

# WESTERN RECORDER

## Faith, Hope and Love, these three.

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COME take that look of years which you have been looking before and shrieking and walking rapidly, and on this very day lift it up and do it.—Phillips Brooks.

One of the best lessons a child should be taught is that he is God's creature, and God has a right to all that he is. Feeling this, he will be led to keep God in all his thoughts, to perceive the difference in his character from that which God would have him to be, and to seek a Saviour who can obtain for him the forgiveness of his sins and his becoming a character pleasing to God's sight.

It is not a Calvinist who is not a Calvinist but a man who is not a man. The supreme end of all work is to be developed by it. The supreme end of all work is to glorify God. All important in Christian character is, it is not the supreme thing. God is the centre of His universe.

There are a thousand subtle ways in which the worst evil of Aristotlesian intellect can be thought and work. And that will be making men, his wisdom and his character the centre of the universe. It is of the more importance that God should be glorified than that man should be happy, either here or hereafter. But thanks be to the grace of God, the holiness and happiness of the redeemed does greatly glorify God.

A contemporary of the Watchman says that Ingersoll derived a large part of his influence from the free advertising given him and his blasphemous by preachers in their pulpits. He is right. There was no reason under the sun why Ingersoll's name should ever have been heard from the pulpit.

His characterizes Ingersoll with force: "That made him an issue; made him seem to be something notable; whereas he was nothing but a pitiable bit of fellow who mounted a high step ladder constructed of the spruce of self-conceit, bolted by brittle cleavage, and made as though he would blow out the sun. The sun shone on unconcerned and unaffected; but many small folks thought the sun must be in danger because so many preachers made so much fuss over the little fellow on the step ladder."

We need God's presence, if anything, more in our hours of prosperity than in those of affliction and pain. We are more given to forgetting them. Yet how liable we are to see in Him when darkness is upon us, and go helply without coming to His hand when the sun is shining. Yet in prosperity no many else look around us and take an interest.

### (God's Treatment of the Discouraged.)

J. M. WEAVER, D. D.

Elijah, the prophet of God, had passed through a very exciting scene. On Mt. Carmel, alone standing for the true God in the presence of a hesitating and undecided people, he bravely opposed and overcame eight hundred and fifty of the prophets of Baal. Believing and expecting that the people of Israel would now return to their allegiance to Jehovah, he is sorely disappointed at their indifference. Then Jem-bel, Ahab's heathen wife, in her fierce wrath, sought his life, saying: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time." Then in his fear he fled from her into Beer-sheba. In his nervous prostration he becomes depressed and utterly disheartened. Going into the wilderness and eating himself down under a "juniper tree" he passionately exclaims: "It is enough; now, O Lord, take away my life; for I am not better than my fathers." Thus we see that sometimes God's children become discouraged. At times under peculiar circumstances the best and bravest of God's people become sadly disheartened. There are various causes for this sad condition. Sometimes it arises from disappointment because of apparent failure, as in this case. Elijah was overtrained, and his nervous system gave way, the reaction had set in, and in his weakness he began to die. This is the case sometimes with preachers, doctors, and business men and teachers. They labor faithfully and diligently in desire and efforts to build up the cause of God, and apparently all their efforts are vain and fruitless. They feel that they are failures, and in sadness they want to give up the struggle, even to die. In such an hour they sometimes cry out in bitterness of soul—

"My heart is very tired—my strength is low—  
"My hands are full of blossoms pluck'd before,  
Held dead within them until myself shall die."

Sometimes this discouragement results from sickness and afflictions of life. In their physical weakness they are compelled to lie upon their beds of sickness and cease altogether their religious work. "The spirit is willing but the flesh is weak." Afflictions of various kinds come and gloom settles upon their spirits, thus robbing them of their courage and energies. All these sometimes come at once in one's life and utterly overwhelms them so that they are unfitted for anything. You will notice God's treatment of such. When poor Elijah broke down, God did not harshly chide him. God, his loving Father, knew his need. God is love and full of compassion. As the Psalmist says: "As a father pitieth his children, so the Lord pitieth those that fear him." In the case of Elijah, God first gives him rest in sleep to restore his unstrung nerves, and then feels him by the hands of an angel: "And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat." And he looked, and behold, there was a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty

days and forty nights unto Horeb mount of God." Thus in his weak God was good to him and patient with failing. Now He prepares him in future labors. He does not cast him aside for his failure and want of confidence. God now teaches him his mistake as to the prosperity and progress of His cause. He shows him his mistake in supposing that he is alone a servant of God among the Israelites. He tells him that He "has seven thousand in Israel, all the knees which have not bowed unto Baal, and every month which hath not kissed him." Then He instructs him as to the real force that produces success. "And he said, Go forth and stand upon the mount before the Lord. And, behold, the Lord passed by and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice." "And, behold, there came a voice unto him and said, What doest thou here, Elijah?" At the cave he learned that God's working in power was silent and invisible. His cause is promoted not with noise and great human efforts, but with His invisible power: "Not by might nor by power, but by my Spirit, saith the Lord." Thus God rebuffed his discouraged child and instructed so that in his future work he would not make the same sad mistake. And thus He treats all His children now in their discouragement. Let no pastor, deacon nor worker in His cause lose faith in God or in the final success of His cause, whatever may be the circumstances. He plainly tells us, "We walk by faith, and not by sight." Often apparent failure is true success. He blesses the faithful, not the successful. Let patience have her perfect work, and only persevere in the good work—

"Press on! for it is Godlike to unloose  
The Spirit, and forget yourself in thought;  
Bending a pinion for the deeper sky,  
And, in the very fetters of your flesh,  
Mating with the pure essences of heaven!"

Let us ever remember that God is with us, and in the end will crown us with success. At the last day the welcome plaudit is: "Well done, good and faithful"—not successful—"servant; enter into the joy of thy Lord." God's way is always the best. When we pray, He answers according to His wisdom and for our highest good. Had he answered Elijah's prayer to die instead of ascending to heaven in a fiery chariot, he would have passed through the gloomy portals of death and the grave. There he would have failed to be present at that wonderful scene on the Mount of Transfiguration representing the class to be translated and not die.

Let us, then, not get discouraged in the work of extending the Redeemer's Kingdom, knowing that God reigns and will give victory at last.

To do is to succeed—our fight  
Is waged in Heaven's approving sight—  
The smile of God is victory!"

Can we understand how our poor prayers can move heaven and earth? We cannot. Neither can we understand how the brain can send messages to the finger tips, teaching them to execute wisely and deftly the most delicate, intricate jobs. But every day we send these silent messages that result in things being done, and every day prayers go up to our Father, which result in great things.—Selected.

### The Joy of Forgiveness.

The thirty-second psalm is a hymn of joy over the divine forgiveness. The writer had felt the reality of the pangs of conscience for sin and the sense of alienation from God. But he felt that God had forgiven him, and that the old relation of fellowship with God has been restored: "Blessed is the man whose transgression is forgiven, whose sin is covered." The note of joy rises higher and higher throughout the psalm until it closes in that exultant of exaltation: "Be glad in Jehovah, and rejoice ye righteous; and about for joy, all ye that are upright in heart."

Sometimes it seems as if only those who have sinned greatly can share the deepest and purest joys of forgiveness. Some of the purest men and women have had such a perception of the holiness of sin in its essential nature that their souls have been filled with the very nature of forgiveness. A sense of the holiness of God as well as the pangs of conscience, leads men to an appreciation of God's mercy. A great sinner does not make a great saint, but a great sense of the holiness of God, and of human unworthiness in His sight is the basis of all sainthood, great or small.

And nothing brings a soul into fellowship with God, which is the root and basis of all Christian joy, like a sense of God's forgiveness. The material benefits that God gives us afford a certain basis for fellowship with Him. But any external gift is apt to remain external, for years may know his father what he does for him and not a glimpse of his heart as comes a flash when he sets out his and penitence for some wrong the father clasps his child to him in forgiveness. That restoration lowship reveals the inner temper of his father's heart, and the child's knowledge of his father's love and forgiveness shows the child's nature with a heavenly joy. You may search the world around for the secret of joy, and you will not find anything—not health, or fortune, or friends or place, that compares with the spiritual experience of God's grace. From the days of Paul and Silas forgiven souls in poverty and persecution and suffering have sung praises to God, while those who have been able to command the material aids to human pleasure only have cursed their lot.

Strange as it may seem the times in Christian history when the joy of human hearts has been at its flood have been those in which men believed most deeply in the affront of sin to the holiness of God, and in the glory of the forgiveness that could restore to sinners a vital fellowship with God. Watchman.

The living we shall lose, but the dead we have found, never to lose again. Theirs is the peace unshaken, and the world that standeth fast. In communion with the blessed dead, we are lifted above the cares and confusions of this world into the realization of our citizenship in the Eternal City. They redeem life from its littleness by shedding upon it the solemn glories of eternity. In their presence all passion dies; in their silent fellowship our hearts burn with holy yearnings; in that brief hour of unspeakable communion the world passes, and we feel that it is to stand within the halls of heavenly home.—John E. M'Aden.

Ah, why should we ever wear black for the guests of God?—John Ruskin.

A. S. OWEN.

I did not see the article in the Witness; however, of October 28, 1908, in which it is stated by Bro. Nelson Edwards, it was announced that the Kingdom of God is visible. But I have read the reply to it by Bro. Edwards. Now I propose to reply to both articles. That is I will agree with Bro. Edwards that the Kingdom of God—I prefer to say the Kingdom of Christ—is not visible, but I will differ with Bro. Edwards as to the Kingdom being inward. I suppose what he means by "inward" is that the Kingdom is in the souls of believers. The church—I prefer to say churches—is not the Kingdom. The churches are visible. There is no such a thing in this world, nor in the world to come as an invisible church. I think that we all might agree upon one fact that there is a spiritual realm, into which people enter at the time of regeneration, but that spiritual realm is neither the church visible or invisible, nor the Kingdom of Christ. Bro. Edwards has confounded this spiritual realm with the Kingdom of Christ. It is that he is mistaken. The Kingdom of Christ has not yet come. If so, why do we still pray "Thy Kingdom come?" We do not pray, Thy church come, because we know that the churches have come. The Kingdom is still to be future. I cannot conceive of a Kingdom without a King. When the King comes he will establish his visible Kingdom on this earth—Jesus Christ will literally, and actually, and personally come from heaven to take to Himself His great power, and reign from pole to pole, and from the river to the ends of the earth. "A King shall reign in righteousness" (Isa. 32:1). Jesus is now in heaven "at the right hand of God." He is now, and has been since his ascension, on His Father's throne, but when He returns to the earth He will sit upon His own throne. Bro. Edwards quotes the expression of our Saviour, "The Kingdom of God is within you," to establish its invisibility. He says it may be translated "among you." The Kingdom of Christ was at that it came upon Jesus when He came. But the Jews rejected it, and the King to death, and therefore it did not "immediately appear." Jesus gave us a true picture of the Kingdom, when he spoke the parable of the soldiers who went into a far country, to receive for himself a Kingdom and return. "Jesus has gone into a far country to receive a Kingdom. And having received the Kingdom He will return and bring the Kingdom with Him. Then shall He sit upon the throne of his glory." Then shall "the Kingdom of this world become the Kingdom of our Lord and His Christ." Therefore we pray, as Jesus taught us, "Thy Kingdom Come." This is the time of the church by whose instrumentality the world is to hear the message of salvation. The church is to be the bride of Christ, and that bride is to reign with him over the earth. I say this is the time of the church, but when Christ comes it will be the time of the Kingdom, and that Kingdom with all its splendor and triumph shall be visible to every eye.

I have freely quoted from writers, in this article. If any one detects the language or thoughts of others, let it be understood that I acknowledge the fact that I have simply arranged the arguments. Portsmouth, Va.

No minister or teacher would be long tolerated who neglected thorough preparation for the pulpit or the class. It is not, however, so carefully insisted on that they must be in the power of the Holy Ghost. A minister would feel at a loss in his pulpit if he had failed to prepare his sermon, or having prepared it, has forgotten to bring it with him. It is not so certain that all ministers would feel the same embarrassment because of the absence of the Holy Spirit. Why shouldn't he?—

Why should we then utter this delirious and untrue account of thy offense? Keep thy substance to thyself and God.

"When thou art converted, strengthen thy brethren." These words were not addressed by the Lord Jesus Christ to an impenitent sinner; they were addressed to Simon Peter before his disgraceful denial of his Master. "Simon," says the heart-searching Saviour, "Satan has asked to have you that he might sift you as wheat; but I have made supplication for thee that thy faith fail not; and when thou art converted, strengthen thy brethren."

Three important facts stand out in this declaration. The first one is that Peter was not at that time a stranger to true religion; for Christ recognizes that he has "faith." The second fact is that Satan was about to sift poor Peter with a terrible temptation, Christ had interceded for him that he should not fall away into utter apostasy. The third fact is that Christ foresaw that after his disgraceful fall there should be a recovery, and the impetuous Peter would be one of the most powerful of His apostles.

The word "converted" in the New Testament signifies to face about or to turn around. It describes the movement of a ship when it is "put about" on an opposite course—or the action of a flower when it turns towards the sun. Re-conversion is not regeneration. The Bible gives no hint of a second or third new birth of the soul. Re-conversion is neither a second awakening of a sinner nor a second regeneration of one who is a true Christian. It is simply a penitent return to God and to the path of duty on the part of an erring and backsliding believer. Peter did not come to be a Christian on that night of his shameful denial. Nor does many a church-member come entirely to be a Christian during his or her seasons of spiritual declension. There is life there, but it is life at a pitiable low ebb. Like an apple tree in mid-winter, their roots may be still alive under all the biting cold; but there are no fruits of the spirit on their bare and barren branches.

Peter's heart-process in re-conversion was similar to that in original conversion in two vital particulars. He sorrowed for his sin and repented of it. He came to Jesus in genuine faith and entered on a new path of obedience. Re-conversion is a turning unto God; it differs from a first conversion in two respects—viz, the point set out from is a different point, and the distance traveled over is vastly less.

Tens of thousands of church members are in painful need of a thorough re-conversion. The church gets very little from them except their names on its roll and their appearance at its communion table. The community gets no benefit from their religion. Not only do they not help the work of the church, they are a hindrance and a reproach. No "revival" is more needed than a re-awakening and a re-conversion of backsliding church members. I once heard the venerable Dr. Lyman Beecher say that during a powerful revival in Cincinnati there was a remarkable outpouring of the Holy Spirit in the "Lane Theological Seminary" of which he was then the president. Several of the students whose religious experience had been very shallow and whose spiritual life was very feeble, abandoned their hopes, and dug down deeper to find the Rock. They were re-converted; and the doctor said that these re-converted men were especially effective when they got into their public ministry.

The first thing for every backsliding church member to do is to come back to Christ. If, like penitent Peter, he weeps bitterly, all the better for him. "He restoreth my soul." That is, Jesus Christ re-invigorates the life, imparts new vitality to the heart's blood, new strength to the spiritual sinews, and new elasticity to the footsteps in the path of duty. It is not enough for a backslider to cry out, "Oh, that I could again be what I once was." That is not the point to be aimed at. My friend, instead of vainly trying to get back your former self, and to reach your old mark, strive out for something better! You cannot run your experiences again in an old mould. The less you think of your former self and the less you at-

tempt to stereotype an old experience, the better it will be for you. Search your Master to give you new power, new inspiration, strength for new service; and lay hold of the first Man of useful activity that you can discover. Put off that "old man" with his deeds and put on the new man in Christ Jesus. That means re-conversion.

Having thus come back to Jesus Christ in heart contrition and self-consecration it might do your soul good to make an honest confession, not only to your Master, but to your fellow-Christians. A member of my church who had wandered off into scandalous practices came into our prayer meeting one evening, and standing up before the pulpit made a simple, manly acknowledgment of his backsliding. He asked his brethren to forgive him, and prayed God to forgive him. From that time he never alluded to the painful subject again, but threw himself into zealous Christian work—in which he continued until his dying day. There could not be a more profitable and God-honoring service in our devotional meetings than for those who have been delinquents or deserters to make frank confession of their sins and shortcomings. General confession of sin in public prayer is cheap and worthless; but to stand up and acknowledge guilt and the wounding of Christ "in the house of his friends" demands an awakened conscience and sincere penitence; it is a genuine evidence of re-conversion.

