

# WESTERN RECORDER

Faith, Hope and Love, these three

7th YEAR.

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There are no cross-bearers in heaven that are not cross-bearers here below.—Spurgeon.

This is the jubilee year of the publication of Spurgeon's sermons. He has been dead twelve years, but the sermons are still printed, and their sale, all over the world increases. The publishers celebrate the jubilee by lessening the price for the year.

The *Evangelist* shows the difference between true and false liberality: "A Christian should always be liberal in interpreting the motives of those who differ from him; but he has no right to be liberal in interpreting a law of Christ. Strict construction is the only safe principle to follow in the matter."

The English Baptist Handbook for 1904 has already appeared, and the figures are indeed startling. The increase in membership is twice as great as it was in 1898, and that is the chief thing. Many new houses of worship have been put up. The membership has increased from 247,557 to 300,257, and the number of pious from 2,072 to 2,117.

Dr. ARTHUR McDONALD, in his report to Congress, says "there has been an increase relative to population of crime, suicide and insanity." He adds, "the increase in crime is greatest in those States that show the most education." He also says that crime and suicide have increased greatly among children and women. Those be the days of the Cross, we are told. The important question is "Progress which way?"

We see this sentence quoted from Dr. Joseph Parker: "Christianity has only one purpose—holiness." Spurgeon whom Parker vilified even after he was dead, would have said that the purpose of the Christian religion is the glory of God. And because it is for God's glory, the religion makes holy men. God is first always and everywhere with Calvinists. Man's chief end is to glorify God and enjoy Him forever.

For a long time such words as these were heard only from old fogies like the Episcopates. Dr. James Chalmers says: "Most churches are over-organized. There are too many societies, too much effort spent in trying to keep life in the skeletons of a dead church societies, too much energy wasted in trying to draw people out to all the different meetings of all these different church organizations. Consequently there is too little time and energy left to be expended in the real legitimate work of the church, namely, the salvation of souls."

## The Glory of Glorifying God.

BY A. L. VAIL.

When Paul proposed to the Corinthians to eat and to drink and to do all things to the glory of God, he proposed to them to glorify themselves. It may be questioned whether he commends himself to many Christians as really in earnest in that saying. Theoretically, perhaps, yes; practically, almost certainly, no. Eating and drinking are representative, common place functions. They are constant and universal necessities, lying at the base of all the powers and pleasures of life. It is fair to take them, although themselves periodical, as standing for everything that one does, as holding the whole being in essence; and yet Paul, seeming to distrust our understanding, adds, "Whatever you do."

So soon as we accept this principle we come face to face at every turn and in every detail with the question, Will this glorify God? That, of course, will set us to learning what things do glorify him. Haphazard living ceases to be admissible; we have henceforth to be careful; particulars now stand out conspicuous and sacred; it is no longer in order to trifle with any trifle, because every trifle has been suddenly transformed into the divine glory, and far be it from us to trifle with the divine glory! A minute is not much in three score years and ten, but in the glory of God it is much. A dime is despicable amid a million dollars, but a dime is not despicable amid the glory of God. A word is a little thing enwrapped in ponderous folio or involved in voluminous oratory, but a word is not a little thing involved and enwrapped in the glory of God. When this conception of life gets hold of us, every cranny in the wall becomes a gold mine and every wasted hour a thunderstorm. Life looms prodigious in its whole circuit and every skirmish like a campaign. Please sit down for a little while face to face with Paul's proposal, and see if it does not make you nervous. If it does not stir in you a searching sense of peril or of obligation, there is something crooked in your understanding or deficient in your conscience. Eating and drinking become tremendous concerns, and every thing awful, to the thoughtful and sincere, in the fellowship of this plump proposal. And this is everybody's business, because it is addressed to the whole church, and that was a church composed of all sorts, not omitting the degenerate sorts, as thoroughly as any church we ever criticized. What are we going to do about it?

