Tennessee, but we could go to Richmond, Ky., and bring one of the choicest spirits, Rev. W. H. Ryals, to Paris. Bro. Ryals is well and favorably known throughout Tennessee, having succeeded so admirably as pastor at Trenton for thirteen years. He becomes pastor of one of the best churches in the State, united, harmonious and aggressive, always ready to hold up the hands of the pastor. The saints at Paris are rejoicing.

Dr. W. D. Powell, has taken hold of the work at Milan with a firm grasp, and every one expects large things from this union. He left an excellent field at Halls where he had accomplished great things in the Master's name.

Rev. Fleetwood Hall has accepted the repeated call of the Lexington church for half time, and will begin work with them the first of January. He will also preach at the Mission Chapel in Paris two Sunday nights in each month.

The work at Springfield is opening up nicely. Large and interested congregations meet on Sunday. The Sunday school is growing in numbers and interest and the prayer meetings are large and enthusiastic. We are expecting great things of the Lord.

MARTIN HALL.

Springfield, Tenn.

THE SIDE DOOR.

BY THE REV. CHARLES E. CORWIN.

It is hardly correct to say that the side door of the saloon is at present very much in evidence, for that is just what the side door does not intend to be. Willing it is to swing noiselessly and often every Sabbath day; happy it is to admit a mighty host of the unwise over its threshold. But to be put in evidence; O no. The word avers too much of trials and prosecutions, or at least of publicity. And yet the saloon's side door is of age sufficient to claim respect. It is at least as old as the days of "Bluff King Hal," whose poet, Skelton, celebrated it in his verse. He is speaking of the manner in which different persons find their way into the ale house:

"Some go streight thyder,
Be it slaty or slyder;
They holde the hwe waye,
They care not what men say,
Be that as be may,
Some, lothe to be espyde,
Go in at the backe syde,
Over the hedge or pale,
And all for the good ale."

But if we gaze intently at the modest and retiring countenance of the side door, we shall discover that it is itself, not only full of years, but a kinsman to that ancient family descended from the name of Solomon's day who said, "Strong waters are sweet, and bread eaten in secret is pleasant."

The saloon-side door is typical of all entrance by an unlawful method to that which is desired. The front door to the palace of wealth is a straight gate. Only by following the narrow path of industry and patience can one find it, and when at last he stands before it, much earnest knocking it takes to open it. But one who has gained admission to wealth by the front entrance finds the interior of the palace large and cheerful and it becomes a home of joy and usefulness to himself and his children.

But what a different portal is the side door to this same palace! The gambler, the thief, the lazy man of doubtful honesty, thinks it indeed imposing and of easy entrance. One of the greatest dangers of America to-day, is the danger that our youth may be diverted to this side door to wealth from the path of industry leading to the true entrance. Within is found a chamber gaudy indeed, but uncomfortable, an apartment in which one can never sit at ease, and in which few tarry long. The exit leads not upon the highway of honorable reputation, but into the prison of remorse, or upon the barren heath of shame.

Again, there are those who prefer a side door to character rather than the front entrance, reached only by a long stair of faithful godness. They toil through the shifting sands of public opinion, to come at last to no door at all, only a painted panel upon the wall.

Nay, strange as it may seem, very many men prefer the side door to the front door in religion. We have high authority for the statement that the latter gate is narrow, and only to be entered by force of will and sacrifice of temporal good. But so much must be left without, and the lintel is so lowly, that some people having looked wistfully at the mansion, turn away, as did the young ruler from Christ, to try to discover a side entrance into the house of God. Sure enough, the side door, as usual, is to be found by those seeking it. And to the carnal mind the side door into religion has many advantages over the proper entrance. It is wide enough for any camel, no matter how heavily loaded with the treasures of Egypt, to pass, and so high that a worldly son of Anak need not even dip his plume. And yet those who enter by this door find the inside of religion entirely different from that which it is to him who has come in by the appointed gate. He finds the table spread with angel's food, the very bread and water of life; they find nothing but light bread, which their soul soon learns to loathe. And the master of the house also wears a different aspect to those two classes. To the one his yoke is easy and his burden light, while to the other he is a hard man, reaping where he has not sown and gathering where he did not strew.

And so from the man with a Sunday thirst, seeking the side door of a saloon, dark within and full of fear, to the Balaams who wish to be of God's people, one and all, find the side door unsatisfactory and dangerous. With this agree the words of Christ, who said, "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber."—Christian Intelligencer.

I would have you be like a fire well kindled, which catches at everything you throw in, and turns it into flame and brightness.—Marcus Aurelius.

AN ORPHANS' HOME FOR THE INDIANS.

There is no home for full-blood Indian children, founded on purely benevolent principles in the United States, and probably never has been.

ARTICLE IV.

"The general nature of the business to be transacted by the said corporation shall be the founding, building and maintaining of a benevolent institution whose purpose is to provide a home for destitute orphan children of full-blood parentage from any or all tribes of Indians, residents of the United States, including Indian children of such tribes of not more than one-half white blood;

IS IT NECESSARY.

It certainly is. First. There are hundreds, aye, thousands of poor, destitute, full-blood orphan children among the Indians. A great many are homeless, helpless, hopeless.

IS IT PRACTICABLE?

It is practicable. Now is the opportune time. The lands in Indian Territory are now being allotted, and given to the members of the tribes. As individuals many of them do not understand the value of these lands, and are disposing of them rapidly.

for the last forty-five years to my certain knowledge. Why these Indian children are sought for now is very plain, namely: to secure the child's land, and its interest in the tribal funds. The Indians love their race, they are willing to help their people. I have proposed to them that we found an orphan's home, exclusively for full-blood Indian children, and those not more than half white.

WHO ARE THE MEN AND WOMEN THAT ARE ENGAGED IN THIS ENTERPRISE?

Some of the best people in Indian Territory—preachers, lawyers, business men. Everybody commends the enterprise. Some of the incorporators are white, and some Indian, but all enjoy the utmost confidence of everybody. They seek no personal gain.

Sincerely, J. S. MURROW.

Pastor Hopeman has fully entered on his ministerial work as pastor of Campbellsville and Friendship Baptist churches. He has a fine field of labor, and the brethren are enthusiastic in his support, and we predict a great spiritual uplift for the churches under his prudent and able ministry.

DEAR RECORDER:

I am no doubt not forgotten by many of your readers, as an Arkansas boy. My last pastorate was at Eureka Springs, that state. For nine years God has led me into hard fields on the Pacific Coast. We are a peculiar people out here; but are not noted for having the Bible idea of a "peculiar people" to any great extent.

When answering the advertisements please mention the Recorder.

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 Louisville "Western Recorder" May Have a Sample Bottle Sent Absolutely 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.

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.

It was then I saw an advertisement of yours in a New York paper, but would not have paid any attention to it, had it not promised a sworn guarantee with every bottle of your medicine asserting that your Swamp-Root is purely vegetable, and does not contain any harmful drugs.

You may have a sample bottle of this famous kidney remedy, Swamp-Root, sent free by mail, postpaid, by which you may test its virtues for such disorders as kidney, bladder and uric acid diseases, poor digestion, when 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, sleep-

EDITORIAL NOTICE—If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root, and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root.

OPPOSITION TO THE LORD'S DAY.

"In the lapse of a generation we have seen enough to give us heart about Sunday and all the questions related to it, or bound up with its fortunes. It is a remarkable fact, so far as my experience goes, that nothing that has ever been deliberately organized in opposition to Sunday has ever succeeded.

lossness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, worn-out 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 the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

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.

Old practices, eccentric doctrines, fads, megrims, and all sorts of intellectual curiosities may flourish for a time, but having no deepness of earth, they soon wither away. False doctrine, however eloquently expounded, hardly ever pays its own rent. Many a startling heterodoxy intended to bring in an intellectual renaissance has had its light cut off by some sordid gas company, callously indifferent to modern speculation and the artistic temperament. Account for it as we may, it is the Gospel old and undiluted that alone can stand the wear and tear of time and grow younger with the wasting years.—Joseph Parker.

Dear Recorder: Enclosed please find check for four dollars, for which you will continue my paper for another year. I am now in my 73d year, and have been a reader of the Recorder ever since I can recollect. My father was a subscriber from its commencement to his death, and since I left him I have been a regular subscriber. W. T. EDWARDS. Seymour, Hart Co., Ky.

most, for the sword shall find them out, the vials of Jehovah shall reach even to their heart. And that flame, the pile whereof is wood, and much smoke, shall suddenly devour them, and that without remedy. Sinner, thou shalt be left. I say, thou shalt be left of all those fond joys that thou hugest now—left of that pride which now steels thy heart; thou wilt be low enough then. Thou wilt be left of that iron constitution which now seems to repel the darts of death. Thou shalt be left of those companions of thine that entice thee on to sin, and harden thee in iniquity. Thou shalt be left by those who promise to be thy helpers at the last. They shall need helpers themselves, and the strong man shall fail. Thou shalt be left, then, and of that pleasing fancy of thine, and of that merry wit which can make sport of Bible truths, and mock at divine solemnities. Thou shalt be left, then, of all thy buoyant hopes, and of thy imaginary delights. Thou shalt be left of that sweet angel, Hope, who never forsaketh any but those who are condemned to hell. Thou shalt be left of God's Spirit, who sometimes now pleads with thee. Thou shalt be left of Jesus Christ, whose gospel hath been so often preached in thine ear. Thou shalt be left of God the Father; he shall shut his eyes of pity against thee, his bowels of compassion shall no more yearn over thee; nor shall his heart regard thy cries. Thou shalt be left; but, oh! again I tell thee, thou shalt not be left as one who hath escaped; for, when the earth shall open to swallow the wicked, it shall open at thy feet, and swallow thee up. When the fiery thunderbolt shall pursue the spirit that falls into the pit that is bottomless, it shall pursue thee, and reach thee, and find thee. When God rendeth the wicked in pieces, and there shall be none to deliver, he shall rend thee in pieces; he shall be unto thee as a consuming fire, thy conscience shall be full of gall, thy heart shall be drunken with bitterness, thy teeth shall be broken even as with gravel stones, thy hopes riven with his hot thunderbolts, and all thy joys withered and blasted by his breath.