I have no doubt that the sad story of Peter's sin and recovery is given in the Scripture for the instruction of those who have fallen into spiritual declension, as truly as the experience of Joseph is given to teach the virtue of chastity or that of Daniel to teach the virtue of courage, or that of Elijah to illustrate the power of prayer. Peter's honest tears of penitence and his subsequent "then knowest that I love thee" were the prelude to his glorious apostleship. A stronger and more sympathetic man than ever, he was able to help and to strengthen his weaker brethren. With what earnestness might he have sounded that solemn caution, "Let him that thinketh he standeth take heed lest he fall!"—Christiana Observer.

Pastor Thomas Spurgeon on "Sincerity."

In Mark 10:3, as in Matt. 19, Christ is speaking of the law that regulates Christian marriage. He has laid it down emphatically and imperatively that that sacred, solemn link should never be untied save for one most serious cause, the reason of fornication. I believe this matter needs to be spoken of even in public places. There is a tendency, at least in some countries—come, indeed, which profess to be Christian—to sit very lightly by this law, and men can be divorced for every cause, which very often means no cause at all. Lift up your voices against such infringement of the law of God, and see to it that in your own hearts and lives you find no place, not even a corner, for any breakage of God's law in that or any other direction. Nor ought we to desire, if not the breaking, any mere elasticity of God's law. That which is written in writes, and He who wrote it had the wisest purpose for writing so. The Lord has mercy on those hands that set God's law at naught. The Lord have mercy on these men and women who forget their marriage vows in any degree. What God hath joined together, let not man—poor puny, sinful man—attempt to put asunder.

There is a principle stated here that applies to all that God has joined together. The chief reference and import of it is that to which I have just referred, but the same law holds good with regard to everything that God has brought together. Do not seek to separate that which God has joined. For instance, I would never in my thought allow myself to suggest to me that the moment of Christ's people could be separated from Christ Himself.

Hallelujah! who shall part Christ's own feet from Christ's own heart?

Or, if you will apply it thus. God has joined together sin and penalty. All

through the flesh you will find it, from Genesis to Revelation. Indeed, the story of the human race is the story of sin from Adam onwards, and the story of sin is the story of suffering and retribution. I think it is

THE BURLINER WHO HAD A PROVERB TO HIS EFFECT,

that punishment follows sin as the tracks in the sand follow the oxen and the cart. Just so, wherever sin goes it leaves its imprint. I think it is even truer to say that punishment of sin is concealed in the sin itself. It is often so very literally. You have but to visit our hospitals and penitentiaries to find that out, but it is always true to some extent that punishment is but the development of sin. The hard heart grows harder, and that is its punishment, and I am not at all sure that through all the ages concerning which Christ tells us there is woe to the wicked, their punishment will consist in the continuation of their sin, or perhaps in a desire to sin in this and that direction without the power of fulfilling that desire. Here are two other things that God has joined together; let not man put them asunder—repentance and faith. "I can believe," says one, "without repenting." You will have to repent of believing then, for a dry-eyed faith will soon have cause to weep rivers of grief. "But I can repent without believing." There is no salvation then, for repentance is but the vestibule of faith. Moreover, God has joined together faith and salvation, and salvation and confession. I do not mean confession of sin in this case; I had rather say, perhaps, profession. I do not know why I should not speak about baptism here. "He that believeth and is baptized shall be saved." Why do you put these two asunder? God has joined them together. There is quite a host of things in the New Testament that God has joined together. For instance, He has married justification and holy living; He has united sonship and service. There are two other things I want to mention, asking and having. If only we are in harmony with heaven we shall know the King's heart. We ask amiss because we are out of touch with Christ. They have their prayers answered whose fellowship is with the Father and with His Son Jesus Christ.

Let me now make a transposition of this principle. Do not join together what God has separated. He has separated, so far as personal salvation is concerned, faith and works. Then God has Himself set a boundary fence, broad and high, between the Church and the world. They ought to be poles asunder, yet there are some folk, even heresabouts, who try to draw them together. Yonder is the North Pole, and an expedition goes out to discover it. Yonder is the South Pole, and another expedition seeks to penetrate its icy secrets. I never yet heard of one expedition that thought to find both the Poles. Why, the whole world rolls between? That would be folly and madness, but not greater folly, not sheerer madness, than to attempt to live at once according to God's law and in Christ's love and at the same time to do the deeds of the flesh. Do not try to cross the border; do not look over the hedge. Avoid the things that are essentially worldly, the theatre, the dance, the cards, and all the rest of it.

Sooner or later we find out 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 people of life begins. We try to play in school. The Master does not mind that so much for its own sake, for he likes to see his children happy; but in our playing we neglect our lessons. 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 inscrutable solicitude for our education; and because he loves us he comes into the school sometimes and speaks to us—Ex.

Keep your eyes open to your master. That part of piety is eternal and the man who forgets to be thankful has fallen asleep in life.—R. L. Stovemen.



# Sunday-School Lessons

SUNDAY, JANUARY 17TH.

## THE RAFTERS AND TEMPTATIONS OF THE LORD.

Matt. 3:23; 4:1.

**John's Test.**—And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—Matt. 3:17.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him."—Our Lord was living in Nazareth of Galilee, and was now about thirty years old. John was baptizing probably at the head near Bethabara.

"But John forbade him, saying, I have need to be baptized of thee, and thou comest to me?"—A testimony to the status life the Lord had led in those about thirty years. John preached baptism as a symbol of repentance, and he knew that he was a sinner, though he had been a life utterly free from all vices great or small. For this likeness of his needed no baptism.

"Huffer it to be so now: for thus it becometh us to fulfill all righteousness."—Our Lord obeyed all the commands of God, thus giving the law a perfect obedience. Baptism would meet his followers as their first duty after repentance. Therefore he would be baptized as the first act of his public ministry. Our Lord did not pick and choose among the commands as to what was essential and non-essential. Let no follower of his presume to do so. John yielded without further objection.

"And Jesus, when he was baptized, went up straightway out of the water."—It has always been a mystery to me that Pseudo-baptists, loving their Lord and reverencing him, as the plain ones do, could need this water and yet be content not to be baptized as he was. Suppose these men fifty "miserables" that God would consider or challenge, it would even be a mystery that they do not insist upon following the Lord's work.

"And, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."—John also saw him descend, but there is no reason to think that any other did. The sign was for John. During his life our Lord never used his divine power for himself. He lived as any man might have lived who was entirely free from sin, and was guided by the spirit as such a man could be. "This is my beloved Son in whom I am well pleased."—These words assured him that during the thirty years of his life of obedience he had fulfilled all the demands of the law and wrought out a perfect righteousness to be imputed to his people. The voice was heard by John and declared to him the duty of his mission in a way that left no room for doubt.

"Then was Jesus led up of the Spirit into the wilderness."—John tells us it was among the wild lands; therefore, it must have been like a wild and unpopulated country. That when there was no talking, the Holy Spirit does not leave holy places, and his voice descended from us almost all the places connected with the great events of that short life on earth. Our Lord did not seek into temptation of his own

## Aching Joints

In the human feet, arms, and other parts of the body, are joints that are lubricated and swollen by a substance that acts as a cushion of the blood which flows the muscles also.

Failure leads to nerve, especially after sitting or lying long, and their condition is commonly worse in wet weather.

"It has been a long time since you have seen me, haven't you?"—This is the best remedy for rheumatism that has been known for many years. It is the only medicine for the cure of the disease. It is the only medicine for the cure of the disease. It is the only medicine for the cure of the disease.

## Hood's Serraparilla and Pills

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

accord. When we are where the Spirit leads us we may be sure he will help us, and we shall not be tempted above what we are able to bear.

"To be tempted of the devil."—God's justice and equity must be vindicated to all his creatures. He had placed the first Adam in the garden of Eden—in the prime of health and strength, and giving him one weapon with which to defend himself from the manure of Satan—and that weapon was his word. Adam had failed in the contest. It is to be shown to all the universe that God had not exposed Adam to a danger too great for human strength, nor given him a weapon insufficient for his defense.

The second Adam is in a wilderness, not in a garden; is hungered after a long fasting. He uses in his defense no strength but a human arm could not use—no weapon but the weapon which Adam had had—the Word of God. And he vindicates God's equity and proves that Adam could have stood in his purity and have defended himself from Satan's wiles with that one weapon. Jesus had the omnipotence of God, but here, as through his entire life on earth, he used only the strength which a man has in his own defense or for his own siding.

How much Satan knew of his antagonist we are not told. If he knew that before him was the Second Person in the Trinity, the most which he could have hoped to accomplish was to lead that Person to give up his design of saving man going back to heaven and leaving the race to the fate they richly deserve. But nothing appears from the story but the omnipotence of the devil to make his antagonist distrust and disobey God.

"To be tempted"—means to be tested. Temptation in the sense in which we use the word to-day was impossible for an incarnate God. He was tried in all points like as we are, but no possibility of falling, no inward leaning towards sin made the testing a temptation in the sense in which the word is now used.

It seems from Luke that the temptation had lasted for forty days. Matthew shows us the ending of it. "And when he had fasted forty days and forty nights,"—which Moses and Elijah had both done before him. The righteousness of the Catholic Lent is shown by its putting the forty days of fast at the end of our Lord's life instead of at the beginning of his ministry.

"If thou be the Son of God, command that these stones be made bread."—A very easy thing to do—Satan's temptations are generally to do easy things. Our Lord never wished a miracle when asked to do it by one influenced

by wrong motives. He was standing in man's stead, he was here the second Adam. If he had used any power beyond man's strength, other in working a miracle or in resisting the devil, he would have given Satan cause to say that God had been cruel to Adam in the garden of Eden in exposing him to temptation beyond his power of resistance. God says: "Had Jesus yielded to this suggestion, he would have violated the conditions of that earthly existence to which, out of love for us, he had submitted." He would have abandoned his place as a federal head of his people, and there would have been his going back to heaven, leaving his chosen ones unprotected.

"Man shall not live by bread alone."—The first answer to every temptation is to be found in God's Word. Young Jews were required to memorize Deuteronomy and no doubt Mary had taught her Son with great care. Nothing any mother can do for a child will bring greater help in all after life than to have him memorize large portions of the Scriptures. This is found in Deut. 8:3.

Then our Lord stands firm as our natural head. Whatever was "man's" duty he will do. "But by every word that proceedeth out of the mouth of God."—He is speaking of physical needs. God can sustain life by other means, by the exercise of his power. When God saw that he would feed his Son; hungry though he be he will wait God's time. Thus is Satan baffled in his efforts to make this second Adam eat. He had succeeded with the first Adam—and succeeded

## DOCTOR'S SHIFT

How Safe Along Without It.

A physician says: "Until last fall I used to eat meat for my breakfast and suffered with indigestion until the meat had passed from the stomach."

"Last fall I began the use of Grape-Nuts for breakfast and very soon found I could do without meat, for my body got all the nourishment necessary from the Grape-Nuts and since then I have not had any indigestion and am feeling better and have increased in weight."

"Since finding the benefit I derived from Grape-Nuts I have prescribed the food for all of my patients suffering from indigestion or over-eating and also for those recovering from disease where I want a food easy to take and certain to digest and that will not overtax the stomach."

"I always find the results I look for when I prescribe Grape-Nuts. For ethical reasons please omit my name." Name given by mail by Postum Co., Battle Creek, Mich.

The reason for the wonderful amount of nutriment, and the easy digestion of Grape-Nuts is not hard to find.

In the first place, the starchy part of the wheat and barley goes through various processes of cooking to perfectly change the starch into Dextrine or Post Sugar, in which state it is ready to be easily absorbed by the blood. The starchy parts in the wheat and barley which Nature can make use of for rebuilding brain and nerve matter are retained in this assimilable food, and thus the human body is supplied with the powerful strength-producing quality noticed after one has eaten Grape-Nuts each day for a week or 10 days. "There's a punner."

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when he was either hungry or fat.

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple."—He had failed to make our Lord surrender his place as man's representative, he now assaults him from another point. The pinnacle of the temple was either Solomon's porch on the east side over the porch of the Kadabra or the Royal Church of Herod on the south side, from which Josephus says one looked into an abyss.

"If thou be the Son of God, cast thyself down."—The temptation here consisted in one of two things, perhaps, both. Certainly it tempted to presumption. It is generally thought, also, that it tempted him to show himself as the Messiah in a way God had not decreed, and at a time God had not chosen. If he were the Son of God among men he wished them to recognize and receive him. If he came suddenly among them in the temple area, borne up by angels, coming apparently from the heavens, the people would welcome him with acclamation.

And Satan becomes very pleasant for the nonce. —Our Lord has quoted Scripture. He can quote it also. He quotes from Paulus 9:11. Satan is in a hurry; God, never. He wishes the Lord to declare himself quickly and in such a way as to convince the people at once. Jesus will follow God's plan for making himself known. A lesson needed in this bustling age; when worthy people, knowing that the end to be accomplished is a good one, grow impatient with God's ways and God's plans for doing his own work, and adopt the ways of the world and of the Catholics in order to hurry matters. The object was a most excellent one. Christ had come into the world to reveal himself as the Messiah for the acceptance of his people. Satan's plan was much speedier, far more "impressive" upon the multitude, and would, as far as human eyes could see, accomplish the work. Never forget that the means are to be just as much God's as the results.

"It is written again."—Our Lord teaches us to compare Scripture with Scripture. The Scriptures cannot contradict themselves. Hence, if any interpretation we put upon a promise is contrary to a command as in this instance, the interpretation is wrong. "Thou shalt not tempt the Lord thy God."—Test him, put him to the proof to see if he is able or willing to keep his promise. We must trust God's veracity unflinchingly. Presumption is not faith—it is a great sin.

The second temptation failed. This second Adam had not the little faith in God, nor a presumptuous confidence. In both instances he was tempted to try other ways than God's—that is in all these temptations, to try other ways than God's which shall do God's work faster than he is doing it. To feed himself because he was hungry and God was slow in feeding him; to show himself as the Son of God with such a miracle as would make the people accept him at once, instead of after God's slower way. And to get the earth as his inheritance by a momentary act; God's work must be done in his way. Let that great lesson remain forever fixed in our minds.

"Again, the devil taketh him up into an exceeding high mountain."—Where we do not know. "And showed him all the kingdoms of the world, and the glory of them."—Made them pass before him as

in a vision, for Luke tells us it was in a moment of time.

Christ had come to earth to rescue his people from the power of Satan. Here Satan offers voluntarily to surrender on the small condition that the Lord will do the retiring ruler a momentary obedience. For there is no reason to insist that the Greek word translated worship here means more than to do homage. But to do homage to Satan is to worship him. The Lord's anger is aroused and he answers sternly. Satan sees. The second Adam has stood the testing, and God's kindness and justice to the first Adam is vindicated forever.

## DEAR READER:

Christmas, 1903, has come and gone, but its memories and joys abide with us. Why not? They are eternal! Memory and joy are "two" that "shall be one" in eternity. There are deeds and acts on earth that God intends shall make abiding impressions. We received from our Stephenson church a box—not a "little one," either, though it had something in it for "our little ones"—full of good and nice things—about 100 lbs., but 300 "precious" to us, about the proportion that grateful hearts get out of gifts. Our children also received private box from this place, greatly to their delight. My Stephenson work is truly a pleasant field of labor, greatly to be appreciated, and greatly appreciated by the pastor. A noble people doing a good work and planning greater things for our Master. They have lately called for half time, raised the necessary money and meet their obligations every month.

And my Irvington church! What shall I say about them? Well, they have one of their members for pastor. He has tried to fill this place for five years and is not tired—feels that he can't do without them yet. (There may be another side to this, but we are not talking about that side now.) And as to Christmas—in all the year, only more so in December. When they kill hogs, the pastor and wife have the same kind of a time—"at home." And then we find wood at the wood-pile that we did not own, saw or haul; pig in the pen that does not need a rock to its tail in order to rest, and just right for our sloop pot. And then we have had the pleasant thrilling alarm of the turkey in the barn that makes the hunter cock his gun and take aim, but we shot ours with an ax, and finished him another way, only adding celery and cranberries.