Well, first of all, we are going to justify it. It is a sound saying. If Paul had said, "Whatever wholesome thing you eat or drink, and whatever pious thing you do, do all to the glory of God, but you may also eat and drink unwholesome things and do unwholesome things, that do not glorify God," we would have said that he was not inspired in that remark; for we would know instinctively that he was setting up a defective standard. That is, we would know it is our Christian judgment, however much we might squirm away from it in our unchristian feelings and our bad behavior. One who has only a defective apprehension of the significance of the Christian profession must see that has this fallacy about. The justification of this searching word is two fold. First, it is the equitable law of all created intelligence. By reason of creation, God has an indisputable, inalienable right to every creature in all his

powers. Creation is a whole work; no creature was ever half created and half happened so. If any part of a being is bound to God in consequence of creation, then every part is so bound and all parts equally. We must say that the Creator does not have through creation any claim on the creature or that he has all claim. And if we say that he has no claim we repudiate the patent office; it gives a human producer control of his production on the ground that he produced it. The Creator has a patent right in every creature to deny which is anarchy. But, second, the Christian obligation is more than the natural. The redeemed belong to the Redeemer because he bought them with a peerless price, even "the precious blood of Jesus."

Yes, but what is the use in saying that and turning it over until it begins to worry us? Just that, to keep it before us until it gets hold of us deeply and sharply enough to trouble us if we are living unresponsive to it as we concede that it means. I do not think it any slander of much of our Christian life now to say that it really does not take Paul seriously here. Nearly all that there is abroad, and there is much of it, on the errors of "Puritanism," is essentially a criticism on this saying. Our indignation at "Puritanism" is our indisposition to do all things to the glory of God. Those old "Puritans" were exceedingly crusty fellows, and we do belabor them vociferously, perhaps partly on the assumption that they are so tough it will not hurt them seriously, and when we have made the welkin ring with our denunciation of their narrowness, stupidity and cruelty, we stop to catch breath with a great sense of gratification that we are so much superior to them; while the truth is that, with all their defects, they set a better pace on this trail of Paul than we wish to follow; and our gratification is partly in the sneaking notion, which we really know to be nonsense, that we somewhat relieve ourselves from unreserved devotion to God by slandering them because they were devoted to him in some inconsistent ways. Let us brace up and be honest. The "Puritans" are not going to judge us, and we better not waste any time judging them. God is going to judge us, and we waste no time in finding out what God expects of us and trying to do it.

If we are to do all things to the glory of God, how about some things we do? Here we come into the domain of the individual conscience and freedom. This individual freedom is a fearful business. Liberty is not an automobile in which to ride around the country. It is aariat with which to tie men up, a track on which to run the train of life, a law by which to guide the feet of obedience. Does our attendance on a dance or a race or a theatre or a cock fight or a caucus or a circus or a prayer-meeting, or whatever you please, glorify God? Does the eating of tobacco or bread, the drinking or selling of whiskey or milk, glorify God? Does the business we are in or the way we conduct it, glorify God? Do our methods and manners in society or on the street, when we are "crossed" or when we are crowned, with men, women and children, glorify God? Do our relations to the church of Christ, the frequency of our attendance, the class of our spiritual and the quality of our worship, glorify God? Does the use of our property, its distribution between self and others and between the material and the spiritual, glorify God? Do the motives that sway us, the affec-

tions that dominate us, the passions that pla on us, the secret thoughts of our hearts, glorify God?

Are we becoming alarmed? Let us get back to where we started. When Paul proposed to the Corinthians to eat and to drink and to do all things to the glory of God, he proposed to them to glorify themselves. There is no other glory for a human being equal to that glory. It roots deeper, rises higher, sings sweeter and shines brighter, than all other glories. The divine demand is neither arbitrary nor unjust. It is as clearly grounded in the nature of man as in the law of God. It means as fair and full a fruitage of blessing for us as for him. There is not the shred of a lash in all his law for his children. When the "prodigal" goes home he does no better for his father than for himself. To toil for God is to enrich the toiler. To aspire to the divine conditions for God's sake is to implant those conditions in ourselves for our own sake. All the strenuousness of the Christian service is but the reverse side of the Christian consolation. Every loss for the Christ is gain for the loser. Whoever loses even his life for Christ's sake will find it, and it will be larger and finer for that losing. Let us see all this field from this hill top. Then our vision will transform us and the field. Then the harness of our service will become the harmony of our song. Then the divine ideals will be the angels of our endeavor. To glorify God is glorious. Philadelphia, Pa.