O careless sinner, mad sinner, thou who art dashing thyself now downward to destruction, why wilt thou play the fool at this rate? There are cheaper ways of making sport for thyself than this. Dash thy head against the wall; go scabble there, and, like David, let thy spittle fall upon thy beard, but let not thy sin fall upon thy conscience, and let not thy despite of Christ be like a millstone hanged about thy neck, with which thou shalt be cast into the sea for ever. Be wise, I pray thee. O Lord, make the sinner wise; hush his madness for a while; let him be sober, and hear the voice of reason; let him be still, and hear the voice of conscience; let him be obedient, and hear the voice of Scripture! "Thus saith the Lord, because I will do this, consider thy ways." "Prepare to meet thy God, O Israel." "Set thine house in order, for thou shalt die, and not live." "Believe on the Lord Jesus Christ, and thou shalt be saved."

I do feel that I have a message for someone to-night. Though there may be some who think the sermon not appropriate to a congregation when there is so large a proportion of converted men and women, yet what a large proportion of ungodly ones there is here, too! I know that you come here, many of you, to catch at some strange extravagant speech

of one whom you repute to be an eccentric man. Ah, well, he is eccentric, and hopes to be so till he dies; but it is simply eccentric in being in earnest, and wanting to win souls. I set not my account to be thought a fine speaker; they that use fine language may dwell in the king's palaces. I speak to you as one who knows he is accountable to no man, but only to his God, as one who shall have to render his account at the last great day. And, I pray you, go not away to talk of this and that which you have remarked in my language. Think of this one thing, "Shall I be left? Shall I be saved? Shall I be caught up and dwell with Christ in heaven, or shall I be cast down to hell for ever and ever?" Turn over these things. Think seriously of them. Hear that voice which says, "Him that cometh to me I will in nowise cast out." Give heed to the voice which expostulates, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." How else shall your life be spared when the wicked are judged? How else shall you find shelter when the tempest of divine wrathrages? How else shall you stand in the lot of the righteous at the end of the days?

"THE OLD PATHS."

BY REV. WILLIAM ASHMORE, D. D.

"Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." It was Jehovah himself who said that. Jerusalem had gone fearfully out of the way. They did not think so themselves—those dwellers around the temple—but God did. So he tells them to get back again into the old paths.

There are plenty of new paths nowadays—new teachings in theology; new views of inspiration; new interpretations of the Bible; new estimates of the character of God and of Christ, and of the work of Christ; and new estimates of "mighty man" in the history of the world; and of the way of reaching men; and of the eternal future of mankind. These new paths and those old paths certainly do not run parallel nor harmonise.

"Where is the good way?" Let us meet Jeremiah face to face, and ask for the old paths, and have it out with him—or, rather, let him have it out with us—in fair and square argument. If we can prove him in the wrong, we can go on and have no end of new paths, for they are making new paths all the time; they make them over in Germany, and they

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make them here at home in our theological chairs; but if we fail, we had better give heed to him and do as he says; for he is "a man of God." We do not say he was a man of God, but he is a man of God; for his words are live words. By them we shall be judged at the last day. The prophets are gone; and yet the prophets live. They are intensely living men in our day, as they were in their own.

It will be said that if you write on these subjects, you will be only stirring up controversy. There need be no controversy; controversy is not the thing aimed at. We only want to hear some of our able thinkers point out to us the old paths. We hear a deal about the "new;" why not have a turn at the old?—what the old paths are and why we think so, and why we prefer to walk in them (if indeed we do), rather than walk in the new? It is not to be supposed that everybody will agree with us. Those who walk in the new paths, none of them will think with us, for they have said so plainly, and published their statements far and wide. They would consider us very narrow if we did not concede to them liberty of utterance; and so we would be. But now we want to say the same for ourselves. They must not suppose that everybody is going to agree with them; and we must not be impeached for advocating different sentiments. We, too, have the right of free speech, without being told we don't know anything, or that we are "not up to date," or that we are old fogies. A new foggy may be no wiser than an old foggy, and a man "up to date" may not have as much of the truth as a man "back to date."

That a great doctrinal controversy is impending in the land, and that a chasm is beginning to grow, will hardly be denied. The whole matter will have to be argued out first or basal principles. In its ultimate synthesis it is a question of authority—of authority of the Word of God, and whether the Word of God is a supreme and final authority, or has come to be only a cognate authority—one of several—among which is every professor's own individual opinion of what ought to be in the Word of God, and what not.—*Herald and Presbyter.*

GOD IN EVERYTHING.

Let us be very careful how we divide things into outward and inward. The time will come when we should get rid of even scriptural uses of outward, alien, strange, foreign. All these words are doomed to go. "I saw no temple therein," said John. Why did he not see a temple in heaven? Because heaven was all temple. He who lives in light does not even see the sun; he who lives in God has no moon, for he has no night. But men are crafty and expert, almost at making little definitions, parties, separations, and the like. I will tell you what I have heard, and you will tell me whether it is true. There was a man who rose in history, I suppose long ago, and he divided music into sacred and profane. I never heard any profane music; I do not believe there is any. But some men would be nothing without their little definition; they live on that bare bone. I have heard sacred music, and I have heard music profane, perverted, taken away to bad uses, made a seduction on the road to hell. But we must get back to real definitions and proper qualities, and see things as God meant them to

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be seen. You sing some sweet little Scotch song, is it profane because it is not in the psalm book? It might be in the psalm book for its sentiment, its lilt, its tone, its power of touching the highest, sweetest, tenderest associations of life and memory. I will not have it called profane. You can sing sacred music profanely; that is often done. I would not give you anything for music, however sacred may be the words which it expresses, if it be not sung in the spirit of its own sacredness. It kills me to think that a man could sing "He was despised and rejected of men," and then go away and drench his throat with intoxicating drinks. If such an irony were possible, we should assemble to consider it, repudiate it, anathematize it; for it takes out of the heart of Christ all that made that heart what it was, and gives it to the mocker and the men of cruel tongue.

I have also heard of profane history and sacred history. There is no profane history. History truly written and true to human experience is an aspect of Providence, an elucidation of that marvelous mystery which penetrates all life, and that whispers to us in many a moment of unexpectedness, "The very hairs of your head are all numbered; not a sparrow falleth to the ground without your Father knoweth; it shall be given you in the same hour what ye shall say;" and the same night when Herod would betray the hated apostle the angel will be there before Herod can get his key into the lock. I believe in God. I believe that the steps of a good man are ordered by the Lord. I believe that God knoweth my downfalling and my uprising, my going out and my coming, if so be I live in his spirit and give him the poor tribute even of a trembling faith. Who is it that rises among us and splits up history into sacred and profane? What right has such a man to define and separate and classify? I would follow the historian who sees God in everything, in the defeat as well as in the success of the battle; I would follow the humble faith which sees as true an answer to prayer in a negative as in a positive. Profane history? Is it a lie? I am not referring to history that is falsely written and written with a false purpose, but I am referring to the inner his-

tory, the history that God designs, inspires and conducts, and all through the ages of that marvelous unfolding I hear a voice saying, "He shall reign whose right it is;" and I am satisfied with a great satisfaction.—Joseph Parker, D. D.

"I think a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly she can," rejoined her friend; "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her she appealed to the old miner who was to act as guide of the party.

"Can't I wear a white dress down into the mine?" she asked, petulantly.

"Yes'm," returned the old man. "There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

There is nothing to prevent the Christian wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garments afterward.—The Lookout.

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Editorial Varieties

A lady put upon her husband's tombstone: "Rest in peace, till we meet again."

The Britons Herald warns Dr. Harvey against being "too winsome."

The col has two separate hearts, one beats 50 and the other 100 times a minute.

A Chinese bank note has been secured issued in the 14th century. It was not till the 17th century that paper money was introduced into Europe.

It is claimed that Mr. Eugene Sanders, of New York's Niagara, is the strongest man in the world. He plays ball with hundred-pound weights. He is a great apostle of athletics.

It is stated that North America has 20 volcanoes, Central America 25 and South America 37. Since Central America is part of North America, that has 45 volcanoes. This includes those in the West Indies.

A professor, whose name is not given, recently said that 30 minutes a day is all a man ought to devote to reading the daily papers. The daily papers have not yet found out the name of this daring professor.

The Manila American, a newspaper in the Philippines, is very much opposed to missionaries going to those islands. We are not surprised, but we want the mission aries to go right on, all the same.

Our excellent friend, T. M. Porter, of Covington, writes the editor of the Recorder: "Nothing but good and good continually from the gentleman you so kindly speak of from Arkansas. He is doing a grand work."

The Hon. Charles Francis Adams, of Massachusetts, recently declared that both sides were right during the war—the Federalists were right and the Confederates were right. According to Mr. Adams the mistake each side made was in regarding the other side as wrong.

The Methodists have raised their Thanksgiving fund of \$20,000,000—a noble achievement truly. What did the Baptists do in that line? Well, since you mention it, let us tell you, since you mention it, some suggestions along that line and some others opposed those suggestions. Why can we not use our liberty for co-operation.

Pedro Alvarado, of Pinar del Rio, has offered his entire fortune, estimated at \$400,000,000, to the Methodist movement to be used in paying a part of the national debt. The government declined the offer. We can give Mr. Alvarado information as to where he can offer his fortune with the assurance it will not be declined.