Our "B. Y. P. U." is doing good work, and just as sweet as they can be—mostly young ladies; however they are hoping to "take in" some young men and thereby strengthen the organization and increase the fellowship. We had the honor of entertaining this Society during Christmas, and our hearts were made glad as H. H. Kemper, our efficient and honored cashier of the "First State Bank" of Irvington, presented, by a neat, polished speech, a handsome set of silver soup spoons as a present from the B. Y. P. U. to pastor and wife. Yes, I am a happy pastor, and my heart goes out to God, the giver of all this, with a deep feeling of gratitude. He has given me the work—the two souls. He is giving me ability to do some work for Him in these fields, and to Him be all the glory. May the Lord bless us, and cause us to be "in hours together with Him." I feel honored to be able to sign myself  
J. T. Lewis, Pastor.  
Irvington, Ky.

FROM THE SECRETARY OF THE HOME BOARD.

To the Baptists of Kentucky. Beloved Brethren—Long before now I had hoped to send you greetings upon my new work as Secretary of the Home Board. I trust to-day good news will be sent out concerning the endowment movement of Georgetown College—that is so much needed. Of course later Bethel will be in the field and then your academies must be strengthened. Our Home Board is helping in various places in Kentucky. At Ashland we are helping to build their beautiful house of worship, and we are assisting the mountain school work. Oh how much should be done by the Baptists in all the mountain region! We are looking for Kentucky to lead out on Home Missions along with Georgia and Texas, each of which is down for \$25,000 this year. Let me address you, a great and mighty host, words of greeting for the New Year on Home Missions.

A NEW COUNTRY IN THE OLD.

Most of the time since my coming to the Secretaryship, four months ago, has been given to attendance upon State Conventions. This has given a broad view of the field, its imperative needs, its glorious opportunities and our tremendous responsibilities. Marvellous advancement in the commercial and industrial world is giving us a new country. Problems heretofore simple are rapidly becoming more complex and difficult. The tide of foreign immigration is setting in our direction, the movement from country to town is steady and strong. The older States of our Southland in the mill and mining districts are confronted with new conditions. People are moving from the staid old communities to the new railroads and to the mines and mills, making two mission fields where there was none before, the old from which they go and the new to which they come.

THE GREAT WEST AND GOD'S FAVOR.

The vast territory west of the Mississippi is the most fruitful mission field anywhere. That country is developing with wonderful strides. Our Baptist people are in the lead both in Oklahoma and Indian Territory. Work done there now will shape the destiny of that section for all time to come. But the needs are great. Forty churches in Oklahoma Territory just now need help to build houses of worship. It is about the same in Indian Territory. God is wonderfully blessing our missionaries out there. During the past year there were 2,448 baptisms in Oklahoma Territory, an increase of 25 per cent of their membership, and nearly as many were added by letter—carrying them from 10,000 to 14,000 in one year, or nearly 50 per cent increase. Where is the like of that at home or abroad? Our hearts swell with gratitude to God for 1,730 baptisms on all our foreign fields combined, and here are 628 more baptisms in Oklahoma last year than in China, Japan, Africa, Mexico, Italy and South America! Moreover, in Oklahoma and Indian Territory in convention assembled they resolved to double their contributions for missionary work!

Our co-operative work in Texas, Louisiana, Arkansas and Missouri is prospering greatly. More money would enable us to do more. The field is unlimited. With a great church building and less land we could practically pro-

empt most of that country for Baptists. A few years ago in El Paso, Texas, the Home Board bought a church lot for \$1,700 which can now be sold for \$10,000. Such opportunities can be repeated in many places, if we had the money.

CUBA.

We have had some trouble in Cuba but our work there is prospering and the future is bright. Conversions and baptisms are frequent. A dozen chapels are needed for that work, and a half dozen men and as many women. The Secretary goes there soon to inspect the entire field.

THE CRY OF THE CITIES.

In many respects the direct need is in our cities. They are the mighty centers of power, there the evil forces are entrenched, there go forth streams of influence into all the land. The cities will be our ruin if we neglect them. Look at St. Louis and New Orleans! They command the Mississippi Valley, one at its head the other at its mouth. Baptists are pitifully weak in both cities. New Orleans has less than 1,000 members in white Baptist churches, and is about three times as large as Atlanta with 8,000 white Baptists. As 1 to 21, so is the Baptist strength in New Orleans to that of Atlanta. St. Louis is in crying need, and Baltimore's condition is almost as necessitous as that of New Orleans. Dr. Pitt of the Religious Herald recently said: "Gray, Baltimore and New Orleans need as much money as is now raised for the entire Home Mission work."

OTHER IMPORTANT DEPARTMENTS.

Beloved brethren, I must reserve for another time a statement about our school work in the mountain regions where among a

KNOWS NOW.

Doctor Was Pooled by His Own Case for a Time.

It's easy to understand how ordinary people get fooled by coffee when doctors themselves sometimes forget the facts.

A physician speaks of his own experience:

"I had used coffee for years and really did not exactly believe it was injuring me although I had palpitation of the heart every day.

"Finally one day a severe and almost fatal attack of heart trouble frightened me and I gave up both tea and coffee, using Postum instead and since that time I have had absolutely no heart palpitation except on one or two occasions when I tried a small quantity of coffee which caused severe irritation and proved to me I must let it alone.

"When we began using Postum it seemed weak—that was because we did not make it according to directions—but now we put a little bit of butter in the pot when boiling and allow the Postum to boil full 15 minutes which gives it the proper rich flavor and the deep brown color.

"I have advised a great many of my friends and patients to leave off coffee and drink Postum, in fact I daily give this advice." Same given by Postum Co., Battle Creek, Mich.

Man thousands of physicians use Postum in place of tea and coffee in their own homes and prescribe it to patients. "There's a reason."

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population chiefly Baptist the Presbyterians are spending more money in school work than we are giving for all Home Missions! Shall we not take care of our own? I must likewise defer any discussion of our work among the Negroes, filled with so much delicacy, so needy and so necessary for our very social and civic, as well as religious, existence. It must compel your heartiest support. Our Home Board in calling me to the Secretaryship stressed that work, as they did no other, as an argument for my acceptance. I am glad to know the Board's feeling concerning this work is shared so largely by our brethren over the South, as indicated in resolutions passed at the recent State Conventions of Virginia, Georgia and North Carolina.

SPECIAL NEED FOR IMMEDIATE CONTRIBUTIONS.

We are to give the next four months specially to contributions for Home and Foreign Missions. This is my first appeal for money, really my first appeal of any sort, to the brethren. The change of Secretaries, the intervening vacancies, the work of attending conventions, the absence of appeals to the brethren for contributions all combine to make a fearful strain upon our finances, especially in view of the enlargement ordered by the Southern Baptist Convention at Savannah. Even with all this we are at present several thousand dollars ahead of last year in direct contributions from the churches. But we must have a great advance at once. Kentucky is asked for \$20,000 for Home Missions this year. Let us raise it. Will you help now? And may God, in this new year of grace, crown all our work with glorious success.

Yours most cordially,  
B. D. GRAY, Cor. Sec.  
Atlanta, Ga.

SINFUL AMUSEMENTS.

In your issue of December 17th Dr. Felix calls attention to what he calls sinful amusements and gives us a timely discussion of some that I have heard of from my youth up. The pulpit, at least the Baptist pulpit, has always been against horse-racing, the card table and the theatre, but the churches have not been so uniform in their opposition. Some churches make the indulgence in these things a matter of discipline, and a sufficient cause for withdrawing from such church fellowship, while others silently tolerate members who persist in such indulgences. I think, with Dr. Felix, that the latter class is on the increase and hence the call is timely and should be heeded.

The general consensus of opinion is, I think, among Baptists, against these amusements. In many churches and gatherings of church people in associations and conventions outspoken resolutions have been adopted against these practices, but I have never heard of a church or church gathering commending them as the proper methods of spending time for spiritual growth. The voice of the church is on the right side, the practice of the church is on the wrong side.

If the Baptist church is to maintain its standards, erected centuries ago, we must labor and pray for a genuine revival of religion in our churches, beginning with conservative but firm discipline. We need a Joshua in every church demanding of the people that they "choose this day whom they will serve." Christ says, "ye cannot

serve God and Mammon." To-day Mammon and worldly pleasure seem to receive the major part of the service.

It is what Dr. Felix says about this new born "evil" foot ball that I wish to emphasize. The church has not committed itself on the question so far as I know, but the Christian colleges and other Christian organizations are thoroughly committed to it and the church has made no protest. From the beginning I have been opposed to all those inter-collegiate contests, foot ball, basket ball, lawn ball and oratorical. I see no objection to these games being played among the students of a college for exercise and amusement like other innocent games, but to pit one college against another for a consideration, is a very different thing. The first and fundamental objection to me in, they are, in spirit, contrary to the spirit and teachings of the New Testament. Christ's life and His teachings were the very embodiment of humility, self-abnegation, love, brotherly kindness, helpfulness and service to others. With equal emphasis He condemned selfishness, personal aggrandizement, gratification of worldly ambitions and courting the praise of men. Read His sermon on the Mount, chapters 5th, 6th and 7th of Matthew. Also Matthew, chapter 20, verses 25 to 28 inclusive. Galatians, chapter 5, verses 19 to 26 inclusive.

Some will say that is all right for Sunday school and prayer meeting, but when you get out into the world you must deal with men after business methods. Exactly so. Too many church people have two standards of conduct. They accept the truths of the Bible as they are presented in the church services and when they come in contact with the world, public sentiment, popular favor and money making are the standards, with but little concern how these ends are attained. The true Christian gentleman has but one standard; that he gets from the Bible and that he carries with him through all business transactions.

Young men are educated to-day, even in Christian colleges, that nothing of real worth is gained except by contests. No thought of striving for superior excellence that they may be prepared for superior efficiency in the various callings opened to the highest type of true manhood. Along with the ignoble ambition to overcome the other fellow, comes the temptation to deception and various methods of corruption, even to the disabling of his opponent. Especially is this true in foot ball.

It has been proclaimed at different times that we were to have clean foot ball games, and yet, in that last game in November at Lexington, it was proclaimed all over the country that it was a disgrace and a scandal to the whole foot ball fraternity. I am of the opinion, from what I learn of the game from others, those interested and in the game, that it is somewhat like the moon, from the nature of it, it cannot be kept clean. Clean it up to-day and to-morrow it will be unclean.

I would like to know what my good Brother McFarvey, for whom I cherish the very highest esteem, thinks of the situation. The Kentucky University, a Christian college, engaged in a contest that provoked such widespread criticism, and was a source of fat things for the thugs, thieves and gamblers about Lexington. It

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or stinging substance an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidney, liver, bladder and every part of the urinary passage. It corrects inability to hold water and urinating pain in passing it or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Louisville Courier-Journal. Please do not make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address Binghamton, N. Y., on every bottle.

VARIABLE ROUTES TO FLORIDA.

In addition to the numerous facilities provided for the comfort and pleasure of Florida travelers, the Southern Railway and Queen & Crescent Route have this year added a new and unusually attractive feature in the form of a variable route tourist ticket by means of which, at a slightly additional cost, the going trip may be made via Chattanooga, Atlanta and Macon and the return trip via Savannah, Columbia, Asheville, Hot Springs and Knoxville—or vice versa—including sleep off, if desired, at all of these points. The new route, the beautiful "Sapphire Country," the "Land of the Sky" and the principle commercial centers and tourist resorts in route.

The "Chicago & Florida Special," a superior train composed of through Pullman Dining Room Sleepers, Coach, Car and Dining Car, leaves Cincinnati every evening except Sunday via the Queen & Crescent Route. A handsome Observation Sleeper leaving Louisville at 7:25 p. m. is attached to the "Special" at Lexington and this train then runs through said via Southern Railway from Chattanooga to Jacksonville and St. Augustine, arriving at 9:30 p. m. and 10:35 p. m., respectively the next evening, making connection at Jacksonville for further Florida points.

The "Florida Limited" leaves Cincinnati every evening except Sunday via the Queen & Crescent Route, connecting at Lexington with the Southern Ry. train from Louisville. This train also runs through said to Jacksonville and St. Augustine via Southern Ry. from Chattanooga carrying sleeping cars, etc. Arriving at Jacksonville at 9:45 a. m. and 11:10 a. m., respectively.

The Q. & C. "Special" leaving Cincinnati every evening carries Pullman Sleepers through to Jacksonville via Southern Ry. from Harrison Junction through Asheville the "Land of the Sky" and Savannah. This train also connects at Lexington with train from Louisville.

There is, of course, correspondingly fine service via each of these routes on the return trip.

Either of the following booklets will be sent on receipt of two cent stamp: "Land of the Sky," "Winter Homes" (containing "Birds' Nest"), "Hunting & Fishing in the South" (containing game laws), Cuba folder, etc.

Complete information as to rates, schedules, etc., will be gladly furnished on application. C. H. Hunsford, D. P. A., Southern Railway, 234 Fourth Ave., Louisville, Ky.

was proclaimed in the public prints, and was not denied, so far as I have heard, that at least \$15,000 changed hands at the termination of the game. I think it is time that the Christian citizenship of Kentucky should rise up and crush forever this invidious enemy to young men that has come into our midst.

J. J. RUCKER,  
Georgetown, Ky.

THE CRUCIFIED CHIEF.

To stifle men He hath no crown... No banner that they e'er should His name;

What wondrous power is this that moves men's hearts... All clasped in sin and bound in slavish chains.

It is the power of Almighty God— His outstretched arm, omnipotent to move... Because His son the wrathful winepress trod.

No words of eloquence their hearts can move... As both the story of Christ crucified; And woe-stricken scenes all futile prove.

Then let the gospel preacher nothing know... Or preach but Jesus Christ the crucified... And to the rich and poor, the high and low.

W. V. HANSELL, Harrodsburg, Ky.

Our Pulpit. GARMENTS UNDEFILED AND WHITE BOSOM.

BY REV. ALEXANDER MACLAREN, D. D. "Thou hast a few names, even in Sardis, which have not defiled their garments; and they shall walk with Me in white, for they are worthy."—Rev. III. 4.

Perversion or heresy is not the worst thing that can befall a church. This community of Christians in Sardis had neither the one nor the other. It was not worth the world's while to persecute a dead church, which just answered the world's purpose. There was not life enough in it to grow heresy; the people were not interested enough in Christian truth to think about it at all, and so they were in no danger of thinking about it wrongly.

level on which all Christian communities should stand; and if we are going to be censorious, let us remember that the Eye that sees most clearly discerned some that were alive in the midst of that northward church of Sardis, and was as glad to praise them as plain-spoken to censure the others.

We have here in the words of my text, 1. A Remarkable Sketch of the Condition of those Faithful Few.

They had "not defiled their garments." We might have expected that the accurate form of the antithesis between the faithful few and the unfaithful many would have been preserved; and that, as the latter had been branded as being possessors of "a name to live" whilst they were dead, the former would have been designated as "a few names" that lived. But instead of that, the contrast is drawn in a somewhat different fashion, and as opposite to the deadness there is presented purity. That seems to suggest what I do not dwell upon, that the true consequence and manifestation of the life which was denied to the man is cleanness of character and of conduct. The contradiction of spiritual death is moral purity.

I suppose I need not remind you how, throughout Scripture, that metaphor of the garment means neither more nor less than the character into which a man has shaped himself, and which, as it were, is the garb in which he is made visible to the world. The robe that is not defiled is not exactly the person, but rather the character which, so to speak, invests the person, and is that which is visible to other eyes. And this garment is woven by each of us for ourselves; as the silkworm spins its cocoon, as the mollusk secretes the shell in which it lives. We deposit character, we weave, in the mystic loom of endeavor and of act, the vesture which we wear, and sometimes we weave for ourselves a poisoned shroud, like the mythological hero's which burns into the flesh as it had been fire.

But that little handful in Sardis, says my text, had "not defiled their garments." Ah! brethren, the garments that we weave are woven of defiled yarn, and unless they have been made clean they never can be kept clean. And so before the words of my text, they have not defiled their garments," can be applicable, something else must have been done. The garments must have been cleansed. How had they been? "Blessed are they that wash their robes, and make them white in the blood of the Lamb." You go into a dyeworks, and in some process there you will see yarn of one colour dipped into liquid of another colour, and coming out a third colour. So the foulness of our robe, the stained character that we all have draped ourselves in, the black of our garments, plunged into that crimson bath, comes forth a radiant white. Such is the miracle of the chemistry of the dye of Heaven. Then, and not till then, dear friend, dawn upon a man the possibility that cleanliness acquired may be cleanliness retained, and that even in the midst of a community which, like the community of Sardis, because it was dead was foul, we may "keep ourselves unspotted from the world," and from the worst world which has "christened" itself a church.

