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The Evolution of the Critic.

BY T. T. MARTIN.

While believing firmly the Genesis account of creation, and in the plenary inspiration of the Scriptures, I yet believe that there is something in evolution, just how much I am not prepared to say. I realize that the theory of evolution is gradually going to pieces and into decay, and that from the first it has been rejected by the greatest scientists. But it seems to me that whatever of truth there may be in the theory ought to be rescued and received.

It is my purpose to show that there is some truth in the theory of evolution, at least in the case of the critic. The theory teaches that there is evolution from one species to another, and that in evolution there is a variation of the species. These two principles I wish to show are true in the case of the evolution of the critic. The theory also teaches that in evolution there is the survival of the fittest; but in the case of the evolution of the critic, the contrary will be shown to be true, the survival of the unfittest.

The first stage in that of the simple critic. Here we find a decided variation of the species, many good or fit, many bad or unfit.

Of those critics who are fit, or deserve to survive, are they who dig down into the mines of God's word, and bring up precious truths that will bless the people; or those who point out the wrong and danger of some insidious error. Of those who are unfit are they who raise seemingly profound, yet really silly, objections; such as, that Jesus could not have been born of a human mother without a human father, and yet they believe that the first man came into existence without either father or mother. Or such as criticize and warp some part of God's word, by leaving out important details; as, for example, the sneering at God's commendation of David, because of David's two great sins; failing to take into consideration the positive assertion of God's word, "But the thing David had done displeased the Lord;" failing to take into consideration God's severe chastisements upon David, "Now, therefore, the sword shall never depart from thy house;" failing to take into consideration David's thorough, heart-searching repentance; failing to take into consideration the fact that it was "the enemies of the Lord" who had thus been "given great occasion" "to blaspheme."

But following the evolution theory that there is evolution from one species to another, we come to the second stage in the evolution of the critic, namely, the *Higher Critic*. Here again we find variation of the species, some good or fit, some bad or unfit; but contrary to the accepted law of evolution, we find decided indications of "the survival of the unfittest," for we find the number of the good or fit rapidly diminishing and the number of the bad or unfit rapidly increasing. There can be no questioning that the critics who showed us that Acts 8:37, the latter part of Romans 8:1 and other passages, were not Scripture but interpolations, did great good; likewise when they showed us that Revelation 22:14 should read "blessed are they that wash their robes" instead of "blessed are they that do his commandments."

But when many of the *Higher Critics* unite in saying that Moses did not write the five books of Moses, notwithstanding our Savior said, "If ye believed Moses, ye

would have believed me, for he wrote of me," thus destroying the confidence of the people either in His knowledge or in his veracity; when so many of them unite in saying that Isaiah, chapters 40 to 66, were not written by Isaiah notwithstanding the Spirit through Mathew, Mark, Luke and John says that Is. 40:3 was written by Isaiah; notwithstanding the Spirit through John and Paul says positively that Is. 53:1 was written by Isaiah, and through Paul says that Is. 65:1, 2 was written by Isaiah, surely an unprejudiced mind can see that in the evolution of the critic there is "the survival of the unfittest."

But in tracing the evolution of the critic, following the laws of evolution as laid down, that there is evolution from one species to another, we have seen the evolution of the *Critic* into the *Higher Critic*. We come now to the third stage, the evolution of the *Higher Critic* into the *Hyper Critic*. Here we find a further verification of the newly-discovered law of evolution, "the survival of the unfittest," for in this third stage the good or fit have almost totally disappeared and the bad or unfit are predominant and almost universal. In this stage we find the critic criticizing what ought never to have been criticized at all, what is above criticism, what is not subject to criticism; for surely what our Savior taught positively and plainly is above the criticism of mere sinful human beings. Yet these *Hyper Critics* boldly criticize the doctrine of Hell (yet our Savior taught it, Mt. 11:21-24; 13:41, 42; 25:41, 46; Mk. 9:43, 45, 47, 48); the doctrine of election (yet our Savior taught it, Mt. 11:26, 27; John 6:44, 65); the doctrine of blood atonement (yet our Savior taught it, Mt. 20:28; 26:28); the doctrine of real answer to prayer and not merely a reflex influence (yet our Savior taught it, Mt. 18:19; Mk. 11:24; John 16:23). Yet these pseudo-learned *Hyper Critics* bring such profound (?) objections against the doctrine of Hell taught by our Savior as this, "God would not punish in Hell a being whom He brought into existence without consulting its will," not stopping to tell us how God could consult the will of a being before bringing that being into existence. They gravely inform us that God will not answer prayer for rain, and that one ought not to pray for rain; yet they piously (?) kneel and say "Our Father who art in Heaven . . . Give us this day our daily bread," being too profound in their *Hyper-critical* intellects to see that bread depends upon the crop, and that the crop depends upon the rain. Yet to them it is foolishness to pray for rain!

Following the so-called law of evolution, that there is evolution from one species to another, we find in the last stage of the evolution of the critic, the positive demonstration of the newly-discovered law of evolution, "the survival of the unfittest," which overthrows completely the former widely-held theory of "the survival of the fittest;" for we find in the evolution of the critic that the last stage is that of the *Hypocritic*. It is not only the last stage, but the saddest, where all the good or fit critics have disappeared and only the bad or unfittest remain.

If a man who claims to be a critic, and at the same time a Christian, a worshipper and follower of Jesus the Savior, denies that Moses wrote the books of Moses, when Jesus said Moses wrote of Him, denies the blood atonement, when Jesus positively taught it, denies the doctrine of Hell, when Jesus positively taught it, denies that the Father really answers prayer, when Jesus promised positively that

He would,—if that critic has not evolved to the stage of the *Hypocritic*, then let some one tell what stage it is. In the words of one of the greatest of *Higher Critics* of the fit kind, concerning the Lord Jesus Christ, "He professed to be God, to come from God, to speak the words God gave Him and commanded him to speak, and on the heart acceptance or rejection of these words by men depended this acceptance or rejection by God. If God never spoke through him or by him, if eternal salvation does not depend upon the acceptance of Christ's words, then before God and man what is Christ but the greatest deceiver the world ever knew?" On the contrary, if these critics who claim him as Savior admit that He is what He claimed to be, and yet contradict Him by their teaching, what are they but *Hypocrites* of the most pronounced, if polished, type?

I am aware that some claim that what is called evolution is not evolution but development. In the case of the critic it would be more correct, more scientifically exact to call it *deceit-up-ment*. Yet because they write books, or because they are polished, or because they occupy professors' chairs, or are the presidents of schools, the fact that they are *Hypocrites* is not noticed, and they are looked upon as mere "variations of the species" of the really redeemed, regenerated man. But our Savior said, "Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves that ye are sons of them that slew the prophets." Denver, Colo.

The bitter cries and rebellious questionings which we send up to heaven are never answered at the time we utter them. Smarting under our pain and loss, we challenge God to show us why he has done this thing. We accuse him of favoritism and partiality. "Why is my child taken and my heart made a waste place, while my neighbor is untouched of sorrow?" To such cries, deep and bitter as they are, no answer, at the time, is given us. Ten years sometimes pass before the answers to our little questions rise up out of our own hearts, and justify the ways of God to men. But even when the pain is keenest and the cry of anguish and despair most bitter, even then there comes to us the voice of the Spirit: "If I will that your neighbor do not suffer as you do, nor when you do, what is that to thee? Follow thou me." Thank God for that. Thank God that the darkest night is broken by the light of stars; that in the worst of circumstances, in the heaviest griefs and darkest sorrows, there is the one clear ray—the ray of duty. Thank God that there and then there is work to be done, children to be educated, the needy to be clothed and fed, the sick to be healed.—Rev. F. A. Gilmore.

The best of us are far too much like the nine lepers. We are more ready to pray than to praise, and more disposed to ask God for what we have not, than to thank Him for what we have. Murmuring complaints and discontents, abound on every side. Few indeed are to be found who are not continually hiding their mercies under a bushel and setting their wants and trials on a hill.

The Baptist Commonwealth says: "There can be no question but that the attitude of the religious teacher whether in pulpit or press should be a positive one. In positiveness there is power." The Commonwealth might have added that not only must the man who moves his fellows be positive in his convictions but he must rejoice in them. His belief must be a delight and a joy.

A PREACHER, evidently not a Baptist nor a Calvinist, said in Washington City, "It is as much the Christian minister's business to save people from getting lost as it is to save them after they are lost." Unquestionably; but the trouble is that a minister in this day is six thousand years too late. If he would only have stood beside Eve in the garden, and prevented her sin, it would have been his business to do so.

This night before Jonathan Edwards preached his great sermon, "Sinners in the hands of an angry God," a number of godly men met together and spent the night in prayer to God for a revival. God's answer was that sermon, which began the greatest revival New England has ever known.

The Scotch Baptists have held their annual meeting, and the reports are encouraging. We are glad to see that the spiritual occupied more of their thoughts than the material. The number of baptisms evidently interested them much more than the amount of money raised. We have only 119 churches in Scotland. These reported 1,319 baptisms. Last year there were 1,105.

The Independent says that the United States government has offered the friars \$8,000,000 for their lands. The United States government ought not to show such partiality to the Catholics. To be fair it ought to offer the Baptists of Kentucky, the Methodists of Ohio, &c., &c., at least four times what their property is worth. It will serve the Protestants of this country right if they allow this large sum to be put into the treasury of the priests if every cent of it is used against them in the bounds of this country.

The difference then betwixt us and them is, not that we are really two, but one body in Christ, in divers places. True we are below stairs and they above; they in their holy day and we in our working day clothes; they in the harbor, but we in the storm; they at rest, but we in the wilderness; they singing, as crowned with joy; we crying, as crowned with thorns. But I say we are all of one house, one family and are all children of one father.—John Bunyan.

QUESTIONS ANSWERED.

By Senex.

"Read Revelation 2nd and 3d chapters and tell me what is meant by the angel of the churches? Does each church have a guardian angel who keeps guard and watch over it? It may be, but I think not. But if each church did have such a guardian angel, I would not think that angel was meant in these messages. The Lord sent the message to the churches, "He that hath an ear let him hear what the Spirit saith unto the churches." Of course, an angel could have appeared in the churches and delivered the message. We know from 1 Corinthians 4:9 that the angels are present when we are assembled to worship God. But it seems so improbable and so different from every other event in the New Testament, that we could only believe it if there were no other explanation. If the angel were going to appear before the church and deliver a message from God, why should the message be sent through the Apostle John on the island of Patmos, instead of directly by the angel? For these and other reasons, I do not think the angels of heaven are meant in these letters to the churches.

Some interpret that by "angel" is meant the personification of the spirit of the church as a body. They make this interpretation because they do not understand why the pastors should be called "angels." The meaning of angel is messenger, and the pastors, of course, are messengers in that they carry a message from God. But these are not called the messengers of God, but the messengers of the churches. An attempt has been made to explain this by saying it is probable these pastors had visited John on the island of Patmos, acting as messengers from the churches to the aged Apostle. But that explanation is too evidently made to fit the case. And the view that by angel is meant, as it were, the ghost of the church does not commend itself to me.

It has always seemed evident that some officer of the church was meant by the term angel, but why should that word be chosen? This has been a mystery to me till I learned there was an officer in the Jewish synagogues who was called "the angel of the assembly or congregation." He was not a priest but a layman, and his office was not permanent. But whether he was chosen for any certain length of time, I do not know. The qualifications were that he should be pure in life, able to read distinctly and expound the Scriptures, and he must rule well his own household. It was his duty to lead in the worship, and he was considered the representative of the congregation who worshipped in that synagogue, and their mouthpiece. Many of our churches have moderators who preside in the church business meetings. This angel occupied a similar office, only his duty was with the meetings for worship.

The churches in Asia were largely composed of Jews. Whether they had an officer similar to the angel of the synagogue, I do not know. But they were familiar with the synagogue worship, and if a letter came to the angel of the church, they would readily understand it was addressed to the leader of their public worship. This, of course, was their pastor, if they had one.

"The Teacher, in speaking of David's not being allowed to build the Temple, says: 'Probably God intended to say that a man devoted to peace must build the temple to the God of peace.' What do you think of such teaching? Does not God always say just what He intends to say?" I think the writer meant no blasphemy, and his expression was the result of ignorance of the English language. The sentence ought unquestionably to have been altered before publication. What the writer no doubt meant to say

was merely "the meaning of the passage probably is" &c. Expositors are continually telling what the texts mean; so are pastors. It is their duty to open the Scriptures to their hearers and readers, and that was all the writer meant.

I read some years ago an expression which struck me as putting the truth in a forcible way. It was that the man who does not say what he means is a fool; the one who does not mean what he says is a knave. I have no patience with men in responsible positions who are always complaining that they are "misunderstood." They ought rather to apologise for not having the sense to make their meaning clear. A man who is not capable of clear thinking and such a command of English as to put his thoughts in plain words has not the brains for a teacher or editor. I am afraid it is too often the case that un-sound men in places where honour demands they should be sound or quit, purposely obscure their meaning and are rightly classed under the head of those who do not mean what they say.

God always says exactly what He intends to say; He is truth. He always expresses His thought in the best possible way. But our minds are finite, and the majority of us have no great spiritual insight nor learning. Hence our commentaries, our preachers, our Articles of Faith to make plain to us the meaning of the Scriptures. And without knowing what Teacher is referred to, nor who was the writer, I am ready to go his security that he did not intend to attack the perfect veracity of God, but only to explain the meaning of the verse.

The Blessing Before the Meal.

BY HENRY CROCKER.

A little gem of a picture is preserved to us in the words, "And looking up to heaven he blessed." Place it in its original setting: sunset hues on clouds and lakes and hills; a broad expanse of grass land, brilliantly green; an immense company of people, thousands of men and women and children, brightly clad, and arranged like beds of flowers in orderly companies, all seated upon the grass, a tired and hungry multitude, but now eager and expectant, and all gazing intently toward a group of disciples in the midst of which is Jesus. There is a momentary hush of voices as Jesus takes a position in full sight of them all; and taking the five loaves and the two fishes, he lifts his eyes to heaven and blesses, and then breaks the loaves and the fishes and gives to the disciples to distribute to the multitude.

Describing the events of the next day, John says, "Nevertheless there came other boats from Tiberias nigh unto the place where they did eat bread, after the Lord had given thanks." The marvel of the miracle did not efface the memory of that momentary blessing that preceded it.

In the second miracle of feeding a multitude this scene was repeated. At the Paschal supper he gave thanks, and when he instituted his memorial ordinance, before he brake the bread, and again before he passed the wine he blessed.

After the walk to Emmaus with the two troubled disciples we find the risen Christ seated before their humble evening repast; and before they partake, this unrecognized friend blesses and then breaks the bread and gives to them, and just then their eyes are opened and they know him.

Evidently the reverential blessing before a meal was an habitual act with Christ. Wherever he might be, in whatever company, before however scanty or sumptuous a meal, with heavenward glance and true devotion re returned thanks to the gracious Father.

The blessing before the meal is a constant reminder of the unceasing and personal providence of God. How near it brings us to the Heavenly Father, who feeds the ravens, and clothes the lilies, and notes the sparrow's fall, and hears the prayers of his children. He taught us to pray, "Give us this day our daily bread." Every meal is a gift. The blessing is our acknowledgment of this direct and fatherly supply.

The blessing is a tender reminder of our

utter dependence upon God. God's supplies are so abundant, his interpositions so hidden, our part in securing supplies so conspicuous that we may easily forget our dependence. But the table blessing reminds us of that solemn and joyful truth. The blessing brings to our tables the element of thanksgiving, makes every meal a thanksgiving meal, makes the humblest table like an altar from which the fragrant incense of thanksgiving ascends to our gracious Lord. The blessing has value as testimony. Christ's act was a testimony to all the thousands before him. None could have seen that upturned face and heard his voice in that prayer without accepting it as a testimony to the loving relation between him and the Father.

So every meal of ours gives us the opportunity to bear witness to the grace of God, and to make known to all in our family circle how loving and intimate may be the relation between us and him. So the father teaches his children, so the host his unconverted guest. Our meetings in the place of prayer are not the only places where we may bear effective witness for Christ. Equally at our tables we may do the same. The blessing is one of the exquisite little marks distinguishing the Christian family from others.

The Christian cherishes this custom not because Christ commanded it, but because he did it, and because we have the same reasons for doing it that he had. It is a delight to the Christian to pause before partaking food, and to do what Jesus always did, give thanks.—The Standard.

"Nor Life."

One of the finest passages in St. Paul's letters is his triumphant expression of confidence that nothing can separate the Christian from the love of God. One of the items the writer names is life—"neither death, nor life." We are not surprised that he should mention death, for death carries us out from "our bourne of time and place," into a mystery which no eye can penetrate. We are grateful, therefore, for the assurance that death will not separate us from the love of God.

"Tis but to pierce the mist—and then How beautiful to be with God!"

There is a deep significance, however, in the fact that life itself is named among the perils to which we are exposed, and in the assurance that it cannot separate us from God's love. Living is fraught with far more danger than dying. Think what life is. It is not merely getting through life in the best way we can. We are not here to make a living, but to make a life, to grow, to do God's will, to leave at least one spot of the world a little brighter and better. Think of the way we begin life—as babies, with great possibilities, but all to be developed. Think how much depends upon our strength, and yet how weak we are; upon our wisdom, and how ignorant we are. Think of the evil there is in the world, and how easy it is for us to drift away on its dark tides. Think of the temptations we must meet continually, and how unequal we are to the terrific struggle with them. Think of the work we have to do, the burdens we must carry, the responsibilities that are ours. Think of the mistakes we may make, and of what disastrous consequences may result from them.

It is not easy to live. Every step of the passage from birth to death is through perils and antagonisms. Yet we have the assurance that even life, with all its holds of danger and conflict, cannot separate us from the love of God; that in all these things we may be more than conquerors through him that loved us. Serious, then, as life is, we need not dread to live. No enemy can really harm us. No load can crush us. No power can wrench us from the keeping of God.

Indeed, the divine love changes all the hard things into blessings. There is a way of living in this world by which the evil is transmuted into good.

There is another word of St. Paul's which comes in here: "We know that to them that love God all things work together for good." Instead of being some-

thing to dread, therefore, because of its dangers and antagonisms, its burdens and sorrows, life is a school of good. Temptations are meant by the Evil One to destroy us; but when we resist and overcome them, they become helpers of our growth and progress, leaving us stronger and wiser. Sorrows which seem only to wound and scar, purify and enrich our character. The best lives are those that have suffered the most and struggled the most. The men and women who reach the finest things in character and the largest usefulness are not those who have had only ease and a comfortable time, but those who have learned in struggle how to be strong, and in suffering how to be sympathetic and gentle.

Life is not a series of merely fortuitous happenings, unplanned, unpurposed. A divine purpose runs through all the events and circumstances of our days. This purpose is not that we should do a certain amount of work in the world, but that we ourselves should be built up into strength and beauty of character. Work is not a curse, as is sometimes thoughtlessly said; it is a means of grace. The reason we have to work is not primarily because the world needs the work, but because we need it. Men are not in business just to build up so many houses a year, to sell so many bales of goods, to cultivate so many acres of land, to do the routine work of their calling successfully; they are set to these duties in order that they may grow into men—strong, true, gentle, worthy men. Women are not appointed to certain tasks in household work, in social life, in teaching or business, merely to become good housekeepers, good business women or good teachers, nurses or physicians—the divine purpose in all their toil is that they may grow into noble womanhood.

Sometimes men fail in their business ventures or their professions. They give their best strength and their most strenuous efforts to some work, and it does not succeed. The work fails, but the men need not fail. It is a great thing to meet misfortune victoriously, coming out of it with life unhurt, with new strength and courage for another effort. A distinguished jurist lost an important case in the courts. He showed no feelings of discouragement, however, and a friend asked him how he could take his disappointment so calmly. "When it is over," said the great lawyer, "I have no more to do with it. If I kept thinking of my defeats I feel that I should go mad. But I will not brood over them. When one case is done, I drop it, whatever the result may be, and go on to the next."

It is a fine thing to see a boy, when his competitor has won the game, reach out his hand to him in manly congratulations. He has lost the game, but he has won his nobility. The only real defeat is when a man shows an unmanly spirit and yields to depression after losing in business, or sulks, or acts like a baby when he has failed to get the prize he wanted.

The one secret of being in the world and not of the world, of passing through life and not being hurt by life's evil, of having all things work together for good to us—the one and only secret—is to have the love of God in our hearts. No one can be lost whose heart keeps in it always this blessed love.—Sunday School Times.

Morning by morning think for a few moments of the chief employments of the day, any one thing of greater moment than others, thine own special trial, any occasions of it which are likely to come that day, and by one short, strong commend thyself beforehand in God; offer all thy thoughts, words, and deeds to him, to be governed, guided, accepted by him. Choose some great occasions of the day, such as bring with them most trial to thee, on which, above others, to commend thyself to God.—E. B. Pusey.

Christianity wants nothing so much as the world as sunny people; and the more hungry for love than for bread; and the oil of joy is very cheap; and if you can help the poor on with a garment, praise it will be better for them than blankets.—Henry Drummond.

Subscribe for the Recorder.

"Adoption" No Part of Redemption.

BY W. A. JARREL, D. D., DALLAS, TEXAS.