The Golden Penny says there is a community in Abyssinia where the women are in complete control. They do the house work and they own everything. A woman can turn her husband out of doors at any time and he can not return till he makes amends by making her a present of a cow.

Dr. W. W. Perryman has had a penitential year in his work with the First Church, Pasadena, and the church has added \$500.00 to his salary. We congratulate both church and pastor. Quite recently Mrs. Perryman was called to mourn the death of her mother. No words can add to the meaning of the phrase—the death of joy.

Mrs. Ruth Reed, of California, has shown Mrs. W. E. Roberts, writer, "never hears any preaching, as she lives in the mountainous part of the State where there are no churches. She can't do without the Recorder." Fortunately the Recorder goes where missionaries do not reach, and it carries its message of comfort and cheer.

We had pleasant visits last week from Dr. Wm. Lunsford on his way home from a pleasant trip to Virginia, and Dr. J. A. Crooks, on his way home from a journey to Winchester to see what could be done to persuade Dr. Bailey to reconsider his decision to leave the First Church in Jackson, Tenn. We greatly enjoyed the visits of these honored brethren.

An honored brother writes to ask whether we approve of the churches electing the officers of the Sunday school. Most assuredly we do. By all means let the Sunday school nominate and the church elect these officers. All the argument is on that side, and we never hear of an argument on the other side. Certainly let the church elect, and never for a moment dream of doing any other way.

Last week Dr. Henry McDowell, A. E. Worrall and C. E. W. Dallas called on us simultaneously, yet we maintained our equanimity. In the presence of our guests, we enjoyed their visit. Dr. Worrall has completed a new translation of the entire New Testament, which he expects to publish ere long. He is a fine Greek scholar and is thoroughly competent for such a task.

In Berlin the doctors' coughmen wear white hats, so that in case of emergency a doctor's coach can be recognized.

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Editorial

SPECIAL OFFER.

Editors of this Recorder:— Please announce that I will send a paper from Palestine to every new subscriber whose name is sent in before February 1st, 1903. This is not an offer of the Recorder, but of myself as a friend of the paper who desires it to have the widest possible circulation.

A FRIEND. [We hope our readers will let this kind offer be widely known among their friends who are not now getting the Recorder.]

It is an interesting and an encouraging sign of the times that in our large cities there is a revival of church attendance. The people in the country have always attended church well. The man in the country who could go to church and did not, has all along been the exception. In our large cities, however, the complaint has been that such a large proportion of the people never went to church. The most startling figures of church attendance, in New York City, for example, have been published from time to time. Particular complaint has been made of the smallness of the number of young men in the churches.

Now, however, there is a great improvement. The Church News Association in New York have taken an actual census of the church attendance of New York for three successive Sundays, and they took the average. That average was 451,731 out of an adult population of 1,746,889. These figures apply to New York proper (Manhattan) and do not include Brooklyn. But Brooklyn has ever been known as "the city of churches," and the church attendance there has ever been better in proportion than in New York.

There were 366 places of worship visited, and their congregations counted. Of these 81 are Roman Catholic, 59 Episcopalian, 45 Methodist, 43 Presbyterian, 40 Baptist, 27 Lutheran, 15 Dutch Reformed, 6 Congregational, etc. The Roman Catholics in their 81 churches have 522,130 members, and their attendance per Sunday was 317,454, or 60.3-4 per cent. The Episcopalians in their 59 churches, number 56,050, and their Sunday attendance 33,137, or 59 per cent. The Baptists, with 40 churches, are third in number—27,263—with Sunday attendance numbering 27,225, nearly 100 per cent. The Presbyterians, with 43 churches and 25,742 members had a Sunday attendance of 18,920. The Methodists have 14,749 members in 45 churches, and their Sunday attendance was 20,191, or nearly 137 per cent. The Lutherans, with 27 churches, have 18,868 members and a Sunday attendance of 7,342, or 39 per cent. The Disciples have 2 churches with 647 members and a Sunday attendance of 448 or 127 per cent.

These figures include the attendance both morning and night, and are subject to discount by whatever number of people attended worship at both hours. In the case of the Baptists, the Methodists and the Disciples it is manifest that a goodly proportion of their attendants are not members. This is, of course, as it should be. The unconnected ought to attend church, and special efforts should be made to induce them to attend.

It is remarkable that the other denominations except the Lutheran, surpass in per cent of attend-

ance, the Roman Catholic and the Episcopalians. These are ritualistic denominations and attach a special efficacy to church attendance, and they also have the most gorgeous and elaborate forms of worship. If such things were needed to "make the worship attractive" why does the attendance upon the non-ritualistic worship surpass that upon the ritualistic?

While there is plenty of room for improvement in this matter of church attendance in New York, yet the showing is so much better than we supposed that we rejoice in the great advance that has recently been made.

It would be interesting to get the figures from Boston, Philadelphia, Baltimore, Chicago, St. Louis, New Orleans, Cincinnati, Louisville and other large cities. We could tell how far this revival of church attendance, extends. Here in Louisville the church attendance has always been fairly good, though by no means what it should be.

We hope this revival in church attendance is the precursor of a great and general revival of evangelical religion in our land and in the world. This is the most powerful nation on earth, if America is soundly converted the rest of the world can but be powerfully affected.

A WRITER in the Cumberland Presbyterian is very much disturbed because Prof. Farr, of the Theological Department of Cumberland University, gives up 1s 52.15 as a proof text for sprinkling. Prof. Farr, among other things says: "The marginal reference in the revised version 'stirle' for 'sprinkle', presents the interpretation adopted by most students at the present time."

On this we say: 1st. Prof. Farr knows what he is talking about and his critic does not.

2nd. Even if the passage read "So shall be sprinkle many nations," it could not be argued that it had any reference to sprinkling for baptism unless it were first proved that baptism is sprinkling. There is not a scintilla of evidence that the passage has the slightest reference to baptism. Nothing is said about baptism in the connection, and baptism did not come into existence for many centuries afterward.

3d. The Hebrew word *mezar*, here rendered "sprinkle," in King James' version is thus defined by Davies in his Hebrew Lexicon: "To bound or spring; of liquid to spurt, to cause to leap for strong feeling; to make a start." And Davies, in that connection, translates that passage "so shall he stirle (or surprise) many nations." And, as Prof. Farr says, this is "the interpretation adopted by most students at the present time."

The Septuagint version, which is the Greek version used by Christ and the Apostles, translates *mezar* by *thausazo*, which means to astonish. And this makes the passage intelligible. Leaving out the parenthesis, the passage thus reads: "As many were astonished at thee, so shall he astonish many nations." This is clear and plain, while to make it read: "As many were astonished at thee, so shall be sprinkle many nations," renders it unintelligible.

Putting in the parenthetical language, the passage is full is thus: "As many were astonished at thee (his visage was so marred more than any man and his form more than the sons of men) so shall he astonish many nations:

the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider." The American version puts the parenthetical part in parenthesis, as above. The meaning is thus clear. The marring of his visage and form is mentioned as a reason for the astonishment of the "many," and then the astonishing of the many nations is enlarged upon by saying that Kings shall shut their mouths in astonishment "for that which had not been told them shall they see, and that which they had not heard shall they consider." To insert "sprinkle" simply destroys the sense. Both the revised and the American versions put "stirle" in the margin—"so shall he stirle many nations."

The vigorous blows Dr. John Clifford of London, has been striking the infamous education bill recently passed by the House of Commons and now pending and certain to be passed in the House of Lords, have aroused Mr. Balfour, the Prime Minister, to reply in a pamphlet, aimed particularly at our great London Baptist preacher. Dr. Clifford is abundantly able to take care of himself, and in argument he will prove more than a match for Mr. Balfour. His rejoinder will be very interesting reading.

Several of the peers are opposed to the bill, notably Lord Rosebery, who, among other things, recently said: "I confess that if the non-conformists of England submit timely to the enactments of this bill I will not say that they would be weakened religiously, but I will say this, that in my judgment politically they will have ceased to exist."

"What you have to do is to appeal to the country at large as to whether they are prepared to watch tamely and passively the obliteration of the principles upon which our free constitution has been built up."

We earnestly hope that the free churches in England will stand firm in their resolve to refuse to pay the taxes levied by this infamous bill, that they will stump the whole realm in favor of such members of Parliament as favor repealing the bill, and that the agitation will cause such a revolution that the established church will be overthrown. Certainly the Liberals have such campaign material as they never had before. Would that Spurgeon were alive, and that Parker had lived, but God can care for his own.

Our Foreign Mission Board is now \$40,000 in debt. The interest on this amount at 6 per cent is \$2,400 a year, or enough to support four missionaries on the foreign field. Must this waste go on forever? It will not do to leave the missionaries on their fields without means of support, and very properly the Board pays them in advance. Thus the debt accumulates until about a month before the Convention, when a heroic effort wipes it out. Why not spread this effort over the year, and let the money come in regularly, so there will be no debt, and so the amount of interest can be used to support four or more new missionaries? Why not? This matter has often been mentioned, and often the brethren here said "Oh! yes! certainly something ought to be done." But nothing is done.

If regular, systematic giving to missions could be substituted for the spasmodic method, not only

would the money come in regularly and the great waste mentioned would be avoided, but our churches would be developed in benevolence as they will never be developed otherwise. Surely something can be done. Here is work for our General Committee on Co-operation.

The Universalist Leader complains that the teaching of Universalists on the subject of salvation is misunderstood. It insists that Universalists believe that men should repent, and that each man has a function to perform in his salvation. Nobody supposes the Universalists have any objection to a man's repenting if he insists on doing so. There is nothing in the Universalist faith that forbids repentance. But their point is that all men are saved, whether they repent or not. Their message to the world is—"Be good and nerve God if you will, but whether you do or not you will be saved all the same."