BISSHO: PHILLIPS BROOKS paid to the little children in the homes of his parishioners peculiar attention. A physician in his diocese tells a story of a poor woman who had required medical services, and to whom the advice was given, "You don't need any more medicine. What you need is nourishment and fresh air. You need to get out." "But I have nobody to leave with the children," she said. They were little ones, and the poor mother's anxiety had added to her illness. The doctor repeated, "Well, you must manage to get out somehow." A day or two later, being a sympathetic soul, he dropped in to see if she had found means to obey his directions. She certainly had. She had told her need to the man who cheerfully met all sorts of demands upon him. He was there taking care of the children while the poor mother went out for air and exercise. It was Phillips Brooks.

Work is given to men not only, not so much, perhaps, because the world needs it. Men make work, but work makes men. An office is not a place for making money, it is a place for making men. A workshop is not a place for making machinery, for fitting engines and turning cylinders; it is a place for making souls; for fitting in the virtues to one's life; for turning out honest, modest, whole-natured men. . . . For Providence cares less for winning causes than that men, whether losing or winning, should be great and true; cares nothing that reforms should drag their cause from year to year bewilderingly, but that men and nations, in carrying them out, should find there, education, discipline, unselfishness and growth in grace.—Henry Drummond.

ANYTHING which makes religion its second object makes religion no object. God will put up with a great many things in the human heart, but there is one thing he will not put up with in it—a second place. He who offers God a second place offers him no place.—Ruskin.

## QUESTIONS ANSWERED.

By Susan.

"Is it a practice of Baptist churches to receive members by proxy? A pastor has charge of two churches, No. 1 and No. 2. A member was received at a mission point of church No. 1, with which the other church has no connection, and she wished to unite with church No. 2. She was presented for membership by the pastor, who is a member of No. 2, she being a total stranger to the church. Was it right that she be received?"

Two things are obscure in this question. Was the sister received for membership into church No. 1, at the mission station? If so, she ought to have been baptized into the fellowship of that church and taken a letter to No. 2. But if she only went forward to make a profession of religion, of course she has a right to apply for membership at No. 2, and No. 1 would make no objection to her doing so.

I do not understand whether the sister was present at the meeting of church No. 2. The questioner says the pastor presented her for membership, and that would indicate that she was there. But the first question in regard to Baptists receiving members by proxy, indicates that she did not attend the meeting, and the pastor acted as her representative. If the first supposition is true, and she was present, of course the pastor presented her to the church. He knew her and her experience, and she was a stranger to the church. The church voted on her reception, as a matter of course. If they felt any doubts in regard to her or her conversion, they ought to have postponed the case, appointing a committee to consider the matter thoroughly.

But if she were not present, and the pastor acted as her "proxy," we have no such custom. Baptists do not believe in "godfathers," either for babies or adults.

The questioner's name was by some inadvertence left on this question. Of course, the *Recorder* never sends me a question which comes to the paper anonymously, but I prefer not to know the name of the questioner. The name signed to this question is of a brother not known to me personally, but dear to me for his work's sake. I always like to see his name to an article, for he never writes anything that is not well worth reading.

But my admiration for the brother will not lead me to answer this question. I let the sisters get me into hot water by answering their questions, but no brother can get me into hot water with the sisters. My stock of courage is only equalled to reading his question for publication, "without note or comment," and leaving such reader to answer it for himself.

"I notice that you answer queries occasionally. Would you object to saying something in reply to the following: If all of the sisters of a church should be organized into a Ladies' Missionary Society, and all the brethren into a Gentlemen's Missionary Society, where would the church be as to the matter of missionary work? So far as my observation goes, the ladies belonging to missionary societies insist upon contributing for missions through the society, and want the amount sent in by the society to be credited to the society. Generally, if I am not mistaken, the society prefers to send the money direct to the Board. And where it is sent through the church the society gets credit for the amount as contributed by the society, hence, however it may be reported, whether to the church or to the Board, it does not appear as a contribution of the church. Now if all the brethren should be organized into a society, and insist upon the society getting credit for what they contribute for missions, it seems that there would be no contribution at all from the church, or no church at all to contribute. This, of course, would be wrong, as it is in conflict with

the purpose and plan of God in the organization of the world, because the commission, as we hold, was given to the church, and not to societies. Now if it is wrong in the event the whole of the church be organized into societies, may it not be equally wrong as to a part?"