The word rendered by our English versions "adoption" is *uythothesia*. Its earliest occurrence in the New Testament are Rom. 8:15, 23; 8:4; Gal. 4:5; Eph. 1:5. They are "the spirit of adoption"; "waiting for the adoption"; "whose is the adoption"; "the adoption of sons;" "unto the adoption of sons." The word is compounded of *uythos*, meaning son, and *thesis*, meaning "a setting up, placing, arranging." *Thesis* is from *tythemi*, like the German *stellen*, to set forth, to place. The adoption, if at all, must be found in *thesis*. But there is no more the idea of adoption in *thesis* than in any word that in any language means to set up or arrange. Adoption cannot be got from the word. In the Greek Classics *tythemi* always makes one a child—used (in Plat. Legg. 825 C.) for adoption. But, here, the adoption is by inference rather than in *tythemi*. Why? *poiethai tise* seems the phrase common in Greek Classics for adoption of sons, of trades, etc. But the idea of adoption is not in even *poieo* save by inference from *tythemi* which creates a connection must convey the idea of "not being adopted." No scholar can be found who will affirm that adoption is in *uythothesia*, save as the context compels us to get adoption from it. Then it will be as Carson says the Lexicons get meanings into *uythothesia*—not because they are at all in the word, but wholly because the context contains them. Unless the context contains them, *uythothesia* means, the doctrine is not in the New Testament. Does the context word or elsewhere teach the doctrine of adoption? Let us see. Who are said, by believers in the doctrine of adoption, to be adopted? The answer by all is, God's children. But against this is the unshakable New Testament teaching that God's children, by the spiritual or new birth, are born children of God. Compare John 1:13; 3:3; 5:1; 1 Pet. 1:23; 1 John 3:9; 4:7; 5:1,4,18. Since all must admit that God's children are His children by the second or spiritual birth, unless one adopts his own children—makes them his by adoption when they are not, then God's children are certainly not His by adoption. No such Scriptures, but there is not so much as a hint in the context to the passages where *uythothesia* occurs that God constitutes us His children by adoption.

But some who see the force of this resort to the only refuge for those who hold to the doctrine of adoption, by the assumption that adoption is the "redemption of our body." For they have the support of the English versions on Rom. 8:23. But my reply is: First, I have shown that the idea of adoption is not in the word rendered adoption. Second, Christians are now the sons of God, and the "adoption of the body" is yet to come. Third, the doctrine of adoption—and consequently cannot be the adoption that makes us children of God. Compare 1 John 3:1-2, with the Scriptures just referred to. Third, It never hath been heard since the creation that any one hath ever adopted as a son while the body is not factually in adoption; and that there is yet another adoption for his body! We must, therefore, dismiss as an absurdity the notion that the resurrection is an adoption. This absurdity can be further demonstrated by the Scriptural teaching, that now Christian bodies belong to the Lord. See Rom. 12:1; 1 Cor. 6:19; 3:16.

What, then, is meant by the Scriptures that have been thought to teach adoption? This is easily answered. Liddell and Scott, Bagster, Greenfield, Robinson, Thayer—the Lexicons agree that *tythemi* means to place, to set forth and the *uythos* means son. Consequently, they agree that *uythothesia*—rendered adoption—means, in the language of Thayer, "the adoption of God's summative portion of the sons of God, which will render it evident that they are the sons of God." Rom. 8:23, of 19. Or as Bagster's and Robinson's Lexicons express the same in the words, "adoption, a placing in condition of a son." By making it evident that we are the sons of God is not meant that we are factually to any Christian who has reached the Christian "assurance" (that he is saved now, but that this certainty will be manifest to all intelligences at the resurrection of the saints. Thus declare the Scriptures: "We wait for a Savior, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory." Phil. 3:21. "And they that be wise shall shine as the brightness of the stars forever and forever."—Dan. 12:3. "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not."—Mal. 3:18. "Behold, now are we children of God, and it is not yet manifested what we shall be." We know that if he shall be manifested, we shall be like Him."—1 John 3:2.

While in our present body, as Christians, we have to "mortify" its "deeds," to keep it "under," and to keep the larger measure of grace that enables us to "present" our "bodies a living sacrifice, holy and acceptable to God." Compare Rom. 8:13; Col. 3:5; 1 Cor. 9:27; Rom. 12:1. In this contest we meet with many shameful, but temporary, defeats. Thus we are not fully like Him. But, when we receive the full effect of redemption, in the resurrection body, we will have bodies that will be so great a help to the soul as they are now hindrance. Then we will be perfectly like Christ. To the world, and to our own selves, we are now like the sons of a great Emperor, who are now like the common soldiers marching the dusty, hard marches of the common soldier—is so subject to the lot and the discipline of the common soldier that, were you to review the Emperor's troops

you would not know him from the sons of the rude peasantry. But, wait till his time comes to be crowned the Emperor! The potentates of earth attend the coronation. Next morning the papers appear with great head lines, column after column, describing and narrating the great day. So the children of God, to a great extent, as the world or common peasantry bear the hardships, the burdens of this fallen life. To the careless observer they do not appear different from their comrades. But, wait till the resurrection and the coronation day! The day attended by legions of angels, the throne of rewards to the victors, the Christian rewarded with a joint heirship and reign with Christ—in comparison with which the grandest of earthly coronation days dwindles into nothing! This the day when the sons of God "shall shine as the brightness of the stars forever and forever." This the day of which the apostle speaks, instead of speaking of any adoption. This the day of which the apostle speaks when he says: "For the whole creation groaneth and travaileth together until now. And not only so, but ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the setting forth as sons, the redemption of our bodies."—Rom. 8:22-25, 19.

What is meant, then, by receiving the "spirit of adoption?" In answer: Having shown there is no adoption we receive no spirit of adoption. As I have shown, the word is erroneously rendered adoption. It is the "spirit of the setting forth as sons." In other words, the spirit that joyfully, as the spirit of sons waiting for their coronation, anticipates the redemption of the body, consummated by the resurrection and terminating in the coronation.

A few words more as to the translation of *uythothesia*. So far as I can learn, all our English versions render the word *uythothesia* by the rendering, to teach differently from what I have set forth, in the foregoing, it must have been from their confused idea of the meaning of the passage in which the word occurs. How did they come to this render it? I can account for it in but one way. That is: The first English translators, coming out of the Romish church, brought their slavish reverence for the Vulgate with them. This renders it, "adoption filiorum"—adopted as sons. To any scholar, with all the versions of various languages before him, how adoption got into our English versions should be an interesting study. Martin Luther, though coming out of the Romish Church, too, seems to have freed himself more from Romish slavery than did the English reformed translators. I find that Luther never renders *uythothesia* by any German word for adoption, but always by the German term, *kindschaft*, meaning sonship. Thus he renders Rom. 8:15, *Kindliche Geist empfangen*—we have received the filial Spirit. Rom. 8:23 He renders, "Nach der kindschafft, und warten unsers leibes erlösung"—after children (that is being children) as such the redemption of our body.

The Holy Spirit "Not By Measure." Unto Christ.

BY REV. ALEXANDER WHITE, D. D.

Lecture delivered in St. George's, United Free Church, Edinburgh, on Sabbath Evening, May 31.

It must often have struck you with wonder that not one word is said in the whole of the New Testament about our Lord's intellect; only his heart is mentioned. It is not an syllable about our Lord's bodily appearance; no, not one syllable about the talents and the lowliness, and the tenderness of His heart.

But, after what cast our Lord's human mind was made; to what family of mind His human mind belonged—if it belonged to any of our families of mind—all of that we read not one word. Nor are we ourselves able, after all our study of our Lord, to say a single word about the peculiar talents or special endowments of His human mind. Not one word. Only, every page of the four Gospels—a full of the meekness, and the lowliness, and the love of His heart. Every page, both of the four Gospels and of all the Epistles, is overflowing with His amazing humanity. His obedience unto death, and His unquenchable and unconquerable love to God and to man. In one word, it is the holiness of our Lord's heart that fills the New Testament full, and makes it the unparalleled and unapproachable book that it is.

It is never once said that our Lord had intellect without measure, though I must suppose that He had the gift of it. It is never said He had without measure the Spirit of God. His whole inner man was so saturated, as we say, with the Spirit of His Father that it was no more the man, Jesus of Nazareth, with His inherited mind and heart, that spoke and acted; it was much more the Holy Ghost who spoke and acted in Him. He said as long as Paul said it: "I live, yet not I, but the Spirit of my Father liveth in me; and the life that I live in the flesh I live by the power and the indwelling of the Holy Ghost." Till the fruit of the Spirit in Jesus Christ was, as never before nor since, love without measure, joy without measure, peace without measure, long-suffering without measure, gentleness without measure, and all the other fruits of the Spirit, and each one of them without measure. Every fruit of the Spirit you ever read or heard of was found in His season in the life of

our Lord and all without measure.

Now, we know, and it is our best knowledge, what were the issues of our Lord's sanctified heart. Go through the four Gospels and you will come on every page on His love, and on His joy in God, and on His peace, and on His meekness, and on His lowliness; in one word, on the Holy Ghost in Him without measure. You may read, and read, and read, but you will never once think of your Lord's intellectual talents; you would feel it to be something almost akin to irreverence and sacrilege were such thoughts to enter your mind about your Lord.

But it is not so when you are arrested by the grace of His heart. You cannot dwell too much on the graces of His heart. You cannot too much put adoring words on the graces of His heart. You cannot too much extol, and proclaim, and preach the graces of His heart. The heavenliness and the holiness of His heart will shine out of every page of the New Testament, and will shine into your heavenly mind and holy heart, till you are changed into the same image, even as by the Spirit of the Lord.

Now, it has never been said about any other human being in this world but Jesus of Nazareth, that he was filled with the Spirit by measure, but to him, Jesus Christ, the man Jesus Christ, is alone in that, and He has no fellow in that. God has given of His Spirit to many men, first and last, but never to any other man without measure. This is God's appointed way with the children of men, and He has never deviated from this way in any other man. He gave His Holy Spirit to him, Jesus Christ, the man Jesus Christ, is alone in that, and He has no fellow in that. God has given of His Spirit to many men, first and last, but never to any other man without measure. This is God's appointed way with the children of men, and He has never deviated from this way in any other man. He gave His Holy Spirit to him, Jesus Christ, the man Jesus Christ, is alone in that, and He has no fellow in that. God has given of His Spirit to many men, first and last, but never to any other man without measure. This is God's appointed way with the children of men, and He has never deviated from this way in any other man. He gave His Holy Spirit to him, Jesus Christ, the man Jesus Christ, is alone in that, and He has no fellow in that.

We are all alike to begin with. Unlike as we are in everything else, He gave His Holy Spirit to us, we are all alike in our need of the Spirit of God. Our spirits are all so depraved, our spirits are all so full of the spirit of evil. We are all alike in the darkness, in the depravity, and in the sin of our minds and our hearts. But when Christ, out of His fulness, begins to give us grace, one by one, according to the measure of the gift of Christ, the greatest differences begin to show themselves among us; and differences that will never be removed and equalized in this world; nor will we all receive the Spirit without measure in the world to come.—The Weekly Leader.

The Sin of Saul.

The character of Saul, the first King of Israel, is etched on the pages of the Book of Samuel with dramatic precision and clearness. We know only a few of the incidents of his long reign, but those that are recorded are thoroughly typical. They are not opaque, we see through them as through a lens, and each one of them reveals the sad personality.

What does a careful study of them all reveal but this, that the essential fault of Saul was that lack of faith which puts apparent advantage above the clear revelation of the will of God! Over and over again it comes out. At Gilgal it was natural enough for him in view of the fact that he was dispersing, not to wait for the coming of Samuel before offering the sacrifice in preparation for the battle; after the defeat of the Amalekites it was natural enough for him to preserve Agag and the best of the cattle. If he had not been acting under divine direction he would have been praised for his prudence and sagacity for doing what he did, but that is just the point: he was acting under divine direction and yet put his perceptions of expedience and advantage above the clear will of God.

Strictly speaking, no modern instance affords a strict parallel with the temptation of Saul. Naturally we can never be as certain as Saul was that God wishes us to do or not to do what does not seem to be acting under divine direction, and there are no prophets with authority to interpret the will of God in such matters. But the parallel holds strictly in regard to all actions that have a moral element. We are more certain that God wishes us to do right than Saul was that Samuel was a true prophet, and he never seems to have entertained any doubt of that. The root of faith is putting the revealed will of God above our own perceptions of pleasure or advantage. At bottom faith is fidelity to our moral convictions. Saul showed that he wanted faith by trusting to his own sagacity as the guide of his action. We show our want of faith when we vary from purity or honesty or from thorough loyalty to our best ideals, because of the apparent loss or disadvantage fidelity to them would involve. In making faith the root of character the Scriptures are in the profoundest accord with the facts of human life. All good men have faith; they could not be good without it, or fail to be good with it. Good deeds are not really good unless they spring out of faith. Thus is the source of all of their moral quality. And if the man of faith is not saved no one is saved.

The one is not changed when we speak of faith in Christ, for a man receives or rejects Christ by precisely the same mental and moral processes as those by which he resists the temptation to impure or dishonest living. Thus is the source of all of their moral quality. And if the man of faith is not saved no one is saved. Our Sunday school teachers will find great advantage in enforcing such ideas on the basis of this narrative. The notion that faith is a different thing in the Old Testament from what it is in the New; that the condition of salvation was changed by the preaching of the Gospel; that there can be good without faith, or bad with it; these are all religious vitia; so much of religious thinking that one who sits the greater in a proper light renders an inestimable service to Christian thought and life.—Westman.

The Gospel as a Boon.

The New Testament makes it very clear that the Christian life, on one side of it, involves limitation, self-sacrifice, self-denial. There are some motives to which the disciple of Jesus is inaccessible, some things that he will not do. But this self-repression and self-restraint is never for its own sake. It is always that the soul, through it may attain a nobler power, a larger freedom, a diviner peace. Is not that just the truth that too much of our popular Christianity fails to recognize? We teach the necessity of self-denial; we do not make equally clear the rich and large life into which discipline opens, and for that reason the call to discipline seems like a call to gloom and repression, instead of what Jesus always made it a summons to life and power and joy.

But no man can utter this invitation who has not verified the reality of the promise in his own experience. You may speak the whole dictionary full of words about the blessedness of following Christ, but what you say will not be words unless you have seen and felt that the blessedness in your inner life and are speaking about what you have known rather than what you imagine or what you think you ought to say.

There have been many explanations of the remarkable triumphs of the early Christians in the first four centuries. Gibbon's famous chapter on the causes of the spread of the Christian faith enumerates some of those that are most palpable even to a skeptical observer. But it is evident that neither Gibbon, the skeptic, nor Milman, his Christian commentator, is satisfied with the explanation. The one vital, important thing that both these men overlook is that the early Christians showed a secret and act that had not been discovered the great secret of peace and joy. The Epicurean found them happier than himself with all his self-indulgence. The Stoic found that they had attained a peace and a power for which he had striven in vain. We have only to read the inscriptions on the tombs and monuments of Christian Rome which have been discovered, to be deeply impressed with this. They spoke of present joy and strength in terms that convinced the stout and profligate Romans that they were describing realities. They spoke of the future life with as much certainty, as the Roman of the days of Tibertius spoke of Gaul or Britain, though he had never visited those lands.

We do not believe that in any age any men have greatly succeeded in commending Christianity who have not been able to present it as a boon that they have personally tested. And those who have presented it in that way have seldom failed to elicit a deep response in the hearts of the men of their time. Such preachers may have been defective in their doctrines; they may have mistaken a part of the truth for the whole, but, like Philip when he went to Nathaniel, like the woman of Samaria hurrying to the men of her town, like Peter at Pentecost, and like Paul at Corinth, they declared that they had found a boon that would make them strong and victorious and happy. The self-denial to which such preaching calls men is not a miserable and self-conscious asceticism, it is the flinging aside of a garment and the girding of the loins that one may win a splendid prize.—Ex.

BE CAREFUL HOW YOU BUILD.—It is not enough for a man to build a ship so that it looks beautiful as it glides through the docks. What though a man build his vessel so trim and graceful that all admire it, if when she comes to be launched she is not fit for the sea, if she cannot stand stormy weather, if she is a slow sailer, and a poor carrier, if she is liable to founder on the voyage? A ship, however comely she may be, is not good unless she is built to cope with the deep. This is the place to test her. All her fine lines and grace and beauty are of no account if she fails there. It makes no difference how splendidly you build, so far as this world is concerned your life is a failure unless you build so that you can go out into the great future on the eternal sea. A professor of eloquence who is not to live again, but we are to live without break. Death is not an end. It is a new impulse.—Becher.

Bishop Simpson preached some years ago in the Memorial Hall, London. For half an hour he spoke quietly, without gesticulating or uplifting of his voice. Then, picturing the Son of God bearing our sins in His own body on the tree, stooped as if laden with an immeasurable burden, and rising to his full height he seemed to throw it from him, crying: "How far?" "As far as the east is from the west, so far hath He removed our transgressions from us." The whole assembly, as if moved by irresistible impulse, rose, remained standing for a second or two, then sank back into their seats. "A professor of eloquence was there. A friend who observed him, and knew that he had come to criticize, asked him, when the service was over, "what do you think of the Bishop's elocution?" "Elocution" said he. "He's got the Holy Ghost."—Youth's Companion.

There has come into our churches the idea that our services ought to be made a means of diversion. You are aware, as well as I am, that frequently men have had to utter protests against the engraving upon religion. It has become the element of amusement, and I for one insist that religious services ought to be so thoroughly religious that people should have time to think. The present tendency is to run off short, sharp, snappy, scintillating things that will prevent people from thinking at all. The religious life, therefore, because of the presence of the "hallowers" in the church, it declines in the community. If we are to be an advance in religion, the church must take herself more seriously.—Loring.

**Sunday-School
's Lesson**

SUNDAY, JANUARY 10TH.

THE PREACHING OF JOHN
THE BAPTIST.

Matt. 3:1-12.

Motto Text: "Repent ye; for the kingdom of heaven is at hand."

In those days came John the Baptist preaching in the wilderness of Judaea.—The days when Joseph and his family were living in Nazareth, as told in the closing verse of chapter second. John was about thirty years of age, having been living in the desert, that is, in the wild, uninhabited part of the country, for some time. This was his first appearance as a preacher of righteousness. Luke is the only Gospel which gives any account of John before he began his preaching. The wilderness of Judaea was a name given to a region lying west of the Dead Sea, and including part of the Jordan valley.

"Repent ye for the kingdom of heaven is at hand."—The Greek word translated "repent" means a change of thought and of purpose. True repentance changes our opinion of ourselves, showing us that we are guilty sinners, fully deserving the wrath of God, and if changes our purpose, making us resolve to cease from sin and to seek God's forgiveness.

For the kingdom of heaven is at hand.—The Jews had long been looking for the Messiah king who was to sit upon the throne of David. John tells them that the Messiah is coming to reign, and as a preparation for his coming they should cease from their sins and turn from their evil ways.

For this is he who was spoken of by the prophet Isaiah.—It is Matthew who is speaking in this verse, and not John. Esau is the Greek word for Isaiah. The word translated "by" means more accurately "through." God spoke through the prophet. The correct translation teaches the inspiration of Isaiah.

The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight.—Matthew quotes from the Septuagint version of Isa. 40:3. Like so many of the prophecies, this one has two fulfillments. The primary reference was to God's bringing Israel back from the Babylonian captivity. The second fulfillment was the mission of John the Baptist. The kings in those days when about to make a journey through their provinces, sent heralds to tell the people to prepare the roads for them. Our Lord came to establish a spiritual kingdom and the preparation for that was repentance.

And the same John had his raiment of camel's hair and a leathern girdle about his loins.—The pictures represent John as wearing a camel's skin, but this was never worn as sheepskin has been. It was a coarse, strong cloth woven from camel's hair, and was worn by the poor. The girdle was necessary to fasten up the flowing garment when a man was in rapid motion, or active labor. Sometimes those girdles were of silk studded with jewels. But cheap ones were leather.

And his meat was locusts and wild honey.—His food. The law

All Stuffed Up

That's the condition of many sufferers from catarrh, especially in the morning. Great difficulty is experienced in clearing the head and throat.

No wonder catarrh causes headache, impairs the taste, smell and hearing, poisons the breath, deranges the stomach and affects the appetite.

To cure catarrh, treatment must be constitutional—alterative and tonic.

—I was afflicted with catarrh. I took medicines of different kinds, giving each a fair trial, but gradually grew worse until I could hardly hear, taste or smell. I then concluded to try Hood's Sarsaparilla, and after taking five bottles I was cured and have not had any return of the disease since. —KROUSE FOSSE, Lebanon, Kan.

Hood's Sarsaparilla

Cures catarrh—it soothes and strengthens the mucous membrane and builds up the whole system.

of Moses allowed some species of locusts to be eaten and they were often eaten by the poor, and are to this day. John dressed plainly and lived simply. John's appearance was a sermon against luxury and "called men to repentance."

And there went out to him Jerusalem and all Judaea and all the region round about Jordan.—

All the Jordan valley was not included in the territory of Judaea. Israel had had no prophet since Malachi, four hundred years before. And when one appeared, dressing as did the great Elijah and uttering stern warnings in his spirit, it is not strange that the multitudes poured into the wilderness to hear him. What added to their eagerness was the hope that he might prove to be the Messiah and free them from the hated Roman yoke.

And were baptized of him in Jordan, confessing their sins.—Dipped by him into the waters of the Jordan. The word is common in Greek literature, and invariably means to immerse. After the temple had been destroyed and the Jews scattered abroad they adopted baptism in the case of proselytes from the Gentiles. The first reference to it in any of the Jewish writings is in a Babylonian Talmud of the fifth century.

Confessing their sins.—The Greek shows that each man acknowledged his guilt just before he was baptized.

And when he saw many of the Pharisees and Sadducees come to his baptism.—There were three parties if considered politically, or sects if considered religiously—the Essenes, Sadducees and Pharisees. The latter were the best and the most numerous. The Sadducees were sneering rationalists who sided with the conquerors and believed such parts of the Old Testament as they happened to like. The Pharisees had been patriots in the wars of the Maccabees and hence were a power with the people. There were good men among them, but they had become largely hypocrites. And while the most orthodox of these sects, they were teaching for commandments the traditions of men.

O generation of vipers.—A very strong expression of indignation and contempt. Vipers were deadly, and vipers were insidious. By teaching the people the traditions of men instead of the commands of God, these men made themselves deadly serpents.