The instant repentance is made a condition of salvation, that instant the damnation of all who do not repent is affirmed. If a man must repent to be saved, of course he is lost without repentance. And since people do not enjoy repentance, to tell them they will be saved anyway, is to teach them, in effect, not to repent. The carnal heart loves sin, and a man will never give up sin if he believes he can go on in sin and go to Heaven all the same. Thus universalism favors sin, not theoretically, but practically. To tell men to repent and at the same time to tell them that with or without repentance they will be saved, all the same, is to whistle to the wind.

We wish to specially commend the course of Pastor M. B. Adams, of Frankfort, and of the First church there, in declining to adjourn their regular Sunday night meeting, to take part in a union meeting at that time under the auspices of the Y. M. C. A. These outside organizations should time their meetings so as not to interfere with the regular meetings of the churches.

In a Frankfort paper Pastor Adams gave the reasons for the refusal to adjourn the meeting, and, among other things, said: "The church is unwilling to be side-tracked in its work, especially at a season when the interest is good, increasing and substantial results are being accomplished, and when the omission of any service means a distinct loss in quality of work."

"Churches generally should set more store by their regular meetings, and should not adjourn them except for the most imperative reasons. When something comes along the people want to see or hear, and it conflicts with a regular meeting, to suspend that meeting is demoralizing. It degrades the meeting and debases the worship of God. No wonder people think it makes little difference whether they go to church or not, when for slight reasons the regular meetings are suspended. Let the churches appreciate the importance of their regular meetings, and make other things bend to them."

In Berlin the doctors' coughmen wear white hats, so that in case of emergency a doctor's coach can be recognized.

It is said that the giraffe, armadillo and porcupine have no vocal cords and are, therefore, mute.

AMONG THE Churches.

LANSINGVILLE.

Wahnet-street (Third and St. Catharine streets)—Pastor Eden's subjects were "Milk and honey" and "The cowardly." Congregation very large. Eight received by letter and two for baptism. Pastor Eden known for his West Indian tour on next Monday.

Broadway—Pastor Jones delivered "A New Year Message" at 11 a. m. At 3 p. m. was held the annual church "family gathering." No meeting at night. One received for baptism. Mrs. Bapinsky, the Jewish singer, began her engagement in the choir.

Clinton Street—Pastor Weaver gave "A Pastor's New Year address," and spoke on the "Service of blessings." 255 in Sunday School. \$19.83 contribution for missions. One baptized and one joined by letter. Church year closed out of debt. Pastor began his 28th year's service.

McFarran Memorial—Pastor Hamilton's themes were "Taking stock" and "The Holy Spirit and the new life." Two baptisms. Congregation exceptionally large. Pastor Hamilton gave a "day dinner" Friday to Drs. E. Y. Mullins, J. E. Searcy, A. T. Robertson, W. J. McGlothlin, Carter Helen Jones, B. H. Dunnett, R. A. Dawes and J. N. Preston.

Twenty-second and Walnut—Pastor Dunnett preached on "The greatest book" and "The greatest mystery."

Children—Pastor Foster's topics were, "Christ, our Master and example" and "The Ten Virgins." Two baptisms.

Kentwood—Bro. C. S. Leonard preached on "Definite purpose" and on "Heaven."

Franklin Street—Pastor Jenkins preached on "Watch me" and on "What to do to be saved." He began his 5th year; in the four years 235 new members have been added and \$11,000 has been raised; \$225 raised in ten minutes.

German—Pastor Jansen spoke on "Our part in Christ's glorification." Bro. J. Gans spoke at night.

Highland—Ball call at 11 a. m.; topic "Building the front." At night Pastor Dawes preached on "The possibilities of the New Year." Two joined by letter. All debts paid and \$50.00 on hand.

Logan Street—Pastor Traile's topics were "The blessing in giving" and "The spirit of revival." Overlooking congregations. Twenty-five new pupils in Sunday school. Pastor's salary raised \$200. Meetings nightly.

Parliament—Pastor Taylor preached on "Church covenant and righteousness" and "The kingdom." Closed a prosperous year. Christmas entertainment Wednesday night.

Southgate Street—Pastor Clark's themes were "God's presence with His people" and "Whom will not that the Lord depart from him." Christmas entertainment Monday night. Watch meeting Wednesday night. Bible class 3 a. m.

Third Avenue—Pastor Allen discussed "Amenities" and "Going forward." Good day.

Twenty-sixth and Market—Pastor Reed preached on "Obligations to observe the Lord's Supper," and Bro. Earl D. Sims preached on "The water of life."

Van Buren Street—Pastor J. D. Ray

preached at both hours. Morning subject "True worship"; evening subject, "How to be delivered from sin." One received under watchcare, one for baptism.

Jeffersonville, (Ind.)—Pastor McFarland's subjects were, "The Christian's greatest loss" and "The fervency of the laborer." New building roofed in and paid for so far. About \$2,400 has been raised.

Pewee Valley—Pastor Bennett preached on "God's preparation for his people." He also preached at the Confederate Home.

Glenview—Pastor George's topic was "Jesus crowded out." Fine attendance.

SEMINARY NOTES.

(Only two weeks and then the "ingenious devices for the confusion of those who seek after knowledge" will begin.

In a few days John Roach Stratton will leave for the South and West on a lecturing tour, and he will also lecture some in Virginia.

On January 1st at the home of Dr. Robertson, he and Dr. Carver, with their wives, entertained the students and their wives.

Bro. Wakefield, a member of Walnut Street Baptist church, will attend the Seminary next year.

Dr. Carver has had an attack of La Grippe and was unable to meet some of his classes.

We are glad to see J. T. Bowden back with us again. While at his home in Virginia he was taken sick and detained from his work in the Seminary.

Supplies last Sunday: J. A. Kirtley, Jr., at Meadow Lawn; W. H. Rich, at Eminence, Ky.; E. K. Cox, at Hamilton, Ohio; W. M. Lee, at Highland Park.

Dr. Colley addressed the Missionary meeting last Thursday. Subject, "The young people's work." The missionary meeting was largely attended.

The Monday evening missionary meeting was led by Bro. Hughes with a talk on New Zealand, his native country.

On last Monday night Dr. Robertson gave the first lecture of the series which are to last two weeks. Every one who is interested in Sunday-school work is cordially invited to attend these lectures in Norton Hall.

Walter E. Wiatt addressed the ladies of Twenty-second and Walnut last Monday afternoon.

The following is a short summary of the work done by the students of last month: Enrollment, 509; increase, 90; average attendance, 218; increase, 22.

H. C. McGUIR.

THE STATE.

Bro. W. T. Pheggo writes from Nicholasville: "Bro. Timberlake seems to have his work well in hand at this place, and the membership awake to the interest of their church and their duty to the Master's cause."

Pastor W. J. Levi writes: "I have just closed a very successful meeting at Grace Union church. Had quite a number of professions, with 6 additions. I was assisted by Bro. L. T. Garrett, of Drakesburg, Ky. Bro. Garrett is a very fine preacher, and a good man in a meeting. People like him very much. Success to your paper; it is most Baptist."

Pastor Geo. E. Baker writes from Burnside: "I was assisted in a nine days' meeting at this place by Bro. J. W. Blackburn. He did not acceptable preaching. We received 8 by letter and 2 by baptism. During the year our membership has doubled, and we enter the new year with much encouragement. The work in all our churches and preaching stations has been greatly blessed. The church at Barren Fork was organized about one year ago, with 8 members, and now has 47. This year the Steubenville church is included in my field."

Pastor E. Lee Smith, from Ewing, writes: "My church work is moving on grandly here and at Locust Grove. Our Sunday-school is doing good work during the winter Sabbath. The missionary societies of our church are making a grand record, in which I hope God is pleased. I have married three couples in the last 30 days, and am looking for another wedding Wednesday."

Bro. Earl D. Sims writes: "Christmas Eve I closed a gracious revival at Scottville, Mich. It is exceedingly cold."

(Continued on 10th page.)

White

Flour

Starvation

\$20,000.00

Experiment

Post says that one pound of Grape-Nuts

furnishes more nourishment than the system will absorb than ten pounds of most wheat, oats or bread. He has a reason for the statement. The white flour makers issued millions of circulars denouncing him for the statement.

Post further says the excessive use of white bread causes disease of the bowels frequently ending in peritonitis and appendicitis due to the elements of the wheat lie in its proper feeding, particularly for the nerve centers and the brain. Also close under the shell lie the elements of the phosphate, potash and other elements absolutely demanded by the body for its proper feeding, particularly for the nerve centers and the brain. Also close under the shell lie the elements of the phosphate, potash and other elements absolutely demanded by the body for its proper feeding, particularly for the nerve centers and the brain.

That is exactly the case with Grape-Nuts. The elements of wheat and barley are scientifically treated in exactly the way the human body treats them to accomplish the first act of digestion, that is the change of starch into Grape Sugar.

How much food value will the system

absorb, take up, make use of, that's the question. Suppose you feed a man 10 pounds of sugar (which is nearly all pure nourishment). Would his system absorb 10 pounds? He would probably be made sick and really lose weight and strength. But suppose you prepared the sugar so he could quickly digest and assimilate it and absorb into his system the nourishing properties of it, is it not clear that one-half pound of such food would furnish him more nourishment than his system would absorb than the 10 pounds, or even 50 pounds of raw sugar?

The Makers of white flour sacrifice the most valuable part of the wheat

in order to keep the flour white. A man fed on white bread alone will gradually become a shattered nervous wreck and die. He can't possibly live unless he is furnished with food elements required by nature to sustain life, and some of the most powerful are entirely absent in white bread. Every element in the wheat and barley is kept in Grape-Nuts, and man or animal can live indefinitely on that perfect food. We have records of several thousand cases where people have been unable to maintain health, weight and strength on meat, wheat, oats or bread and have been able to increase weight, vitality and strength on the little portions of Grape-Nuts taken as a portion of each meal.