"Should Missionary Baptist churches receive on their baptism persons who have been baptized by the General Baptists or by the Free Will Baptists?" The General Baptists are missionary Baptists, believing in missions and sending out missionaries. The term missionary distinguishes us from the Primitive Baptists, but not from the others. Strictly our name is the Particular Baptists, and that name draws the line between us and the General and Free Will. For we are Calvinists and they are Arminians. But as the Primitive Baptists are also Calvinists, and therefore the name Particular Baptist does not distinguish us from them, and as we in the South come in contact with them and very rarely with the others, we call ourselves Missionary Baptists.

I have never met any General Baptists, and do not know how far their churches may have become "liberalized" and drifted towards Unitarianism. If they remain unmoved from their old articles of faith, my impression is that they do not practice open communion, they baptize on a profession of faith, and their preachers, of course, are baptized. Therefore I should be willing to receive one of their members, so far as the baptism is concerned. But I would examine him very closely as to his belief in the inspiration of Scriptures and the deity of our Lord. For the tendency of Arminianism is towards Unitarianism, a tendency which the Methodists have resisted, owing, as I think, to their zeal for the conversion of souls. Unitarianism was found among the General Baptists in England early in the seventeenth century. The General Baptist who comes to us is at best an Arminian. He can be received as a private member and be taught the way of the Lord more perfectly. But he should not be received into the ministry to teach his errors to others. Unless it may be that he has seen the errors of his Arminianism, and had come to believe in the great doctrines of grace as held by Baptists.

In regard to the Free Will Baptists, the case is different. They practice open communion. And I do not think we ought to receive members from churches which practice anything for which we would exclude one of our own members. So far as I am acquainted with the Free Will Baptists in this country, they have drifted a long way in denial of inspiration of Scriptures and the vicarious atonement.

### The Skeleton in the Closet.

BY A. A. R.

The day was done. The feast was over. The last carriage-load of guests had departed, and quiet had settled over the house. The master turned from the doorway with a stifled sigh. Back into the library he went, and turning low the lamp, sank into the big easy chair before the fire, and stared in the glowing coals, conscious all the while, of the vacant chair across the hearth.

Then the Skeleton, creeping from its closet took the empty seat, and when the man raised his eyes with a smothered groan, he beheld it.

Long they gazed at each other, these two. His lips were closed a little more firmly, and his hands were clenched, but his head drooped wearily, for they two were alone—the Man and the Skeleton.

The world knew his trouble, but none spoke of it. It was not a grief that hangs sombre streamers from the door, that goes flower-laden to a heaped-up mound, that receives the tender letters of condolence and the words of sympathy.

Yes his world knew of his trouble, but none spoke of it. He held his hand up among men, though the crushing burden weighed down his heart. He met his day's duties with a smile on his lips though he paced his bed-room floor at night with streaming eyes. When a sudden inward

g pang wrenched his breast, he spoke to his fellows with an unmeant sharpness—and the world condemned. When he met his neighbors with a forced calmness or a simulated gaiety, the world misjudged. Oh! his burden was a crushing one, and it would be till death.—He sank deeper into his chair, and groaned.

—Then the Skeleton spoke. "These are hard times for you, these feast days, when all your kinsmen gather for merry-making. I saw you to-day. I knew what you thought."

"When that golden-haired baby clasped your knee to lift itself from the floor, you thought of another baby, years ago, in whom all your pride centered. Don't you remember the first Thanksgiving after that baby came. You and your wife sat before the fire when the guests were gone and planned for the baby's future."

(The Man sank deeper into his chair, and in the glowing coals pictured a baby face, wreathed in smiles and crowned with yellow curls.)

"Then when he was five years old, you had a different Thanksgiving. You remember that?" (The Man nodded, and in the fire another picture arose. A father and a mother, a doctor and a nurse, kept vigil in a darkened room. There had been no feasting, two of them had refused food, for their child lay dying. But when the doctor had turned from a long look at the fever-flushed face, and had whispered words of hope, the father and mother had fallen on their knees by the bedside, and given God thanks.)

"He would better have died then."

"No! No!" said the father. "Oh Absalom, my son! My son!"

"You cannot forget him, even though he has disgraced your name. You wince when you know men are pointing you out as his father, but for a moment your heart leaped with joy to-day when you heard that voice that sounds like his, and looked into another pair of brown eyes that reminded you of him."

(But the Man had covered his face with his hands, and two tears trickled down, and fell between his fingers.)