Who hath warned you to flee from the wrath to come?—Broadus says the more natural sense of these words is surprise that any one should take the trouble with so little prospect of any good result. There is wrath to come before every one of our sinful race. Blessed are those who take warning and flee to the sure refuge of the blood of Christ.

"Bring forth, therefore, fruits meet for repentance."—If they were not hypocrites and really repented, let them show it by ceasing from their sins and obeying God.

And think not to say within yourselves we have Abraham to our father.—It was the common opinion among the Jews that no descendant of Abraham would be lost forever. John forcibly combats this view which prevented them from repenting and seeking the forgiveness of their sins.

God is able of these stones to raise up children unto Abraham.—

The fact that God could with such perfect ease raise up children to Abraham, and so was not dependent on them for the continuation of Abraham's posterity, would suggest that they might readily be set aside from enjoying the blessings promised to Abraham's descendants.—Broadus.

Nor also the axe is laid unto the root of the trees.—There is not only a coming wrath; it is near at hand.—The axes lie ready, it behooved them to repent before they were cut down. Death is always close to all of us, and our day of grace may be drawing near to its end.

I indeed, baptize you with water unto repentance.—In water, the Greek is, John required a profession of repentance before baptism. The people were inquiring among themselves if John could be the promised Messiah for whom they were looking. He answered this thought by telling of the Holy One, infinitely superior to himself, who was coming. He shall baptize you with the Holy Ghost and with fire.—Men have their choice; either regeneration by the Holy Spirit, or the fires of hell. Which are you choosing to-day?

NEWPORT NEWS DEDICATION.

The third Sunday in December will long be remembered by the Baptists of Newport News. J. W. Porter, D. D., accepted the care of the church about two and a half years ago. Since then the Lord has greatly blessed his labors. There have been three hundred additions, one of the handsomest houses of worship built within the bounds of the Southern Convention, costing \$70,000. The building is of brown stone and elegantly finished, and does great credit to the noted architect, Mr. Hunt, of Chattanooga, Tenn. The main audience room with the Sunday school room and gallery has a seating capacity of 1,200. For the amount of money expended the writer has never seen a finer and more attractive and commodious building.

Pastor Porter is greatly loved by his people and the community. Indicative of his popularity he was chosen orator of the Sons of Confederate Veterans at their last annual meeting, and he is the chaplain of the Camp of the Sons of Confederate Veterans. His hosts of friends in Tennessee, his native State, and Kentucky, where he attended the Southern Baptist Theological Seminary, and served as an honored and beloved pastor at Pewee Valley, LaGrange, and Maysville, will be pleased to hear of his success.

THE ORDER OF EXERCISES.

The dedicatory sermon was preached by that prince of pulpits, J. B. Hawthorn, D. D.,

of Richmond.

The writer followed with a brief address, and took the collection for the new building.

The venerable Dr. A. E. Dickinson, senior editor of Religious Herald, made a short address, telling how a noble woman's tears secured the help of the General Association of Virginia, in the days of small things and of the great struggle of the young mission church.

The singing by the choir was uplifting, and Miss Crenshaw's artistic and sweet voice called forth many compliments.

In the afternoon a large crowd assembled to hear the following brethren: Rev. L. R. Milburne, who was the first missionary pastor, read a paper of much interest, telling us that the church was organized June 14, 1883, with eleven members. He portrayed the struggles of the young church. Twenty years have passed and now the church with its elegant plant has five hundred members; besides there are three other Baptist churches in the city.

Pastor R. C. Hubbard, of the Second church, represented the Baptist churches of the city in a speech that charmed the audience. He will be remembered in Kentucky as a former Seminary student, and pastor at Cynthiana and Ghent. His friends will be pleased to hear that he is doing a fine work.

Greeting on the part of the Baptists of Virginia was ably expressed in an address of great power by H. H. Pitt, D. D., editor of the Religious Herald. All the Protestant pastors were present and Rev. E. T. Wellford extended greetings in a happy style on behalf of other denominations. All former pastors were invited and most of them were present. The field representative of the Religious Herald, Brother Mitchell, was on hand and all seemed glad to greet him.

THE SUNDAY EVENING SERVICE.

Rev. C. C. Cox, a former pastor, and now pastor in Richmond, delivered an address of unusual merit. He was also a former Seminary student, and the beloved pastor at Carlisle and Cynthiana, Ky. He is one of our brightest young men. Rev. M. L. Wood, a former pastor, and now pastor of Staunton church, preached to the great satisfaction of the large audience.

There were several other ministers present whose names I failed to get. Dr. J. William Jones was present during the afternoon service.

On Monday night by special request the writer delivered an address on "Baptists in History."

THE CITY

Has had a phenomenal growth, and now has a population of 20,000, and Dr. Hawthorn predicts it will have 300,000 by 1925. It boasts of having the largest shipyard in the United States, and the employees number 7,000 men; The Eagle Shoe Factory; two large grain elevators—capacity of one, 1,000,000, and the other, 1,700,000; six steamship lines. Ranks third as a port for the shipment of flour and grain to Europe. Seven banks; the leading bank The Citizens and Marine, of which Deacon West is president, and Brother D. S. Jones is vice-president. He is also president of the City Council. Fine Custom House and Post Office, costing \$250,000, will soon be finished. Hampton is seven miles distant with a population of 4,000; Old Point Comfort, ten miles, with

1,500; and Norfolk twelve miles, with 45,000. Williamsburg, the seat of William and Mary College, that was founded in 1693, is twenty-eight miles. From Williamsburg, Jamestown is only ten miles distant, and Fort McGruder about one mile and a half, and Richmond is seventy-two miles west of Newport News.

While in the city your scribe enjoyed the hospitality of Dr. Porter and D. S. Jones, and their charming families. The sojourn was so pleasant that I wish the other three churches would build new houses and invite me to each dedication. W. P. HARVEY.

MARRIED.

It has been my privilege to spend some days in the pleasant and happy home of Dr. and Mrs. J. S. Branch, of Oakdale, La. On the 16th instant, at high noon, it was my special happiness to unite in the bonds of holy matrimony Mr. Andre Henri Cuenod and Miss Lily Willis Branch, the second daughter of Dr. and Mrs. J. S. Branch. The young couple left immediately after the ample and sumptuous wedding dinner, for Galveston, Texas, to spend some time with relatives and friends. Mr. Cuenod is a young man of fine promise in the business world; the bride a sweet young lady, a graduate of the Judson Female College, at Marion, Ala., has been known from her earliest childhood by the writer, and has many friends in the community where she was born, and partly raised, and everywhere she has lived. We desire for this young couple many years of great usefulness, and pure and unalloyed happiness in their married life. HENRY BENNETT.

Oakdale, La.

LITERARY

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

Professor Simon Newcomb, whose interesting "Reminiscences of an Astronomer" have just been published, lectured recently before the Society of Arts in Boston on One Field of the Twentieth Century Science, referring particularly to the vast accumulations of scientific facts that are being piled up, out of all proportion to the facilities for properly handling them.

Not long ago Everett T. Tomlinson, author of "A Lieutenant Under Washington" and many other popular books for boys, dropped into the children's room at the Boston Public Library. "I fancy I felt," he says, "as most writers would when I discovered a lad with one of my own books on the table before him, and apparently deeply interested in its perusal. Assured that I would have the very opportunity I most desired—that of drawing from him his own impressions—I soon entered into conversation with him, thereby, I fear, somewhat infringing upon the rules. For a time he talked glibly and I was congratulating myself that I was securing candid and unbiased opinions from the very fountain-head—a Boston boy—when suddenly he looked up and quizzically said, 'I know who you are! You're the man who wrote this book. I've seen your picture.'"

A FINE KIDNEY REMEDY.

Mr. A. B. Hitchcock, Best Remedy Co., The Citizens' Pharmacy, writes him he will direct them to the best home care he can give, and charge whatever for the favor.

FROM BUENA VISTA, VA.

Feeling, as I do, almost related to the Western Recorder, and being one of Kentucky's unworthy sons, besides having held some delightful pastorates in the dear old State, I trust it will not be considered presumptuous on my part to submit to you and the friends in the State, some account of my stewardship since I came to Buena Vista.

On last Sunday morning I entered upon the fourth year's work at this place. The Lord has indeed done great things for us. On the second Sunday in December, nineteen hundred, I began my service here, preaching twice each Sunday. From the very beginning the hand of God has been manifest. When we began our pastorate the church was heavily burdened with a parsonage debt and a number of small bills scattered over town. In February following the Lord gave us a great meeting in which the pastor did the preaching. At its close we made a thank offering which removed about one half of our indebtedness. Last fall we took for our slogan, "No Debt," and when our annual report was made by our treasurer he reported all debts paid. In April of this year, the church, by the largest vote ever cast for anything, increased the pastor's salary two hundred dollars. In June the pastor made an appeal for the enlargement and the remodeling of the church building. Two months later he made another appeal for church improvement. By September the first he had secured pledges enough to cover the expense of the work. In October we broke ground for our new building and now have it under way. We hope by late spring, to have the prettiest building in Buena Vista. We expect to put in hard wood circular benches with Sunday school rooms and other conveniences. During our pastorate the Sunday school has almost doubled and our congregations have outgrown our building. At our anniversary service Sunday morning a partial report was made of work done during the past three years. We will not burden you with this only to say that we have received into the church during this period one hundred and seventy-one members, ninety-seven of which were baptized.

Let me in closing say that we were delighted to see Brother Harvey at Staunton, in attendance upon our General Association. His speech took the Virginia Baptists. They were charmed. May God bless the grand old paper that stands four square for truth against every storm. And may the smiles of heaven ever rest upon its editor (Dr. Eaton) whom I learned to know and love as my pastor during my stay in the Seminary. Nor shall I ever forget the church of which he is pastor, which ordained me to the Gospel ministry.

Yours in Christ,
WILLIS L. WAYT.
Buena Vista, Va.

LET YOUR MODERATION BE KNOWN.

BY O. T. MASON.

The following was given to me by Doctor McCarty, for many years missionary in China. When Confucius was looking about in the great temple of Chow he came upon a vessel in a frame. He said to the director of the temple, "what is this?" "O," said the director, "that is a vessel belong-

ing to the tablet furniture." "I have heard about it," said Confucius, "that it topples over when full, hangs to one side when empty, and is perfectly upright when half full, is it so?" "It is verily so," said the keeper. Confucius then begged Tiz-lu to bring water that he might see for himself. And, sure enough, when full, it toppled over; when half full, it stood upright; and when emptied it rolled to one side. Confucius looked surprised, drew a long breath, and then said: "Is there anything or any person full that does not topple over?" Tiz-lu asked whether there was any remedy for such overfulness. Confucius replied that the way to deal with overfulness is to repress it by diminution. "And is there any way to diminish it," said the other? "Yes," said Confucius, "When ones virtues are superabundant, let them be preserved with reverence; when one's hands are extensive, let them be held with economy; when one's place is honorable and his emoluments large, let them be possessed with humility; when one's retainers are numerous and his weapons deadly, let them be kept with apprehension; when one's natural abilities are extraordinarily great, let them be seem to him to be stupidly; when one's demands are extensive and his memory strong, let them be governed with a firm hand. This is what is meant by repressing or diminishing fullness. The keeper was not slow to come down from his perch, the consequence of which was that he advanced daily in wisdom and virtue.

I mention the words of Paul and Confucius together in order to draw attention to a method of interpretation that is frequently overdone. Students of human history are often coming upon coincidences and similarities in speech, industry, fine art, forms of social structure and custom, modes of thought, and even of worship. To account for these, three causes may be assigned. 1. They are often mere accidental coincidences. The Ojibwa call the whip-poorwill *exoporceer*. 2. They proceed from members of the same human species, with minds and organs alike. Paul never heard of Confucius and the "golden men," when he wrote "let your moderation be known to all men." Thirdly, they are from the same source, though now widely separated. The cultivated Indians of Guatemala have a xylophone from Africa, though they think that they invented it. The very name of it, M'rimba, is African and it was brought by slaves to this region centuries ago. The proper mode of procedure in all such cases is to withhold judgment until the true interpretation is known. There are no axioms in exegesis.

MORE OF A BAPTIST THAN A CHRISTIAN.

This phrase is misleading. It conveys the idea that a Baptist and Christian are distinct characters. By it the humorist attempts to slur Baptists for contending for "all things according to the pattern." In the Scriptures to be a Baptist is to be a Christian. The characteristics of both are the same. Hence to be more of a Baptist is to be more of a Christian.

The term Christian signifies one who believes in, a lover of, or follower of Christ. The term disciple was first used, but the enemies of Christ's doctrine in derision called the disciples

Christians. Acts 11:26. Afterwards its use became general. It is granted that the word has been in its application; still this does not change the scriptural sense, which implies "a new creature" rendering loving obedience to Christ's will rather than the commandments of men. "We ought to obey God rather than man." Obedience from the heart to all the teachings and ordinances of Christ are necessary to make one a Christian. The same commission given to disciples is, since the change of name, binding on Christians. The same class called by the world different names in history, is now known in all lands as Baptists. While the religious principles are more than names, still the name Baptist is very suitable, as well as Christian. The one being derived from the name of the great Leader and King, the other refers to the great symbolic water rite which He instituted.

A Baptist is a disciple of Jesus who honors his Savior by obeying him in Baptism and teaches others to observe all things that Jesus has taught. Some are called Baptists who entertain Baptist sentiments; but such are neither Baptists nor Christians in Scriptural sense. No unbeliever is a Baptist; nor is a saved one who holds to the traditions of men—making void the teachings of Jesus, though he has been immersed. The Holy Spirit gave the name to His messenger, John. (Luke 7:28 et al.) doubtless because he practiced the rite of baptism according as he was sent. (John 1:33). The people who complied with John's preaching became his disciples, and were baptists. These were made ready for Jesus who authorized and submitted to the rite. The Master and servants (for He chose His disciples from John's disciples) were all Baptists. Could the body which Jesus called out be anything else properly and Scripturally than a Baptist church?

The only difference scripturally in a Baptist and a Christian is not in the character of the person, but the former name is of divine origin, while possibly the latter is of human. Both imply the same system of doctrine and religion. "Things that are equal to the same things are equal to each other." F. M. WELBORN, Auburn, Ky.

DEAR RECORDER: As I seldom see any thing from this part of the vineyard in your valuable paper, I want to say that we have had a very good meeting at Mt. Vernon church, Simpson county, Kentucky. The writer is now located with this dear people. They have a very visible way of showing their appreciation of our humble service as pastor. Christmas morning a loaded wagon was driven up to our gate containing much of the necessities of life, such as groceries, canned goods, meats, etc. It is a pleasure to serve such a people as they are showing themselves to be. We are looking forward to greater things in the future. May God bless the Recorder and its entire force.

J. B. CARTER, Temperance, Ky.

DEAR RECORDER: Please find enclosed \$2 for a renewal. I love the paper so much that I want it as long as I am able to pay for it. It is the best paper I have ever read. Yours sincerely Mrs. J. P. ROCHELLE, Keachie, La.

WEAK KIDNEYS AND BLADDER TROUBLE.

Had to Pass Water Very Often Day and Night

Cured by the Great Kidney Remedy, Swamp-Root.

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



A. H. NOONEY.

DR. KILMER & CO., Binghamton, N. Y. About two years ago I had a very severe case of kidney and bladder trouble. The pain in the small of my back was so severe that I could not stand it to stay in one position more than a moment or two, and

Sample Bottle of Swamp-Root Free by Mail.

* NOTE—Swamp-Root has been tested in so many ways, and has proven so successful in every case, that a special arrangement has been made by which all readers of the "Western Recorder" who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of Swamp-Root. In writing, be sure and mention reading this generous offer in the Louisville Western Recorder when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

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

I WILL NOT WAIT.

(Our old friend, Dr. R. C. Steukner, of Dallas, Texas, one of our Old Guard, publishes the following in the Baptist Standard. It is worth republishing. —Ed.)

(An answer to "Why Do We Wait" as published in the British Weekly.)

I will not wait till ears are deaf
Before I speak a kindly word;
I love to give deserved praise,
And tell my friends of their sweet ways,
While yet my accents can be heard.

Before their hands in death are laid,
The hands of friends I'll gladly take,
And gather here and gather there,
The sweetest flow'rs and roses rare,
And give to them for their own sake.

I will not wait till eyes are closed
Against the light of love and life,
Before I try my friends to cheer
And let them know I love them here,
And wish them pleasures rife.

I will not wait till in their graves
Grim death shall hold them in his grip,
And then to others chant their praise,
Append their sweet lives and their ways,
With tearful eye and quivering lip.

The alabaster box, ere that,
Shall at their feet be gladly broken,
And all the fragrance that it hath,
Its sweet significance and worth,
Shall be to them, of love a token.

I will with joy give heed to friends
Who walk with me life's common ways;
They shall not watch my eyes in vain,
Nor hunger for love's sweetest strain—
In their own ears I'll speak their praise.
Dallas, Texas.

He who is willing to work any where for Christ will not be long idle. The Lord has a place for every willing and devoted worker.

It may not be what his servant desires, or is seeking for, but it is what his Master wants him to do. It may not be a prominent and influential sphere of labor, nor very remunerative, but it is a field to be filled, and the honor and reward are not conditioned upon the conspicuousness of the station

was obliged to pass water very often day and night. I tried medicines and doctors without getting relief. Noting an advertisement in the Topeka State Journal of Swamp-Root, I determined to give it a trial and bought a bottle. By the time I had finished the first bottle, the pain had entirely disappeared from my back. The pain and frequent desire to pass water ceased. However, I continued to take the medicine, using about six bottles in all. That was over a year ago and I have had no return of the trouble since.

A. H. Nooney
Chief Engineer, State Capitol Building,
Jan. 2nd, 1902. Topeka, Kan.

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.

We often see a relative, a friend or an acquaintance apparently well, but in a few days he is unable to leave his bed, or suffer from their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle sent free by mail.

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or the pay of the service, but upon consecration to it and fidelity in it.

HIS MOTHER'S PRAYERS.

A great man relates how, on one occasion, he suddenly opened the door of his mother's room and saw her on her knees beside her chair, and heard her speak his own name in prayer. He quietly withdrew with a feeling of awe and reverence in his heart. Soon he went away from home to school, then to college, then into life's sterner duties. But he never forgot that one glimpse of his mother at prayer, nor the one word—his own name—which he had heard her utter. He well knew that what he had seen that day was but a glimpse of what was going on every day in that sacred closet of prayer, and the consciousness strengthened him a thousand times in duty, in danger, and in struggle. And when at last death came and sealed those lips, the sorest sense of loss he felt was the knowledge that no more would his mother be praying for him.—The Rain's Horn.

The best of us are far too much like the nine lepers. We are more ready to pray than to praise, and more disposed to ask God for what we have not, than to thank Him for what we have. Murmuring complaints and discontent, abound on every side. Few in deed are to be found who are not hiding their mercies under a bushel, and setting their wants and trials on a hill. Let us pray for a daily thankful heart. It is a spirit which God loves and delights to honor. (Phil. 4:6).—Dr. A. Nerin.

Subscribe for the Recorder.

WHEREFORE?

Wherefore dost thou doubt, O soul?
 Wherefore dost thou doubt?
 'Cannot Christ, thy loving Lord,
 Work life's problems out?
 Has He not delivered thee
 Many a trying hour?
 In He not the same to-day
 In almighty power?
 Has His blood not purchased thee
 Art thou not His own?
 Through the whelming waters
 deep
 Dost thou go alone?
 Wouldst thou know the reason
 why
 All these things go wrong?
 He will show thee by and by;
 Change thy sighs to song.
 He will surely bring to thee
 Whatso'er is best;
 Guide thee all thy journey
 through
 To His promised rest.
 Doubt Him not, O troubled soul!
 Wherefore be afraid?
 Arms of love encompass thee!
 Be thou not dismayed!

—Churchman.

Our Pulpit.

LACKING MOISTURE.

BY C. H. SPURKON.

"And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture."—Luke viii:8.

In this parable of the sower, there is great discrimination of character, not only between those who bring forth fruit and those who bring forth none, but also between those who bring forth fruit in different degrees,—not only between the fruitful and the fruitless, but also between various forms of fruitfulness. The reasons are given, not in bulk, but in detail, why this failed, and that failed, and the other failed. All this points to discrimination in hearing. When there is discrimination in the preacher, as there should always be, there should be an equal discrimination in the hearer, and each one should try to take to himself that special part of the Word which is intended for him.

The true preacher, especially our great Lord and Master, resembles a portrait painted by a real artist, which always looks at you; no matter where you are in the room; to the right, or to the left of it, its eyes seem to be fixed upon you. So does our Lord, whenever He preaches, look at us. May He look at us in that way just now, and may we catch His eye as He gazes upon us; and may the preacher also seem to be looking straight at you, because you are on the watch for that particular part of the truth which specially concerns you! If there is anything hopeful and cheering in the sermon, may it come to you, who are mourning and doubtful! If there is anything arousing, may it come to those who happen to be tinged with self-confidence!

There is a sowing that comes to nothing. There is even a reception of the seed into the soil which disappoints the sower.

This failure was not because the seed was bad. It was the same seed which, in the good soil, produced thirty, sixty, or a hundred

fold. You know that, sometimes, when we do not succeed in impressing our hearers, we condemn ourselves, perhaps very justly. If men are not saved, the preacher must not put the blame upon divine sovereignty; he must blame himself. He must also ask himself, "Have I really preached the truth?" Have I preached it in a right spirit? Have I preached different truths in right proportion? Have I given the most weight to that which is of primary importance, and have I put that which is secondary in its proper position? We, poor sowers, often chastise ourselves for our failures; or, if we do not, we ought to do so; otherwise, we shall never improve. God help us to preach better, to love men's souls more, and to be more earnest in seeking to bring them to Christ! I mean this wish for myself and for all of you who love the Lord.