For, however low may be the level—and alas! we have to con-

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For further information address JOHN B. ALDEN, Manager, 84 Bible House, N.Y. City

less that far too low is the tone of the average Christian life of this day, there is no need why we should keep on the same level as the men round us. But it is possible for us in the Arctic regions to keep our thermometers far above freezing-point and at blood heat, and it is possible to walk in the midst of a moribund church, all the more tingling and instinct with life to the fingers-tip because of the death that is around us. Wherever there has been the most damning departure from the morals and lofty tone of true Christianity, there, thank God! have been men who have lived nearest to Him. The greatest saints have come out of the most unsaintlike communities. Ages of decay have always been ages in which the faithful few have clung closest to their Lord; and if you want to find bright and radiant souls in the Christian Church, go and look for them in the places where the world has most entirely made inroads upon the Church. Thank God! in this realm of Christian experience, "action and reaction are equal and contrary." It is seldom, though it sometimes happens, that lofty mountain ranges spring from the very sea level. Decaying churches compel some men to be saints. If it is possible to be so it is our duty. We, too, live amidst a social state that calls itself Christian. For us, too, the average standard of the Christian life in the people around us is low. The more reason that we should lift it up and make it high. Not to defile the robe seems but a little thing. If it is a mere negative virtue, but there will be

no negative, avoiding of dedication, unless there is a positive effort. "Be not conformed to this world." What is the use of saying that, unless you go on to say, "Be ye transformed by the renewing of your minds?" It is not enough to say, "So did not I" unless "the fear of the Lord," which prompts to non-participation in common evils, and to not lowering our standard to the common level also impels us to large positive achievements of unworldliness, of spirituality, of concentration and consecration, of devotion and conformity to Jesus Christ. The names that had "not defiled their garments" were the names that had, day by day, sought more and more, because of the condition of things around them, to make for themselves a loftier ideal, and to give all their energies to turning the ideal into a solid reality.

But how is this to be done? The context suggests methods. There we read "Be watchful and strengthen the things which remain that are ready to die." Remember, therefore, how thou hast received and heard; hold fast and repent." I may put it all into three words—watch, gird, wash. Watch—let the atmosphere around you hall you to slumber. Watch—let you "learn their ways, and get a snare into your souls." Watch—let you be tempted to adopt the teachings; I mean the moral teachings—and to imitate the conduct of the multitudes of professing Christians who, by their inconsistencies, are dragging down the standard of Christian life everywhere. Watch—let you be tempted to say,

"When you are at Rome you must do as Rome does. Why should I stand apart, and be so unlike my neighbors?" Why? Because so many of your neighbors, even in churches, are so unlike your example.

Gird up the garment. Gather it close. When a woman walks the filthy pavements one of her hands is occupied in holding up her skirts. If we go with our character loosely diffused, and let them come into contact with everything that we pass in the street, we shall carry home microbes and filth enough every time we go out. "Gird up the loins of your mind" by resolute concentration on the one purpose until you walk the golden pavements where there is no pollution, and where the robe may be loosely flowing and yet be unstained.

Wash. "He that is bathed needeth not save to wash his feet;" but if he is to be "clean every whit" he does need to wash them of the pollution contracted in the miry ways of daily pilgrimage. And so when our watchfulness teaches us that we have failed in girding up the loins of our mind, and so have contracted defilement, let us hasten back again to where we first of all received cleansing, and say to Him, "Lord! not my robe only, nor my feet only, but also thy hands and my head." So shall we "keep ourselves unspotted from the world," and efface the spots which we may have acquired.

And now a word about another thing; we have in this last, II. The Worthiness of the Faithful Few. I do not need to say much about

that. Some people who do not see Christian truths in their completeness and their perspective, map start back at the notion of any man, even if he has thus kept himself unspotted, being "worthy of eternal life." I am not going to discuss that question. What I wish to point out is that in this phrase, and in other parallel places in the New Testament, such as "they that are counted worthy to attain to that world," or "worthy of the Kingdom," or "worthy of the calling"—that these phrases do not imply what we call merit, but they imply what I may most simply designate as fitness; or, to use a more imposing word, congruity. That is to say, the thought underlying these words is just this, that in the other life, as in this life, a man on the whole gets what he is fit for. You may call it "deserve" if you like, but the true notion is simply that of congruity. "Whoever a man soweth, that shall he also reap" teaches just the same lesson. And so the great truth that comes out of that phrase which sounds startling to some is, that we are not to suppose that a man is received into Heaven by an arbitrary favour or sent to a place of punishment by reason of any stern decree of God the angry Judge, but that the future, even more than the present both in regard to inward condition and circumstances, is but the net outcome and result of the life here. We are made worthy by faith in Jesus Christ. Yes. But we are also made worthy in a sense meant in the text by our keeping our garments clean. For a man who passes out of life with a character stained, and dyed in grain, as it were, with worldliness and sensuality, and God-forgetting, how could it be possible to put that man into the state which we call Heaven?

Heaven is a state rather than a place. There will be place, also, but a state is the essential element in the conception. We shall each go to our native country, and will have what we are fit for. "By transgression he felt that he might go to his own place." That is the central idea. Like a ray of light coming from a fixed object, life spreads, as it were, and away out yonder the beam is the same, but its bounds are enlarged. Give a little photograph to an operator, and he manipulates it, and brings out an enlarged copy. Much is the relation in which the future stands to the present. The reward is the continuation and enlargement of the works and character here. "They are worthy." Lastly we have

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III. The Reward of the Worthy; the Faithful Fear.

"They shall walk with me in white." What a multitude of great and partly ineffable thoughts and hopes spring out of that promise! "In white"—this look of the Revelation is all radiant with that colour. We read of the "hairs as white as snow" of the great King-Priest. We read of the white stone given to the Victors. We read of the "white Throne" on which God sits. We read of the "white robes" which are the righteousness of saints. We read of the white cloud, the seat of one like unto the Son of Man. We read of the "white horses" on which, in the last great battle, the Conqueror and His hosts ride forth. In all these emblems as in this of my text, there is suggested not merely the dead white of a bloodless purity and ascetic maintainance, but the radiant, lustrous white as of sunshine upon a snow-field, than which there is nothing more brilliant and more glorious in the whole scheme of colouration. The white of victory, the white of the fight that is invincible and full of glory, the white of purity makes lustrous robes in which the worthy ones shall be arrayed—"They shall walk with Me." There is the heart of it all; "with Me"—which is far better. Companionship is suggested. If two walk "together" they must be "agreed," and so identity of aim is hinted at. A little child walks beside his father—he tries to lengthen his footsteps to keep step with the parent; and we, if we walk with Him, are not only journeying to the same point, but in some measure are able to keep step with Him, and "follow the Lamb whithersoever He goeth."

"They shall walk"—liberty; progress calm advance; continuous increase. There, and a thousand other as yet unnamed and inconceivable glories and greatnesses, are dissolved, as the old story has it the prodigal queen did with her jewels—into one life-giving draught of promise.

DO NOT FRET.

BY REV. WILLIAM HENRY BANCROFT.

On dark mental days, when in need of good cheer, I am apt to turn my heart into the sunshine of the Book of Psalms. Like the ancient forests that stored many a ray of light for the farther centuries of time, the pick of the minor releasing them now for the dwellings of men, the Psalms are the experience of God's children of ages ago giving radiance to the children of God in this era of the world's history. They are the treasured sparks of comfort that grieving souls may uncover and kindle into flame, sitting in their gloom and wretchedness.

To my mind the thirty-seventh Psalm is a masterpiece of blessedness. It ought to be written in letters of gold and hung upon the wall of every home in Christendom. Most eloquent is it with faith. It is an orchestra of trust in God, if the figure may be changed, opening with soft melody, rising into bolsh notes, and

closing with a grand burst of music.

Listen to its first strain. "Fret not thyself." Do you say that this is a message only for a day long since faded into the night of oblivion? Was it only for the hour in which David breathed? Has it lost its force? Just as significant is it as if it had come fresh from the lips of an angel out of heaven. Upon it is the dew of these twentieth century days. "Fret." That is what hundreds are now doing. Scan the faces that you daily meet. Upon many of them fretfulness is written in unmistakable lines. The word is as deeply cut into them as though a chisel had left it in enduring stone.

I do not refer to the faces along which sorrow has left its marks. There are many such. But these have been sculptured into beauty. A tender grace is about them that arrests the attention of those who look. Sanctified trouble leaves no blemishes on cheek or brow.

The faces I mean are those that have been grooved and puckered and wrinkled into a scowl by fretting. You can see such faces every day. They are common sights. Fretfulness is the world's one great sin. It is the expression of lack of confidence in God. Those who have faith in the wisdom and goodness of God never fret with anxiety. Fretfulness is the fumes that rise from a sour heart.

David here addresses himself to those who murmur against God's operation of providence in the world. The same problems met the human soul then that meet it now, and that will ever meet it, until mortal eyes get the dust of earth washed from them and gain clearer vision. The prosperity of the wicked has always been an enigma waiting for solution.

Like a breath from woods of pine into lungs that have long been filled with poisoned air, the Psalmist here inspires patience in those who question God's permission of evil. "Fret not thyself because of evil doers; neither be thou envious against the workers of iniquity." Their time of blooming is short. "For they shall soon be cut down like the grass, and wither as the green herb." Therefore let the wicked now wave and blossom, if they will. There is no reason for having your faith in God shaken by their rustling. Leave the whole matter in God's hands. In due time his scythe will sweep the fields of sin.

This whole Psalm is optimistic to the highest degree. Nor does it stand alone in its optimism. The Bible itself is optimistic from lid to lid. It presents many a picture of hopefulness. Let those who have a tendency to doubt study it, and they will find it to be a garden from which they may call many a bouquet of faith.

Listen here, and elsewhere, to David's harp strings as they tremble with the music of trust in God. Listen to Job's halletjah amid the wild, jangling discord of his cyclonic afflictions. Listen to those two missionaries of the Cross waking the echoes of the Philippian jail with their Christian songs. Listen to Paul along the thorny road to martyrdom as he sends the richness of his voice clear to the end of time. Listen to the closing bars of the Patmos Apocalypse mingling with the surges of praise that beat against the throne of God.

God reigns. His purposes cannot be defeated. The plans he has made cannot be broken. His crown cannot be torn from his brow. Slowly may he move, when

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measured by the quick strokes of human days and months and years, but he moves none the less surely. With him generations of men are only dots upon the map of his decrees. With him centuries and millenniums are but single pulse beats of being. With him time itself, though prolonged into ages that arithmetic cannot count, is no more than a spider web floating out from one small section of the circle of eternity. In his own appointed moment he will arise, scattering into confusion and death all his enemies, and gathering the redeemed of Christ into the palaces of life and light.

Therefore, whoever thou art that lackest faith, "fret not thyself," but "wait on the Lord, and keep his way, and he shall exalt thee to inherit the land." The mouth of God hath spoken it. His words never die.—Presbyterian.

ISRAEL A SOURCE OF ANXIETY TO MOSES.

BY REV. J. R. STUBBERT.

While Moses was in the mount with God, Israel had turned to idolatry, a most heinous sin. Alas! for his erring people. The Almighty requested him to interpose no more, and for their sin in the worship of the golden calf he would consume them. This was too much for Moses, and he replies, "If their sin is such that thou canst not forgive them, then blot me out of thy book." This brings us to reflect:

(1) That the position of the Christian is one of grave responsibility. God places the Christian where Christ stood—between the sinner and himself. It is a responsible thing to take the place of Christ among men. Paul felt this when he exclaimed, "I pray you in Christ's stead, be ye reconciled to God."

The holy life of Jesus was a daily exhortation to men to repentance. Our life must be patterned after that of Christ. This was the spirit of Moses; and he was ready to place his own body between his people and the burning mount. Now, if Moses had not cried, "Spare, Lord," the wonderful history of Israel had never been written. What, then is the responsibility of the Christian today? Is he not in a like position before the world?

(2) Soul-agony for sinners is the highest type of Christianity. It was exhibited in Moses when he cried, "Blot me out, or save Israel." It was shown in Paul when he said, "I could wish myself accursed from Christ for my brethren." It was shown in Queen Esther when she saw evil coming upon her people, and their threatened destruction, and her determined cry, "I will go in unto the king, and if I perish, I perish." It was shown in John Knox when in soul-agony he exclaimed, "Give me Scotland, or I die." Surely with one avowed do seeker after holiness and among the people of God the highest type of a holy life, and the strongest desire for their highest well-being, and Jesus himself, in agony of soul, sweat as it were great drops of blood for the redemption of the race.

I see a picture beyond the waters of the Atlantic. I look up into the heavens, and behold an innumerable company of the redeemed, and Jesus in the midst. They look upon a scene on the earth. With wonder they behold a saint upon his knees in the heart of darkest Africa. He is expiring in prayer, and wrestling with God for the salvation of the souls of the negro race.

(3) Soul-agony moves God to save men. Abraham cried, "If fifty righteous be found—?" And God replied, "If fifty, the cities shall be spared." "For thy sake," says the Lord to Moses, "I will not destroy them." "Ask me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Examiner.

If we are honest and true in purpose and work, we can afford to be misrepresented and misunderstood. God has called us to service and if we are trying to render it to the best of our knowledge and ability, that is all the inspiration and commendation we really need. God understands us if men do not. His rewards are conditioned, not upon what others say and do, but upon what we are and what we perform in his name and to his glory. The great thing is to be in the path of duty and to enjoy the divine favor. All will then come out right in his good time and way.

# Editorial

We wish our readers, one and all, a happy new year, and many happy returns. Let us all endeavor to do our best during 1904. We will endeavor to make the paper of the greatest value to our readers, and through them to the cause of truth and righteousness. May we not hope that all our readers will give us their hearty co-operation? Dear reader, we will do our best for you; will you not do your best for us? A leading layman said the other day to the editor:—"The Wisconsin Recreant ought to have 50,000 subscribers, and it can have them if the friends of the paper will but half try." We respectfully suggest that now is a good time for the effort to be made. The Recreant stands "four square to all the winds that blow" for "the faith once for all delivered to the saints," and has made names for us standing, but it has made many friends also, whom it most highly appreciates, and whose co-operation in extending its usefulness it most earnestly desires.

The writer has accepted transportation for his better half and himself for a trip to Central America, kindly given by a good friend in Alabama, and he sails from New Orleans at 10 a. m., Friday of this week. He will write up this trip, as he has done other trips, that our readers may, so far as practicable, see what he says and enjoy it with him.

The eyes of the world are on Panama now, and will be for some time to come. The writer will visit Panama, and out all he can about the great canal and the people, and will frankly give his impressions and conclusions to our readers. There are many points of curious interest about that whole region, as well as about the canal and the outlook for commerce.

We greatly rejoice in the appearance of Prof. Noah K. Davis' last and greatest work—"The Story of the Nazarene" (Revell, \$1.75 net). It is a devout and gifted layman's life of Christ. We have never before seen such historic imagination joined with such thorough reality. Very properly he does not give processes, but adopts, without discussion, those results on disputed points, which seem most probable, and goes right on with the narrative. There is a vividness of description, a sympathy of touch, an insight into character, a profound reverence, and a sweep of vision that render this the best of all the un-labeled lives of our Lord. The reader gets intimately acquainted with the persons mentioned in the gospel, and understands them as never before. We never saw a finer work of historic imagination, or one truer to the facts, for example, than Dr. Davis' description of Mary's situation at Nazareth before the birth of Christ, and of the reasons for her going to Bethlehem. At every point, as you proceed with the story, you see the hand of a master painting the picture, and with a few strokes everything is made to stand out clearly and vividly.

The events of our Lord's life are presented in their historic order, following the narrative of Luke, and in a perfectly natural and logical connection, and their meaning are brought out. When an event is the fulfillment of prophecy, the fact is noted, and where the event is itself a

prophecy, the reader is not allowed to overlook it. The outline of the gospel is filled in by the reverent imagination of the author, so as never to twist or strain these outlines, but always and only to make the details more vivid and the story more impressive. With wonderful skill Dr. Davis puts everything right where it belongs, and the reader at once recognizes this and wonders "why did I not think of that before?"