Then he raised his eyes to the card that hung upon his desk. His dead wife's hand had lettered it when the crushing blow had fallen, and they two had sat before the fire in speechless grief.

"The sorrow that nobody mentions, The sorrow no one may share, Is the one that the dear Lord giveth His deapest, tenderest, care,"

and below the line, penned by the same dear hand:

"Cast thy burden on the Lord, and he will sustain thee."

And he reached for the worn Bible, and as he did so, the Skeleton slipped softly back whence it had come. And as he took up the Book it opened of its own accord, for from the depths he had often cried mightily unto the Lord. And as he read, the burden seemed to roll from him. It was his, yet it was not his. He was carrying it, but he was sustained. And he arose with a lightened heart and left the vacant chairs standing before the fire. And he laid him down in peace and slept, for the Lord had been with him.—Presbyterian.

Christianity is positive in its suggestions, in its teaching and in the power it bestows for carrying out its precepts and principles. The genius or demon of Socrates interfered, it is said, to prevent his doing wrong. The Spirit which governs Christians not only suggests their abstaining from evil, but puts before them a positive object at which to aim—the actual doing of the right. Beyond this, it enables them to do right actions, by a power not their own. The negative abstaining from evil may leave the world no worse than it is, but positive right action is certain to make it better than it is.—M. C. Gates.

It is our Maker's care that plants alike thorns and flowers in our path. To reject his flowers would be none the less sinful than to repine at his thorns.—Cobbe.

Subscribe for the *Recorder*.

### Church Gossip.

With the close of the vacation season and the reopening of city homes, many pastors will be anxiously scanning their congregations to see with what numbers they may begin the aggressive work of a new ecclesiastical year. Has the summer recuperated or dissipated their forces? Something of impetus and momentum had been gained in the previous season; has the spiritual power so gained been conserved or has it radiated into measureless space?

It will not take the minister of experience long to decide; because he knows that the growth or decay of a congregation is a sure index of the presence or absence of spiritual life. One means or absence, of course, the measure of regular and habitual attendance upon the preaching of the word. If the Sunday service has been converted into a circus or a grand opera, the number attending can hardly be taken as a gauge of interest in religion. Churches sometimes die of dropsy as well as of anaemia. But ordinarily the pastor understands that spiritual power and church attendance rise or fall together.

Nobody is often deceived by the plea that "one can worship God elsewhere quite as well as in the sanctuary," least of all the people who put the plea forward. People do not stay at home to worship God, and they know it. They stay at home because his worship is irksome, and they would avoid it. People who go to church go not because it is a "convention," but because when most devout it is a joy, and when least devout a necessity. Stated broadly, it is the church-going people who love God and are anxious for the extension of Christ's kingdom; it is the stay-at-homes on Sunday who care little for their Maker and are indifferent toward those purposes for which Christ died. There is no surer sign of the loss of spiritual vitality that that found in a decreased interest in the services of God's house. The man or woman who finds it easier each year to stay away from church will find it easier each year to yield to sin.

It is the church-going population which is carrying on all the great charities of the nation and the missionary operations of the kingdom. It is at the gate of the temple that the blind and the lame and the poor of the world lie, not at the door of the club. All the abjectness in the world never yet sent a single missionary or supported one solitary Bible-reader. The rivers of refreshing which Ezekiel saw in millennial vision flowed from the rock on which stood God's house. It is the church-goer who builds a hospital in China, founds a Christian college in Tokyo and establishes refuges for the child-widows of India. It is not the solitary wanderer in the fields, but the sinner in the church to whom every good cause appeals and whose beneficence is gone out to the ends of the earth. Next Sunday some pastor will be looking over his congregation to see if the reader of this editorial is in his place at church. Why not be there?—Interior.

When we go to those who are in sorrow, we should rather carry to them the strong consolations of God's Word. We should not linger with them upon the sad phases of the experience through which they are passing; but should turn their thoughts to the promises of God, to the truth of immortality, and thus lift them up toward strength and rejoicing. The word "comfort" means to give strength; and we should always try to make our friends stronger, that they may be able to carry their burden of sorrow. Trouble should never crush a Christian; on the other hand, the Christian should rejoice in God, and sing songs in the night.—Westminster Teacher.

God works in you to will. He does not work to make you feel, because feeling ends in smoke so often. God does not work in you to think, because you think and think again. But God works in you to will. That is, there rises up in your heart a desire which becomes at last a purpose to be free.—F. B. Meyer.