We will place \$10,000.00 in any designated bank

against \$10,000.00 to be deposited by a man fed on white bread alone will gradually become a shattered nervous wreck and die. He can't possibly live unless he is furnished with food elements required by nature to sustain life, and some of the most powerful are entirely absent in white bread. Every element in the wheat and barley is kept in Grape-Nuts, and man or animal can live indefinitely on that perfect food. We have records of several thousand cases where people have been unable to maintain health, weight and strength on meat, wheat, oats or bread and have been able to increase weight, vitality and strength on the little portions of Grape-Nuts taken as a portion of each meal. We will place \$10,000.00 in any designated bank against \$10,000.00 to be deposited by a man fed on white bread alone will gradually become a shattered nervous wreck and die. He can't possibly live unless he is furnished with food elements required by nature to sustain life, and some of the most powerful are entirely absent in white bread. Every element in the wheat and barley is kept in Grape-Nuts, and man or animal can live indefinitely on that perfect food. We have records of several thousand cases where people have been unable to maintain health, weight and strength on meat, wheat, oats or bread and have been able to increase weight, vitality and strength on the little portions of Grape-Nuts taken as a portion of each meal.

But the white flour mill throws out these important elements

because they darken the flour. The white flour of the present day is almost entirely composed of starch, and the elements that will help digest that starch are left out; therefore when much starch, even in the shape of white bread, is put into the stomach it passes into the intestinal tract where, instead of being digested it ferments and causes trouble.

It was to remedy this trouble that Grape-Nuts

was invented, for practically the same methods that Nature uses to digest the starch are used in the manufacture of Grape-Nuts, so that the famous food goes into the body in the form of Grape Sugar—that is, the starch has been changed and the first act of digestion has taken place. The result is that the human body is furnished with valuable food elements in the most perfect form.

New comes along to question Post's claim regarding the value of one Nut.

Common earth and air contain the raw elements necessary for man's food, but even if a scientific state official should tell you that, would you therefore eat 10 pounds of earth and expect to extract its nourishment? It requires the curious and wonderful manipulation of the laws of the vegetable kingdom to select and combine and prepare these food elements of the soil in such a way that men and

animals can absorb and make use of them. Hence we have vegetables and grains. So it still further requires the intelligence and skill of man to cook and prepare the vegetables and cereals to make them digestible and fit.

The greater the intelligence and skill displayed

in preparation and the more nearly the laws of digestion of food are followed the more perfect the result. We have the true scientific facts for the basis and the practical every day results with feeding millions of people on our food and the statement stands on the solid rock of fact pound of Grape-Nuts will supply more nourishment than the system will absorb than 10 pounds of meat, wheat, oats or bread.

The "London Lancet," one of the greatest medical authorities in the world

has to say: "The basis of nomenclature of this preparation is evidently an American place, since 'Grape-Nuts' is derived solely from cereals. The preparatory process undoubtedly converts the food constituents into a much more digestible condition than in the raw cereal. This is evident from the remarkable solubility of the preparation, no less than one-half of it being soluble in cold water. The soluble portion contains chiefly dextrin and no starch. In appearance 'Grape-Nuts' resembles fried bread crumbs. The grains are brown and crisp, with a pleasant taste not unlike slightly burnt malt. According to our analysis the following is the composition of 'Grape-Nuts': moisture, 6.02 per cent.; mineral matter, 2.01 per cent.; fat, 1.90 per cent.; proteins, 15.90 per cent.; soluble carbohydrates, 42.49 per cent.; and unaltered carbohydrates (insoluble), 25.97 per cent. The features worthy of note in this analysis are the excellent proportion of protein, mineral matters and soluble carbohydrates per cent. The mineral matter was rich in phosphoric acid. 'Grape-Nuts' is described as a brain and nerve food, whatever that may mean. Our analysis, at any rate, shows that it is a substitute of a high order, since it contains the constituents of a complete food in a very satisfactory and rich proportion and is an easily assimilable 'state'." Postum Cereal Co., Ltd., Battle Creek, Mich.

Free to Everyone.

A PEARL-BLANK CHECK FREE FOR THE ANNUAL.

The Great Walnut Canning, Sugar or Sausage Firm West, by a Single Firm Only.

Present this Coupon for instant return and receive a blank check for \$100.00 by mail. The check is payable to the order of the holder and is good for any amount up to \$100.00. All checks are cashed and the money is sent by express. The check is good for one year from the date of issue. The check is good for one year from the date of issue. The check is good for one year from the date of issue.

Family Circle.

Stories for the Young and Old.

FREDDY'S PROFESSION.

When I'm a man I'd like to be something big and great; An admiral who lives at sea, Or governor of my State.

I'd like to be an engineer, Who runs the steam engines; I'd like to be a brigadier, And eat my meals at mess.

I'd like to keep a candy store, Or write a book or two— About the wonderful explorers From here to Timbuktoo.

And then, I think, it would be fine If I could—by-and-by— Be a captain on a baseball nine, A sampan or a Salsby.

So now I think I ought to grow The quickest way I can; For what I'd really like, you know, Is first to be a man.

But when I ask my Uncle James What he would most enjoy, He laughs at me, and then exclaims: "I'd like to be a boy."

—St. Nicholas.

BEGINNING SCHOOL.

BY ANNE PRATT.

"Yes, Bonnie," said his aunt Judith, and somehow the words had a forbidding sound in the child's ears. "To-morrow your school life begins, and you must remember that we expect great things from you. Your teacher is going to live with us through the winter.

"Live with us?" Bonnie faltered inquiringly.

"Yes, though there's no earthly use in it that I can see," replied his aunt, quietly. "She is a motherly lady, only two years out of college, whose father met in Italy last spring. She is going to teach in the Raymond School for a year, and I suppose your father thinks you can learn more if she's right here in the house.

Bonnie looked displeased, especially as there was a note in his aunt's voice that implied she did not quite like the plan herself; but he said nothing, for he had been well trained.

To tell the truth, Bonnie was not a happy little boy. His mother had died when he was a baby he could not remember her at all, and his father had spent most of the time for the last five years in foreign countries. His aunt meant to be very good to him, and they kept his studies in beautiful order, and he seldom strayed from his room, and he understood fairly well and others he didn't, and told him everything good he must be and how much he should learn. They liked to have him play quietly in his playthings and walk quietly in the streets, and not to mix with other children, for fear he might catch something, measles or chicken-pox or mumps. You see, they had almost forgotten how they felt when they were little girls, and they had never been little boys at all. So, of course, they couldn't possibly know how Bonnie would feel about this shiny new glasses and about at the top of his lungs and wear strong clothes that he need not be careful of, and how good it would have been for him, too.

So, when Bonnie knew that the dread- ed day had come, and that he must go to school, he was afraid of everything. He was a shy little fellow, because he had had little chance to make friends with the boys and girls of his own age. He had learned to keep his small troubles to himself in a way that was hardly understood by happy children, and he said nothing to him in his heart he was afraid of the big boys for fear they would laugh at him, and afraid of the little boys for fear they would tease him, and afraid of his studies for fear he wasn't bright enough to learn them, and afraid most of all of very much the most of all, the new teacher.

That evening Aunt Judith and Aunt Henrietta thought it their duty to tell him how important the next day would be to him.

"Everything depends on the way you keep your house," said Aunt Judith.

"Yes," said Bonnie, dutifully, but with a horrible shivering at his heart.

"When little boys in Turkey begin to go to school, it is a very solemn affair," said Aunt Henrietta. "All the school children go in the morning, and the boys ride all about on a pony that has been decorated with ribbons, and the presence of children walk on foot to accompany him to school. Oh, and the prettiest girls ever were seen. He is considered the hero of the day."

Bonnie wished he were in Turkey.

"Little boys in China have to sweep the school-room and wash the teacher's dishes, and there are a thousand letters in the alphabet, and the boys have to learn all their books by heart," went Aunt Henrietta, looking at Bonnie rather severely, as if she thought it were all his fault.

Bonnie wished he were in China, probably on the principle that trouble after of some more endurable than trouble at close quarters.

He went to sleep, perfectly sure that he should dream of Turks and Chinese all night, but he didn't; and it was morning before he knew it. It was a lovely day, but bounding to be still inside four walls, and Bonnie was very silent as he sat without much appetite at the breakfast table, and grew more and more anxious while the minutes ticked hurriedly past, numbered by the color of the clock in the room.

In reality, Bonnie was very well- educated little boy. He could hardly remember when he didn't know how to read, and his Aunt Judith had brought out the old copy of Colburn's Mental Arithmetic that she had used when she went to school, but he didn't know the same kind of drill she had had herself. He had read a great deal, for he had had so much time for that, and he had even begun Latin, for his Aunt Henrietta had been a fine Latin scholar and naturally considered it more important than any other thing. However, he didn't know that he knew more than other children of his age, so that did not sustain his spirits now.

He walked more and more slowly until he reached the pretty house where the Raymond School was to be. Mr. and Mrs. Raymond had made the place very attractive and the school-room was in a small building, to which a wide passage-way led from the house. There was an outside entrance and the part of the grounds immediately around was reserved for the use of the children. When Bonnie arrived, about a dozen boys and girls were already there, talking excitedly in the pleasure of seeing each other again and laughing as if school were not such a terrible place after all. A sudden quiet fell on the group as Bonnie approached, and he felt somewhat embarrassed then over. He stepped to fly, but managed to get politely:

"Is this the Raymond School?" Of course he knew it was, but he felt desperate, and couldn't think of any other way to break the ice.

"Yes," "Are you a new scholar?" "I should think you'd know seeing you live so near here." All these replies, coming like a volley, rather staggered Bonnie; but attention was soon diverted from him by another arrival, and he went on the steps by himself, rather disconsolate.