Though abounding with the broadest learning and the profoundest scholarship, there are not displayed in the book, so that a reader, not familiar with the literature of the subject might not suspect their existence. This book is the result of twenty-five years of thorough and reverent study by one of the greatest minds of the world.

The virulent destructive views, so loudly proclaimed in certain quarters, have not swerved Dr. Davis a hair's breadth from the old path. He writes from the standpoint of devout belief, and inserts no interrogation points. The book is assuring while being stimulating and refreshing. The author feels that he is handling the highest and greatest of themes. Kindling himself, he kindles the reader, and bursts forth at times into the noblest eloquence. For example, on page 283 we read in the author's comments on the raising of Lazarus: "On the first day of time that voice proclaimed, Let there be light, and light was. On the last day of time the Lord himself shall descend from heaven with a shout. Let there be life; and life shall be. Yes, the dead shall live again."

It is a living, breathing, throbbing story of Jesus' life, full of deepest suggestion and profoundly impressive. It is a prose poem of extraordinary power, as befits the lofty theme. It is an unfolding of the gospel—an *Ecco Homo* and an *Ecco Deus*.

It is a timely book. In the present conditions and tendencies of religions thought just such a work is needed. Dr. Davis has "come to the kingdom for such a time as this."

The year 1903 closed with a thrill of horror sent over the world by the holocaust in Chicago. The sudden and frightful death of six hundred people in that burning theatre, and the suffering of others; the agony and the ghastliness of the picture, the sickening details of which were published in all the world, have shocked the whole of Christendom. The destruction of St. Pierre in May, 1902, sacrificed more lives, but that was over in two minutes, and that involved no human blame and brought no reproaches. In Chicago somebody guiltily blundered, somebody was basely selfish and cruel. Those lives in Martinique were snuffed out by the sudden violence of natural forces, while those in Chicago were sacrificed to greed and folly.

It is to be hoped that the lessons of the disaster will not be lost. One lesson is the necessity for careful attention to the safety of exits from buildings into which crowds of people gather. Another lesson is that when danger comes, every one should scrupulously avoid creating a panic. Many perished in Chicago because a woman shrieked "fire." But the most important lesson is the need of being always ready for death. How many of that stricken throng died without hope? We cannot tell. What could be more awful than to be suddenly buried into eternity

without hope? We trust this calamity will solemnize many hearts and lead them to think on the things that are eternal. Already there are signs that this is coming to pass. The papers say that the theatres generally in Chicago are empty, and that the giddy whirl of gaiety has ceased. The people in their sorrow and horror are considering, as they had not done, the great questions of death and destiny. It takes a great disaster to impress a great mammon-loving and pleasure-seeking city. May this holocaust not prove its vain.

"The Christian Index, Wisconsin Recreant and other papers have been discussing the ethics of special efforts on the part of other Baptist publications. We suppose that there is not a Baptist paper in the South that has not made a special offer at some time or other, and when one is made it is really nobody's business."—*Baptist Standard*.

That depends upon the character of the "special offer." When a paper appeals to the public, it becomes the business of the public to know the principles on which the paper is conducted. What the Index condemned, we endorsing the condemnation, was offering papers at cut rates in order to undermine other papers. This is not fair to the other papers, nor is it fair to the patrons of the guilty paper who pay full rates. If a man finds that a grocery or dry goods store charges him more for articles than is charged to other parties, it is his business, and he quits dealing with such a grocery or dry goods store. The principle is the same with religious papers, which should be models of fair dealing.

"My Dear Bro.—  
"Will you please give an exposition of the latter part of the 46th verse of the 11th chapter of Hebrews: 'That they without us should not be made perfect?'"  
—*John H. Paen*.

Being made perfect here means being complete, and "without us" means apart from us. The Old Testament saints, a roster of whom had been given in this chapter, did not receive all that was involved in God's promise in Christ. The coming of Christ, with His death, resurrection and ascension, were necessary for them as well as for us. Though they have gone to Heaven, they are not completed, and will not be until the end of this dispensation, when their risen bodies will be reunited to the spirits, and when 1 Corinthians 15:24-28 shall be fulfilled. Those Old Testament saints got the start of us, they went to Heaven long ahead of us, but they will not be perfected (i. e., completed,) apart from us. At the grand consummation we will all stand together. Such is our view of the meaning of this passage.

"Will you please give in the Recreant the meaning of that verse [Luke 16:18], and oblige your brother, F. M. Slaton."

We cheerfully comply with the request of Judge Slaton, and give our view of that verse. It reads: "And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that when ye fail they may receive you unto everlasting habitations."

Here "the mammon of unrighteousness," evidently from the conversion, means earthly wealth. "Everlasting habitations" must mean Heaven, since earthly habitations pass away. We are then to use earthly wealth as to

make friends who will receive us into Heaven. We see but one way in which this can be done, and that is to give our money for the preaching of the gospel, so that when we die and go to Heaven, we will be received there by some who have been saved by God's blessing upon our contributions, and who have gone ahead of us to glory. Such is our view of that verse.

The evangelical Christians of the world gave last year to foreign missions \$19,000,000. Of this, \$6,964,976 was given in America, \$6,967,842 in Great Britain and the balance, \$5,268,981, was given in the rest of the world. The foreign mission strength is mainly in the United States and Great Britain.

The people of the United States gave last year an average of 9 cents per capita for foreign missions, though the great majority gave nothing. Southern white Baptists gave last year an average of 18.2 cents per member, a little over doubling the rate per capita for the entire population. When we remember that the entire population includes Roman Catholics, Jews, Negroes, infants, Mormons and everybody, it is manifest that the rate for Southern white Baptists is far lower than it should be.

"Oh! to be little, little!" is what some religious teachers are saying. It is like the song "Oh! to be nothing, nothing!" and it is wicked nonsense. Why should any one wish to be little or to be nothing? They can be little or nothing without trying. Every man ought to wish to be as large and as useful as possible. He ought to be anxious to count for truth and righteousness as much as possible. He ought to strive to grow in grace as much as possible. Of course, he should not be puffed up, and think he is larger than he is. He should cultivate humility; but humility and littleness are not the same; nay, rather they are antagonistic.

Quinn an outcry has been raised against the prosecution of Prof. Hoove, of Boston University, for heresy, by the Methodist Conference of which he is a member. His writings abundantly show that he has denied many doctrines Methodists have all along held dear; but all the same the outsiders sympathetic with him and cry out against the prosecution. What will be done in his case depends on the value of the New England Methodists attach to their principles. It may be they care so little that they will be willing to continue supporting a man who is teaching their youth to despise the doctrines their fathers cherished. We will watch the result with interest.

We deeply sympathize with Dr. H. A. Sewell in the death of his saintly and venerable mother. He was her only son, and she was left a widow when he was an infant. They have been singularly devoted to each other all his life, and her great joy was in seeing him such an eminent and useful minister of Jesus Christ.

The *Missionary Review* tells of a Chinese teacher in a mission school in Peking, getting \$25 a month for his services, who refused a salary of \$100 a month, because he wanted to continue his mission work.

# Editorial Varieties

"The number of Methodists of all sects, in the world is said to be 7,871,947."

The *Central Baptist* suggests the adoption of "a day for national grumbling," to the list of days already set apart for special purposes. If all the grumblers would vote for it, the day would be not spent.

We were sorry to learn that Mr. J. Whit Foster, of Bowling Green, was seriously ill. We trust he will soon be recovered, and that his valuable life will be long spared to the cause of truth and righteousness.

The Hon. Joseph W. Folk is to make an oration at Harvard next June. We are glad to see him honored. We were the first to name him as the candidate for President of the Union League. We are glad others have named him also.

The publishers are beginning to draw illustrations from radium for their columns. These illustrations are of little worth till the people have seen some radium. Always illustrate from things with which the people are familiar. That is the way our Lord did. He knew all about radium and all about everything else, but His illustrations were drawn from familiar things.

The *Deliverer* would tell of a woman who refused to renew for that paper because her mother who had recently died "took the paper all her life and loved it, and to renew her subscription would cost her as much as to buy a new house. She would think that this woman stayed in the house where her mother lived was the furniture her mother used, walked the streets her mother walked, shopped at the stores where her mother shopped, visited the same friends her mother visited. Evidently, the people are wise and some are obedient.

A Northern brother does not approve of our saying that the utterance of Prof. Sewell about Booker Washington was "foolish." The utterance was that with the "foolishness" of the man who says Washington is the best man the South has ever produced. We admit the greatness of Booker Washington, but we do not agree that only Robert E. Lee surpassed him from the South. For example, we take it our Northern brother will admit that Abraham Lincoln was greater than there is Booker Washington, not to mention George and a greater Washington, one George of cherry-tree fame.

F. M. Agnew, M.D., writes "The Recreant is a unique, nothing like it, and I do not see any other paper like it (with a big B) and keep being properly without. Say? Have you any desire of Baptist associations in the South or elsewhere with a continuous service of thirty-nine years? If not, call on me, as I can fill the record; and the same of the 'doctors' of the South, as the 'man of my crowd' all this time. Long may you and it continue to do business at the same old stand." Thinking the Doctor for his kind words, we know of no one who matches his record as a doctor.

We announced last week the marriage of Miss L. Alberta Giammetti to the Rev. Hugh Thomas Mummola in Mayville on the 11th inst. The bridegroom is the popular pastor of the First Baptist church of Mayville, and the bride is the "daughter" of Mr. and Mrs. A. E. Giammetti, pillars in the church, and our friends of long standing. Dr. W. F. Harvey is to perform the ceremony, and it will be a brilliant occasion. Thus another union is added to the already long list of Kentucky Baptist preacher couples. In this particular Kentucky leads all the states. We extend hearty congratulations.

The writer had a very pleasant visit to Bowling Green last week, where he was entertained at the private home of the Hon. and Mrs. B. F. Proctor, pillars of our own cause. They are members of the First church, and they greatly help the struggling Second church as well, of which Rev. E. G. Vick is the official pastor. Dr. J. S. Hill has taken a very strong hold of the First church and of the entire community, and his ministry promises the highest fruitfulness. Both Deacon Proctor and Pastor Hill have been to attend the state conference. Past. Vick will not venture to say how much of their preaching and efficiency is due to their wives, respectively, daughters of Dr. J. M. Harrison and Dr. I. T. Yehner, of Bluefield, and his long friends of the writer. These good ladies are worthy of their husbands, as well as of their husbands.

SUNDAY SCHOOL BOARD,

SOUTHERN BAPTIST CONVENTION, J. M. FROST, SECRETARY.

PRICE LIST PER QUARTER.

Table listing prices for various items: THE CONVENTION TEACHER, BIBLE CLASS QUARTERLY, ADVANCED QUARTERLY, INTERMEDIATE QUARTERLY, PRIMARY QUARTERLY, LITTLE LEAF, CHILD'S GEM, YOUTH'S KING WORDS, BAPTIST BOYS AND GIRLS, BIBLE LESSON PICTURES, PICTURE LIBRARY, R. F. U. QUARTERLY.

Table listing prices for other supplies: SUNDAY SCHOOL RECORDED, CLASS BOOKS, CLASS COLLECTION DEVELOPMENT, R. F. U. SUPPLIES, HOME DEPARTMENT SUPPLIES.

AMONG THE Churches.

LOUISVILLE.

Walnut St.—(Third and St. Catherine) Pastor Eaton's themes were "Am's prayer" and "Calling sinners." One received by letter and one for baptism.

Broadway—Pastor Jones preached on "A fervent movement." At 3 p. m. the church held their annual meeting.

Chandler St.—Pastor Weaver made his New Year's address. At night the young people held their evangelistic meeting.

East—Bro. R. J. Willingham spoke on foreign missions and Pastor Gill on "This year thou shalt die."

McFerran Memorial—Pastor Hamilton's subjects were "Making a start" and "The Third Commandment."

Twenty-second and Walnut—Pastor Cree entered on his work. He preached on "We must work the work of God."

Clifton—Pastor Foster's topics were "God's indwelling" and "Thanksgiving."

East Meade—Bro. C. F. Caudle spoke on "The spirit for service" and "The water of life."

Franklin St.—Pastor Jenkins spoke on "Finance" and on "The God man."

Highland—Roll call in the morning. Rev. Eager spoke on "Radism" to the young people.

Lagan St.—Bro. A. L. Duncan preached at 11 a. m. and Bro. M. L. Blankenship at night.

Parkland—Pastor Taylor spoke on "Vision and service." One baptized.

Seaboard St.—Pastor Clarke's topics were "The high calling of God" and "Foundations."

Third Ave.—Pastor Allen's themes were "Attempt great things" and "Awake."

Twenty-sixth and Market—Pastor Reed's subjects were "Opportunities" and "Two classes of men."

German—Pastor Janzen's themes were "The assurance of spiritual life" and "Isaiah."

Ormsby Ave.—T. E. Canady preached on "Spiritual prosperity."

Hope Mission—Five thousand dollars received from the R. C. Whayne estate.

Hammond—Pastor Allhoff spoke on "The watchword for 1904."

Van Dusen St.—Pastor Hall preached on "Predestination" and on "The new birth."

Overlook—Pastor White's topics were "Christ the cause" and "The way to spend the new year."

Pastor Cree made his first appearance at the Pastor's Conference, and received a hearty greeting.

SEMINARY NOTES.

BY J. F. BAY.

The class of naughty-four ('04) will be a large one if there are no "retreats."

About forty of our students are committed to foreign mission work, if it pleases God to open the way.

Brethren Matthews, Ritter and Shaw are reported on the sick list this week.

C. W. Hudson reports a good service and a splendid collection for missions at Lewisport, Ky., last Sunday.

Students supplied at Logan Street church Sunday, L. Duncan of Knoxville, in the morning, and M. L. Blankenship, Tennessee, in the evening.

J. E. Martin led our mid-week prayer-meeting, and J. L. Hart, recently appointed missionary to Argentine, led the Volunteer Band meeting.

Monday evening's meeting of the New York Hall Missionary Society was spent in songs, prayers, thanksgiving and devotional remarks.

Dr. A. S. Worrall, of the city, and Rev. M. F. Hunt, Trans-Mississippi Secretary of Missions, were recent visitors at our board and made enthusiastic speeches.

J. J. Hurt, now on the Advance staff, Little Rock, Ark., was a pleasant visitor among his former fellow-students Sunday.

Of the supplies for Sunday, Dr. Mullins preached at Cincinnati; J. W. Dickens, Chapman Fork, Ky.; W. A. Burns, Versailles, and H. R. Smith, Vernon, Ind.

A summary of the work done by the students in December showed the number of workers at the various mission Sunday Schools, etc., to be 67; enrollment, 1,123; average attendance, 553; number of meetings held, Sunday School, 23; prayer and praise, 22; preaching services, 10; conversions, 17; pages of tracts distributed, 247; testaments given away, 200; Bibles, 31; magazines, 50; amounts collected for expenses, \$55.95.

THE VALUE OF CHARCOAL.

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

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

Charcoal is a remedy that the same you take of the bowels; it is not a drug at all, but simply absorbs the gunk and is ritely always present in the stomach and intestines and carries them out of the system.

Charcoal cleanses the bowels after eating, drinking or eating unclean and other obnoxious vegetables.

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

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Sturte's Absorbent Lumps; they are composed of the finest powdered Willow charcoal, and other harmless substances in tablet form or rather in the form of large, pleasant tasting lumps.

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

A healthful physician, in speaking of the benefits of charcoal, says: "I advise Sturte's Absorbent Lumps to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the blood, mouth and throat; I also believe the liver is greatly benefited by the use of charcoal; they not only cleanse the bowels, but drive out the impurities in case of a patient suffering, yet I believe I get more and better charcoal in Sturte's Absorbent Lumps than in any of the ordinary charcoal tablets."

This report is very incomplete, representing only a part of all that is being done.

We were highly honored in having Dr. R. J. Willingham with us on Monday Day, January 1. He spoke on the subject, "The Foreign Missionary," his call, qualifications, needs, trials and triumphs.

THE STATE.

Pastor R. C. Kimble writes: "Please change my address to Ekron. I go to take the pastorate of Hill Grove and Salem churches in Meade county."

Pastor J. A. McCord writes: "Please change the label on my paper from Hopkinton, Ky., to Englefield, Tenn. I go there to begin work the first of the year. Have just closed my fifth year as pastor of Crofton, and go to Englefield to take up work there. Success to the Ekronian."