But there was no fault to be found with the seed that fell on the rock, although it did not result in a harvest. The seed was good, thoroughly good. The sower got it from his Master, and his Master's granary contains no seed which will not grow. True preachers can say with the apostle Peter, "We have not followed cunningly devised fables." We have preached to you the Word of God; so that, whenever we put our head upon our pillow, we can truly say that we have not preached what we thought, or what we imagined, but we have declared what we believe to be revealed in this blessed Book of God. That is the good seed that we sow; and if it does not grow in you, it is not the fault of the seed, it is your own fault. There is something about you that hinders it: Will you think of that, dear hearer, if you are unconverted?

That brings me to enquire why these people made such sad failures?

The seed that fell on the trodden path, while they were lost to the husbandmen, did feed the birds, at any rate; but those on the rock did not. They quickly sprang up, and were soon withered and good for nothing. They promised much, but it came to just nothing at all. And, in this way, some of those, who appear to be the most hopeful, may cause us most grief by being our greatest disappointments.

Now, why was this? Luke tells us, and no other Evangelist tells us, that it was because they "lacked moisture."

Does not this mean, first of all, that they lacked the influence of the Divine Spirit? When we speak of spiritual dew, we refer to the operation of the Holy Spirit. When we talk of the river of the water of life, we mean those sacred things which come streaming down to us from the throne of God through the working of the Spirit of God. These people lacked that moisture. They were converted, so far as they were converted at all, through the eloquence of the preacher; and a man, who is converted by eloquence can be unconverted by eloquence. Or they were converted by the zeal and earnestness of Christian people. But, if you were converted by one man, another man can unconvert you. All that is of man goes to be unravelled; all the spinning and weaving of earthly machinery can be pulled to pieces; but the work of God's grace endures for ever. Have you, my dear hearer, felt the power of the Holy Spirit first withering you up? "The grass withereth, the flower fadeeth: be-

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cause the Spirit of the Lord bloweth upon it." Has He ever dried up, in you, all that was of yourself, and turned the verdent meadow into barren wilderness? It must be so with you at first; there is no sure work which does not begin with emptying and pulling down. Was the Spirit of God ever so wrought in you as a spirit of bondage, shutting you up in prison under "the law, fixing your hands in handcuffs, and your feet in fetters, putting you in the stocks, and leaving you there? If you have never known anything about that experience, I am afraid you have hitherto "lacked moisture."

Then, when the Spirit of God comes to a soul that is thus broken down, He reveals Christ as a Saviour for that sinner,—a full Saviour for the empty sinner. And, oh, how sweetly does the soul rejoice as it perceives the suitability, fullness and freeness of Christ; and looks to Jesus, and trusts Him! Have you ever felt that sacred moisture which softens the heart so that it sweetly yields to Christ,—that moisture which freshens the heart, and makes it bloom again with a holy hopefulness and delight in Christ? O my dear hearers, what we say about the Holy Spirit is no mere talk; it is a matter of fact! "Ye must be born again,"—born from above. Ye must be partakers of the Spirit of God, or else all your religion, however beautiful it may appear to be, will wither when the sun has risen with burning heat.

Now, my brothers and sisters in Christ, you and that everything goes ill with you when you lack moisture. One of our brethren

sometimes says to me, after a service, "Oh, sir, there will be good done to-day, for there was dew about!" I know what he means, and hope you also do. You have a little flower at home, which you keep in the window,—a geranium, or perhaps a fuchsia. You set great store by it, because of its associations; but perhaps you have been out for a week, and when you come back, it looked so drooping that it seemed as if it must die, and you soon discovered the reason why. It was quite dry: "it lacked moisture." You gave it some water, and it soon began to revive. These plants are kept alive by moisture. But when they lack moisture, the more the sun shines upon them, or the warmer the room is, the worse it is for them. They need moisture, and so do we, poor plants that we are. We need the Holy Spirit; and if the Lord does not water us daily from the living springs on the hilltops of glory, we shall certainly die. So take heed, brothers and sisters, that you do not lack the moisture of the Holy Spirit's gracious influence.

Why did these people lack it? There was moisture in the air. It is evident that the other seed, which brought forth thirty, sixty, or a hundred-fold, had moisture; yet this, which was in the same air as the other "lacked moisture." There were morning dews, and there were mists and rains; yet these seeds on the rock "lacked moisture." The reason was, there was a want of power to retain the moisture in the soil. When it came down, it ran off again, or speedily evaporated, because there was a rock, and only a very

little earth on the top of it to hold the moisture, and all that came there soon disappeared. There are many persons who seem to be like this rocky soil; they have no receptiveness for the Divine Spirit; they manage to do without Him.

Now let me warn you of certain things that indicate a lack of moisture. The first is, doctrine without feeling. You believe the Bible doctrine concerning Christ. I am glad that you do; but dry doctrine, without the bedewing influence of the Spirit of God, is just a granite rock out of which you will get nothing whatever. You say that you believe the doctrine of human depravity; but have you ever really felt it, and mourned over it? You say that you believe the doctrine of redemption; but have you ever proved the power of the precious blood of Jesus? Have you ever been melted—at the sight of the cross? You say that you believe the doctrine of effectual calling; but have you been effectually called by grace? You say that you believe the doctrine of regeneration; but have you been born again? If not, you lack moisture. I have known some brethren, who have been so "sound" that they have been nothing but sound. "Sixteen ounces to the pound," they said they were. I thought that they were seventeen ounces to the pound, and that the last bad ounce spoiled the other sixteen. You may be wonderfully orthodox, and yet be lost. That hard pan of rock must be broken up, and ground to powder, that the moisture may get to the seed. Of what avail is doctrine

without feeling? It is equally worthless where there is experience without humiliation. I mean that some talk about having felt this, and having felt that, and they boast of it. Some of them have even thought that they have become perfect, and they glory in it. Well, they lack moisture. As soon as you get side by side with them, you feel a want of something, you do not quite know what it is. It is dry experience; perhaps it is boiling hot, but it is very dry. There is no bowing before the Lord in a humble confession of unworthiness; no understanding of what it is to feel the sentence of death in ourselves, as condemned criminals ought to do. I pray the Lord to save us from an experience, however perfect it seems, which is not moist.—which has not a living tenderness wrought into it by the power of the Spirit of God. Avoid, then, experience without humiliation.

Shun also practice without heart-love. I have known some brethren and sisters, who have been most exact and precise in all their conduct. I have thought that they scarcely ever sinned, and I have not wondered that they did not, because there did not seem to be enough juice in them to sin; they did not appear to have any human nature in them. They were just like dry pieces of leather; never excited; never getting into a bad temper; they have not seemed to have any temper, either bad or good. They never say a word too hastily; they always measure things out very exactly; yet a lack of love is a fatal lack. I knew one, whom I greatly esteemed as a minister of the Word for many years. I esteemed him for his regularity of conduct. I believe that he got up to the tick of the clock, that he had family prayer to the tick of the clock, and that he did everything in the same methodical manner. I remarked to him once, "There are many people round about your chapel, who are living in the depths of sin; do you ever get any of them into your place of worship?" "No," he replied, "I do not want to get them in." I asked, "Why?" "Well," he answered, "they are mostly harlots and thieves; what could I do with such people?" Then I saw that it was possible to be regular, and precise, and good, up to a certain point, and yet to have no moisture; and as the moisture was not there, of course no thief or harlot would go to hear him, he was too dry for them. It is an awful thing to have a Pharisaic practice, perfect when looked at by the casual eye, yet without the life and light of love; and, therefore, lacking

moisture. Beware, dear friends, of a belief that never had any repentance connected with it, for that is another way in which the lack of moisture is manifested. There are some people who are willing to believe a great deal; but you never hear of them groaning because of sin, or confessing it with a broken heart in true humility before God. To trust in repentance without faith, would be ruinous to the soul; but to have a kind of faith without repentance, would be also ruinous. If faith never has tears in its eyes, it is a dead faith. He, who has never wept because of sin, has never really had his sin washed away. If thy heart has never been broken on account of sin, I will not believe that it was ever broken from sin; and if thy heart is not broken from thy sin, thou art still at a distance from thy God, and thou wilt never see his face with acceptance.

Beware, also, of a confidence that is never associated with self-diffidence. Yes, my dear sir, speak as boldly as you will, be as brave as you may for your Master; but, at the same time, be very lowly in spirit. Let thine own weakness be seen, as well as thy Master's strength. Whilst thou dost glory in Christ's merits, confess thine own sinfulness, and admit that, in thyself, thou art nothing. We can never have too much confidence in God; but, unless it is associated with deep self-distrust, it will lack moisture, and it never will produce any real harvest unto God.

Beware, also, of action without spirituality. We have many people of that kind, who are very active in serving God in one way and another. Would that all were, if it were in a right spirit! They are busy from morning to night, but there is no prayer, and no dependence upon God, mingled with their efforts; but that will not do. That is all wasted activity. However busy we may be, we shall effect nothing unless we receive from the Holy Spirit all the power with which we work, and are dependent upon Him for the success of every word we say. Beware of having so much to do that you really do nothing at all because you do not wait upon God for the power to do it aright.

Then there is another dry thing, namely, zeal without communion with God;—zeal for extending the kingdom of Christ, zeal for spreading the denomination, zeal for the advance of a particular sect, zeal that is intolerant, and, probably, but, all the while, so careful walking according to God's Word, no observing what God would have us to be zealous about, no humbling of ourselves in the presence of the great Lord of all, and no bathing of ourselves in the river of the water of life by fellowship with God.

Thus I might keep on showing you various ways in which people may have a great deal that is very good, yet it will all come to nothing because they lack moisture. But the seed cannot assimilate the dry earth until it is mixed with water, and held in solution, and spiritual life can only be fed by truth held in solution by the Holy Spirit. When He softens and prepares us, then our roots and rootlets take up the true nutriment, and we grow thereby.

In the case of the seed upon the rocky ground, there was, also, a deficiency of sensitive vitality. The seed grew for a time, and then became dry; and are there not multitudes of people, in our churches now, who are just

like that? They are as dry as old hay, they have withered away. We cannot turn them out; but, oh, that we could turn life into them! Oh, that the water of life might flow all about them, so that they might live thereby, and bring forth fruit unto God!

I have said enough, if God shall bless it, to set many people searching their hearts to see whether this sacred moisture is there.

Now, to close, we are to consider how the evil is to be avoided.

Well, first, let us one and all cry to God to break up the rock. Rock, rock, rock, wilt thou never break? We may scatter the seed upon you, but nothing will come of it till that rock is broken. The great steam-plough needs to be driven right through men's hearts till they are torn in sunder, and the old rock of nature is ground to powder, made friable and turned into good soil. Dear friend, do pray to God to make sure work of you. As far as you are concerned, the one thing you have to do is to believe in Christ Jesus, that you may be saved. But a part of the process of your salvation is the taking out of you the heart of stone, and the giving to you a heart of flesh. There is no true growing unless this takes place.

The next thing is, look well to spirituality. This moisture was a very subtle thing; men might easily overlook that dampness in the atmosphere, and in the soil, which was all-essential. Who can tell you what unction is? Yet a sermon without unction is a poor, worthless thing. There is a certain secret something which distinguishes a true Christian from a worldling or a mere professor; see that you have it. Do not be content with the Creed, baptism, the Lord's supper, or anything else that is visible; but say, "Lord, give me the moisture that I need; give me that secret something without which I shall be lacking the very thing which I most need." You cannot see your soul; you cannot fully tell what it is; yet you know that it is something that keeps your body alive, and when that something is gone, the body becomes dead; so is all religion dead until it receives the life which comes from the moisture that so many lack.

That leads me further to say, look to the Holy Spirit. Be very tender towards the Holy Spirit. We preach Christ to you, as we are commanded to do; but we do not want you ever to forget the blessed Spirit, without whom nothing saving can ever be wrought in you. You cannot make yourself to be born again; even the faith that saves is the work of the Spirit of God, if it be the faith of God's elect. Be jealous and tender, therefore, and walk carefully in reference to the Spirit of God, lest you grieve Him.

Then I would say, next, do try to avoid all dry heat. Do not work yourself up into a frenzy, and think that there is anything saving in it. The heat of excitement may be necessary, just as dust flies from the wheels of a chariot when it moves swiftly; but, as the dust does not help the chariot, but is a nuisance to those who are riding in it, so is it with excitement. It does not help the true movement, and it is a nuisance to those who are living near to God.

Lastly, be constantly looking for that divine mystery of secret vitality which is called in the text "moisture." I commend to you this prayer. "Lord, give me this

Coat and Suit Sale

Our buyer, ever alert to the interest of the buying public, has returned from the East with 40 cases of high class coats and suits, representing the surplus stock of Printz, Bisdlerman & Co., of Cleveland, Ohio. We have made the prices on these garments so low that no prudent woman can overlook the offering.

- \$14.98** For elegant pastor, tan or black Melton Cloth Coat, with military cape, appliqued with velvet, lined with satin, regular price \$27.50.
- \$11.98** For fine black Mouteneau Cloth Coat, stylish, stitched broadcloth bands down the front and back, lined throughout with black satin; regular price, \$17.50.
- \$9.98** For stylish Tan Melton Cloth Coat, trimmed with smoked pearl buttons and lined throughout with satin; regular price, \$16.50.
- \$3.98** For Misses' pretty Zebeline Cloth, in browns, greens, blues and reds, trimmed with fancy cape and large buttons; regular price, \$6.50.
- \$5.98** Misses tailor-made Coat of Tan Melton Cloth, with stitched front, velvet collar and large pearl buttons; regular price, \$12.50.
- \$9.98** For splendid black, tan or castor Kersey Cloth Coat, stitched seams, the back appliqued with velvet and satin lining; regular price, \$17.50.
- \$9.98** For swell black Mouteneau Coat, made very stylish, satin-lined.
- \$9.98** For fine black Melton Cloth Coat, fancy military cape, stitched with velvet, collar satin lined; regular price, \$16.98.
- \$4.98** For Misses' jaunty little coat of fancy mixed Zebeline, military cape, trimmed with buttons and loops, velvet piped; regular price, \$7.50.
- \$7.48** For Misses' elegant Melton Cloth Coat, trimmed with straps and buttons, with velvet collar; regular price, \$12.98.

Ladies' Ruches and Neckwear

- \$1.98** For Ladies' Black Liberty Silk Ruches, with extra-long plaited ends, the \$2.50 kind.
- \$2.98** For Ladies' Lovely Black Liberty Silk Ruches, heavy cape effect, edged with black and white, long ends trimmed to match; worth \$4.00.
- \$2.95** For Ladies' Beautiful China Crepe Scarfs, in white, black or light blue with hemstitched ends; worth \$3.50.
- \$3.48** For Exquisite China Crepe Silk Scarfs, in light blue, white or black, with crepe stripes.

\$16.89 For the Demorest Sewing Machine

Complete with all the Latest Attachments and guaranteed for 10 years.

Please Mention Western Recorder When Answering This Advertisement

J. Bacon and Sons,

Market Street, bet. Third and Fourth, Louisville.

blessed moisture. Saturate me through and through with the heavenly dew, the divine rain, that I may grow, and bring forth fruit to the glory of thy holy name."

God bless you for Jesus' sake! Amen.

JESUS THE JUDGE.

A lady engaged in litigation was advised to consult a certain lawyer, and engage him to defend her cause. She delayed for one reason and another until the last moment. At length, going to him she began to explain her case; but she was stopped by his saying, "You are too late; I cannot now be your advocate, for I have been appointed a judge." Let sinners beware. Just now, if they come to Christ, they will find in Him a Savior, an Advocate. Let none delay, but put away those frivolous pretexts for procrastination, and come to Christ at once, lest delay be followed by a summons to meet Him, not as the Savior and Advocate, but as the righteous Judge.—Selected.

Suffering searches us as fire does metals. We think we are fully for God until we are exposed to the cleansing fire of pain; then we discover, as Job did, how much distress is in us, and how little real patience, resignation,—and faith. Nothing so detaches us from the things of this world, the life of sense, and birdlime of earthly affections. There is probably no other way by which the power of the self-life can be arrested, that the life of Jesus may be manifested in our mortal flesh.—Rev. F. B. Myer.

The Duke of Wellington was kneeling at the communion rail one day to receive the sacrament of the Lord's Supper, when a shabbily dressed poor man came up and knelt beside him. "Move up farther on," whispered the horrified headle. "You're kneeling beside the Duke of Wellington." The great soldier heard, and put out his hand. "Stay where you are, my brother," he said; "there are no dukes here."

Subscribe for the Recorder.

A COUGH CONUNDRUM

When is a cough more than a cough?

When it's a settled cold. When it hangs on in spite of all you can do. Cough mixtures won't cure it because they are merely for a cough and this is something more.

Scott's Emulsion cures the cough because it cures the something more. It heals and repairs the inflamed tissues where the cold has taken root and prevents its coming back.

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

Editorial

The Trustees of Georgetown College have decided to continue the campaign for the endowment until all is secured that is needed. Dr. Taylor went to New York to see Mr. Rockefeller and to see if he would extend the time for taking subscriptions under his offer. Next June is the 75th anniversary of the College, and it is contemplated to have an occasion of extraordinary interest.

All subscriptions should be put in shape and sent at once to Judge Geo. V. Payne, Treasurer, Georgetown, Ky. Unless Mr. Rockefeller extends the time, only subscriptions made before January 1st can be counted, but all of those can be counted, and they should be promptly reported so as to be included in the statement.

We do not know just how much has been secured, nor can we know till the returns are all in. It is manifest, however, that the full \$75,000 has by no means been reached. Whatever reasons may be assigned, the chief reason stares us in the face, viz: the friends of the College failed to subscribe the money. While a great many were not reached, enough were reached to give several times that amount had they been willing to part with their money for this purpose.

If the time be extended, we think there will be no doubt about securing the whole sum. The "rumor" that four Baptists, going to give \$10,000 each, did not materialize. The largest single subscription came from Mr. J. W. Appleton, of Lexington, and it was \$2,000. Had we had a Dr. Judson to offer us \$20,000 we do not know what might have happened. In raising as much as \$75,000 it is necessary either to have some large subscriptions or else to have time enough to reach the small givers, and in this case we had neither. Unless we can persuade our large givers to take hold vigorously, we will have to depend on the masses of our people and time and patience are required to reach them. The slump in stocks on Wall Street, and the consequent financial depression over the land affected our large givers particularly, and put them in a frame of mind unsuited to the approach of the representative of the College. Let us hope that with the opening of the new year this depression will pass away and our men of large means will be led to put out their strength for the College.

But let all the subscriptions be promptly reported to Judge Payne, so it can be known just how we stand.

So long as the "higher critics" were simply negative, the friends of the Bible were on the defensive when the attacks came. To beat the enemy off at one point did not prevent their attacking another point; and so orthodox scholars were warding off successive assaults. But now that these "higher critics" have reached what they call "assured results," and, though differing widely among themselves in important details, have yet built up their superstructure, so it has become visible, the case is altered. Now orthodox scholars are carrying the war into Africa, and the laboriously constructed building of these critics is being rapidly demolished.

Among the books recently issued along this line, many of

which have been noticed in our columns, we mention two especially, which we have not heretofore noticed. The first is "Are the Critics Right?" (Wilhelm Moller, Introduction by Prof. Orelli. Translated from the German by C. H. Irwin. \$1. net.) It comes from a man who was himself captured by the Graf-Wellhausen theory and for years advocated the views of these "higher critics." He tells us how the professors under whom he studied advised him against reading anything on the orthodox side; and he charges that such is their policy. This conforms to our observation. The "higher critic" advocates we have met have ever been woefully ignorant of the literature in defense of the Scriptures. They shut their eyes to all that is said for orthodox, and then naively claim to have swept the field.

Dr. Moller takes up the fundamental assumptions of these critics and shows that they are empty and vain. For example they take II. Kings xxii as proving that Deuteronomy was written only a little while before, since it requires what was not then practiced, as if neglect of a law proved the non-existence of the law. There is a law requiring the closing of the saloons on Sunday in Louisville, but the law is woefully neglected. He shows that by the same token the Book of the Covenant could not have been written till long after the date these same critics claim for it. This book is a complete overthrow of the foundations on which these "higher critics" build, and it is not to be set aside by their crying: "Great is the higher criticism which Germany and all the world worship." The author was led to adopt this "higher criticism" by the great cry raised in its behalf, but when he began to critically examine the foundations on which it rests, he abandoned it, and now he turns his guns with deadly aim against it.

The other book is "The Integrity of Scripture," (John Smith, M. A., D. D., of Edinburgh, \$1.25), and comes from a scholarly pastor who plants himself on the "impregnable rock of Holy Writ," and marshals a decisive array of arguments. After stating the issues, he shows that "the Scripture cannot be broken;" that Christ is to be trusted, that this criticism is leveled at Him, and His authority, as well as at the Bible; that the Scripture itself demolishes these critics; that the theory of the critics is inadequate and improbable; that the true order and progression of Hebrew history commonly believed among us. The author pays his respects to Dr. George Adam Smith with decided vigor.

Both these books are published by the Fleming H. Revell Company, and deserve a wide reading, especially by those who have been more or less affected by the "higher criticism." They are books that must be reckoned with by those who write on the subject.

JUDGE JAMES P. HARRISON of the Circuit Court, in a recent decision at Brookville, Ky., declared that the Bible is not a "sectarian" book. A Roman Catholic brought suit to prevent the reading of the Bible in public schools and lost his case. The Judge said:

"The people of Kentucky (notwithstanding the flings that may be made at them) and the people of the United States, are Christian people. The Bible, the revealed will of God to man, not

only prescribes man's duty to God and to his fellow-man from a religious point of view, but it is the basis of all moral ideas, and of the principles upon which our national and state governments are founded."

After insisting on this point and urging that the Bible rises above all sectarianism and so is not a sectarian book, the Judge continues:

"This court cannot bring itself to believe that the Legislature of Kentucky in the statute quoted used the word sectarian in any other sense than denominational. If it had intended to prohibit the reading of the Bible in the public schools, it is inconceivable that it would not have said so in plain words that could not be misunderstood."