Mrs. Raymond soon came out and greeted the scholars and told them that they might go in the school-room or not, as they chose, and that Miss Lowell, the new teacher for the summer department, would come to see them at three. None of the scholars made a move to enter, and one little girl declares she shouldn't wait on her busy little tongue. Bonnie's gloom deepened, and a yearning to get into the school-room, bright with growing plants and flowers.

He caught sight of a picture standing on the teacher's desk, which seemed to him exactly like one his father had sent to him from Italy, only smaller. He went closer to take it nearer, his jacket sleeve caught in the teacher's small bottle of ink, and in another minute the ink had run in they rivulet over the clean blotter, the next pile of writing paper, the unopened record book, and finally over the corner of the smaller blotter, and was dripping a drop at a time, down to the floor. Bonnie stood still in utter horror at what he had done. One glance was enough. He had not even the presence of mind to mop it up with the blotter, but turned and ran, out of the door, through the opening in the fence, and down the street, round the corner, deep into the park which was conveniently near and offered the immediate shelter.

How could any boy face such a beginning as that! And especially when Aunt Judith said, "Everything depends on the way you keep your house," and Bonnie felt that his heart was broken. He couldn't go back to school, he couldn't go back home. Victims of boys who had run away from home and gone to sea came before him, and he wished passionately that he might see one of them, and that they might be his father. And then the thought of the new teacher, "awful strict," so they say, came before him; and the small child's cup of misery was full.

Bonnie lay down on the grass behind a clump of ferns in the school-yard. He was going to think of his mother and father, or at least, when he saw a young woman standing near him, he thought he would have been obliged, for he hadn't heard her come. Such a bright, merry face as she had and such a lovely look in the eyes! Bonnie's heart was captured before she said a word to him.

"The worst of this, little boy," she said, "what is the matter? You make me think of my small brother the time he thought he had got the house on fire and ran off and hid in the barn instead of coming to tell about it."

Bonnie was interested in spite of himself.

"And did he?" he asked timidly, looking straight into the lady's eyes as if he had always known her.

"Why, no, of course not. He did not the window curtains on fire and spoiled the pretty boys I had just fastened it up with; but my mother happened to come in the room just as he ran out of it, and she pulled the curtains down all right. Nothing else was burned."

"I guess he felt pretty bad," said Bonnie, remembering his own troubles with a sigh.

"You haven't told me your brother what you haven't told me your brother yet," said the pretty lady, sitting down beside him on the grass.

Sometimes it is easier to tell things to people you don't know very well; and, though Bonnie knew it, he had poured out all his dread and shame and perplexity.

"But why didn't you wait until your teacher came in?" she asked in a sensible, commonplace tone, as if it weren't the most dreadful thing in the world even to spill a bottle of ink; and perhaps it wasn't to each whom teacher all that time and to getting paid up for her strictness by having to teach children who don't like to be taught. That's trouble enough for any teacher."

Bonnie laughed a little, but his heart still ached.

AN UNWISE MANAGEMENT.

"When I was fifteen and very fond of managing," said a woman lately, "a bit of advice was given me by an aunt. She said, 'Hear, dear, the world went on very well before you were born, and it won't go to pieces when you die. Don't feel that you must be conductor, of those who carry you on your way. In parents and teachers the continual effort to manage makes children either weak or wilful; it is much better for the latter to depend more on themselves within certain limits, than to wait for orders. This is the reason why for some children it is better to be sent away from home, than to lean upon father and mother in every detail of life.

The woman who acquires the art of managing her kitchen without taking away all liberty from her domestic will have a happier home, and fewer changes among her servants, than the one who controls each portion of the work, from building the fire in the morning to locking the doors at evening. Too much management is very poor economy, and it defeats its own end. In contrast to management at all, over-management may be tolerated, and even approved, that the former kind of method is by no means hurtful where the home atmosphere is healthful. One seldom sees shipwreck in young people who have lived where the law of kindness has been observed on the lips of their elders, and where integrity has been the foundation of the home life, for children are imitative beings and love is a great safeguard. Over-disciplined children, who are managed and watched, and governed from the outside merely, are very apt to wander from rectitude when the strong hand is withdrawn—Ed.

AN OBJECT LESSON.

A physician puts the query: "Have you never noticed in any large restaurant at lunch or dinner time the large dishes, but nevertheless it is an object lesson which means something."

If you will notice what these heavy old fellows are eating you will observe that they are not swallowing bean crackers nor gingerly picking their way through a morsel of corn from their tooth, but everything else is gone. They seem to prefer a juicy roast of beef, a properly trussed loin of mutton, and even the dandy broiled lobster is not altogether ignored.

The point of all this is that a vigorous old age depends upon good digestion, and that good digestion is secured by using dieting and an endeavor to live upon bean crackers.

There is a certain class of food cranks who seem to believe that meat, coffee and many other good things are rank poisons, and these odiousness, slowly looking individuals are a walking demonstration of their own theories.

The matter is a nutshell in that if the stomach secretes the natural digestive juices in sufficient quantity any wholesome food will be promptly digested; if the stomach does not do so, no amount of dieting will do so, and the use of Sturtead's Dyspepsia Tablets after each meal will remove all difficulty because they supply just what every weak stomach lacks, pepsin, hydrochloric acid, diphosphoric acid.

Sturtead's Dyspepsia Tablets do not act as a cathartic, in fact, are not used as a medicine as they act almost entirely upon the food eaten, digesting it thoroughly and thus giving a much needed rest and giving an appetite for the next meal.

Of course, the travel time out of ten tablets of Sturtead's Tablets, knowing that they are perfectly safe to use in any condition, and also having found out by experience that they are a safeguard against indigestion in any form, and seeing that they have, in all homes, all kinds of food, the following table to Sturtead's Tablets. Please their name to Sturtead's Tablets.

All druggists sell them at 50 cents for full-sized packages and any druggist from Mexico to California, if his opinion were asked, will say that Sturtead's Dyspepsia Tablets are the best and most reliable remedy for any stomach trouble.

A FAVORITE.

"I can't understand why Mrs. Day is such a general favorite," the stranger remarked, looking with puzzled eyes after the plain, pretty dressed little woman who had just left them. "She isn't a particularly bright talker. There's nothing noticeable about her anyway, and I don't see why everyone I've met seems to love her."

"If you stay her a half-dozen times you would understand," was the prompt reply. "She has two of the greatest charms in the world—a beautiful and sincere humility and an utter freedom from envy. I never saw anyone who so much as looked at another person's happiness. It seems as if she had decided herself out of the way and is utterly free to rejoice with others. She has 'made me understand, as no one ever did before, how the most joyous life is the one that is the most simple."

It was a beautiful picture of one of our best people. There are many ways of joy—wealth, position, power, success, high ambition—these all have their rewards. But in all the world there is no greater joy than to be able to see the best of the best of all people, the ones that we might

"Now they will not expect you home before half-past one," was on the girl's face; "we'll just have some luncheon out here together under the trees first." Benny had eaten little breakfast; and the sandwiches tasted surprisingly good, even to a boy with a broken heart. The girl's face was again aglow, and the fragility of the morning retreat faded into the background. It was a surprise when the one o'clock bell rang.

"I suppose you'll stop and see the teacher on your way home," said the pretty lady in a matter-of-fact tone.

"I suppose I must," sighed Benny, and his mouth quivered suspiciously. Then he broke out passionately: "Oh, if only Miss Lowell were like you, you know! I never saw such a nice lady as you are. If only teachers could be like you, then I wouldn't be afraid."

"They walked down the path together. "I suppose we'll meet the children," he said plaintively.

"No, we shall not meet the children, because I told them we would have the first day a short one, Benny, and I sent them home early. And oh, I think I forgot to tell you that Benny—"

Benny looked up startled. Then he caught the laugh in her eyes.

"And I'm Miss Lowell, Benny."

And that was the beginning of the desert and best friendship between the two, and it is truly the truth that after this time Benny found it so afraid of anything at all; and, when his father came home the next spring, he found a tall, strong boy who could play baseball and row a boat. And Aunt Judith and Aunt Henrietta were very proud of him and took the credit to themselves.—Christian Register.

Would You Think It?

Would you think it possible that you could be disappointed in the face of a woman whose shape, shoulders, and hands, full hair suggest womanly perfection and beauty? Such disappointment comes not seldom when the face turned to you shows disfiguring blotches and blemishes. In general, the cause of these eruptions is the impure blood.

Dr. Pierce's Golden Medical Discovery purifies the blood, and removes the corrupt accumulations, which cause skin diseases. When the blood is cleansed, pimples, eruptions, salt-rheum, boils, sores, and other results of impure blood, are perfectly and permanently cured.

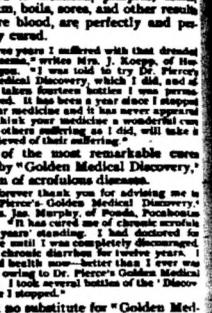
"For three years I suffered with that dreadful disease," writes Dr. J. Lewis of the same, Oregon. "I was told to try Dr. Pierce's Golden Medical Discovery which I did, and after Dr. Pierce's Golden Medical Discovery I was permanently cured. It has been a year since I stopped taking your medicine and it has never appeared since. I think your medicine a wonderful cure and hope others suffering as I did, will take it and be relieved of their suffering."

Some of the most remarkable cures effected by "Golden Medical Discovery," have been of atrocious diseases.

"I will forever thank you for advising me as to Dr. Pierce's Golden Medical Discovery," writes Mrs. J. M. Murphy, of Pocatello, Idaho, U.S.A. "It has cured me of chronic eczema of two years' duration. I had declared for the trouble until I was completely discouraged, and then I procured a bottle of Golden Medical Discovery. I am in good health now—better than I ever was in my life, owing to Dr. Pierce's Golden Medical Discovery. I feel a general betterment of the 'Discovery' before I stopped."