Pastor Don Q. Smith writes: "I filled my appointment at Pleasant Valley Saturday and Sunday. Two additions by letter, one approved for baptism. We begin our second year's work with bright prospects. I am again brought under obligations to my many friends here for a new suit of clothes which they gave me as a Christmas present.

Pastor E. W. Coakley writes: "The poor people of the church at Beaver Run, W. Va., are very needy. Their 'happy New Year' to their pastor was a box of very helpful and valuable things for himself and wife. It would consume too much space to mention the articles, but to the dear hearts that prompted the deed, I say Phil. 4:17 extend our feelings.

OTHER STATES.

Rev. W. L. Peyton, recently of Hopkinsville, Ky., has accepted the pastoral care of our church at Williamsburg, Tex., and has entered upon his work there. We are sorry to lose him from Kentucky, but he will do valiant service in his new field.

Pastor Lloyd T. Wilson, of Humboldt, Tenn., declined an urgent call to Abbeville, and his church immediately added \$200 to his salary. That is a great church, and they have a great pastor. It does not follow that all churches whose pastors decline calls will increase their salaries.

Pastor J. J. Porter writes from Joplin, Mo.: "I have succeeded in raising all of my heavy mortgage debt. Will turn mortgage next Sunday week. It was a big job, but the Lord, the Baptists in fourteen states and my own people have coöperated in saving me from a little task to raise \$20,000 on an old church debt. In the last two months we have had over 225 additions to the church; church more than doubled in financial strength; have baptized 183."

Pastor F. E. Burroughs writes from Temple, Texas: "The Kentucky friends of Rev. H. F. Adick will be pleased to know that he was recently married to one of our choicest Christian ladies. His coming to us has proven a blessing in every way. His church membership has almost doubled in membership, and has more than doubled in contributions and general efficiency. Texas would be grateful for other such workers. The Temple saints are rejoicing over a great year's work, and are planning for greater things in the year to come. We send love and hearty greeting to all our Kentucky friends."

Pastor W. M. Rutledge writes from Urum, Mo.: "We rejoice to report our work comprising at Grand Union, Mo. both church and state. We have also had our good things for us wherever we are glad. Recently we closed a good meeting, in which 22 were added to the church, the pastor doing all the preaching. The Sunday School and other departments of church work are doing well."

The Hon. John R. Proctor, of the Civil Service Commission, a loved and honored son of Kentucky, recently died in Washington, at about sixty years of age. He was a man of sterling character, and the very sort of man needed in our public service.

here, that he has decided to stay awhile longer. "The Hand Book of Baptist Doctrine" has all been sold, but we expect to soon bring out a new book on "Why I am a Baptist." God bless the dear old Recorder.

DEAR RECORDER:

At you have not heard from us, perhaps, since the dedication of our new house of worship, and thinking some one might be interested in our welfare, I send you a few lines. We have continued to hold weekly prayer meetings, with fair attendance, and an ever-green Sunday School with a good attendance. At a meeting for the purpose of calling a pastor, held December 24, we unanimously called Bro. J. F. Jones, of Carrollton, Ky., and he has accepted for one-fourth time, with fifth Sunday, the balance of his time being taken, and we enter on the new year with bright prospects for the future, trusting that God will put it into our hearts to be more faithful in the future than in the past, that He will pour out a blessing upon us such as will be remembered from time to come. Sunday in Christmas week at our Sunday School we took up a collection for the Lord amounting to \$32.25, to go to missions; we have a bill in use that cost \$131, raised by the alms of the church, and with such evidence of God's goodness to us we expect to be more earnest in the work of the Master, realizing that the time is short, and that God may send his summons at any time to call us away. Pray for us, that we may be faithful stewards of the Master that when we are called up, we may have the witness pleaded: "Well, done, good and faithful servant, enter into the joys of the Lord."

R. J. DAMMO.

Sanders, Ky.

Rev. W. J. Mahoney has accepted the call as pastor of Calvary church, Victoria, Miss. We have known Bro. Mahoney for many years as student in Northwestern University at Jackson, Tenn. Then as student of Southern Baptist Theological Seminary in Louisville. He has served some of our best churches in the South, and to recommend the cordial support of the brethren of the churches served by him. We sympathize with the brethren of Carlisle, where Bro. Mahoney has done great work, and congratulate Calvary church and the Baptists of Mississippi on securing one so worthy and efficient in the service of our Lord.

We thank Dr. B. H. Carroll for naming the writer as one of the proposed committee of the Southern Baptist Convention to examine into the Negro situation in the South, and to recommend the most practical way to help the colored people. We think there will be no objection to having such a committee, however much objection there may be to having a certain man as a member of that committee. Dr. Carroll, in the *Northern Baptist Theological Review*, said: "The venerable Dr. B. H. Carroll, of Virginia, ex-Governor Northern, of Georgia, Rev. Lansing Burrows, of Tennessee, Dr. A. H. Newman, of Texas, and Dr. T. T. Eaton, of Kentucky, are nominated by this committee for that committee in case the Southern Baptist Convention accedes to the Virginia request."

The Hon. John R. Proctor, of the Civil Service Commission, a loved and honored son of Kentucky, recently died in Washington, at about sixty years of age. He was a man of sterling character, and the very sort of man needed in our public service.

We have received an announcement of the marriage of Miss Della Collins Hubbard to the Rev. John William Downey, on Dec. 30th. They will be at home after Feb. 1st at Vito Grove, Ky. We extend congratulations. So many preachers marry Kentucky ladies and take them away from us that we are especially glad when a husband so special is made, as in this case.

On Wednesday of last week the editor of the Recorder married two charming couples. First at 1:30 p. m., Mr. L. M. Hayfield and Miss Lela Hight Gardner were united in marriage; and then Mr. M. Barrett Cox and Miss Lily D. Thomas. We repeat our congratulations.

The original manuscript of Paradise Lost is for sale. If not disposed of privately, it will be sold at auction in March. It has been in possession of the Bakers of Hertfordshire ever since an ancestor married the daughter of the printer into whose hands the document fell.

DEAR DR. EVIDS: Cynthia gives \$1,014 to Georgetown and thus secures a leadership for our church. Praise the Lord. Fraternally, T. H. FLEMING.

Ames! If all our churches had shown a like generosity the whole amount and more would have been raised.

THE CHURCH.—By Rev. G. H. Derrin, of Gallatin, Tenn. In tract form, 23 pages, price 10c. Those who have read it, and those who have heard the writer discuss the subject, speak highly of the tract. It contains valuable information, and deserves a wide circulation.

The death of Dr. H. Clay Trumbull, so long editor of the *Sunday School Times*, removes a burning and a shining light from Zion. He was a great and a good man, and his departure leaves a great gap in the ranks of righteousness.

Dr. Bow reports that his mission receipts for December, 1903 were \$1,062.12; for December, 1902, \$1,400.25; for December, 1901, \$2,124.55. This is very gratifying. Dr. Bow is a great secretary. The receipts are \$2,722 more than they were up to Dec. 31 last year.

CONSTIPATION NEEDS A CURE

A simple relief only is not sufficient, especially if the relief is brought about by the use of salts, alone, rhubarb, or other purgative. It is essential that they temporarily relieve but they weaken the bowels and make the condition worse. In constipation the bowels require strengthening, toning, and something that will assist them to do their work naturally and healthfully—in short a tonic laxative of the highest order. That is what Vernal Sun Palsmet Berry Wine is. It both relieves and permanently cures by removing the cause of the difficulty. It positively cures dyspepsia, indigestion, kidney and liver troubles, headache and all other ailments which grow out of sick and sluggish bowels. One small dose a day will cure any constipation. Night or day—It is not a patent medicine. The full list of ingredients goes with every package with explanation of their action. It costs nothing to try it. A free sample bottle for the asking. Vernal Sun Palsmet Berry Wine, 50 Sunset Building, Buffalo, N. Y. All leading druggists call it.

Family Circle.

When the night of pain was thickest... In the dark... In the sun's company... What the night of pain was thickest...

When she stepped over the joint... of the snow that shut in this lane...

"I'll never speak to Martha Foster again... long as I live!" Miss Tabitha said...

Perhaps it was the consciousness of having done the wrong in their quarrel...

"It's nothing," but Tabitha's hateful pride that kept 'em apart now...

And they grew up together too, and was the best friends in the world till...

"Oh! I don't think I am brave enough to undertake the difficult task of bringing...

Yet in spite of the outward callousness of those two estranged friends...

Miss Tabitha, too, had similar thoughts concerning Miss Martha. But her stern pride would not permit...

Power of the color and the late holly berries made splashes of vivid color...

Presently, to her astonishment, she saw the brown head of a little child peep out from among the couch cushions...

But the child, who was little more than a baby, only drew back further in the bushes and sobbed the louder.

"What a fool I am!" she muttered, the next moment, yet her eyes were shining with a tenderness they had not shown for years.

At length the crying ceased and the blue eyes looked up into her own in such a grateful way that before she knew it...

PILES

How Can Be 'cured Quickly and Without Pain by DeWitt's Pile Cure.

A Trial Pack goes mailed free for the asking. We want every pile sufferer to try Pyramidal Pile Cure at our expense.



The Discoverer of the World's Greatest Remedy for Piles.

We send the free treatment in a plain sealed package with nothing to indicate the contents, and all our envelopes are plain.

Pyramidal Pile Cure is put up in the form of suppositories which are applied directly to the affected part.

By the use of Pyramidal Pile Cure you will avoid an unnecessary, trying and expensive examination by a physician.

After using the free treatment, which we mail in a perfectly plain wrapper, you can secure regular full-size packages from druggists at 50 cents.

When for years, and her eyes show the little form still close by.

"Tabitha," came one said, suddenly, in a faint whisper—no faint, indeed, that it was a wonder Miss Tabitha heard it at all.

"Yes, I've had her nearly two weeks. It's the child of the woman who died in that little cabin down by the old furling-mill."

"Something in Miss Tabitha's throat prevented her from replying, but the next moment—though she could never afterwards tell how it happened—Miss Martha's thin, toll-worn head was closely imprisoned in her own.

And thus it came about that a new pair of arms made in the long-abandoned little house in close by the two whose lives had been isolated for so many years...

AN ANSWERED PRAYER.

Mr. Jennings had passed his threescore and ten and had come to a time of enforced inactivity. A long illness kept him for months in bed, and when he recovered he had dropped out of the procession.

One morning the two old saints finished their breakfast, read their chapter in the Bible, and knelt down, according to their custom, to thank God for their blessings.

While they were on their knees a ladder rose against the open window and a man began to ascend.

A little way from the house the carpenter who had come to repair the window by the bay window, ascended two rungs and stopped.

He descended quickly and stole away, then he descended again and stole away.

about the repairs which the wind would, the carpenter felt as if he had received a benediction.

All this was eight months ago, in Chicago. A few days ago Mr. Jennings' door-bell rang and a man entered, and said: "I am the carpenter who repaired your roof last spring."

Then Mr. and Mrs. Jennings knelt down again and thanked God for an unexpected answer to their prayer.—Ex.

THE ROBIN'S SERMON.

Would it not be better to leave to-morrow with God? That is what is troubling men to-morrow's temptations, to-morrow's difficulties, to-morrow's burdens, to-morrow's duties.

BLOOD POISON

If you have aches and pains in bones, back and joints, itching, swelling, blood spots, itchy skin, eruptions, etc., you have blood poison.

To cure the worst and most dejected cases of blood poison, obtain all reliable medicine, reduce all swellings, make blood pure and rich, completely changing the body into a healthier condition.

Headache, Coughs, Croup, etc. of all kinds. Supporting weakness, eating, sleeping, etc. If you have a persistent Pile, Swelling, Itching, etc., before they develop into Cancer.

Great Glean and Mather's Kidney's Best Remedy for Cough, Croup, etc. At Druggists, 25c. 50c. and \$1.00 per bottle.

OPIMUM

OPIMUM and Whiskey without need of home distillation. All kinds of Whiskey, Brandy, etc. at Wholesale and Retail.

BELLS

Best Bellows and Bellows. Bellows for all kinds of work. Bellows for all kinds of work.

CONSTIPATION.

The Cause and Cure.

A patient in order to be healthy must get rid of the waste products (or poisons) of the body.

If the bowels become inactive, that portion of the food which should be thrown off in the intestines and decomposed, causing blood, nerve, liver and kidney trouble, and clogs the pores of the skin, thus creating disease in the system.

It can be immediately relieved and permanently cured by the use of Dr. Williams' Pink Pills for Pale People.

Dr. Williams' Pink Pills for Pale People. A small trial bottle also, so you can see it yourself to prove what it will do in your case.

You pay five times too much for lamp-chimneys.

Buy good ones. MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me. M. W. H. L. Pittsburgh.

Little Ones.

BINKIE.

BY JAMES E. CARRINGTON.

He really wasn't intended to be our dog. That we got him was through no fault of the dog—nor of ours, for that matter. We had talked dog for days after every dog show, but the limitations of a city apartment had always made us pause. We petted our neighbor's dog, when he would condescend to let us, and always spoke to him in the best dog language we knew. This language, by the way, isn't so very different from that used by some parents and very young children.

There was something in the way that Binkie came to us which reminded us of Kipling's story. When he was only four weeks old he was given to a lady whose eyes were gradually failing in much the same way as poor Dick's. She could see a very little, knew light from dark, but couldn't read or even sew at all, and soon found it quite impossible to keep track of the fuzzy little ball of animation that it was hoped would do his part to make many of her long days shorter. Puppies are never very sure of their legs, you know, and this one was no exception. He hadn't the least notion of getting out of anybody's way, but expected you to give him all the room he required. In a week his mistress found the constant fear of stepping on him was more wearing than the thought of being alone.

Binkie met me in our hall one evening as I came home, and gave a sharp little bark or two to inform me that he wanted to be my dog, wouldn't I please adopt him. I didn't want a dog and I wouldn't have accepted one under any other conditions. Here was a case that was exceptional. Of course, after our first meeting in the hall we both knew the matter was settled. He had found a new home and I had acquired a new and exceedingly lively addition to my family. Kipling's Binkie had a black patch on his right eye, so had this little chap. He pranced about in the funniest way, his wee legs wabbling under him, and now and then he rolled over from sheer inability to keep on his pins. A good handful of soft, appealing, helpless little dog that was all. That black spot on the right eye made me think right away of the story of the other Binkie and his master.

From the first he was a dog of a positive character. He was no cry-baby, for one thing; never whimpered nor howled, not even when left entirely alone. Bark-

ing in a shrill little voice, growling fiercely and bawling about was evidently his idea of being a real dog. The whole house was his and he knew it.

I have never seen a young dog with a more vigorous appetite. He didn't lap his bread and milk. That wasn't fast enough. The usual thing was to poke his wee black nose down into the bowl and just gobble. For so small a pup he seemed to have a very large hollow-place inside. One of his earliest experiences in the open was a swim in the salt water and a fine dig in the soft sand. He likes the water now and enjoys nothing better than to have someone throw sticks in for him to bring ashore. The larger the stick the prouder he is when he lands it. He has had several pretty had mixups with other dogs, and has learned that big dogs are not always as easily scared by his fierce growl as he thought. One big, woolly, half-breed Newfoundland came very near bringing his career to an untimely end.

A good catch, a swift runner, a high jumper, an all round fiddler, a fine ball player, in Binkie. His food is a chop bone, which luxury he always eats on a newspaper to keep from soiling the carpet. It isn't necessary to tell him there are chops for breakfast. He knows, and as they come on the table speaks up plainly enough inviting attention to his needs. When we are seated he rushes about the room until he finds a newspaper, which he brings, and then jumps up and down until you take notice. When you ask him "What will you do for it?" he immediately sits up and offers to shake hands. His attention and a paper may be had at almost any time by asking him if he wants a B-O-N-E. We tried to fool him by spelling it, but he learned what the sound of the letters meant.