OUR FOREIGN MISSION WORK IN 1924.

BY E. J. WILLINGHAM, COR. SEC.

As we enter upon the New Year, we should each carefully consider just what God wants us to do. He has all power and all wisdom, and if we are what He wants us, and where He wants us, and doing that He wants us, then we ought to rejoice. Let each one of us in the opening of the year try to stand at the foot of Calvary, and with our Lord look out over a lost world, and then inquire what He wants us to do. Southern Baptists can, and should make a great advance this year in giving the Gospel of Christ to dying men. We are the figure of our contributions in Savannah at the last Convention at \$200,000, but with the manifold blessings of God upon us, we can and ought to give beyond this amount. We are glad to report that some of the States are making good progress in raising the amounts, which they pledged in Savannah. Below we give the figures showing what each State had given from May 1st to December 31st, 1922, and from May 1st to December 31st, 1923. This is the giving for eight months. The next four months must show large receipts, if we go up to the Convention with a glorious increase, as we wish.

Table with 3 columns: State, 1922, 1923. Ga. \$11,472.51 \$12,919.30 Va. 2,876.42 10,351.30 Ky. 8,465.14 8,859.37 N. C. 7,061.76 7,987.46 N. C. 5,412.91 7,517.07 Ala. 7,175.63 6,495.25 Mo. 3,232.86 6,204.56 Tenn. 3,621.31 4,869.51 Miss. 3,369.85 3,236.39 Tex. 4,894.57 3,159.97 Md. 2,578.19 1,469.87 La. 1,563.96 1,375.31 Ark. 162.13 730.25 Fla. 608.36 567.70 D. C. 257.93 347.14 Okla. 121.28 143.78 Ind. Ter. 126.31 137.74 Other Sources 3,608.25 624.68 Total \$72,393.67 \$78,441.76

REPORTS FROM THE FIELD.

We are glad to say that glorious reports are coming to us from most of our mission stations. Many are turning to the Lord, and new churches are being organized. The missionaries are hopeful, and are working in harmony and love. The Training Schools for young preachers are accomplishing great good. In a few years these trained workers will be mighty helpers in the work at the front. The Medical Missions are getting ready for more efficient service. The hospitals have just been built, and these will greatly help the physicians at the front in caring for the bodies of those in distress. When the physicians have their patients in the hospitals, they have better opportunities to tell them of Jesus and His love. Our Publication Societies, though still young, are strengthening and growing. They are disseminating literature which will bring good fruit.

THE NEED OF WOMEN.

The greatest need with us just now is for consecrated, well-prepared men and women, to go out to the front in the field. Recently several have been appointed, but we need others, and earnestly appeal to our people to pray the Lord that He will send forth laborers into the harvest.

THE NEED OF LEADERS AT HOME.

Many of our churches have made a large increase in their offerings, but in every case, there has been some consecrated man or woman who has taken the lead. Churches which formerly gave a small amount, have, in cases, quadrupled their gifts, and in some instances are contributing ten times as much as they formerly gave, but this was not done without effort on the part of some one to lead them forth. We are confident that there are a thousand churches in the bounds of our Convention, which would gladly give \$50,000 more than they are now giving, if only we had one or two men in each whose hearts were set for a great advance in this work of the Master. May the Spirit of God rest upon many of our people, so that they shall see that giving thought and time and business talent for God, counts just as surely as giving of their means, though oftentimes, it is harder to give the former than the latter.

We do not feel like closing this New Year greeting without raising our Ebenezer. Surely God has been our help, and has blessed us in the work that we have been trying to do for Him. When we consider that at the last Convention we were able to report 1,790 baptisms on the foreign fields, and that since that time letters continue to pour in, telling of many, many converts during the year just closed, let us unite in thanking God for His mercies and praising Him for His goodness to the children of men.

GIVES "GO" Food That Carries One All Day.

It's nice to know of food that not only tastes delicious but that puts the snap and go into one and supplies staying power for the day.