We have often wondered whether those who object to the reading of the Bible in the public schools would object to the reading of Shakespeare, of Milton, of Macaulay, of Longfellow, or of Ruskin. Why should God be the only author excluded from our public schools?

The writer had a pleasant visit to Shelbyville where he was most handsomely entertained by that stalwart Baptist veteran John Ad. Middleton and his charming family. They are adepts in the art of entertaining preachers. Not only do they make abundant and elegant provision for the preacher's comfort, but they show a rare degree of skill and taste in their entertainments, and there is delightful home atmosphere which is socially and spiritually invigorating. Happy the preacher who is a guest in that home.

Dr. Henry McDonald has just completed fifty years of continuous service as pastor of churches in Kentucky, Virginia, Georgia and now Kentucky again, since he was ordained in Greensburg, coming to the Baptists from the Roman Catholics. He leaves Shelbyville, as before stated in these columns, to live with his daughter in Atlanta, where he will render such service as may seem fitting. Already several churches are seeking to secure him as pastor. We hope this honored and faithful servant of God will be spared many years for efficient service. He is only seventy-two years of age.

On Sunday, the 20th inst., was the birthday of "mine host" J. Ad. Middleton, Esq., and he received his congratulations with dignity and grace.

Dr. McDonald has, under God, done a fine work in Shelbyville and has a strong hold on the hearts of the people. One man said he would be glad to contribute liberally to Dr. McDonald's support if only he would live in Shelbyville, his very presence being a benediction to the community.

Dr. McDonald and the writer went around having more or less thrilling interviews with the brethren, in the effort to get them to subscribe to the Georgetown College endowment. While we did not succeed as well as could be hoped, yet we succeeded much better than any one believed we could. There are many choice spirits in our church in Shelbyville, and we hope they will get as pastor a man worthy of them and worthy to succeed Henry McDonald. Already a long list of names have been recommended to them, and every mail brings another lot.

The papers in the North have made a good deal of the case of Prof. Bassett of Trinity College,

North Carolina. He paid an extravagant compliment to Booker Washington and disgusted some of the constituents of the College, who demanded his resignation. With a high sense of honor he tendered his resignation to the trustees, who declined to accept it. The trustees have been complimented for thus gaining a victory for freedom of thought and of speech.

It should be remembered that no principle on which the College was founded was in the slightest degree assailed by the Professor's compliment to Booker Washington. No article of the Methodist faith has the slightest reference to that individual. Since no principle was involved, the only question for the trustees to decide was whether or not the utterance of Prof. Bassett showed him to be unfit for his position. Though the utterance was a foolish one, yet it does not prove the man who makes it unfit to occupy a chair in the college. Hence the trustees very properly declined to accept the resignation, and, supposing the professor to be fit for his position, he will learn the lesson and be wiser in his utterances.

The *Landmark Baptist* challenged us to debate "the issues involved" in the troubles in Arkansas. We asked for a clear statement of just what those issues are. Our contemporary replies giving six points, but takes occasion to charge us with being "afraid to advocate anything that is not in perfect harmony with the 'organized work.'" We suppose we are to take this wholly gratuitous charge of cowardice as a sample of the courtesy the *Landmark Baptist* proposes to show us if we accept its challenge for the "high-toned, brotherly debate" it desires. In some views it may be well to give an opponent to understand in advance what he may expect.

The *Landmark Baptist* proceeds to lay down the law as to the details of the discussion, naming the length of the articles, the number, the order, &c. But fortunately for us, should we accept the challenge (which we have not yet done) our contemporary does not prescribe what arguments may be admitted into the articles. In that particular it kindly leaves us free. In all the debates we ever heard of, the challenged party had a say in these matters. We congratulate the *Baptist* on its frankness.

The six points claimed to be in issue are, first, "that the churches are the units in mission work;" second, "that the churches should be let alone to take their own collections;" third, "that missionaries should be sent out by the churches direct;" fourth, "that there should be uniform representation of churches;" fifth, "that churches should instruct their messengers . . . on all important measures;" and sixth, that there should be no sort of organic connection or co-operation with the Southern Baptist Convention."

Before we proceed further, we wish representative Convention brethren in Arkansas to say whether or not they agree that these are the issues which divide them from the Association brethren. It takes both sides to agree on what are "the issues involved."

If the Convention brethren shall agree that these are "the issues involved," then we will take them up in order and discuss them purely on their merits, without reference to any personal matters. We will give reasonable space in our

columns for the presentation of opposing views, declining in advance to publish anything which reflects on individuals. We are willing to discuss the merits of "the issues involved," but we are not willing to discuss the demerits of the brethren.

Since the editor contemplates leaving, in a few days for a trip to Central America (transportation for his better half and himself having been kindly furnished by a friend), the proposed discussion cannot proceed until his return. Meantime the Convention brethren in Arkansas can decide whether they will agree that these are "the issues involved."

Editorial Varieties

It takes a man who poses as an apostle of sweetness to say bitter things.

The Negro Baptists have gotten out a hymnal called the National Baptist Hymnal.

The Hoers are emigrating from South Africa. Gen. Viljoen has secured 85,000 acres and is trying to get 2,000,000 in Northern Mexico for a colony of Boers.

We congratulate Dr. Stakely and the first church of Montgomery, Ala., on their success in raising money for a new house of worship. They have raised \$15,000 to add to what they can realize for their present valuable property.

The Rev. W. J. Juniper is lecturing in England on "Nineteen Centuries of Baptist History." His lectures are highly praised in *The Baptist* (London), and it is suggested that the Baptist Union engage his services to lecture in all parts of Great Britain.

"Again expressing my most cordial approval of the Western Messenger's dealing with the great and important questions that now confront us, I beg to subscribe myself, Yours fraternally, O. L. Hailley." We cover the approval of such stalwart Baptists as Dr. Hailley.

The December *Seminary Magazine* is out. The opening article is by Dr. Millins and sets forth the "Need of a High Class Theological Journal," and shadows the *Baptist Review* and *Repositor*, into which the *Seminary Magazine* is to be merged, and of which the faculty of the Seminary will be editors.

To think you can accept the "assured" (?) results of the "higher criticism" and still hold to your evangelistic faith is like thinking you can saw off the limb on which you sit between yourself and the tree and still maintain your high position. Saw off the limb and down you go, inevitably.

The Western Recorder says: "Did you ever notice, brother, that a meeting where you make a speech is always a better meeting than one where you say nothing." Was the editor of the Recorder speaking from personal experience? *Baptist and Reflector*. Partly from experience, yes, but mostly from observation.

Recently the writer was talking with a minister about who would and who would not give to the endowment of Georgetown College. A certain man was named and the minister said, "He will not give one cent. You may talk about a man's being as close as the bark on a tree; why the bark on a tree is a mother husband to him." And that very man did make a contribution. Men are often misjudged.

The second number of the *Southwestern Theological Review* is out, and it is a fine number. The first article is by Dr. B. H. Carroll, and is a stirring Baptist Principles, and it is a stirring and a notable article. Very properly it has been issued separately as a tract, and makes a fine campaign document. This *Review* takes high rank, being edited by the theological faculty of Baylor University, Dr. B. H. Carroll, A. H. Newman and B. H. Dumas.

The Moffett Memorial Baptist church of Danville, Va., is named for the Rev. John C. Moffett, the temperance martyr. Edited by (80,000 paper publication) has voted out the saloons, and this church has been an important factor in bringing this to pass. The saloon men killed Moffett because he so vigorously opposed saloons, and now the saloons meet us. The Rev. Perry G. Elison is evangelist pastor of this church which is preparing under his ministry, and this church has been meetings at other points and he is in demand for such service.

AMONG THE Churches.

city who were former students of Southern Baptist Theological Seminary. Missionary E. B. Farrar, from Daviess County Association. Meeting at Mt. Pleasant, McLean county; 21 additions. Two other meetings resulted in 43 additions. The collections on the field amounted to over \$31 over expenses.

SEMINARY NOTES.

God bless the mothers and sisters, wives and sweethearts of the students at the Seminary, who, though away from their loved ones, were made happy on Christmas day by the many tokens of love that came in the shape of letters containing checks or bills, boxes and packages, through the mails and express. Who could be lonesome, even if he were far away and "shut-in" with all these remembrances and than a rich, splendid X-mas dinner?

Dr. Carver was not able to meet his classes the first of the week, but he hope he will soon be at his post of duty.

Dr. Dargan attended the Southwestern Students' Conference at Ruston, La., and was one of the speakers, recently.

J. R. Hobbs visited his home in Mississippi; E. G. Vick, Bowling Green, Ky.; B. E. Caudill to his Kentucky home, and many others spent a few days filling their appointments and taking a few extra holidays.

A. M. Ross has accepted a call to the pastorate of Lochland church, Nashville, Tenn.

J. P. Scruggs, Charles Martin, J. W. Downey and Bro. Fudge were among the former students who visited us the past week.

U. S. Thomas has been called to one of the churches in Washington, D. C., as pastor.

Our letter carrier, Benj. Stinson, was loaded down with parcels and boxes on X-mas morning; a regular Santa Claus for us.

W. M. Lee and A. C. Pyle, both of Georgia, were our after-dinner speakers on the day after X-mas, and both impressed us with the profundity of their oratorical gusto.

Pastor J. F. Griffith, of Bagdad, Ky., of the class of '03, called at his old home, N. Y. Hall, last Wednesday. His chief business in the city, however, seems to have been to marry a couple of young people of his town, G. C. Deakin to Miss Fannie Busey, which event took place at the Willard Hotel Wednesday afternoon, in the presence of a few select friends.

J. E. Boulet accompanied H. R. Smith to his large camp, Ind., to spend a few days with him and his people on the 25th.

Some of the supplies for last Sunday were Dr. Robertson, Twenty-second and Walnut Street; E. B. Atwood, Owenston; W. C. Janes, E. H. Jenkins, and J. F. Ray, Morton Chapel M. E. Church South, Jeffersonville, Ind.

THE STATE.

Evangelist M. F. Ham gave us a pleasant call. He had been helping in a meeting in Cave City which resulted in 60 additions. He is a mighty man of God.

Pastor E. W. Coakley writes: "We have just closed a very interesting meeting here at Beaver Dam; nineteen additions in all. Bro. J. T. Jenkins, of Franklin Street, your city, pleased the people very much with his preaching. We are hoping to pull up to three Sundays per month real soon."

Bro. S. O. Christian, of Ashland, has been called to Cloverport and accepts.

OTHER STATES.

Pastor J. H. Franklin, of Cripple Creek, Col., recently of this state, accepts the position of District Secretary of the American Baptist Home Mission Society for Kansas, Indian Territory, Oklahoma and New Mexico. He is a fine man, a fine preacher and he will make a fine secretary.

Evangelist Paul Price, of Urbana, O., begins a meeting in Wichita, Kansas, January 3d. On the 17th he goes to Peattie Memorial church, Newark, N. J., and on the 21st to Linden Avenue church, Dayton, Ohio. He is engaged up to April.

We have received a duly signed document telling of the finding guilty of George Stanley West, recently pastor of

Liberty Baptist church, Centre county, Pa., and of his deposition from the ministry by a council composed of representatives of two churches of Centre, Bradford and Tioga Associations. The document is a report of the action of this council, and it is signed by Owen James, Moderator, and T. H. Suckling, Clerk. The charges were "falsehood and improper relations with a woman."

Pastor T. H. Athey, of College Hill church, Lynchburg, writes: "We have just closed one of the greatest meetings in the history of our church. Thirty-nine have been received, and we are sure that the number will go to fifty before the results are all gathered. The church was greatly revived and a large number of backsliders reclaimed. Bro. L. E. Barton, of Suffolk, Va., did the preaching for us, and he did it well."

Pastor Robbins of Lincoln Park church, Cincinnati, writes: "At the beginning of this year we began praying and planning and laboring for the addition of 500 persons this year to our church by regeneration, letter and experience. We have 207. The Lord's good measure."

Pastor Jno. S. Kinsey writes: "Please change the address of my paper from Mound Valley, Kan., to Eureka, Kan. I have resigned the care of the Mound Valley church and have accepted the care of the church at Eureka. I am now on my new field ready for business."

Bro. R. H. Moran has resigned at Boyce City, Texas. His next field of labor, as yet, has not been determined. He is a solid man and good preacher.

Bro. J. H. Boyett, after a pastorate of two years, has resigned the care of

What Sulphur Does

For the Human Body in Health and Disease.

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

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

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

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

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

It is the same as the action of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

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

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

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from bile and acid and even from constipated bowels, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason not used by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

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

the Sulphur Springs church, Hopkins county, Texas, and will move to his farm near Wolf City, same state.

Bro. R. T. Hanks, of Sweet Water, Texas, has been called to Stamford, same state. It is not known whether he will accept or not.

Collin County (Texas) Association rejoices very much in the fact that Bro. G. O. Key has returned to the association, and is now pastor at Nevada; also that Bro. H. N. G. Bently has come into the association and is now pastor at Anna and Westminster.

Pastor T. C. Schilling writes: "Please change my paper from this office, Gillsburg, Miss., to Magnolia, Miss., and ask correspondents to note the change. I have been here twenty years and God has greatly blessed the work in which I have been engaged."

Bro. R. W. Merrill has resigned at Longview, Texas, to take charge of Valence Street church, New Orleans, La.

E. H. Hale writes from Tampa, Fla.: "Bro. Holin, late of Kentucky, now Baton Rouge, La., will hold a meeting for us, Palm Avenue Baptist church, C. H. Nash, pastor, beginning February 10, 1904."

A good meeting closed with the church at Wartrace Tenn., resulting in 11 additions; ten by experience and baptism.

A protracted meeting at Pleasant Hill, N. C., resulted in 13 added to the membership and church greatly revived.

The church at Doyle Station, Tenn., has been graciously blessed in their meeting. Christians were made to rejoice while sinners gave their hearts to Christ. Twenty-two additions to the memberships.

A wonderful revival at Erich, Mo., resulted in 75 additions to the church, and the Sunday school doubled in numbers.

A new church has been constituted at Mineral, Kansas.

The meeting at Mt. Airy, N. C. resulted in backsliders reclaimed and the church built up. Fifteen have been baptized with Christ in baptism with others to follow.

Thirty-one baptisms, with others to follow, two restored and the church greatly revived and strengthened is the result of a meeting held with the Maple Spring church, Tenn.

CUBA.

I wish your editor, and all your readers, a happy New Year. May God bless you during the year 1904, and put it into your hearts to contribute largely to the Gospel Mission Work of the Home Mission Board, so that it may be able to double the Cuban Gospel Mission working force before the close of 1904.

I know you will rejoice to know that the Lord has blessed Baptist work in this island in a most marvelous manner during the year 1903. From all over the island good news comes of large congregations, deep interest and frequent conversions and baptisms, and that the entire Baptist working force of the island is most thoroughly united and working harmoniously together for the salvation of this people.

Our work in Havana has been blessed beyond the most sanguine expectations of its most ardent friends. Not only has our membership rapidly increased, but they are showing their faith by their works. The violent opposition, inexcusable misrepresentations and calumny, have really helped instead of hindering our work. We have paid no attention to the mud fingers, but instead have devoted ourselves unceasingly to the proclamation of the Gospel of Jesus Christ, and God is blessing the faithful preaching of His Word.

Brethren, pray for us, that 1904 may be a more prosperous year than has the good year just closed. Yours in Gospel bonds, C. D. DANIEL, Irado 67, Havana, Cuba.

DEAR RECORDER:

We had fine congregations at both services yesterday, which was the close of our work for a half year with this word. The church has more than doubled in strength and numbers in that time. My wife and I were presented with a well filled purse at the Sunday school Christmas tree, and as it came from those who knew us best, we appreciated the gift more highly. Our humble prayer is that God may make us more useful. He has given some noble helpers in his work here. Buffalo and Nolyra are composed of some noble people and moving on encouragingly. May God bless the Recorder and keep the editor, down to old age, ever contending for the faith. B. F. HAGAN, Hodgenville, Ky.

LECTURES ON THE LIFE OF CHRIST

For Sunday School Teachers.—Norton Hall, Southern Baptist Theological Seminary, Louisville, Ky. 8 o'clock p. m., January 11, 12, 14, 15, 18, 19, 21, 22, 1904.

Teachers of all denominations cordially invited. Bring copies of Broadus' Harmony of the Gospels and note book. The lectures will cover the entire life of Christ in a comprehensive and helpful manner. The Sunday School Lessons for the first six months of 1904 will be the Life of Christ in the Synoptic Gospels. The subjects and lecturers are as follows:

Jan. 11.—1. The Introduction of the Son to the World: The Historical Conditions and the Virgin Birth.—Rev. Gross Alexander, D. D. Sec. 1-13 "Produs" Harmony.

Jan. 12.—2. The Introduction of the Kingdom of Heaven to Men: The Baptism, Temptation and Early Ministry.—Prof. W. O. Carver, D. D. Sec. 14-23.

Jan. 14.—3. The New Authority in Religion: The New Home at Capernaum, the Band of Disciples, the Great Sermon.—Prof. C. R. Hemphill, D. D. Sec. 24-42.

Jan. 15.—4. The Rejection of a Spiritual Kingdom: The Climax of the Ministry in Galilee.—A. T. Robertson, D. D. Sec. 43-59.

Jan. 18.—5. The Self-Revelation of Jesus: Withdrawal from Galilee and Revealing Himself to the Disciples.—Rev. Gross Alexander, D. D. Sec. 60-74.

Jan. 19.—6. The Gathering Storm: The Last Months of the Ministry.—Prof. W. O. Carver, D. D. Sec. 75-114.

Jan. 21.—7. The Hour of the Power of Darkness: The Upper Room, Gethsemane, and the Trial.—Prof. C. R. Hemphill, D. D. Sec. 115-132.

Jan. 22.—8. The Humiliation and Triumph of the Redeemer: the Crucifixion, the Resurrection and Ascension.—Prof. A. T. Robertson, D. D. Sec. 133-143.

DEAR RECORDER:

The second Sunday in this month I closed a delightful five year pastorate at the magnificent Ridge church at Franklinton, Ky., to the great regret of pastor and most of the members. As an expression of appreciation there came on X-mas eve a very interesting box: Bro. Editor and Business Manager, I wish you could have seen that box. It took two men to carry it up stairs. The contents—well, it was too much and too good to try to explain. We are thankful to the Lord and the brethren.

Wm. J. AOKA, Louisville, Ky.

MARRIAGES.

It was the writer's privilege to officiate at the marriage of the following couples: December 1, W. E. Anderson to Bettie Redford; December 16, Ella Parrish to Annie Everett. These are all excellent people and start out with bright prospects. May heaven's richest blessings rest upon them.

J. H. GRIME, Cave City, Ky.

Cards are out announcing the marriage of Miss Alberta Glascock, the accomplished daughter Brother and Sister A. R. Glascock, of Mayaville, to Rev. H. T. Musselman, pastor of Mayaville Baptist church on Jan. 11, 1904, at 12 o'clock, First Baptist church, Mayaville, Ky.

"I go to prepare a place for you." It was as if he said, "In my Father's house are many mansions, still I go to prepare a place for you." As if the mansions were not good enough, but needed the finishing touch of his love.—Robertson Nivola.

When You Are All Bound Up

and are suffering from indigestion, lack of appetite, foul breath, headache, dyspepsia, catarrh of the stomach, kidney and liver complaints you need a tonic laxative, something that will move the bowels quickly, easily and without leaving hurried, soft stool, a purgative or cathartic. The weakness of the bowels and system and make the disease worse. Use instead Vernal Saw Palmetto Berry Wine. It tones, builds up, gives new strength and vigor, not alone to the bowels but to the whole body any time, from the tightest to the loosest. That means cure, not simply relief only. Most obstinate cases yield gently and easily and the cure is permanent. Vernal Saw Palmetto Berry Wine is not a patent medicine. A list of ingredients is in every package with explanation of the action of each. Write us for a free sample bottle. Vernal Remedy Co., 80 Seneca Bldg., Buffalo, N. Y. All leading druggists sell it.

LOUISVILLE.

Walnut St. (Third and St. Catherine) —Pastor Eaton; morning subject "Divinity of Christ." Evening, Rev. J. S. Campers preached, subject, "Essentials of salvation."

Broadway—Pastor Jones preached on "Immanation" and on "Rich man and Lazarus."

Chastant St.—Pastor Weaver; morning subject, "The star of Bethlehem;" night, "God's will revealed." Next Sunday will enter upon 40th year as pastor. Two for baptism, one by letter.

East—Pastor Gill preached; morning, "What to do with Santa Claus;" night, "God's first Christmas gift."

McClellan Memorial—Pastor Hamilton; morning, "Gifts of the ascension;" night, "Second Commandment."

Twenty-second and Walnut—Prof. A. T. Robertson preached morning and night.

Clifton—Pastor Foster; morning, "God's plan for our lives;" evening, "What shall I do with Jesus?"

East Mead—Pastor Leonard. Dr. A. S. Worrell preached, subject, "Fruit bearing." Evening, missionary prayer from China. Bro. Daws, delivered an address on "Missions." Pastor, aided by Bro. Caudill of Seminary, begins meeting this week.

Highland—Pastor Dawes; morning subject "Feeding Christ's lambs;" evening "Unconscious influence."

Franklin St.—Pastor Jenkins; morning, "By the grace of God I am what I am;" evening, "Gospel for all men." Fifth anniversary of S. S. since pastor took charge. Average attendance last year, 189 1/2; this year, 193. Average collections per Sunday, \$5.31; this year, \$7.95. Sunday school contribution to missions last year, \$95.77; this year, \$102.71.

Seaside—Pastor Clarke; morning, "Religious inventory;" evening, "An offering for sin." Four received by letter.

Twenty-third and Market—Pastor Reed; morning subject, "Kingdom of heaven." Church made him present of \$25 in gold.