He brings my newspaper to me every morning, folding it up if it is spread open, by putting one paw down on it and then rolling it over with his mouth; brings my slippers, and I am sorry to say, dearly loves chasing cats. The fact that he nearly lost an eye and that he always comes back from a chase with a scratched nose only whets his appetite for more. All fox terriers seem to object to cats, though Binkie when a youngster once tried to make friends with one. It was a New York street cat, however, and he came away a wiser dog. Most dogs are smart. Binkie isn't exceptionally so, I think. He is always with us, however, and has learned to know pretty much everything that goes on. The rattle of the dumb-writer is the signal for him to remind his mistress that something is coming for us. The door buzzer suggests company for him. He is inordinately vain and shows off at every opportunity when we have callers, arching his back and giving an extra hitch to his apology for a tail. His favorite play-things are a ball, an old hat, which he shakes like a rat, a slipper, usually the one you want, a rope and a stick. Going "a-walking" is his greatest joy. He knows the words for these and other things. Dinner is a word that for him includes breakfast, luncheon and between meals, and if you ask him if he is "hungry," he jumps the way to the kitchen or the shelf where his biscuit are kept. He won't be whipped, fights back, but you can break his heart by scolding him, and make him appear very sheepish by ridicule. After very sheepish by ridicule. After he goes to bed at night in his

chair, usually with a piece of dog biscuit in his mouth to keep "Jack" from getting it—Jack was a bull-dog that he once tried to whip—he will growl most fiercely at any attempt to move him, but he won't bite. With him his bark, in his manner, however, is rude, to say the least, and he loses the opportunity to make friends by an entirely unnecessary assertion of dignity and independence. Four years old now, he ought to be assuming some of the ways of maturity, but he is always looked upon as a puppy by strangers and is forgiven accordingly. He is terribly afraid of the Fourth of July, and for weeks afterward will drop his tail and run at the crack of a whip on the street or the lighting of even a parlor match.

Affectionate, willful, quickly responsive to his companion's mood, always ready to play, he is good company, and his surprisingly knowing conduct at times when you least expect it, is a constant source of entertainment. Just dog is "Binkums," but dogs are so human to those who really know them.

None are more human than the fox terrier. He is a bundle of nerves, quick as a flash, strong in his affections, faithful in his allegiance. He has a very distinct "personality" of his own which demands recognition. He is one of those members of the great canine family who, entering a household, at once establish themselves. Full of life, he is the delightful playmate of children, and the ideal watchdog.—Selected.

AN ODD EARTHQUAKE.

BY MARIAN E. PICKERING.

After Hiram sowed the field of eye he left the big wooden roller standing in the lane. It was a big roller, almost five feet high. One sunny forenoon Roy and Dorothy raced up the lane with Little Trip and white Snowball at their heels.

Dorothy was a gay, prancing horse, and Roy was a coachman, armed with a long whip. They paused for breath beside the old roller. Roy clambered up to the high seat and flourished his whip. Dorothy drummed on the hollow-sounding sides with her chubby fingers. Suddenly a loose board rattled to the ground. Dorothy thrust her curly head inside the roller. "O, what a nice play house!" she cried. Roy got down and peeped in. "So it is," he said. "We can live here when it rains, for there's a really roof and a truly floor."

"We'll call it Clover Cottage," said Dorothy, "for see how thick the clover is all round it."

In about an hour "Clover Cottage" was in perfect order. Pictures and carvings were tacked up, and the dolls and the furniture and the dishes all in place. Snowball was purring on a little bed of pine needles, and Trip lay beside her fast asleep.

Tired by her work, Dorothy cuddled down a minute, too. Roy put back the loose board to shut out the blazing sun. Then he cuddled down beside his sister, and it was all dark and quiet.

At twelve o'clock Norah came to the kitchen door and blew the great tin dinner horn. Hiram promptly unlatched "Old Dolly" from the hay rake and started for the house. "I may as well haul the roller along and put it under cover," he said to himself, as he passed the lane.

He backed patient Dolly into the thills and mounted the high

ELECTRIC BELT. IT IS YOURS. For the suffering without one cent of cost. This is the only electric device that will cure...

Have You Bought. Your Coat or Fur, or have you waited until after the holidays? We are offering some bargains that you cannot afford to overlook.

Stewart Dry Goods Company. NEW YORK STORE. IMPORTERS. MAIL ORDERS RECEIVE PROMPT ATTENTION.

LIFE SIZE DOLL FREE. 2 1/2 Feet High. Dr. Coffee Cures All Eye Diseases. 80-page book Free. The smallest things become great when God requires them of us...

CANCER.

Dr. Charles Weber, 17...
The following is a list of names and addresses...

REPORT OF THE FIFTH DISTRICT EXECUTIVE COMMITTEE

To the Friends and Patrons of the Temperance Cause:
The Prohibition Executive Committee of the Fifth Congressional District of Kentucky...

Among the greatest causes of the age...
The Commission, O. S. Dunson, Chairman. H. S. D. Wainwright, Sec'y. C. A. Bismarck, Treas.

Dec. 21, 1903.

Dean Bismarck:

The Lord has showered His blessings on the writer and family this fall and winter. We have found some of the noblest people in the state at Hartford, Ky. They called me to preach for them on the second and fourth Sundays in each month.

My work has started here very auspiciously. The congregations are large, intelligent, cultured and responsive. The church has some choice spirits in it, and the prospects are bright for a great work for the Master.

Our evangelist is now well and favorably known, has his work and territory thoroughly in hand, possessing an intimate knowledge of the city, its streets and the location of churches. We believe he has the confidence, and will have the further hearty co-operation of the pastors of the various churches...

We found in these churches some of the most orthodox Baptists in the world. I want to give God all the glory. The people were so liberal in their contributions for the preaching of the gospel. I found the pastors noble, genial and Godly men.

I desire to express my appreciation of the cordial reception by the Hartford people, and to acknowledge my debt of gratitude to so fearless and able in the self-God for casting our lot among a race of "the faith men for all de-people so loyal, so cultured, so livered to the cause. We extend refined and so intelligent and to the Executive people a cordial Godly. Bro. Editor, I have found invitation to visit us. May God among these churches a great love continue to bless you. Pray for your fearless paper, the "Old us. I still serve Godwood. Reliable," the Warran Recorder, J. H. Bousmer.

CHRONIC SORES

Signs of Polluted Blood.

There is nothing so repulsive looking and disgusting as an old sore. You worry over it till the brain grows weary and work with it until the patience is exhausted...

A chronic sore is the very best evidence that your blood is in an unhealthy and impoverished condition, that your constitution is breaking down under the effects of some serious disorder.

Often an inherited taint breaks out in frightful eruptive sores upon the limbs or face in old age or middle life. Whenever a sore refuses to heal the blood is always at fault, and, while antiseptic washes, salves, soaps and powders can do much to keep down the inflammation and cleanse the sore...

SSS polluted blood is purified and invigorated, and when rich, pure blood is again circulating freely throughout the body the flesh around the old sore begins to take on a natural color, the discharge of matter ceases and the place heals over.

S. S. S. is both a blood purifier and tonic that puts your blood in order and at the same time tones up the system and builds up the general health.

THE SWIFT SPECIFIC CO., ATLANTA, GA.



GARDUI BABIES

Many babies are more heavily shaded because no children are there. Barrenness exists in almost every case because female diseases have paralyzed the organs of womanhood.

Wine of Gardui imparts health and strength to the diseased parts and makes motherhood possible in thousands of cases where barrenness and also prevents miscarriage and cures bearing down pains. Wine of Gardui removes the cause of barrenness by making the female organism strong and healthy.

Go to your druggist and secure a \$1.00 bottle of Wine of Gardui. The use of Wine of Gardui will bring happiness to your home.

In cases requiring special directions, address, giving symptoms, "The Ladies' Advisory Department," The Chattanooga Medicine Co., Chattanooga, Tennessee.

AMSTERDAM, COLA., Feb. 24, 1898. Wine of Gardui is worth its weight in gold. It does more than you claim. It has saved my life and caused me to become a mother when everything else failed.

BEVANT, VA., Feb. 18, 1898. My daughter-in-law, Lizzie Giles, found great benefit in Wine of Gardui. She had a miscarriage in March 1901, before using your medicine. She was in very bad health, so I permitted her to try Wine of Gardui. Since then she has had a fine baby boy. Soon so will be three weeks old. She highly recommends Wine of Gardui.

My daughter, Fannie Hudson, also has a fine baby boy by your treatment. She highly appreciates Wine of Gardui.

WINE OF GARDUI

Advertisement for E. J. Barker's Kidney Pills, listing symptoms and prices.

Advertisement for Devotional Songs, listing various hymns and prices.

Advertisement for Pinkettes, listing benefits and prices.

Advertisement for Coal, listing various grades and prices.

Advertisement for Sunday School Supplies for First Quarter, 1904.

Advertisement for literature at regular prices, listing various books and prices.

Advertisement for Baptist Book Concern, Louisville, Ky.

Advertisement for NEW MUMBO Exchange for Old, listing details and contact information.

Advertisement for W. H. McKnight, Sons & Co., listing various home furnishings and prices.

AN OLD LANDMARK REMOVED.

Mr. Gabriel S. Taylor, a prominent citizen of Mercer county, died December 28th in his 87th year. He was a unique character. Eccentric in some things, yet he excelled in kindheartedness, which was especially manifested in aid to the poor, the sick and the suffering, the fatherless and the widow. In early life he was married to Miss Margaret Overstreet, who was for many years an invalid, and who died several years ago leaving no children. Mr. Taylor never united with any church, yet claimed a hope through faith in Christ Jesus. He was a great uncle of Mrs. J. G. Bow.

MARRIAGES.

It was the writer's privilege to officiate at the marriage of the following couples: December 27, at 3 p. m., in Alexandria, Tenn., Edgar Lark to Bessie Sandlin; December 30, at 5 p. m., at Linwood, Tenn., Thomas R. Allen to Eliza May Vantrac; December 31, at 2 p. m. near Stateville, Tenn., Henschel Davis to Vella James. All of these young people are known throughout this country as excellent people. They have all bright and happy prospects for the future. May the sweetness of God's love ever abide with them. Your brother, JAR. HENRY OAKLEY, Watertown, Tenn.

DEAR RECORDERS:

Prof. W. H. Long, who was associated a long number of years with Dr. Rufus C. Burleson in Baylor University, died here last Thursday morning at 4 a. m., of pneumonia. He was professor of Latin and Greek in Jacksonville Baptist College at the time of his death. His mental qualifications, his rare gentlemanly manners, his aptness to teach, his modest Christian character, and his loyalty to the church and to Christ made a personality that is sorely missed. May God bless his family and the college work here that lay so near his heart. We have 110 pupils enrolled, and expect several others the first of the new year. We have received eleven new members here in the first two months of our pastorate, the church has paid out \$200 for State Mission, papered the pastor's home, and added sixty books to the Sunday School library. May the Lord greatly bless the WRENN RECORDERS and make it a still greater power for good in the Master's kingdom. L. L. SAMS, Jacksonville, Texas.

DEAR RECORDERS:

The Caney Fork Baptist church, at its business meeting in December, called Rev. Lewis N. Thompson, by a unanimous vote, to the pastorate of the church for the ensuing year. Brother Thompson caters upon his fifth year as pastor, having first been called four years ago when Rev. W. J. Agee resigned. At that time there was quite a division among the members, the main part of the church with few exceptions being in favor of Bro. Agee. This caused him to begin his labors among us under some disadvantages, but he preceeded at once, and that with all earnestness and frankness, to warn dying men and women of sin and urge upon them the importance of turning from their sins and serving the true and living God. By so doing he has won the respect and confidence of the church, and at the present time has the prayers, sympathy and support of the working part of the church. May the blessings of God ever be upon him. A MEMBER.

DEATHS.

For actual subscribers we have an ordinary notice of 100 words free. We charge one cent for every word over 100 words, varying in advance. Count the words and you know at once what the charge will be. Omit the words between the dashes. It will be brought down to 100 words.

BROOKSHIER.

Death loves a shining mark. This loved and loving friend, wife and mother passed away to a brighter clime, Monday night, December 14. For some time her shadow had been lengthening toward the east, and even tide fast falling, for in the sixty-eighth year of her age she answered her Father's summons. Sister Brookshier was born in Clarke county, near Winchester, July 23, 1836. She was of the Allen family, a noble good family, and noted Baptists. Early in life, under the ministry of Rev. James Wieman, she found Christ, and united with the Baptist church. In April, 1858, she was happily married to the Rev. E. H. Brookshier who at that time was not a follower of Christ, but under God, working through this consecrated woman, he was led to embrace Christ, and soon thereafter into the ministry. In his work she strengthened and encouraged him, always sharing in bearing his burdens. Wherever she went in her husband's various pastorates, she entered into the work of the church with zeal and love, which won for her God's favor, and the highest praise of men. This same love for souls and delight in God's work, is manifest in her children, who, that survive, are all officially and actively engaged in Christian work in Baptist churches. She was the mother of seven children, two of whom are dead. These are Miss Jennie Kay Kendall, wife of Rev. Willard Kay Kendall; Mrs. Nora Jordan, Bloomington, Ind.; F. M. Brookshier, Maratly, Ky.; J. W. Brookshier, Beckton, Ky., and E. S. Brookshier, of Mt. Washington, Ky. To the bereaved husband and children may God's rich grace comfort and strengthen you until you join mother to sing God's praise. We all miss you, my sister, at home and at church, but our loss is your gain. Some day, under God, we will join you. R. A. LANBOLL, Mt. Washington, Ky.

THOMAS.

Perry Thomas, the subject of this sketch, was the son of Perry and Elizabeth Thomas, and was born in Trig county, Ky., Nov. 14, 1836; was married to Miss Aurora Wimberly, in February, 1859; professed religion in August, 1859; he did not join the church for four years. He then joined Mt. Pleasant Baptist church, and was baptized by Rev. G. A. Patterson. He was in the constitution of Liberty Point church. He served as a clerk of his church 18 years; was ordained a deacon in his church in the summer of 1898; removed to Owensboro in December, 1898, he joined the Walnut-street Baptist church as a deacon, which office he held until his death, which occurred at 2 a. m., Oct. 13, 1903.

His funeral was preached at 2:30 the following day in the Walnut-street church by Rev. W. H. Dawson and his pastor, Rev. H. E. Gabby, and was buried by the Knights of Honor, of which he was a worthy member, in Elmwood Cemetery, Owensboro Ky., amidst a host of friends, with so relative of either branch of the family present but the writer of this sketch.

He never had any children of his own, but took six orphan children to raise; one died while young, the other five have been raised to manhood and womanhood. Three are married, two are with the family, viz.: Mary Thomas (Cass), who is an invalid, and Allen Cunningham, who is a teacher in the city church at Owensboro, to whom he was as much devoted as if they were his own children, and they in turn were as devoted to him as if he had been their natural father. His wife survives him, and four brothers and four sisters, who live in Trig county, except one brother in Graves county. He went to Owensboro in December, 1899, in the revenue service, under John Feland, and held the position four years. He has lived in Owensboro ever since, and died at 822 Frederick Street.

He was just and upright in all his dealings; he lived the life of a true Christian, devoted to his church and its cause, and a Sunday School worker. He was a great sufferer for nearly two years, and when his dissolution was near at hand he said, "Death does not concern me; the Lord's will is my will. I am ready to go." Hence we sorrow not as those that have no hope, for we are assured he is safely housed in that building of God not made with hands eternal in Heaven. His brother, A. W. THOMAS.

Subscribe for the Recorder.

CHESTNUT-ST. CHRISTMAS ENTERTAINMENT.

Last Thursday evening was an occasion that reflects credit on the model superintendent of the Sunday School, Mr. Theodore Harris, and Bro. J. M. Mitchell, the manager of the windmill, who, with the aid of the Brownian and their palm leaf fans in the absence of water power caused the old mill to turn out all kinds of toys, candies and oranges. Mr. Hamilton as Santa Claus did his part well. Mrs. Reese, the organist, displayed skill and taste in drilling the children, who by their recitations and singing added so much to the enjoyment of the happy occasion. The attendance was unusually large. Santa Claus was tardy, and the colloquy that took place over the telephone between Bro. Harris and Santa Claus was very exciting, and many of the children almost despaired of seeing Santa Claus; but finally old Santa came, to the boundless joy and delight of young and old. A windmill in Dr. Wewer's pulpit was not so suggestive as it might be in some other pulpit. H.

THE MARKETS.

Table with market prices for various goods including ship steam, butter, lard, and sheep and lambs.

Open rebate is better than secret love.