Accept no substitute for "Golden Medical Discovery." There is nothing "just as good" for diseases of the stomach, blood and lungs.

Dr. Pierce's Pleasant Pellets cure diarrhoea and sick headache.



Accept no substitute for "Golden Medical Discovery." There is nothing "just as good" for diseases of the stomach, blood and lungs.

Dr. Pierce's Pleasant Pellets cure diarrhoea and sick headache.

Sheet Music

ALL THE BEST Music Roll 10 cts. FREE!

The famous McKinley edition sheet music, popular or classical pieces, grand and small, for voice and piano, for orchestra and band, for all instruments. On records of 10 and 25 cents each. All orders filled promptly. Write for catalogue to boy or your neighborhood.

THE RAY COMPANY.

Conventville, Ky.; Memphis, Tenn.; New Orleans, La.; Dallas, Tex.; St. Louis, Mo.

DON'T

Make an error by buying cheap goods. Buy the best. Young People's Song of Praise or Gems of Song.

HOOPING-COUGH AND CROUP.

Robie's Hoarse Embrocation. The most effective and pleasant Hoarse Embrocation ever used. Sold by all druggists.

MAKE SURE THE FIRST MONTH

of your life is the best. Buy the best. Young People's Song of Praise or Gems of Song.

Robie's Hoarse Embrocation. The most effective and pleasant Hoarse Embrocation ever used. Sold by all druggists.

Mrs. Youngwood: "Yes, Mr. Youngwood didn't feel at all well this morning, so I just made him stay home from the office."

Mrs. Nayber: "Indeed! I notice all your carpets are up, and your back stiff, isn't it?"

Mrs. Youngwood: "Yes, I got him to do that while he was home to-day."

When answering the advertisement please mention the Recorder.

DEAR MADAM: Please Read My Free Offer



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

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

You Can Save Yourself of Sore Without the Aid of a Physician.

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

Headache, the grippe, a desire to cry, hot flashes, and faintness, or if you are suffering from an agonizing female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain wrapper.

MRS. M. SUMMERS, BOX 21, NOTRE DAME, IND., U. S. A.

FREE!

SPECIAL OFFER TO READERS OF THE WESTERN RECORDER GOOD FOR 30 DAYS.

A Beautiful Imported China Tea Set, (24 pieces).

or Toilet Set, or Parlor Lamp, or Clock, or Watch and many other articles too numerous to mention, FREE, with a club order of 30 lbs. of our New Crop, 60c Tea, or 20 lbs. Baking Powder, 48c a lb. This advertisement MUST accompany order. You will have no trouble in getting orders among your neighbors and friends for 30 lbs. of our celebrated goods.

The Great American Tea Co. 31 and 33 Vandy Street, P. O. Box 200 NEW YORK.

A Fountain Pen

For Everybody, And Everybody Satisfied.

We carry only pens made by L. E. Waterman Co., and that guarantee satisfaction. Always get the best. Every pen fully guaranteed.

- Waterman's Ideal, No. 12, \$2.50
13, 3.50
14, 4.00
15, 5.00
16, 6.00
18, 8.00

We can furnish either Fine, Medium, Coarse or Stub on receipt of price.

Baptist Book Concern,

Booksellers and Publishers, 642 4th Ave., Louisville, Ky.

Through Pullman Tourist Car Service to California via the Missouri Pacific Railway and Iron Mountain Route.

With the Missouri Pacific Railway... Pullman Tourist Car Service... Louisville, Ky.

"See mamma, it is all red and black." "Indeed, it is a nice present," said mamma, "but let us see what the note says." "Well, you read it, please, mamma, for you know I would have to spell out the words and it would take so long."

So mamma took the note and read. Let us listen with Bessie and see what it said—"Please do not say I am horrid. I am cunning if I am black. I was born on the first day of July, and have no name but Kitty Woodruff. I heard Marion say that my basket used to belong to her mamma when she was a little girl."

"Oh!" screamed Bessie, clapping her hands, "isn't that just splendid; how good of Marion to send me such a lively little play-fellow."

She might well call the kitten lively, for it was playing with the spool on the bed even then.

"Now, Bessie," said mamma, after they had been watching pussy's pretty pranks for some time, "don't you want me to write to Marion for you?"

"Why, I must be getting very selfish, for I forgot all about thanking her."

"You probably would have thought of it, but now I have my paper and pen all ready, shall I write it?"

"Yes, mamma, please."

For a time all was silent, and as Mrs. Woodruff wrote, Bessie played with the pussy; then mamma said:

"Are you ready to hear what I have written?"

"Yes, mamma."

"Well, then I will read it."

"My dear little Marion—We want to thank you for the pleasure you have bestowed on Bessie by sending her such a lovely playmate. I know you must have found it hard to part with your pet, for you were so happy with it; but, if you could see my little Bessie, and how she enjoys it, I am sure you would never regret the sacrifice. Bessie wants me to thank you very, very much, and ask you to come soon and see her. She also sends her love. Wishing that your Christmas may be as happy as you have made your little friend's, Bessie's mamma."

"Why, mamma, that is splendid."

"Then you do not wish me to change it any?" asked Mrs. Woodruff.

"Oh! no," said Bessie, "not one little bit, even."

So days went on and Kitty grew to be a large cat, and how Bessie did enjoy it each day!

One day, after Marion had been spending the afternoon with her, she went to her mamma and said, "Mamma, it was pretty hard to let pussy go; but Bessie does love to watch it, and play with it so much, that all the sorry feeling is gone."

"Yes, daughter," Mrs. Wilby replied, "you will always find that a kindness done brings its own reward, and to add to the comfort and happiness of those around us who are ill or weak or troubled, will bring a joy and gladness into our own lives that nothing else can do."—N. Y. Observer.

THE FIRM OF GRUMBLE BROTHERS.

"Postscript edition!" shouted the new-boy at the door, as the street car stopped for a moment. "Paper, sir?"

"Yes," said Alan's father, and was soon deeply engaged reading the latest news from China. Alan, thrown on his own resources, amused himself by looking out of

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the window. He was not familiar with that part of the city, and found much to interest him. Presently he broke into a low laugh. "What is it?" asked Mr. Peterson. "Such a funny sign, father—'Grumble Brothers'! I wonder if they live up to their name?" "I think not," said his father, smiling, "or they would not be the successful men of business that they are. But there are some 'Grumble Brothers' who, unhappily, do live up to their name. I hope you will not enter into partnership."

The next morning was rainy. Alan came down to breakfast decidedly out of humor. "Why should it rain on Saturday? I do not care if it pours on school days. We were going to play ball in the park this afternoon. It doesn't seem fair for it to rain." "Mother, what is the matter with this out-temper? It is not a bit good."

"When did they take you in, Alan?" asked Mr. Peterson.

"Take me in?" asked the boy, in surprise. "What do you mean?"

"Do you think it will be a good investment?" continued his father.

"Beg pardon, father," said Alan, greatly mystified, "I do not see what you are aiming at."

"Oh, I thought by the tone of your remarks that you had been taken into the firm of 'Grumble Brothers,' that is all."

Alan blushed and looked undecided for a moment, and then gave a good-humored laugh. "You gave the best of me, father."

"Well, the next time I find fault with anything just remind me, please, of those 'Brothers,' and I will try to pick up a little pleasantness."—Watchman.

ONE of the reminiscence of a very stout and healthy looking member of the graduating class at Yale was that his tutor told him that "he was better fed than taught." "You teach me, I feed myself," was the retort.

LESSON FOR A BOY.

I had overheard a conversation between Karl and his mother. She had worked for him to do, which interfered with some of his plans for enjoyment, and though Karl obeyed her, it was not without a good deal of grumbling. He had much to say about never being allowed to do as he pleased, and it would be time enough for him to settle down to work when he was older. While the sense of injury was strong upon him, I came out on the piazza beside him and said, "Karl, why do you try to break that coil of yours?" The boy looked up in surprise. "Why, I want him to be good for something."

"But he likes his own way," I objected. "Why shouldn't he have it?"

By this time Karl was staring at me in perplexity. "I'd like to know the good of a horse that always has his own way," he said, as if rather indignant at my lack of common sense.

"And as for working," I went on, "I should think there was time enough for that when he gets to be an old horse."

"Why, don't you see, if he doesn't learn when he's a colt—" Karl began. Then he stopped, blushed and looked at me rather appealingly. I heard no more complaints from him that day.—Church Record.

TOMMY: "I'm going to begin common fractions to-morrow, ma." Mother: "You shall do nothing of the kind, Tommy. You shall study the very best fractions they have in the school."—Louisville Dispatch.

The music teacher: "Johnny is improving daily in his violin playing." Johnny's mother (gratified): "Is that so? We didn't know whether he was improving or we were just getting more used to it."—Judge.

THE SOUL-WINNER AND HIS SERVANT.

BY REV. EDWIN S. STUCKER.

The Holy Spirit is the soul-winner. The disciple of Jesus is his servant. "When he is come he shall testify of me, and ye also shall bear witness." Christ's work in redemption is followed by the Spirit's work in regeneration. He is engaged in making men holy. Luke deals largely in samples in the book of "Acts," of doings of the risen Christ, who continued to work after his ascension by the Holy Spirit, through the apostles and disciples whom he had chosen. In his eighth chapter we have what may properly be considered a typical case of soul winning.