Third Avenue—Pastor Allen; morning, "Laying up treasures;" night, "Giving."

Highland Park—J. R. Gun; night subject, "Sons of God."

Parkland—Pastor Taylor; morning, "Hindrances to faith;" night, "Two ways."

German—Pastor Janzen preached on "The Lord's promise to a faithful church" and on "My and my people's sin."

Oakdale—Pastor Mohler; morning, "Co-laborers with God;" evening, "How to be free from sin."

Hazelwood—Pastor Alfthoff; night sermon, "How to walk." Three received by letter.

New Albany—Pastor Wines preached; morning, "More blessed to give than to receive;" evening, "Thou shalt call his name Jesus." 54 additions during the year.

West Point—Pastor D. Shacklett; morning, "Waiting on the Lord;" evening, "Being with Jesus." The new church building will soon be ready to dedicate. Bro. Shacklett will attend Seminary next session.

Rev. H. P. Fudge, pastor University Place, Indianapolis. Work doing well. There are now six Baptist pastors in his

A THING WORTH KNOWING.

No need of cutting off a woman's breast or a man's neck or nose in a vain attempt to cure cancer. No need of applying burning plasters to the flesh and burning those already weak from suffering. Soothing, balmy aromatic oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, neck, mouth, stomach, large, weak, ugly ulcers, fetid, catarrh, irritable skin diseases, etc., are all successfully treated by the application of trisone forms of simple oils. Send for book, mailed free, giving particulars a price of Oils. Address Dr. D. M. O'Connell, Drawer 204, Indianapolis, Ind.

Family Circle.

Stanzas for the Yea and the Nay

THE REWARD OF SERVICE.

BY ELIZABETH BARRETT BROWNING.

The sweetest lives are those to duty wed,
Whom death, both great and small,
Are dumb-knack strands of an unbroken

Where love enables all,
The world may sound no trumpets, ring
No bells;
The Book of Life the shining record

Thy less shall chant its own beatitudes
After its own life working. A child's
Lips
Set on thy shining lips shall make thee

And when served by thee shall make
Thee rich;
A sick man helped by thee shall make
Thee strong;
Thou shalt be served thyself by every

Of service which thou renderest.

LITTLE "ALL BLACK"

BY MRS. FINDLAY BRADEN.

He was our first pony, and Brother
Maddy and I valued him accordingly.
We were the sons of a hard-working
Pennsylvania farmer, and our greatest

pleasure and recreation was a daily
commuter along the valley road on the
glazy back of pretty All Black. He was,
indeed, rightly named. His thin

skin was of a midnight blackness.
His mane, too, and possessed a wonder-
ful amount of endurance and go. He

had been given us by our wealthy
Philadelphia uncle, Clement Madoc
Holt, because my twin brother and I

were both his namesakes. We were
sensible then and thoroughly disintere-
sted with our busy, prosaic home life.

"Clem," said Maddy, the first Septem-
ber day of 1888, "we have worked hard-
er this summer than any days of our

up in the whole country. I'm sick of
it all, and so are you. Suppose we
escape it by going away tonight.

"You mean by running off?"
"Yes, Clem. I mean that. We will
go to Uncle Mads in Philadelphia."

"But it's miles and miles from here,
and we haven't much money," I added,
reluctantly.

"Yes, Maddy, only laughed.
"Let Maddy only laugh.
"Let Maddy only laugh.

"I know it, Clem. All Black can carry
us both and it won't cost a penny. We
want an education and we want to get
rich like Uncle Holt. We never will

leave our father's farm."
"Let Maddy," I said in, unusually,
"let us—let us leave mother!"

"Our eyes fall to the four bare feet
on the ground before us. Dear, patient,
uncomplaining mother! For a moment
we had lost hope for her.

"There is but one way, and most as tall
as we are," replied Maddy at last.
"Let's be good to mother, never fear."

"But we are her oldest sons," I sug-
gested again, with only half emphasis.
"Let's be glad enough that we went,
if we come home rich some day and

grown up men at that."
"Let's be glad enough that we went,
if we come home rich some day and

great lump rose in my throat at the
thought.
After chores I stole back to the kitchen.
"Mother," I asked, with assumed care-
lessness, "may Maddy and I ride All

Black?"
"Of course, child. Don't you do it
every night of your lives?"
I kissed her for answer, and turned
to walk away.

"Clem," she called, "are you sick?"
"No, mother."
"Be careful of the pony. Father
thinks you're in luck. Don't go far, and
be back before dark."

And I went out without a word.
Brother Steve was whistling in the wood
shed, and father was down in the poul-
try yard. Maddy, I knew, was waiting
for me out in the road.

I saddled All Black, and was off in
a moment. I had left home!
"Clem," cried Maddy, from the hedge,
"I guess it's all right all round. I've

got the clothes, and we'll put on our
second best suits right here."
It was hurriedly done. Indeed, I
never remember dressing in less time.
And soon we were up and away.

"We've one hundred and sixty pounds
for All Black's back," I said, with a
forced laugh. Father thinks he's sick,
but that's nonsense."
"Let's reach Philadelphia in a week,"
said Maddy. "We're no weight at all for

a Canadian pony."
"Whatever will we do when we get there?"
I ventured.
"Work," said Maddy again.

"But won't we go to Uncle Holt's?"
"Let's not go to Uncle Holt's,"
said Maddy. "We'll work and send us
back on sight. And we've got to sell All

Black. Errand boys don't ride on horse-
back, and I, for one, am going into a
grocery. See if I don't have a store of
my own in ten years' time!"

"Of course. But you ain't ambitious
enough, Clem. You must earn a store,
too."
"Uncle Holt may help us."

"Perhaps—perhaps not. Better not
depend on him for anything."
All Black was going at a good gait.
I looked back, and our farm house was

already out of sight.
"Maddy," I ventured again, "where
are we going to spend the night?"
"Oh, I don't know. In the woods
somehow, I guess."

I shivered at his answer. If there was
ever a coward born, it was myself, Clem-
ent Holt. And we were going to sleep
in the woods. Why, the thought of it

was terror to me.
We hastened on then, for a time in
utter silence. Maddy was thinking
hard, and I did not attempt to inter-
rupt him.

Darkness came at last, but still we
kept on.
"Let's go to Philadelphia," said Maddy,
prodding. "The lights, cross there are Maddy and we've
come four miles already. When we're
tired riding we'll stop in the first woods

we come to, and—"

"Why not a farm house, Maddy?"
"Och, folks would see us and know
us. We'll be long enough to have to
ask now and then, for something to eat."

"I'm hungry now."
"Let's both had supper, and only
babies whine."
"Let's tire, too, Maddy."

"You ain't as strong as me, I know.
But All Black must be tired," I said
himself and I'm glad of it. He walks
as though he was lame."

"Melbe he's sick as father said."
"Stuff, Clem. You're a croaker from
Croakersville. Here's a nice bit of
woods, and the grass and leaves will
make a fine bed."

"Ain't you afraid, Maddy?"
"Of what?"
"Of ghosts and lots of things."
"You'd better turn 'round and go
home."

"No," I decided then and there; "I'm
going to Philadelphia with you."
So Maddy hitched All Black to a maple
tree, and we laid down for the night.
Our extra suits from the bundle we used
for covering. But the air was chilly,

and the grass damp. The pony was rest-
less, too, and kept pawing the ground
about us. So Maddy and I did not
sleep, and before daylight we arose, feeling
both stiff and tired.

"Let's go on," said brother, without
even a whistle. "We may reach a farm
house where they'll give us breakfast.
I've got a dollar, and we won't beg till
we get to home."
And we remembered—All Black, who
gave a disinterested snort. The road
forked just ahead, as we could see, even
in the darkness.

"Which way now, Maddy?"
"Let's turn to the right," he answered,
unhesitatingly. "I've heard father say
that Philadelphia is exactly northeast
of us."

And turn to the right we did. All
Black went faster then, and it both
surprised and pleased us.
"Must be feeling better," said Mad-

dy.
"Here's nothing like an early start.
By daylight we may be five miles further
on."
"And five miles further from home,"
I added, with a sigh.

"To be sure, Clem. No prodigal sons
for me. I would rather be a farmer!"
And our next mile was gone over in
silence. All Black limped a good deal,
but he was still making time.

When daylight came at last we began
to look around us.
"The road don't look a bit strange,
Clem!"
"I wonder where we are, Maddy!"
"I hardly know."

"Where there's a house just like
neighbor John Fenton's, Maddy, and
there runs his dog Scramble!"
"Let's that's Scramble's house for a farm!"
And there, in the distance, we saw a
man in a blue coat and a hat, who

was running diagonally. "We just turned
around in the dark, and came home by
the other road. It's plain as the al-
phabet, Clem."

"And here comes father," I cried
again, after a second good look at an
approaching horseman.
"Let's all up with us, Clem. All Black
has brought us home. No use trying to
get away again now!"

We stopped short, then, till father
came up to us.
"Good morning, boys!"
"Breakfast is ready," he went on,
with a serious smile. Mother sent me in
search of you. All Black must be hun-
gry, too—Glad you changed your minds
about going to Philadelphia."

"We're coming after you, father!"
I interrupted, gratefully.
"Certainly."

I looked at Maddy, and his face was
a study. Pride and anger, joy and grati-
tude were struggling for the mastery.
"Let's go to Philadelphia," he said,
"it is good to be most home again,"
he admitted honestly. I guess our
getting to Philadelphia was one of those
not-to-be's."

"It is one of God's providences," said
father, slowly and reverently. "He
knows what is best for us all."

"And you, too, know what is best for
Clem and me," continued Maddy, gravely.
"The work is hard sometimes, but—"

"Yes, it is hard, and I am afraid you
will have to keep it up. Our Uncle
Madoc is here, and thought of helping

me to send you away to school, but he
doesn't think now that it would be best."

So Maddy and I took up our old rou-
tine of work, admitting to each other
that our punishment was just. A year
later father called us and said: "A let-
ter, and check, have come from Uncle
Madoc. You are both to have an edu-
cation, and a start in life. You will
begin by going away to school, and—"

"Don't!" Maddy and I cried together.
"Here aren't a bit deserving. We've been
wicked and ungrateful."
But father reached out his great sun-
burnt hands, and after a lingering clasp,
he placed them on both our heads. I
still hear his rough, but kindly voice
in benediction: "God bless and keep
you always, my lads."

And then we both went to mother,
kissed her face and her rough, brown
hands. And she clasped us both in re-
turn, saying softly and tenderly: "These,
my sons, were lost, and are found!"

Selected.

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my sons, were lost, and are found!"

Selected.

TALENTS.

"I remember," said Granlie, "when I
was a little girl of seven years old, my
father kept a butler—a very old man,
but a very kind old man."

"Every night, when, exactly as the
clock struck eight, my aunt sent me out
to the dining room to go up stairs to
be kissed by my father. The little girls were
brought up very strictly in those
days—old Thomas was always waiting in
the hall—to hand me my little brass
candlestick to light me up the stairs to
the room. I always said 'Good-night,'
slow, solemn way. 'Good-night, my
ma'am; don't forget to take account of
your servants.'"

"What he meant was this: My Uncle
William, who had come home from
India when I was about six years old,
had been very kind to me while staying
with my father, because he saw that I
was a very lonely little child in a very
big, empty house; for I had neither
mother, brother nor sister. So he would
often take me on his knee and tell me
Bible stories."

"One day when we were sitting to-
gether in an old summer house in the
very small back garden which town-
houses usually have, he told me the
parable of the 'Talents.'"

"Nannie," he said, "I am going away
very soon, and I want you to promise me
that you will take account of your ser-
vants."

"There are many 'talents' God has
given other children and not to you,
for you are a lonely little girl—no moth-
er to love you, no brothers or sisters to
love you. But there are many 'tal-
ents' you have which some other chil-
dren have not."

"See here," he said, taking my lit-
tle hands in his, "there are ten little
fingers, and down there inside your shoes
are ten little toes; and inside that mouth
is a little tongue; and at each side of
that throat is a little ear; and looking
straight up at me are two brown
eyes. Now, these are all your servants,
or 'talents,' given to you by God to use
—while many little children are lame
or dumb or deaf or blind—and you are
able to see, to hear, and to speak, and
to do, and one day he will make you
give an account of their doings."

"And then, after I had promised to do
as he told me, he kissed me, and set me
down, and away I ran to my kind old
friend Thomas, to tell him in my own
way all about what Uncle William had
said."

"And from that time until my aunt
took me away to live in the country,
old Thomas never forgot every night to
say, 'Don't forget to take account of
your servants, Miss Nannie.'"

Great Thoughts.

DO IT NOW.

BY HENRY FORDE.

A down town business man in New
York writes and tells his success in
business matters to his observation of
the suggestion contained in the words,
"Do it now." They are placed promi-
nently under his desk and greet him every
time he sits down to attend to his daily
business tasks. Much valuable time is
lost by putting off till tomorrow con-
current (?) season the doing of work that
has to be done, or that you expect to do,
sooner or later. Many a business oppor-
tunity has been lost because the man to
whom it was presented failed to meet
it in the present tense. A good many of
them appear to forget that the present tense
is the only tense that belongs to us.
The past is forever beyond us, while the
future may dance tantalizingly before
our eyes but only to elude us.

Success in life is largely dependent up-

on promptness, the promptness with
which a letter is written and dispatched,
an interview is held, a journey is start-
ed, or even some seemingly trifling mat-
ter is taken up and attended to.

These so-called trifling matters are
often links in the great chain of events.
"Delays are dangerous," an old motto reads.
It might well be said, "Delays are fatal."
That "procrastination is the thief of
time," who can dispute? Surely procrasti-
nation gathers the bulk of its booty by
stealing minutes and moments.

Do daily life the suggestion to do it
now is of large value, while in spirit-
ual life it assumes greater significance.
With every prompting to seek forgive-
ness for sin against God, to render fit-
ting service to the Most High, to forgive
an enemy, to resist some evil temptation,
to seek strength and help at the throne
of grace to render aid to the needy, to
speak loving words of counsel, of con-
solation, of reproof, it may be, to seek
to win to Christ a soul that we may hope
to influence, with every one of these
promptings there comes the exhortation
to do it now. And that is the key to many
of us every tie of the watch ticks off
an unused opportunity, a moment lost.
Fortunate is it for us if the ticks of
the faithful monitors we carry around
with us say with plain and unmis-
takable meaning, Now, Now.

Let it not for a moment be said that
"now" is an unimportant word because
it is so small. It is in one sense only a
small word. It is a momentous and des-
tiny deciding word. It has in it the
seed of eternity. "It takes on the biggest
importance, and echoes and re-echoes
to seek strength and help at the throne
of grace, as God says, 'Behold now is
the accepted time; behold, now is the
day of salvation.'" With many a soul it is
now or never.—N. Y. Observer.

MANY BEVERAGES

are so vastly improved by the added
richness imparted by the use of Borden's
Eagle Brand Condensed Milk. The Eagle
Brand is prepared from the milk of herds
of well fed, housed, groomed cows of
native breeds. Every can is tested and
is therefore reliable.

Sooner or later we find that life is
not a holiday, but a discipline. Earlier
or later we will discover that the world
is not a playground. It is quite clear
that God means it for a school. The
moment we forget that, the puzzle of life
begins. We try to play in school. The
Master does not mind that so much for
his own sake, for he likes to see his
children happy; but in our playing we
neglect our duty. We do not see how
much there is to learn, and we do not
care. But our Master cares. He has a
perfectly overpowering and inexplicable
solitude for our education; and because
he loves us he comes into the school
sometimes and speaks to us. He may
speak in a sudden and gently, or very
loudly. Sometimes a look is enough,
and we understand it, like Peter, and
go out at once and weep bitterly. Some-
times the voice is like the thunder clap
starting a summer night. But one thing
we may be sure of—the task he sets us
is never measured by our strength. The
discipline may seem far less than our
desert, or even to our eyes ten times
more. But it is not measured by these.
It is measured by God's solicitude for
our progress; measured solely by God's
love; measured solely and the scholar
may be measured by our duty when he
returns at his Father's home.—Henry Drum-
mond.

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used at home without
pain. Each of our
best.
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Stories for Little Ones.

POLLY'S PINK DRESS.

BY MARGARET BULL MERRILL.

"couldn't be redder if she tried." Louise turned quickly to see Polly walking stiffly across the lawn toward her. Between tiers of glistening, tightly-wound curls, her little face glowed with heat, happiness, and the reflection from the pink dress. That dress! Mrs. Flynn had snatched the last thread at eleven o'clock the night before, and then had viewed the result of her labor with satisfaction. To be sure, the cloth had proved to be a scant pattern when the spot was cut out, and the dress had to be made apron fashion, with a seam up the front. She had saved enough to make ruffles, however, so Polly's head rose proudly from a calyx of pinkness, starched and ironed in Mrs. Flynn's best style.

Louise took the moist little hand and smiled kindly into the radiant blue eyes lifted to hers. "I am glad you came, Polly, dear," she said, and the smile and speech filled Polly's already full heart to bursting. She only turned a shade redder and gulped in response, but Louise understood.

"You would like to swing, I know," Polly added. "Manice, will you take Polly over to the swing?" The sweet-faced little girl addressed smiled shyly at the new comer. Polly smiled in return, walked confidently over to her side, and the two ran off together. "Elsie, please don't spoil Polly's afternoon—and mine," Louise whispered to the little girl in blue.

A red flush mounted up to the yellow curls and Elsie said eagerly, "Heed I won't, Miss Tarish. I didn't know you heard. I'm awful sorry, but she did look so funny! I'll go and help her swing."

In the games which followed Polly's shining head and Polly's bobbing laugh were everywhere. "O, it's the joy of the world!" she sighed once as she stopped to tie her shoe. Then with a dash she was back in the circle again. "Look out, Polly. There's a long thread hanging from your skirt. You'll trip. Let me break it."

Elsie caught the thread and pulled as she spoke. Alas, for Polly's joy! Mrs. O'Rouke's machine was a chain stitch, and Mrs. Flynn in her haste had not tied all the threads. At the strain, a yawning hole opened near the bottom ruffle. Elsie unconsciously pulled harder trying to break the thread, and Polly stood fascinated and horror-stricken at the rapidly lengthening gap. Was it a bad dream, or was her beautiful pink dress falling to pieces? The thread snapped at the throat and both children stood agast. The opening stretched from collar to hem, pitilessly revealing Polly's red flannel petticoat.

"O, O!" she gasped piteously, then turned upon Elsie. "You did it," she said accusingly. Then, as she heard a suffocated gurgle, her voice rang with outraged pride. "You did it a-purpose! O, I want to go home!"

In an agony of shame, blinded by smarting tears, she turned to rush toward the gate, but found her feet hidden in a cloud of cool, sweet-smelling whiteness.

"Come into the house with me, dear," Louise whispered. Polly stumbled by her side up the steps, across the wide veranda and into the great, cool hall. In Louise's own room, the pink dress and red petticoat were laid aside and replaced by soft, white, ruffled things which to Polly's blurred vision looked dainty enough for angels.

"They were my little sister's, who died," Louise said softly, as she swiftly buttoned and tied and patted the garments into place.

"They do belong to an angel, then," Polly said suddenly, smiling through her tears.

"They are yours now. Your hair is just the color of hers."

A little later, when all traces of tears were washed away, Polly, in a maze of wonder at herself, sat beside Louise at the long table and ate the ice cream with stripes in it. Once a thoughtful sob caught her at the thought of the pink dress, but then she looked down, and patted the soft skirts tenderly.

When she came into the great hall to say good-by, Louise tucked a bundle into her hand.

"That is your dress, and one or two other things belonging to my little sister with your hair. Come to see me soon, dear."

As Polly turned away hugging her bundle, a little blue arm slipped through hers.

"I was truly awful sorry, Polly, though I couldn't help laughing at first. An' 'deed I didn't do it on purpose."

Polly whirled about quickly. "Course you didn't," she said heartily. "I'm awfully sorry I said you did. I was so—s'prised. But I like you now."

The two looked shyly at each other for a moment. Then the red head and the golden one met, and Polly turned happily to the door.—*Congregationalist.*

THE GREAT MASTER.

"I am my own master, cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible—is it?"

"A master must lay out the work which he wants done and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, or else he must fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend. "I should fail, sure, if I did. Saul wanted to be his own master and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under His direction. He is regular, and where He is master all goes right.—*Ex.*

THE DOG LAUGHED.

The proprietor of a Third Avenue store owned a little black kitten that has a habit of squatting on its haunches, like a bear or a kangaroo, and then sparing with its forepaws as if it had taken lessons from a pugilist.

A gentleman took into the store the other evening an enormous black dog, half Newfoundland, half collie, fat, good-natured, and intelligent. The tiny black kitten, instead of bolting at once for shelter, retreated a few paces, set erect on its hind legs, and "put its fists" in an attitude of def-

The End of the Year

Always finds us with a lot of seasonable goods on hand, than rather to carry over, we are willing to name a price to get them off our shelves. This is what we are doing with the below offerings—all of them bargains.

SILKS

CREPE DE CHINES 69c.

24-inch All-silk Crepe de Chine in a large assortment of the newest street and evening shades, including white, black, brown, navy, pink, light blue, etc., never before retailed under \$1.00—per yd. . . . 69c

PRINTED BROCHE POPLINS.

Handsome, dainty styles of Printed Broche Poplins, full 27 inches wide, in exquisite house and street shades—one of the popular silks of the season; value \$1—per yard for 59c

BLACK TAFFETA SILK.

Special sale of Black Taffetas—one of the best of our qualities—very lustrous and well recommended for wear—value 85c per yard for 59c

Ladies' Walking Skirts

We have about thirty-five of these skirts left. Made of heavy golf goods, in gray mixtures only. Former prices of these skirts were \$5.00 and \$6.50.