TOUR OF ALL MIXED

Via Iron Mountain Route, leaving St. Louis, Tuesday, Jan. 29th, 1904, under escort of Russ Campbell, Mgr., the American Tourist Association, Quincy Building, 113 Adams St., Chicago. Selected Chicago, LaSalle. All standard privileges. Includes tourist, Special Pullman Ventilated Train, Smoking Room, Compartment, Library and Music Room, with the largest Dining Car in the world, and the famous open top observation car. CHEAPEST Special baggage car. THROUGH TICKETS ALL. EXCEPT THROUGH TICKETS. For information address agent of Iron Mountain Route, E. C. Townsend, G. F. and T. Agent, St. Louis, Mo., or R. T. G. Matthews, T. F. A., Room 202 Republic Bldg., Louisville, Ky.

Advertisement for 'The Recorder' newspaper, mentioning subscription rates and contact information.

Starving With Plenty to Eat.

That's What Thousands With Poor Digestions Are Doing Every Day.

DON'T BE ONE OF THEM.



They have no appetite or if they do have an appetite and eat what they require it does them no good because the stomach does not digest it and the fermenting mass of food becomes a source of disease, of headaches, sleeplessness, languor and the thousand and one symptoms of disordered digestion. Stuart's Dyspepsia Tablets promptly relieve and cure all forms of indigestion. They have done it in thousands of cases and will do it in yours. The reason is simple. They digest the food whether the stomach works or not and that's the whole secret. Mr. Thomas Smith, Mayfield, Cal., says: 'Have used and recommended Stuart's Tablets because there is nothing like them to keep the stomach right.' Mr. E. H. Davis of Hampton, Va., says: 'I doctor'd five years for dyspepsia but in two months I got more benefit from Stuart's Dyspepsia Tablets than in five years of the doctor's treatment.' Miss E. M. Faith of Elyria, Ohio, Wis., says: 'I have taken all the tablets I got of you and they have done their work well in my case, for I feel like a different person altogether. I don't doubt if I had not got them I should have been at rest by this time.'

Phil Brooks, Detroit, Mich., says: 'Your dyspepsia cure has worked wonders in my case. I suffered for years from dyspepsia, but am now entirely cured and enjoy life as I never have before. I gladly recommend them.' Mrs. G. H. Crutaley, 538 Washington St., Hoboken, N. J., writes: 'Stuart's Dyspepsia Tablets just filled the bill for children, as well as for older folks. I've had the best of luck with them. My three-year-old girl takes them as readily as candy. I have only to say 'tablets and the runs for them.' Miss Lelia Dively 4627 Plummer St., Pittsburg, Pa., writes: 'I wish everyone to know how grateful I am for Stuart's Dyspepsia Tablets. I suffered for a long time and did not know what ailed me. I lost flesh right along until one day I noticed an advertisement of these tablets and immediately bought a 50-cent box at the drug store. I am only on the second box and am gaining flesh and color. I have at last found something that has reached my ailment.' At all druggists 50 cents a box. A little book on 'Stomach Troubles' may be had free by addressing F. A. Stuart Co., Marshall, Mich.

EVERY BAPTIST PASTOR OR DEACON

SHOULD HAVE THE New Directory for Baptist Churches

By EDWARD T. HISCOX, D. D. Dr. R. E. MacArthur, of New York, says its circulation is absolutely necessary to the intelligent knowledge of our principles on the part of our young people. It will meet the largest and most varied wants of pastors and churches throughout the denomination. The WRENN RECORDERS says: 'It is an invaluable book which no intelligent Baptist can afford to be without. It was well for churches to buy several copies, and lend them among their members.' The Standard (Chicago) says that 'as a guide in practical questions of church procedure it is even more to be valued than any mere authority could be; that it may be trusted and followed with entire confidence. No church should be without a copy ready for use, and no minister should think his library complete without it.'

Buy a Copy Now of the Publication Society. Price \$1.50. 618 pages.

Advertisement for Spencerian Business College, featuring the college name in a large script font and text about education and employment.

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Albany, Kansas, Nebraska, Oklahoma and Indian Territory, Colorado, Utah, Oregon, California, Arkansas, Texas, Louisiana, Old and New Mexico, Arizona.

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**Ask us for Rates and Ask us First.**

**L. J. LEWIS, Gen. L. GARNER, Chief Pass. Agt. Louisville, Ky.**

**The Farm**  
and Household

J. W. Newman bought S. T. Hampton's crop of old hemp, 20,000 pounds, at 95 per 112 lbs.—Woodford Star.

At Josh Burton's sale of Short-horn cattle 50 head sold at an average of \$65.—Cynthiana Democrat.

Tom Holladay sold last week to M. W. Holladay four 900-pound yearling heifers at 2 1/2 cents, and one 1100-pound yearling steer at same price.—Winchester Democrat.

Jade Robinson sold to J. W. Hales, of Richmond, 33 head of 1350-pound cattle at \$4.40. George and John McRoberts sold to J. W. Hales 150 cattle, averaging 1,441 lbs. at \$4.40 cwt.—Danville Advocate.

W. H. Kerr, of North Middletown, sold recently a filly by Pat Washington, for \$300.

O. D. Hoskins sold to Coleman Browning 16 yearling steers, weight 750 pounds, at \$3.65.—Winchester Democrat.

Allie S. Jones, of Owen county, sold ten yearling mules last week to a Pennsylvania party at \$115 each, and one work team to a buyer from the same State for \$320.

A "potato-tomato" is one of the oddities that may be seen in the California exhibit at the World's Fair. The new vegetable combines the characteristics of both vegetables.

The Harrodsburg Herald has called a meeting of the stockmen and farmers of Mercer county to meet January 16th, to consider the advisability of holding an old-fashioned stock fair in Harrodsburg next summer.

Hibler Bros. bought of Quincy Ward, his export cattle, at \$4.25. C. M. Clay sold to Hibler Bros., 26 1,300 lb. cattle at \$4.15. Hibler Bros. shipped 250 hogs, averaging 175 pounds that cost 4 cents.—Paris Kentuckian.

An eighteen months' old hog that tips the beam at 50 pounds is in possession of Squire John D. Rose. Indeed it was raised by him, and is a specimen of his O. I. C. stock, which he introduced in our section. These hogs are pure white, easily fattened and free of disease. Mr. Rose has just sold two pair of pigs at \$25 per pair.—Hazel Green Herald.

Allen Keal has sold his crop of 17,000 pounds of tobacco, grown on the farm of J. P. Darnall, to H. R. Cushman at 10 cents straight, winter order. We understand the agent of the Continental Tobacco Company, at Erling, this week contracted for the crop of J. D. Hurst at 12 cents straight, and for that of E. J. Dorsey at 10 cents straight.—Flemingsburg Times-Democrat.

Rabbi Stuck, a farmer in Boone county, sold 60,000 pounds of tobacco to a Covington manufacturer. Mr. Stucky had refused to take the prices buyers had been offering for tobacco, and had all the crops on hand that he had raised in the last fifteen years. It brought him a small fortune and he invested the money in a house buying the farm he had been living on for the last eighteen years.

Subscribe for the Recorder.

**CONCERNING LEFT-OVERS.**

There is probably nothing in the whole question of catering where housekeepers differ more than in the matter of using up what is left over. And different cooks vary in an even greater degree. Some of them will use up every little bit or scrap and waste nothing, while others have not the slightest knack of using things over again.

Happy is the housekeeper who has the former kind of cook! But if one has the latter variety, a great difference can be made on the question of economy by the lady of the house doing some planning herself as to how these little remnants shall be used. And there is little that cannot be used in some way with the exercise of a little ingenuity.

It is perhaps hardly necessary to mention that practically every kind of meat can be made into good croquettes, or used to stuff green peppers. Indeed, almost anything can be used for the latter purpose. With green peppers at their present price, they are not exactly the most economical way to use things up, but at seasons when they are cheap there is no better way to dispose of small pieces of meat, outside pieces of celery, hard boiled eggs that are left over, and various other things.

Fish is something that many people think cannot be used a second time, but this is not so; almost any kind of fish can be picked up into little pieces, creamed, and then put in the oven for a little while, and it will be most delicious. It is even quite practical to mix two different kinds of fish in this way.

As for salads, there is really no end to what can be used for them. Most of the vegetables and meats, several kinds of fruit and fish, and innumerable combinations of these different things. Fruit salads are very much the fashion now, and many are the kinds that are used in them; but, as fruit can scarcely ever be considered as something left over, these only enter into the present question where the fruit is combined with something else.

Two or three kinds of vegetables may be used together, and little bits of poultry of any kind go well with celery or water cream.

Another thing that is generally considered of no use is cake when it is stale and dry. And yet there are many kinds that can be made into extremely good desserts. Macarons, for instance, no matter how dry they may be, are always useful. Roll them out into crumbs, as dry bread is done, and there is the foundation for several desserts. The best known of these is ice cream, for which they make one of the best flavorings.

Then, if they are mixed with whipped cream and kept on ice for some time, but not frozen, the result will be a most delicate dessert. Another way to use them is in a custard, with white of egg beaten upon the top. Stale sponge cake can also be used with a soft custard and all of the dryness will disappear. Almost any plain cake, if it is not extremely dry, will be good with a chocolate sauce poured over it. And there are other sweet sauces that can be used to vary the flavor.—Examiner.

**SEED CORN.**

Permit me to give my plan for saving seed corn that I have practiced for twenty years with very good results. I leave the sheck on the corn and hang it up in the

**DEAR MADAM: Please Read My Free Offer**



**Words of Wisdom to Sufferers from a Lady of Noble Deeds, Indiana.**

I send free of charge to every sufferer this great medicine. It will cure you of all your troubles and how I permanently overcame them.

**DR. J. M. SUMMERS, BOX 21, NOTRE DAME, IND., U. S. A.**

...in the ...

It will need no other protection, if you keep the mice away from it. I have corn hanging in my back yard on a pole that has had all the rain, hail, sleet, snow, fog and sunshine for two years and a recent test shows that it will not only germinate but will send up a vigorous stalk. In that time we have had a temperature of 98 degrees in the shade and it has been low as 10 degrees below zero. Don't strip the sheck back to examine the ear, but gather an abundance of seed and you can select at planting time. By being careful you can examine the ends of the ears to see if they are well filled if you wish and if the sheck is loose on tip end tie a string around it.—Cor. Farmers' Guide.

**DR. BLAUD'S PILLS**

See that the name of "Blood" is stamped on each pill, all others are imitations.

**DR. J. M. SUMMERS, BOX 21, NOTRE DAME, IND., U. S. A.**

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With an order for 25 lbs. of ...

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**Live Stock Journal.**

Hogs may be fed out in winter to a good advantage if there is warm and dry shelter, and it is kept perfectly clean.—Live Stock Journal.

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Special Attention is Called to Our Premium Offers.

**FIRST.**

Any one paying back dues and one year in advance, can have this splendid Bible for \$1.50 additional.

**SECOND.**

Any one who will send us one new subscriber for one year and 50c extra, making \$2.50, can have this Bible.

**THIRD.**

Any one who will send us Two New subscribers and \$4.00 can have the WESTERN RECORDER free for one year.

**FOURTH.**

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

This Bible Offer is unparalleled. The regular price of the Bible alone is \$2.50, and it represents a greater value than some Bibles that sell for \$4.00 and \$5.00. If you want index included, add 25c. If you want name nicely engraved, add 25c more. We have a Bible just like the above except that the print is a shade smaller, for 50c less.

**THE CRUISE OF THE KAISERINE.**

As long as the present stock lasts. 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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The following books we also offer as premiums, on which we do not pay freight:

Our edition of Matthew Henry's Commentary, 6 vols., that used to be sold for \$15, for 7 new subscribers and \$14.

"The Great American Commentary," regular price, \$16, for 8 new subscribers and \$16.

Biblical Museum, 8 large volumes, regular price, \$10, for 5 new subscribers and \$10. No Agents' Commission allowed on these premium offers.

We solicit orders for any book or any article in our line, because we have but one price on our goods, and that is the lowest, and we guarantee quality and price. Prove us by sending your orders.

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.

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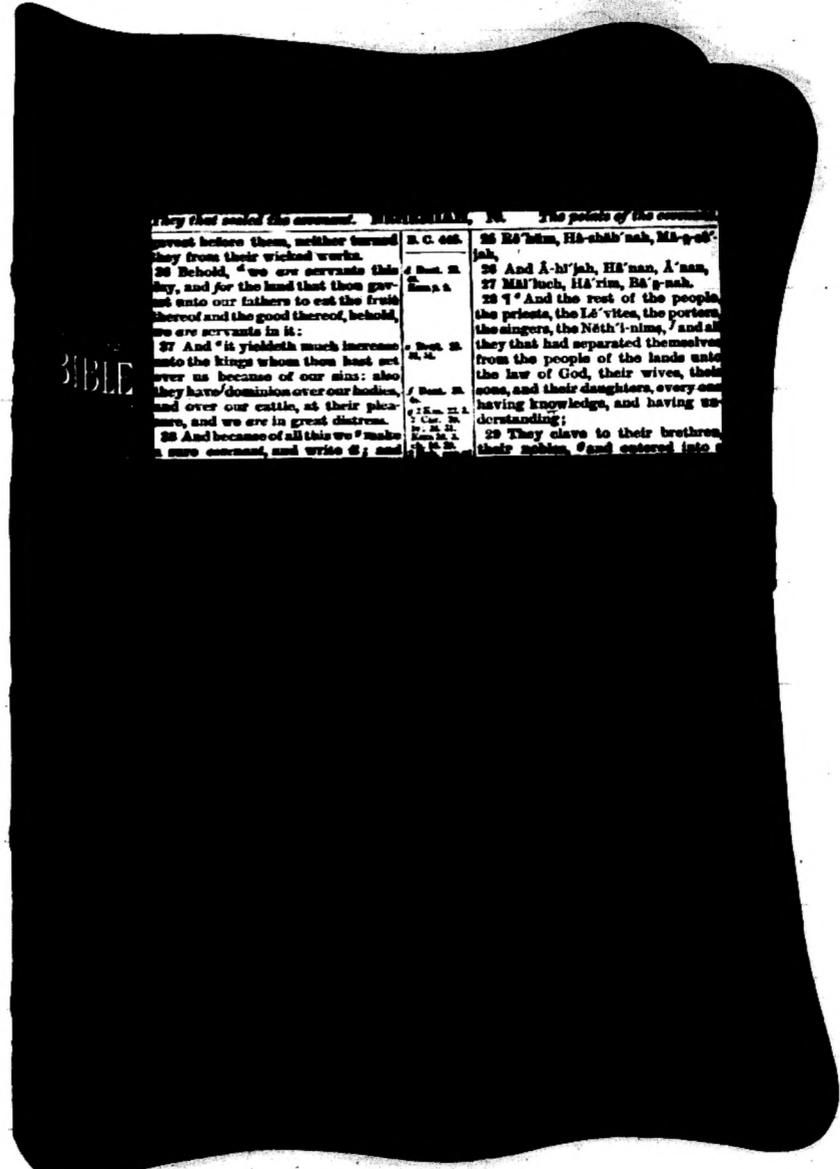
**WESTERN RECORDER,**  
Louisville, Ky.

Impatient people water their miseries and hoe up their comforts; sorrowers are visitors that come without invitation, but complaining minds send a wagon to bring their troubles home in. Many people are born crying, live complaining, and die disappointed; they chew the bitter pill which they would not even know to be bitter if they had the sense to swallow it whole in a cup of patience and water.—G. H. Spurgeon.

When answering advertisements please mention the Western Recorder.

# Recorder Premiums.

## LARGE PRINT BIBLE.



They that would be counted as righteous, let them be so in truth. **26** And he said unto them, Behold, I have sent you out as laborers into the harvest field. **27** And he said unto them, Behold, I have sent you out as laborers into the harvest field. **28** And he said unto them, Behold, I have sent you out as laborers into the harvest field. **29** And he said unto them, Behold, I have sent you out as laborers into the harvest field. **30** And he said unto them, Behold, I have sent you out as laborers into the harvest field. **31** And he said unto them, Behold, I have sent you out as laborers into the harvest field. **32** And he said unto them, Behold, I have sent you out as laborers into the harvest field. **33** And he said unto them, Behold, I have sent you out as laborers into the harvest field. **34** And he said unto them, Behold, I have sent you out as laborers into the harvest field. **35** And he said unto them, Behold, I have sent you out as laborers into the harvest 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