To study this we need first of all to look at the Soul-winner himself. We discern in Acts as nowhere else his passion for souls. That "God so loved" and that "the Son of God loved" are familiar thoughts, but we too often overlook the statement of "the love of the Spirit" who "maketh intercession with groanings that can not be uttered." The "compassion" of Jesus who was "full of the Spirit" may well illustrate the Spirit's yearning after men. Having this passion for souls he plans for their salvation. The 120 in the upper room in Jerusalem are in his plan for reaching the multitudes in the streets below. So Philip is sent after the Ethiopian prince; Ananias is sent to Saul; Peter to Cornelius; Barnabas and Saul to Sergius Paulus; Paul to Lydia; and so on through the book. Each messenger is specially prepared and set apart. A deliberate plan was made to reach each of the individuals just mentioned. See, now, in the next step, how he prepares the souls for whom he has made the plan. When the 120 came to the multitude they had only to speak and thousands cried out, "what must we do?" The Spirit had gone before, and was even then with the disciples, convincing men "of sin, of righteousness, and of judgment." When Philip reached the prince what was he doing? "Reading the Prophet Isaiah." What did he do? Realizing that he needed "some man to guide" him "he besought Philip to come up and sit with him." When God sends a man he goes before and prepares the way.

The soul-winning is described in detail in this typical case introduced in Luke's wonderful story. It is clear that it is a case of an individual dealing with an individual. "Go near" is the command. The man may be a prince, but God's servant need not fear to "go near" if the Spirit sends him. The means used is the word of God. Out of that word a message of Christ is presented to the inquirer. More than that, it is a message of Christ as Saviour. The convicted sinner does not need to be argued with, or to have "difficult passages" explained, but to have a message of salvation. He must be told of Christ, and especially of Christ "led as a lamb to the slaughter." "He was wounded for our transgressions." "By

his stripes we are healed." This is the message for the inquirer. It remains for Luke now to show us the work completed. The evangelized soul must confess his faith in a crucified and risen Saviour in the divinely appointed way. It is remarkable that he asked for the baptism. There must have been something in the teachings which suggested the ordinance. Luke now for the first time in his story, describes carefully the act of baptism. Burial and resurrection were plainly shown. The work of evangelization was ended, the convert was happy in believing, and "the Spirit of the Lord caught away Philip."

One can not carefully study this story without discovering the soul-winner's method. He sends a saved man after an unsaved man. The Spiritual God reaches the unspiritual man through the two-natured disciple of Christ, who is in touch with both. We learn, too, the voluntariness of service. We are not "instruments," but agents. We can resist God if we will. We can refuse to hear and to heed his call. Instruments deserve neither blame nor glory. Agents do. To refuse to co-operate with the Spirit in witnessing to Christ the Saviour is to thwart a plan of God, and it may be to cause the loss of a soul. Who is responsible? On the other hand we see what great possibilities lie before the faithful disciple. As the servants of the Soul-winner we have it in our power to "save a soul from death," to "hide a multitude of sins" and, by the words that we speak, to pass on that eternal life which was with the Father, and which was manifested unto us, for "he that believeth on the Son hath eternal life." "This is the record." Let us count it all joy to be the devoted and active servants of the divine Soul-winner.—Standard.

DEAR RECORDER:

Perhaps a report of Bracken Academy would be of interest to our brethren over the State. In the Spring of 1888, with my wife and two children, I arrived in Morehead from medical college. It was just after the unpleasantness the county had gone through with There was then no Baptist church here, and the Disciples had come here about one year before and started a school, and were having everything their own way; and being a new man they did everything they could to get me to join their church. At last offering me a prominent place in connection with the school. But God had made me a Baptist, and divine made Baptists are founded upon the rock and can not be bought by the temporal things of this world. For a whole year I never heard what I thought was a true Gospel sermon, and being hungry to hear the Gospel, and not being then acquainted with many Baptist preachers, I wrote for my former pastor, William Jany, who then had moved from my old home, Flat Gap, Ky., to Denton, Ky., to come to Morehead and preach. He answered me that if there was any Baptist material in Rowan he would. I wrote him my wife and I were here; so he came over and preached, and left another appointment.

With his earnest labors, a little later we organized a Baptist church with seven members. Later a house of worship was built, and Bro. J. N. Prestridge preached the dedicatory sermon. Soon after our house of worship was built, and we organized a Baptist Sunday school; we began to have opposition from the Disciples. If

would have one also at the same time. Bro. T. Warren Beagle, of Stamping Ground, well remembers this opposition. The little church struggled on for six years with a membership ranging from seven to thirteen. In February, 1897, our church was left pastorless, and brother T. J. Bigg, our retiring pastor extorted from me a promise to assume care of the church till such time as it could secure a pastor. In June following the church licensed me to preach, and called me as its pastor. In February, 1898, the church ordained me, W. J. Bolin, of Mt. Sterling, being chairman of the presbytery. I have continued pastor for the church ever since. During said time the church has received into its membership about 125, many of them coming from the Disciples church; our present membership being 85, the others having been granted letters elsewhere. During this time the Disciples school had grown to considerable size, and they had adopted such measures as was restraining to religious liberty, which was purchased by the blood of our fathers. In November, 1901, after many earnest prayers to God for a means of relief, He forcibly impressed me with the idea of establishing a Baptist school at Morehead. I asked myself the question, is this right, when there is already a school here? And the response came, this mountainous country is largely all Baptists, and if we have the truth, why not hold the field for God. And with that one thing in my heart, I went to Mt. Sterling and consulted Bro. Bolin. From there I went to Louisville and laid the matter before Dr. Bow, Dr. Harvey, Dr. Prestridge and some other brethren which I can not now recall. All were favorable to the idea, but none of them gave me a solution to my God-given idea. I wrote Dr. Gray about it, and he told me they could furnish plenty of teachers, but had no money to spare. Not discouraged, I again consulted Bro. W. J. Bolin, and he suggested the idea of Bracken Association taking the matter up.

I went before our association board in April, 1902, and after discussing the subject—Argabright and Porter joining in the discussion, the board appointed a committee to investigate the field and report at the association. Up to this time the Disciples had paid no attention to our school movement; but when the committee arrived here in July, with W. J. Mahoney as chairman, he was met by F. C. Button of the Disciples' school, and Mrs. Yancy of Lexington, of the C. W. B. M. They presented Bro. Mahoney a remonstrance from numerous citizens protesting against the school of Bracken Association. (If desired will give copy of remonstrance.) The committee reported to their judgment the association ought to occupy the field with a school, so as to hold the territory; and the association appointed a committee of eight to manage and establish said school. The Disciples school employed a lawyer to attend Bracken Association and see what was done. And the lawyer reported that the Baptists have no money and a school would not be built.

The school committee has been actively engaged ever since the association in getting matters arranged to build, and open their first session January 6, 1903. The Disciples have all this time been actively engaged trying to defeat our plans. Among other things a proposition was made me to buy

me out of all my possession here, offering me a large price for my holdings if I would move away and let the school drop.

Brethren, I am not for sale. A few Sunday nights ago a set of resolutions were offered, just what they were I have never learned, but a vote was taken by the congregation sustaining the resolutions. (A congregation made up of Disciples.) We had made arrangements to open our first session in the public school building. Two of the trustees of the public school agreeing to let us have the building, but before we could get the contract in writing the Disciples' school induced one of the trustees who had promised us the building to let them have it, which he did, at the same rent we were to pay, and they say they will lock it up. But our plans can not be defeated, for Jesus said "On this rock I will build my church and the gates of hell shall not prevail against it."

We are preparing to open in the church house till we can get a building erected. Brethren, this is the Lord's cause, and this territory belongs to the Lord. Will you take it, or do you want me, as your missionary, to abandon the work of the Lord, and retreat? The charge has been made that we have no money. Is it so? I pledged for our folks here \$5,000. Will some rich Baptist build a monument for himself and for the Lord. Start the contributions and let others follow. With a school here it means all this eastern section of the State for the Baptists.

This is the earnest desire of my soul. The idea is born of God and will prevail. I am willing to be laid on the altar of sacrifice for the Lord's cause. You who live in a community where everything is Baptist can not conceive how we missionaries who are overshadowed with Campbellites have to work, and fight, and pray.

May the Lord touch your hearts as you read this and turn your minds toward mountain education for the Lord.

Your missionary in the work,
LUKE P. V. WILLIAMS.

DEAR RECORDER:

My people here have been very kind to me and my family in many ways during the Christmas holidays. The church has voted an increase of fifty dollars on pastor's salary, making five hundred dollars for half time service. No pastor ever served a more loyal generous people. They are the salt of the earth. Then, too, as usual, they furnished the pastor's family a most bountiful Christmas dinner, and it was a dinner fit for a king. In addition to this there were gifts to each one of the family from myself, the oldest, down to Allen Broadus, the youngest. The Waddy church, which is near by, was also represented in the handsome and valuable gifts received. Our hearts swell with gratitude to God for the exalted privilege of serving such a generous, noble people; may blessings not mine to give be theirs. With January 1st I enter upon my ninth year of service with the Clay Village church. I also continue my labors with my other churches. May the Lord graciously bless all his churches, and all his people, and give them abundant success in all their labors for the advancement of His cause throughout the new year.

Fraternally,
B. J. DAVIS.
Clay Village, Ky., Dec. 29.

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Rev. J. S. Noanis, pastor of Cane Run and Dry Run Baptist churches, called at our office on his way to his home in Georgetown. He spent the holidays at his home in Henderson, and he reports that he had a delightful time. H.

MARRIED

On December 24, 1902, in Vine Grove Baptist church, Elder J. Q. Partee, pastor of Vandalia, Mo., to Miss Mabel Inez Virtee, by the writer. Bro. Partee served this church and was much loved. Sister Inez is one of our most admired and loved girls.

B. F. HAGAR.
THE many friends of pastor W. J. Hoover, of Alexandria, La., in Virginia and Kentucky, where he is widely known and loved, will be pleased to hear of his great success as pastor at Alexandria, La. H.

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