A woman says: "I have taken enough medicine in my time to furnish a drug store but in later and wiser years I have taken none but have depended, for the health I now enjoy, on suitable and sustaining food of which I keep on hand a tested variety, plain but nourishing. Of these my main dependence is Grape-Nuts, especially if I have before me a day of unusual effort either mental or physical. In this case I fortify myself the first thing in the morning with about 3 teaspoonfuls of Grape-Nuts moistened with cream and not much else for breakfast and the amount of work I can then carry through successfully without fatigue or exhaustion is a wonder to those about me and even to myself. Grape-Nuts food is certainly a wonderful strengthener and is not a stimulant for there is no reaction afterwards but it is sustaining and strengthening as I have proved by long experience." Name given by Postum Co., Battle Creek, Mich.

There's a reason four teaspoonfuls of Grape-Nuts and cream will add more strength and carry one further than a plateful of coarse heavy food that is nearly all waste. Grape-Nuts food is condensed, pre-digested and delicious. It contains the parts of the Wheat and barley grains that supply the rebuilding parts for Brain and Nerve Centers. Look in each package for a copy of the famous little book, "The Road to Wellville."

FROM TEXAS.

At the fifth Sunday meeting of the Ellis County Baptist Missionary Union Bro. L. C. Todd, Superintendent of Waxahachie Baptist Sunday School in discussing Sunday School methods gave some interesting and helpful suggestions. There is perhaps no other Sunday School like his.

While the pastor is conducting praise and prayer service, Superintendent Todd and his teachers are in an adjoining room engaged in prayer and the study of the lesson, especially praying for the conversion of those pupils who are not Christians.

Fifteen or twenty minutes are spent in the prayer and study of the lesson. Then Bro. Todd and his teachers come in a body into the main room and immediately he announces, "Teachers will now take charge of their classes," and the school divides into groups for class work. No lesson paper or quarterly is used during the school session. These "plans" are used in the homes. Every teacher and pupil alike always has a Bible in hand. The school is drilled in the arrangement of the books of the Bible. Any pupil in the school can turn, at a moment's notice, to any book in the Bible. The teachers stand before their classes with open Bible to teach the lesson.

It seems to me Bro. Todd's method is almost an ideal one. It certainly stresses the most important thing in Sunday school work. It puts an emphasis on the study of the Bible, and familiarizes the pupils with it. It lays great stress on the main thing, the conversion of the lost. The conversion of the lost is the leading thought in the meeting of the superintendent and teachers. It colors their study of the lesson, and is the leading petition of each prayer. This thing is stressed just where it should be, in the hearts of the teachers. How to find time for and maintain a teachers' meeting has always been a serious problem. Our Sunday school teachers are our busy church workers. Bro. Todd's plan solves this problem. While the pastor is opening the school the teachers meet so no extra tax is made on their time. It has the advantage of the teachers coming before their classes fresh from prayer and the study of the lesson with full minds and full hearts. They will teach with an enthusiasm that could not be carried from a teachers' meeting held some days previous. It is just such an enthusiastic, earnest, anxious, confident teacher that the Holy Spirit can use for the conversion of the lost.

It also provides a definite place for the pastor in the Sunday school and brings him into close personal touch with the pupils. If he is a tactful man he can prepare the school for the lesson that is to follow. In leading the praise and prayer service he can infuse some of his spirit into the school.

W. K. FERRAN, Ennis, Tex.

McFERRAN MEMORIAL CHURCH.

Last year the church contributed about \$5,500 for denominational enterprises in addition to the support of their own church. Bro. Hammons has been pastor about four years, and twice his salary has been advanced, the last advance being \$400. Last year there were 179 additions to the church. There are 287 enrolled

DID NOT KNOW SHE HAD KIDNEY TROUBLE

Thousands of Women Have Kidney Trouble and Never Suspect It.

Gertrude Warner Scott Cured by the Great Kidney Remedy, Swamp-Root.

WOMEN suffer untold misery because the nature of their disease is not always correctly understood; in many cases when doctors, they are led to believe that woman trouble or female weakness of some sort is responsible for their ills, when in fact disordered kidneys are the chief cause of their distressing troubles. Perhaps you suffer almost continually with pain in the back, bearing-down feelings, headache and other exhaustion.

Your poor health makes you nervous irritable and at times despondent; but thousands of just such suffering or broken-down women are being restored to health and strength every day by the use of that wonderful discovery, Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy.

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



MRS. SCOTT.