TO CLOSE OUT \$1.98 EACH

Closing out a line of about 200 Ladies' Elderdown and Flannel Dressing Sacques, slightly soiled, formerly priced at \$2.50 and \$3.00; to close out we offer them, each 59c

\$1.25 Children's Reeder Coats, in all colors, sizes 4 to 8 years old; slightly soiled, but are high-class goods; we place them on Bargain Counter to close out, each 59c

\$15 Suits for \$10.98

This lot includes about seventy garments originally priced \$13.50, \$15.00 and \$18.00; they are cut the long-corse fitting style, or the blouse effect, with capes over the shoulders; satin lined; nicely trimmed with braids and velvets; colors black, brown, navy, tan and fancy mixtures; all at one price \$10.98

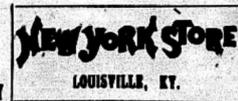
Special sale of Ladies' Fine Black Peau de Soie and Taffeta Silk Waists, beautiful styles; made with stock collar, \$7.50—values; all sizes \$4.98

Special Sale of Misses' Tailored Suits

Made Norfolk or blouse coat style, with cape over shoulder or plain cut; colors are brown, gray and tan mixtures; sizes 10 to 14 years; closing these suits out at only \$8.98

Stewart Dry Goods Company.

DRY GOODS NOTIONS SHOES CARPETS UPHOLSTERY



IMPORTERS JOBBERS AND RETAILERS

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Mail Orders Receive Prompt Attention.

Please Mention This Paper When Writing.

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RUSSELLVILL, KY.

WM. H. HARRISON, President.

Second term begins January 4, 1904. Large attendance.

FINE BODY OF STUDENTS.

EXPENSES REASONABLE

ance. The contrast in size between the two was intensely amusing. It reminded one of Jack the Giant Killer preparing to kill a giant.

Slowly and without a sign of excitability the huge dog walked as far as his chain would allow him, and gazed intently at the kitten and its odd posture. Then, as the comicality of the situation struck him, he turned his head and shoulders around to the spectators, and if animal ever laughed in the world that dog assuredly did so then and there. He neither barked nor growled, but indulged in a low chuckle, while eyes and mouth beamed with merriment.—*New York Telegram.*

THE WAY OF THE WORLD.

"When we were poor," remarked the prosperous man reflectively, "we looked forward to the time when we could have a summer

home."

"Well?"

"Well, when we got rich enough to have one, we didn't like going to the same place every summer, because it was monotonous, and we looked forward to the time when we could have another for variety."

"Well?"

"Well, we got another, and then we began to look for a winter place, so that we wouldn't have to be so much in the big house in the city."

"Well?"

"Well, we've got them all now." "And are you happy?"

"I suppose so. At least, I suppose my wife is. She keeps them all shut up and spends most of her time in Europe, but she knows she has them."—*Chicago Evening Post.*

When answering advertisements please mention the Western Recorder.

OWENSBORO NEWS.

Yesterday was a memorable day in the history of the Third church. Miss Julia K. McKenzie, who has been supported for many years in China by this church, having returned, gave an account of her work. The interest was deep and tender and the audience very large. One joined for baptism.

Although struggling under our heavy debt, we made a free-will offering to Greenville College of \$155.

Pastor E. Pendleton Jones resigned the pastorate of the First church here yesterday morning. He goes, February 1, to Hampton, Va. He leaves a host of friends in this city.

A largely attended memorial service was held last night in the First church in memory of Dr. J. S. Felix, all three of the Baptist churches participating. Addresses were delivered by Pastor Jones, Deacon Geo. H. Cox, and the pastor of the Third church, Pastor Gehby, of Walnut Street church, who was to have spoken, was kept away by the illness of his wife. P. T. HALE.

Owensboro, Ky.

DEAR RECORDER:

A very pleasant occasion was a sewing recently given by the ladies of the First church at Lexington. About twenty met in the church parlors at nine o'clock and proceeded to cut out material to be sewed. The day was spent in fashioning all sorts of dainty garments for a family of small children and a complete assortment was the result. Besides some unmade material and patterns, pillows, table covers, etc. dolls, hooks, games and toys.

Our regular missionary box had been sent weeks before, but believing in the good work being done by Brother Burns and wishing to express our esteem for him and interest in his school at Onida, we decided to send this Christmas box, the preparation of which was a real pleasure.

A sumptuous dinner was enjoyed after which the following original poem, contributed by a gentleman who is a member of the congregation, was read.

WHEN POLLY WENT TO CHURCH.

A parrot from her coop set free Started through the town the sights to see; And noting the people moving along Decided at once to follow the throng. She saw them enter a building large And seeing it stated there was no charge. She gently through a window sped, And entered a loft far overhead. She noted the males were rather few, While female figures filled each pew. And she was amazed to note the styles That passed the doors and down the aisles. Then she heard a note both sweet and clear As the organ's tones fell on her ear. And seeking the source, enrapt, she sees 'Tis a woman's hand upon the keys. Yet another note 'e'en sweeter still, In evidence soft the heavens thrill;

And, tracing this while souls rejoice, She finds the charm in female voice.

Then the preacher opened a book and read About a man the ravens fed; But Polly thought, perhaps with greed, 'Twere better the bird the man should feed.

Then the pastor took his text and said That "sinners are already dead;" Yet he bid them from God's wrath to flee

And Polly wondered how that could be.

He pictured a region of direst woe Where doubters all were doomed to go;

Then told of the bliss that fills the heart Of those who choose the "better part."

Then a puzzling thought did Polly strike; Suppose all cannot see alike. Are all "doubters" who disagree With this man's wise theology? The service o'er 'twas announced there'd be

A meeting of the Aid Society; And having met, as with one will, 'Twas voted a missionary box to fill.

Then the parrot exclaimed From his gallery perch: "If it wasn't for the women What would become of the church?"

TREASURED GOODNESS.

God is represented in the Scriptures as having a book and keeping note of the doings of his people to their advantage. He writes down, as it were, whatever is to their credit. He loves to see them doing his will and benefiting all with whom they come in contact, and takes account of their daily walk and conversation. No good thing that they do is forgotten. An Apostle assures us that he is not unrighteous to forget our work of faith. The Scriptures contain the records of noble and worthy acts by those whom he has constituted the recipients of his grace and the heirs of his salvation. He has handed down to posterity as his treasures the deeds of heroism, devotion and self-sacrifice of his faithful servants of both the old and the new dispensations. His eye is upon the true and loyal in his ranks. He overlooks nothing in the humblest as well as in the greatest that displays his regenerative and sanctifying power. He is interested in all that attests the fruit of the Holy Spirit as well as demonstrates the justifying and saving efficacy of our atoning Lord.

This is an encouraging consideration. It is difficult at times of realization. We see so little in our hearts and lives that is good and worthy that we do not see how God can treasure up anything to our account. But he reads where we cannot. He separates the gold from the dross. He sees something that reminds him that we are under a divine influence and culture and that indicates a crucifixion of the old man and a living unto holiness. He notes a loveliness where we largely discern deformity. He discerns what appear enigmas to us. He throws around us a gracious interpretation and picks out much that is pleasing to him though it may be covered over with materials of a more or less earthly character. He reads us through-

ly; analyzes our motives; penetrates the springs and depths of our purposes, aspirations and efforts; and takes in all our conditions and relations. From this survey he forms his own estimates and conclusions and often they are more to the glory of his name and of his grace than we in our weakness, limitations and complications imagine.

We must not forget that he is our Father, and as such has a love and sympathy for us and an interest in what we are and what we do. It is love's way to magnify the little things done by its objects. A parent makes much of the child's spirit, words and acts. Friends talk much of the kindnesses, however small, received from those in whom they are interested. Affection has a mantle of charity for failures and a magnifying glass for successes. It makes the most of everything that can attest that it is worthily bestowed and truly reciprocated. So it is along the line of a Fatherly love for God to delight in what Christians do and say in honor of his Redeeming Son and under the guidance, illumination and help of his Spirit. Sweet and cheering it is to think that he is not unmindful of the cup of cold water which we give in the name of a disciple to the suffering brother by your side; that the flowers of faith, hope, patience, humility and love which bloom in our spiritual gardens gladden his heart; that the poorest service which we render him is regarded at its largest possible value; that the offerings of praise and service which we lay upon his altar are esteemed of the highest worth in his sight; that the box of spikenard which we break in Christ's honor possesses a rich and lasting savor to him; that the suppression of sin, the resistance of temptation, the performance of duty, and the manifestations of spiritual life, day by day, and hour by hour, are cherished by him. Thus he leads us on and inspires us to higher endeavors and if we yield to the gentle persuasions of his recording love, we will give him increasing satisfaction and be laying up treasures which will surprise us when the books of his gracious remembrance are opened.—Presbyterian.

DEAR RECORDER: Our Morganfield church is just closing a pleasant and prosperous year. We have advanced along all lines of work, and especially in the grace of giving. We have added a new baptistry and robing rooms to our church, at a cost of \$500, and now we have one of the most convenient churches in this country. The main building has also been repaired. Our splendid women are ever finding some place to beautify and strengthen. No church is blessed with better women than ours. They have always helped the pastor to tide easily over hard places and he is ever grateful for their timely help. Forty have been received into our fellowship during the year, twenty-nine by baptism. Just at this time the pastor is being stormed with Santa Claus. A load of good things to eat. These are double blessings. They tell us of the love of these good people, and serve to make our home more enjoyable to us and those who come and go. We enter the new year with hope and promise. He who hath brought us so far will surely lead us still on. M. R. STALEY, Morganfield, Ky.

Rheumatism Is Not a Skin Disease.

Most people have an idea that rheumatism is contracted like a cold, that the damp, chilly air penetrates the muscles and joints and causes the terrible aches and pains, or that it is something like a skin disease to be rubbed away with liniment or drawn out with plasters; but Rheumatism originates in the blood and is caused by Urea, or Uric Acid, an irritating, corrosive poison that settles in muscles, joints and nerves, producing inflammation and soreness and the sharp, cutting pains peculiar to this distressing disease.

Exposure to bad weather or sudden chilling of the body will hasten an attack of Rheumatism after the blood and system are in the right condition for it to develop, but have nothing to do with the real true causes of Rheumatism, which are internal and not external.

Liniments, plasters and rubbing will sometimes reduce the inflammation and swelling and ease the pain for a time, but fail to relieve permanently because they do not reach the seat of the trouble. S. S. S. cures Rheumatism because it attacks it in the blood, and the Uric Acid poison is neutralized, the sluggish circulation stimulated and quickened, and soon the system is purified and cleansed, the aching muscles and joints are relieved of all irritating matter and a lasting cure of this most painful disease effected.

S. S. S. is a harmless vegetable remedy, unequalled as a blood purifier and an invigorating, pleasant tonic. Book on Rheumatism will be mailed free. THE SWIFT SPECIFIC CO., ATLANTA, GA.



Bowling Green, Ky. About a year ago I was attacked by acute rheumatism in my shoulders, arms and legs below the knee. I could not raise my arm to comb my hair. Doctors prescribed for me for over two months without giving me any relief. I saw S. S. S. advertised and decided to try it. Immediately I commenced its use I felt better, and remarked to mother that I was glad I had not found some relief. I continued its use and am entirely well. I will always feel deeply indebted in the success of S. S. S. since it did me so much good. S. I 12th St. MRS. ALICE HORTON.

W. H. McKnight, Sons & Co., 4th and Walnut.

Lace Curtains, Muslin Curtains, Portieres and Draperies. Awnings, Vudor Porch Shades and Moodj Porch Mats. JAPAN AND CHINA MATTINGS FROM 9c UP TO THE FINEST. New Colors Hammocks VERY REASONABLE IN PRICE. Our Special Sale of Lace Curtains is the most attractive we have ever held. Prices the lowest. This week on Dining Room 6 ft. Side Boards, Extension Tables and Chairs. Late shipments of summer furniture have arrived, making our assortment complete. Do not fail to see these goods.

Royal Insurance Company of Liverpool. SOUTHERN DEPARTMENT. MILTON DARGAN, Manager. JOHN B. CASTLEMAN. ANTHONY G. LANGHAM. BARBEE & CASTLEMAN, Resident Agents, Columbia Building, Louisville, Ky.

EDUCATES YOUNG PEOPLE For Business, Good Employment and Success. CALL OR WRITE FOR FULL INFORMATION.

Spencerian Business College. EXPERT ACCOUNTING DEPARTMENT. CHAS. F. TURNER, THOS. G. HARRIS, MANAGERS.

For our own sake, and for the sake of those who will come to us, we require once more to regard with renewed devotion our inheritance in the Bible, to guard it watchfully and to use it with reverence and courage. A people cannot live without an ideal. Wealth, power, pleasure cannot supply an ideal. But the Bible not only offers to us an ideal of service and sympathy and fellowship, of love to God and man, which answers to the noblest aspiration of all men, but also supplies us with a motive to seek it, and power to approach it, the sense of Christ's presence.—Bishop Westcott. BIG 8 Chain of Colleges owned by business men and endorsed by business men. Our Board of Directors. Our diploma means something. Enter any time. Positions secured. 1 Draughts' College 2 Practical... College 3 Business... College (Incorporated, Capital Stock \$100,000.00) Bookville, Tenn. U. Atlanta, Ga. Montgomery, Ala. Ft. Worth, Texas. A. St. Louis, Mo. S. Houston, Texas. Little Rock, Ark. A. New York, La. For 150 page catalogue address either place. If you prefer, may pay tuition out of salary after course is completed. Guarantee pronounced to be complete or no charges for tuition. HOME STUDY: Bookkeeping, Shorthand, Penmanship, etc., taught by mail. Write for 150 page BROCKET on Home Study. It's free. NEW MUSIC Exchange for Best stamp for Catalogue The Ray Co., 642 4th Ave., LOUISVILLE, KY. Subscribe for the Recorder.

SABBATH OBSERVANCE.

BY VICTOR L. MASTERS.

There are two extremes among Christian people about Sabbath observance, between which and above which lies the New Testament teaching about it. The one is like the austere Rabbinic Sabbath of the Jews, the other is to make it a day of careless idleness, pleasure and self-indulgence. The latter class is far the more numerous, as they are the more dangerous. Puritanical Sabbatarians seem to be scarce these days, and growing scarcer. As a check to those who tend to the other extreme we can almost lament their dwindling away.

The Lord Jesus did not give, in His personal teaching, much positive instruction as to Sabbath observance. "The Sabbath was made for man and not man for the Sabbath" contains in principal all He said concerning it. Most of His utterances on the subject were of a seemingly negative character. He was a Jew and His personal ministry was among the Jews. The learned men of the Jews had greatly loaded down the observance of the day with trivial and unending details. In their commentaries they devoted more attention to particularizing prohibitions as to Sabbath observance than they did with reference to any of the other commandments. These burdens which they lay on men's shoulders were grievous to be borne, and the punctilious teachers did not bear them themselves, while ordinary men would never even master the extent of the endless details of their requirements. But, still, the Pharisees held to the rigid observance of their Sabbath, devoid of spiritual meaning through the multiplicity of petty details though it had become.

Repeatedly did the Savior run athwart of the Pharisaic idea of the Sabbath: His disciples winnowed grain to eat from the wheat field on the Sabbath, and on the Sabbath He repeatedly effected miraculous cures of the sick. Almost as often He was beset by the Jews with the accusation that He did not keep the Sabbath. Thus the record of the Gospels as to His teaching is a statement of how He revealed the emptiness of the Jewish Sabbath formalities. Some have supposed from this and from certain passages in the apostolic writings, that our Lord did not encourage the observance of the Sabbath as a day of rest and worship, but such was not the case.

Of the commandments the fourth is unique in that it had both a moral and a ceremonial significance. The Jews were instructed, in various particulars, just how they were to observe this day. To the extent that this was ceremonial, it passed away when Christ came as the fulfillment of the law. To the extent that it was moral, its obligations are as binding now as ever, just as the obligation not to kill or steal. But, aside from the decalogue, the Sabbath day is binding. The principal of Sabbath observance taught in the Mosaic code, had no endurance beyond the life of its ceremonial obligations, yet the Sabbath is a day intended by God to be observed in all generations. For, like marriage, the Sabbath was older than the Mosaic code, and, like marriage, it must continue to be in force after the ceremonial specifications of the Mosaic code connected with it, have passed away. In Gen. 2:3, we read: "God blessed the seventh day and

sanctified it." In the wilderness, before they came to the Mount, the Israelites received directions how they must not gather the manna on the seventh day. In Genesis the week is mentioned several times. In the fourth commandment, the expression is, "Remember the Sabbath day," pointing to its previous existence.

This Sabbath day, which "was made for man, not man for the Sabbath," had its origin before the Rabbinic bound grievous and silly burdens on men's backs about it, and therefore may be expected to live after the death of Rabbinism.

After the Savior arose from the dead on the first day of the week, it became the apostolic practice to use it specially as a day of worship. The Savior appeared in the midst of them when they were together in a room on the first day, and again, a week later. On the first day of the week the Pentecost blessing came, and on this day Paul directed the Corinthian Christians to lay by their contributions for benevolence. On the first day the vision from the unseen world came to John on Patmos. For such reasons as these, and from the fact that the early Christians continued to observe it as a day of worship, the Christian world in general is convinced that it was the apostolic practice and teaching and that it had the sanction of the Lord Jesus Himself. It cannot be applied to use as a Sabbath a day thus sanctioned and serving as a perpetual memorial of the rising of the Son of Righteousness out of the night of the grave, to shine in unceasing splendor, as a token that death and the grave are conquered and that every sinner may be saved and kept by His grace.

As to how a Christian ought to observe the Sabbath, it is a matter for the enlightened Christian conscience to decide for itself. But this personal liberty is not license. Like all else under Christ, its observance is amenable to the great law of love which He instituted, but that love is not in keeping with a spirit of self-indulgence and indolent carelessness.

It would make this article too long, and probably be beyond the limits of a proper modesty for the writer to endeavor to undertake even a general outline as to proper Sabbath observance. Besides, detailed rules on the subject are suggestive of the Rabbinic of old. But it must surely be remembered that it is intended as a day of rest and worship. It is given to man as such, because he needs it; it is given him for his own good. Such being the case, it follows that he destroys the intent of the day who engages on it in such things as preclude the idea of rest of body and mind. And he destroys its intent who lazily drones through the day, or engages in such frivolous pastimes as preclude the idea of worship. The Sabbath is intended as the especial day for the public worship of God, and is accredited by apostolic practice and the usage of Christian communions in every generation. For a professed Christian to deliberately neglect to use the day so sanctioned for the specific thing for which it was sanctioned, shows beyond dispute that he is in a bad way, and needs to enlighten his conscience.

God wants the whole heart. He will have no divided allegiance. "Ye cannot serve God and Mammon," because God will not share with Satan the homage of the heart.

STUDY JOHN BUNYAN.

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

"Give me a hint or two as to the books I shall find most profitable," is the request of a young minister. In answering him let me give a hint to some others. Next to your Bible, study John Bunyan's immortal "Pilgrim's Progress." Spurgeon's pure, racy, Saxon-English came from his constant study of the tinker of Bedford, and Bunyan fashioned his style on the English Bible.

He was a man of one book. He had but a small library, and when he went to Bedford goal he took only three or four books with him, for which let us be devoutly thankful. God's Word was the constant companion of his cell, the volume for his morning studies and his evening meditations. This perpetual delving in the mine of divine revelation gave Bunyan the pure gold out of which he fashioned his masterpiece. He had read no other poetry than the sublime poetry of David and Job, Isaiah and Habakkuk, and we trace the effect of close communings with the inspired Hebrew bards in all the grandest imagery of the "Pilgrim's Progress." His description of the glories of heaven, when the gates open to "Christian's" entering footsteps, is almost a literal copy of John's Apocalypse. Bunyan had never seen the inside of a theological school; he got his body of divinity from the fountain head by going directly to Moses, the prophets, the apostles, and to Him who spoke as never man spake. Where in the whole range of religious literature can be found a richer, purer, stronger evangelical theology than is found in this marvelous allegory? Saturate your soul with it, my young brother; it will give you the right pitch when you sit down to your sermons. No danger of your theology becoming pulpy or muclaginous, when you feed on the "Holy War" and the "Pilgrim."

Let Bunyan teach you, also, what wonderful things the Scriptures are approached in the right spirit. He pored over them on his knees. Not a shadow of doubt as to their perfect inspiration and infallible authority ever disturbed him for a moment. He went through them, not with lexicons and commentaries, but with a keen spiritual eye that discovered every atom of gold, as sharply as a Colorado miner picks out every grain of precious metal from the auriferous soil. The Holy Spirit took of the things of Christ, and showed them unto him. This patient waiting on God's Word, this humble sitting at the gates of infinite wisdom, and this fervent, earnest inquiry directly from God, led Bunyan into the interior truths that concern most deeply the human soul, with its experiences and eternal desires. As your business is to deal with human nature in all its varieties, you will find no range of portraits which surpass those presented by the dreamer of Bedford.

Bunyan will also teach you how to read your Bible in terrible earnest. He made it as literal as the flash of the noonday sunbeams. Not one sharp edge of the divine threatenings against sin did he ever blunt; in these things there is too little pungent preaching on the "sinfulness of sin" and its just retributions. Nor did Bunyan minimize the ineffable and marvelous love of God in redemption and in providence. In the bosom of the exceeding great and precious

promises he fairly leaped, as a child leaps into the arms of a mother. Every syllable of the divine book he pored over and pondered until his memory held it in solution.

You will be constantly delighted with his ingenious introduction of the out-of-the-way passages of Scripture into the most unexpected places. If you can learn how to do this, you will hold the attention of your hearers, and give them happy and profitable surprises.

Style is a vastly important element in effective preaching, as the Spurgeons, MacLarens, and Bushnells testify. The best style is that which most resembles a window of perfectly transparent glass. The "Pilgrim's Progress" is a well of English undelled. In every page Bunyan sticks to the stout old dialect which the illiterate can understand, and which the most cultured cannot improve. Hardly any other book abounds more in monosyllables. There is a model for you in terse, trenchant vigor of speech; and you will be all the more popular and powerful as a preacher if you will learn what Daniel Webster and John Bunyan teach you, viz., that for all the highest purposes of an instructor of the people, pure, plain, simple English is the mightiest instrument. In after years you will think me for exhorting you to study John Bunyan - Christian Intelligence.

DEAR RECORDER:

We have been highly blessed recently in having Evangelist T. T. Martin with us in a two weeks' meeting. He is the intense man with a clear message. It is an unquestionable fact that our Baptist people have allowed themselves to drift from preaching and emphasizing the doctrine of grace. Bro. Martin is a man sent of God to correct this error and bring us back to the heart of the gospel. Our people have been greatly blessed and built up in the faith and many souls have been led to Christ. Bro. Martin is very loyal to all the doctrines that are dear to Baptists, and yet he preaches them in such a way that all people are glad to hear him. I count any pastor and church highly blessed who are so fortunate as to secure his services. E. T. SMITH, Brownstown, Ind.

Try first thyself, for to the worker God himself lends aid - Euripides.

THE MARKETS.

Report for week ending Dec. 24.

LIVE STOCK.

CATTLE.

Choice to prime ship steers	\$4 25a 4 50
Med to good ship steers	4 00a 4 25
Choice butcher steers	3 50a 3 75
Med. to good butchers	3 25a 3 50
Common to med. butchers	2 25a 2 50
Canners	1 25a 1 50
Good choice feeders	2 75a 3 00
Common to med. feeders	2 25a 2 50
Good to extra stock steers	2 25a 3 00
Com to med. stock steers	2 25a 3 00
Good to choice stock heif.	2 50a 2 75
Com to med stock heifers	2 25a 2 50
Plain light mixed stockers	1 75a 2 25
Good to choice Bologna bulls	2 50a 3 00
Med to good bulls	2 00a 2 50
Choice veal calves	5 25a 5 75
Com to med calves	3 50a 4 50
Choice to fancy milch cows	35 00a 40 00
Med. to good milch cows	25 00a 30 00
Plain to com. milch cows	18 00a 20 00

HOGS.

Choice packing and butchers	4 75
Medium packers	4 50
Choice light shippers	4 50
Choice pigs	4 25
Good pigs	3 50a 4 00
Rough	3 50a 4 00

SHEEP AND LAMBS.

Good to extra ship. sheep	2 50a 2 75
Fair to good	2 00a 2 50
Common to medium	1 50a 2 00
Ducks	1 50a 2 25

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The . . .
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Map of New Testament Palestine,
Cloth, \$3.00.
Psalms Notes For 1904, by mail, \$1.00
Gist of the Lesson, 1904, by mail, . . . 25
Arnold's Commentary, 1904, by mail 50
Cox's Pocket Commentary, 1904,
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Common tail-end lambs 3 00a 3 50

LEAF TOBACCO.
Following is report of sales for week
and year ending Dec. 24, 1903:

	Week.	Year.
January 1 to date	545	104,110
Year 1902	2,215	161,527
Year 1901	835	156,400
Year 1900	835	145,339

COMPARISONS WITH PREVIOUS YEARS' SALES.
Total sales of new crop to date, 1903,
\$96,238; 1902, 128,365; 1901, 160,486.
Sales of new crop to date, original in-
ventory, 1903, 87,652; 1902, 112,991;
'01, 130,693.

REJECTIONS.
Rejections this week: 1903, 87; 1902,
549; 1901, 205.
Percentage of rejections to auction
sales: 1903, 31; 1902, 26; 1901, 24.
Rejections Jan. 1 to date: 1903, 17,
189; 1902, 32,150; 1901, 28,857.

RECEIPTS.
Receipts this week: 1903, 153; 1902,
1089; 1901, 2,273.
Receipts Jan. 1 to date: 1903, 79,703;
1902, 122,375; 1901, 126,279.
BURLLEY - 1902 CROP.

Trash \$1 00a 4 50 \$5 00a 5 50
Trash, kind, 4 50a 5 50 6 50a 8 50
Common lugs 5 50a 6 00 8 50a 9 50
Good lugs . . . 6 50a 8 50 10 50a 12 50
Com. lf. shprt. 6 50a 7 50 7 00a 8 50
Com. leaf 8 00a 9 50 8 50a 10 50
Med. leaf 9 50a 11 50 10 50a 12 50
Good leaf 11 50a 13 75 12 50a 15 00
Fine & Sel. . . 15 00a 18 75 15 00a 20 50

DARK - 1902 CROP.

Good lugs	\$4 00a 4 50
Common leaf (short)	4 00a 4 50
Common leaf	4 50a 5 25
Medium leaf	5 25a 6 50
Good leaf	6 50a 7 50
Fine and selections	8 50a 9 50

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The Farm

and Household

Edward Downing, of Fayette county, who raised the two acres of tobacco under canvass has stripped the crop and says it will yield at least 3,500 pounds to the acre, against 1,200 to 1,800 open cultivation, the quality of the article, too, excelling the latter in a greater degree, commanding in the open market from 40 to 50 cents per pound as against 7 to 1 cents for open cultivation.

Simon and Jonas Weil, agents for Jacob Shamburg & Son, of New York, bought this week of various persons in Fayette, Bourbon, Scott, and Boyle counties 119 head of export cattle, at from 4 to 4 1/2 cents. During the last 90 days the Messrs. Weil have bought and shipped from Central Kentucky between 8,000 and 10,000 export cattle, paying into the hands of farmers of this section approximately \$500,000.

There was a small crowd in Paris Monday and business was slow. There were about 100 cattle on the market, the best of which sold for \$3.35. There was a lot of sheep on the market, for which there was no demand. There was little doing in the mule business. Hibler Bros. sold 11 head 850-pound cattle to George Pepper, at \$3.32. Taken in all, it was a very poor court. M. J. Murphy & Co. report 150 cattle on the market. About 500 sheep sold from 3 to 3 1/2 cents. Feeders looking up. Crowd small.—Bourbon News.

Messrs. Hawkins & Bond closed their turkey slaughter-house last week, after having slaughtered 13,000 of the American birds for the Thanksgiving and Christmas seasons. For these turkeys they paid from nine to twelve and a half cents per pound, and thus distributed several thousands of dollars throughout the rural districts in this and adjoining counties. The scarcity of turkeys this year caused them to pay out more money this year than last, although they did not secure nearly so many of the fowls.—Anderson News.

There was a time when corn, the greatest crop that the United States grows, was considered fit only for hog-fattening purposes. The farmers grow corn now as they grow no cereal. They measure the crop in billions of bushels, not millions. And every year this crop, that asks little care, but much sunshine, is growing more valuable because science is working, and the people are beginning to appreciate what a good and cheap food is theirs. And if you will know something about the growth of this one item of corn product, know that in one year the production of corn air-ups aggregated 1,350,000 barrels, for table use, alone; five times the amount of cane and sorghum sirups produced for table use. Other countries can raise wheat to a greater or less degree, but corn is an American crop, a Yankee asset—almost a monopoly. It does not take kindly to foreign soils and climates. There have been millions made in corn. The future will show more millions in a cereal that was once discredited, and now occupies a throne.—Ky. Advertiser.

Subscribe for the Recorder.

CALVES.

Different practices prevail as to weaning the calf from the cow. Some allow the calf to remain with its mother three or four days. Some allow it to suck once or twice, while others take it away from its mother as soon after birth as possible.

Our usual practice is to allow the calf to take its feed from its mother until the milk becomes fit to use. The calf is kept in a pen at the rear of the cow and the cow always knows where its offspring is. As soon as the calf is taken from the cow, it is fed from a feeder. Most calves will learn to take their milk from a feeder without the least bit of trouble, whereas it is often a troublesome and vexatious job to teach a calf to drink.

The food is taken into the stomach in a moderate manner, which is of importance to the health of the calf, as we have known many calves to lose their lives from hurrying the milk down out of a pail.

It is best to let the calf have part whole milk for a few days, until it gets well upon its feet. The change from whole to skim milk should be gradual and as the proportion of skim milk increases some food rich in fat should be fed in connection with it. We have found nothing better than flax seed tea.

To make the tea add 8 to 10 parts water and let it cook one half hour. Then strain it and it is ready for use. To begin with use about two or three tablespoonfuls, and increase up to a pint. Whole milk makes the very best feed for young calves and most calves like them and thrive much better on them than on shorts. It is a good practice to feed the beifer milk until six months old; and if you have the milk, until they are full grown. There are two things we want to be sure about. The first is to feed the milk at the same temperature always. There is nothing that will throw a calf off its feed and its feet any quicker than to give it first cool milk, then warm milk, alternating from one temperature to another to suit your own convenience. If you use a separator, feed direct from that and the milk will always be about the same warmth. If you are obliged to warm up your milk use a thermometer. Don't go by guess. Guessing surely lead to bad results.

The second thing to be looked after is to see that the calf is not fed out of a sour or filthy dish. If you do your calf will undoubtedly have the scours and when they have this trouble real bad, we about as soon some one would knock them in the head. The calf pail should be kept as scrupulously clean as the milk pail. Don't think this isn't so. It is true, every word of it. If you want healthy, vigorous calves, then you must attend strictly to these little matters of detail. Don't trust the boys or hired men to take care of the cow in its earliest weeks, unless they are fully instructed, and are honest enough to follow the instructions and even then you will need to look after them frequently to see if they are wise enough to carry out your instructions in a sensible manner.

A great deal of the success of your dairy herd depends on how you treat the little ones.—Es.

A FEW SIMPLE REMEDIES.

The South Carolina Agricultural Experiment Station recom-

mends the following remedies, all of which are good, but the one recommending kerosene and lard when it is applied to young chicks should be used very sparingly or if too much kerosene is used, it will kill the chicks a great deal faster than the lice will.

"When chickens are from one to two weeks old a great many die from bowel trouble. This can be corrected by taking away drinking water and giving scalded milk instead.

A great many young chickens are killed by lice. To get rid of lice mix one part kerosene oil and one part lard and grease the heads. If this is put on when the chickens are first attacked it will keep lice off.

For the past two seasons several remedies have been tried for sore head. The best results were obtained from the following mixture: Chloronaphtholeum one part, lard four parts. Mix well and grease the whole head. If in an advanced stage wash the head in warm water to remove scabs before using.

To keep away mites and lice from sitting hens, paint the inside of the nests with crude carbolic acid. This has been used with perfect success for the past two seasons.

To prevent cholera in summer, put ten drops of sulphuric acid in one gallon of water twice a week.

To keep away disease, keep everything perfectly clean where poultry is kept.

Use lime freely.—The National Farmer.

Farmers, Producers and Consumers of Tobacco in County, State of I have offered the following bill in Congress:

H. R. 3574.

"A bill for the Relief of Farmers and Tobacco Growers of the United States.

Be it enacted by the Senate and the House of Representatives of the United States of America in Congress assembled, That farmers and growers of tobacco shall hereafter have the right to sell tobacco in the raw or unadulterated, of their own growth, in any quantity, either in the leaf, twist, or such other form as they may wish, free from any tax or charge, or being in any manner subject to any statutory regulation on the part of the Government of the United States. All statutes in conflict herewith are hereby repealed."

Its passage will prevent the arbitrary fixing of the prices of raw leaf, or the manufactured product. It will be an equitable, automatic governor of prices, protecting both producer and consumer, and working no injury to the manufacturer, who is satisfied with a legitimate profit on his capital. This bill has been endorsed by the White Burley Tobacco Growers' Association of Kentucky, the only organization of tobacco growers in the United States. Every member of the Kentucky Delegation in Congress is enthusiastically supporting it, but there is no influence so potent before Congress as a direct petition from the people. I want one hundred thousand citizens to petition Congress through their member, urging the passage of this bill. Blank petitions will be furnished upon application. Your hearty co-operation is most earnestly desired.

Very respectfully,
SOUTH TRIMBLE,
Seventh Kentucky District.

Painkiller



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Is not the time. Send today. If you wish to obtain this beautiful bronze parlor clock FREE, at once for 25 lbs. of New Cream, 6oz Tea, or 25 lbs. Baking Powder, 6oz Salt, or an assorted order Tea and B. P. or 25 lbs. Boston C. Coffee, 25c.

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Any one not now a subscriber, who will send us \$3.50 will receive the WESTERN RECORDER and this Bible postpaid.

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To any old subscriber who will pay up to January 1, 1905, and 25c extra, we will make a present of Dr. T. T. Eaton's book, "The Cruise of the Kaiserine," elegantly bound and profusely illustrated, price \$1.00 net.

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We cannot afford to furnish the WESTERN RECORDER for less than \$2.00 a year. We make no exceptions, but cases of charity, and in such cases we are ever ready to do our part. The WESTERN RECORDER has as much reading matter as any Baptist weekly, and about double as much as the average \$2.00 Baptist weekly published in the South and West.

We can afford to make it to the interest of our subscribers and friends to secure us new subscribers, because to know the RECORDER is to love it and hold to it. We have many subscribers on our list who have been taking the paper fifty, and some over sixty, years, and a still larger number for thirty and forty years.

When you examine the Premiums, if they do not come up to your expectations, return them and we will refund the money.

The "Shakespeare" and "Cruise of the Kaiserine" Premiums will be forwarded until the stock on hand is exhausted. If you want them order promptly.

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There is no way of life so humble and commonplace but it may become a way of the Cross, and end in a Calvary; and the true Christian is he who, whatever he may know or think of Christ, knows when he ought, like Christ, to face suffering and death, and is determined and ready to do so.—Charles Hargrove.

"Did he say there was nothing left to live for when you refused him?"

"No. The wretch said he had bet ten dollars with a friend that I would do so, and he didn't know whether to be glad or sorry."

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...they that sowed the seed... 26 Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it: 27 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress. 28 And because of all this we make a sure covenant, and write it; and 29 We 'h'm, HA-shah' nah, MA-pah' jah, 30 And A-h'jah, HA'nan, A'nan, 31 Mal'ach, HA'rim, SA'g-nah. 32 ¶ And the rest of the people, the priests, the Le'vites, the porters, the singers, the Na'h'i-nims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding; 33 They cleve to their brethren, their wives, and entered into

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Items of Interest

News the World Over.

Much ingenuity is being expended in searching for a substitute for wood-croscite. The life of the white oak has fallen from nine years to four or five. California red wood is rapidly worn by sand under the rails. Beech is worthless, and red oak good for only four years. One variety, Catalpa speciosa, a native of the catalpa swamps of Southern Indiana, Illinois, and Southeast Missouri, is practically immune from the attacks of red fungus. Englishmen have sample trees of this wood which have been in use fifteen or twenty years, and some even of thirty-one years. During this time five sets of white oak have decayed and been removed, while the catalpa is sound.

The experiment of introducing reindeer in Alaska, the forerunner of the natives has proven a success. The domestic reindeer in this territory according to the latest returns, aggregated 6,190. None were brought from Siberia, the Russian authorities fearing the natives of Siberia would be deprived of their means of subsistence. This shows that the domestic reindeer as a staple resource of the native inhabitants. The largest herd of reindeer in Alaska is now at Cape Prisen of Wales, there are 1,825 in charge of Eskimo herders. The next largest is at Unalaklik, where there are 1,354 deer.

Dr. H. T. Fernald, professor of entomology at the Massachusetts Agricultural College, gives China as the home of the San Jose scale, the worst of all insects. He says the progeny of a single female of this scale, which begins hibernating in June, if not checked, will produce in their turn, would reach over a million and a half before winter stops the reproduction. Lady bugs are their principal enemies. The scale prefers most of our fruit trees, roses and thorns. Hydrocyanic acid gas will most effectively do away with them, but this is too expensive for use with large trees in orchards.

Here is the way a religious paper in the North talks of the men in New York City who voted the Democratic ticket: "Not a few of these robbers and traitors in high places, move in the so-called best society of New York and are pillars of her churches which accentuate their damnation and ought to make certain their social ostracism and ecclesiastical expulsion." The Democrats who take that paper are not, it is to be hoped, as silly as they compare us to these their denominational paper leaders. It does not agree with them on every point, but such abuse as that will be hard to endure. What New York needs is the self-fashioned (foolish) and less religious, and less "enriching" of public wealth.

Magnetic storms have been prevailing in Europe, interfering greatly with telegraphing and stopping the street cars in New York. This is attributed by scientists to great eruptions going on in the sun which are seen several thousand times the size of the earth, though considered as big as the earth. These eruptions shoot out electrical particles, which travel at enormous speed. The celebrated astronomer, Dr. Percival Lowell, says that this phenomenon will predict for you any year (and that it will recur frequently) for the next twenty years, dominating the sun in the country of this planet, and a strong phenomenon in favor of the

WHAT THE GREATEST

Among Baptists Leaders Say of the Western Recorder. Thank God for your stalwart defense of the old faith.—P. S. Hanson, Pastor Tremont Temple, Boston. The RECORDER is at the head of our religious papers, and I greatly enjoy it.—C. A. G. Thomas. You have the courage of your convictions, which is true of a small minority.—North K. Davis, Prof. University of Virginia.

PRAYER.

BY MLD. JOEL H. AUSTIN.

It is well said prayer is the Christian's vital breath, his native air, his watchword at the gates of death; he enters heaven with prayer. Prayer is essential to Christian life. But prayer must be intelligent. He that comes to God must believe that he is a rewarder of those who diligently seek him. Earnestly seek him. If sin defect, if wrongs oppress, pray if thou canst or canst not speak, yet pray with faith in Jesus' name. Depend on him thou canst not fail. Pray with faith in Jesus' name. Behold he prayeth, is the first recognition taken of the repenting Saul of Tarsus whose business had been and was the prosecution of all who prayed in the name of Jesus. Saul meant to be right. He was just as sincere before his conversion as afterwards, just as zealous. But his zeal and all of his sincerity only made it so much the worse while it was out of harmony with God's law. Saul was a faithful ritualist; having the form but not the spirit, and they who worship God must worship him in spirit and truth. It is the spirit that quickeneth; that gives life and power, that makes prayer interesting. I don't feel like praying, says one. Then pray until you do feel like praying. Private prayer, family prayer, is the privilege and duty of all who are Christians. But it is said our prayers cannot change God's plan or purpose towards us. Very true. But try it and in all sincerity and honesty and you will soon realize that prayer has the effect on you to change your relation or views towards God. Prayer is petition from an inferior to a superior. The very idea of prayer recognizes want and the need of help or aid from power above the petitioner. It is an act of faith in the ability of the one prayed to render the aid or assistance desired. I pre-suppose a ready willingness to acquiesce in the conditions upon which the petition or prayer is based. It presumes that in all good conscience we will do all that we can to answer our own prayer. All the part belongs to us to do we will do. Then there is harmony between us and God. This is entirely in accordance with God's law and with the proposition of Christ where two or three are agreed as touching (in reference) to one thing it shall be done. O, that Christians only knew the power coupled in union with each other and with the Holy Spirit. There is an omnipotence in the union, and harmony of God's redeemed ones; it enables them to sit together in heavenly places in Christ Jesus. Prayer is talking to God. It should be solemn, earnest and as a child comes to a parent ask for what you want and expect to get.

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"I have a growing admiration for the merit and loyalty of the RECORDER in its support of the doctrine and principles of our faith.—M. E. Parrish.

"I rejoice in your clear-cut, unwavering maintenance of sound doctrine. Without the work of such papers as the RECORDER I should tremble for the strongholds.—J. L. D. Hillyer, of Ga.

I find the RECORDER very helpful in many respects, and its matter, editorial and contributed, often furnishes me with topics or suggested themes for practical sermons.—Robert H. Harris.

Again he says: "I feel like writing you a letter every time I read an issue of the WESTERN RECORDER. I am so delighted with the views set forth in the editorial articles and paragraphs."—W. C. Wilkinson.

Please send me the RECORDER of January 29th. For some reason mine did not come to hand, and I think so much of it I am unwilling to miss a copy.—J. H. Kilpatrick, White Plains, Georgia.

I confess I am somewhat partial to the WESTERN RECORDER. I do regard it as one of the ablest edited, safest and soundest of our religious journals. I have commended and will commend it upon every suitable occasion.—J. B. Hutson.

You have fine insight into the tendencies of things, and you have not only the courage of your convictions, but, what is rarer, the courage to have convictions.—W. C. Wilkinson, Prof. University of Chicago.

Say to Dr. Eaton that many here in Virginia stand with him on all questions on which he is antagonized—that his paper is as true an exponent of Baptist principles and as reliable on subjects of organization and co-operation as any in this great land. For one, I believe it the best.—Charles L. Cooke (recently deceased).

In renewing his subscription to the WESTERN RECORDER, Dr. B. H. Carroll of Waco, Texas, writes: "Permit me to add that I do intensely enjoy the paper, and some nearer endorsing all its editorial utterances and positions than those of any other paper. May God abundantly bless you, brother, and keep you faithful to his whole truth if the heavens fall."

I regard the WESTERN RECORDER as the most valuable and progressive denominational paper in America. The RECORDER is unlike the majority of our papers in that it is not only editing to Baptist people, but its great teaching is to make Baptists out of those who are not now Baptists. If Baptists progress, they must act on the aggressive, and keep actively before the world their distinctive principles.—H. W. Straley.

Dr. H. C. Vodder, formerly editor of the Recorder, now professor in Crosser Theological Seminary, speaking of Baptist Journalism in the United States, says:

"The WESTERN RECORDER has surpassed all other Southern papers in the solidity and permanent value of its contributions; for it is probably the only one of them that pays good prices for such articles. But after all, the chief interest of that paper to its readers is in the editorial columns. No Baptist editor has a personality more vigorous than Dr. T. T. Eaton, and it is beyond the power of our old type to hide that personality. His articles and paragraphs bristle with sharp points; they are never ill-tempered, however, and generally are carried by everybody. The editor has to laugh with real good humor."

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