Doctors Said I Had No Kidney Trouble

Watson, Iowa, July 15th, 1922. DR. KILMER & CO., Binghamton, N. Y. GENTLEMEN: My trouble began with pain in my stomach and back, so severe that I could not eat. I was treated by two of the best physicians in the county, and consulted every kind of doctor, but all of them said that I could not walk any more than a child a month old, and I only weighed about twenty pounds. One day my brother saw in a paper your advertisement of Swamp-Root, the great kidney remedy. He bought one and sent it to me. I took it, and my family could see a change in me. For the better, so they obtained more and I continued the use of Swamp-Root, regularly. I was so weak and run down that it took considerable time to build me up again. I am now well, thanks to Swamp-Root, and weigh 115 pounds, and am keeping house for my husband and brother. Swamp-Root cured me after the doctors had failed to do me a particle of good.

Gertrude Warner Scott

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

NOTICE—No matter how many doctors you have tried—no matter how much money you have spent on other medicines, you really owe it to yourself and to your family, to at least give Swamp-Root a trial. Its strongest friends today are those who had almost given up hope of ever becoming well again. You may have a sample bottle of this wonderful discovery, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to its wonderful curative properties. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Louisville "Western Recorder." Swamp-Root is pleasant to take, and is for sale at all drug stores everywhere in bottles of two sizes and two prices—fifty cents and one dollar.

Not only does Swamp-Root bring new life and activity to the kidneys, the cause of the trouble, but by treating the kidneys it acts as a general tonic and food for the entire constitution.

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

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has ever been discovered. Don't make any mistake, but remember the name, Swamp-Root; Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

in the Sunday school. Bro. Hamilton is greatly beloved, but no more than he deserves to be.

DEAR RECORDER: Our town experienced a grand time on Christmas Day evening at the Drakesboro Baptist church's house.

Mr. Pierce, with his loving and devoted wife, displayed to the eyes and minds of the public, their big hearts overwhelming with the love of God. In the distribution of one hundred and twenty-eight presents to the members of the Baptist Sunday school, and presents, indeed, that showed that the purchasers exercised good judgment in studying the need of each home as well as the pupil.

The tree was beautifully decorated by the young ladies of the family of the giver. God bless them for it. Bro. Pierce and his noble wife bore the expense of the whole affair, and with their faces beaming with smiles they enjoyed to be able in the work of the Lord to make so many hearts glad on Christmas Day. Bro. Pierce is a great spiritual force to be reckoned with in our ever-green Sunday school here. He is strictly a true man of God, and to love him, with his Christian hearted wife, our town can't realize at present the loss it would

be. We have found him to be a man often tried, but never denied, and very anxious to be tried again. This brother is a mighty power in the Christian field and work. He has been a Sunday school worker fifty long years. He has filled every office in the work with honor and great credit. He is our senior deacon in the church, superintendent of our Sunday school and also our Bible class teacher, with very few equals. This brother's knowledge in other respects is large and broad.

This town where we now live, was nothing but a howling wilderness when Mr. Pierce opened his mines here. He brought us his money as well as his knowledge. We know him to be a true missionary among men for Christ, and his cause and the betterment of humanity. May God abundantly bless him and his excellent wife. Our most earnest prayer is that their sons may have a serene setting and lighten them in the land of Glory and reward where they will both soon enter. Pray for us that we may continue to do all the good we can.

DRAKESBORO BAPTIST SUNDAY SCHOOL.

When answering advertisements please mention the Western Recorder.

THOU SHALT.

BE LOVED.

God made something a stillness in our life. The blossom, the sleep, When on the silent battlefield the strife is hushed in slumber deep; When worried hearts exhausted sink to rest, Remembering not the struggle near the quest. He grows rest more perfect, pure and true. While we his burden bear; If strength not from parted pain; but through The accepted blessing there; The lesson pondered o'er with thoughtful eyes, The faith that sees in all a meaning wins. Deep in the heart of pain God's hand hath set A hidden rest and bliss. Take as his gift the pain, the gift brings yet A truer happiness; God's voice speaks through it all the highest best. That bids his people enter into rest. Selected.

Our Pulpit.

COVENANT MERCIES.

BY C. H. BRONSON.

"Incline your ear, and close unto me: hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David."—Isaiah lv. 2. I got so far this morning as to plead with men to come to God to hear what he had to say, to give diligent and earnest heed to his teaching about their souls and about salvation; and while I pleaded, I can truly say with all the strength I had, I made this one of the master arguments that, in hearing, their soul would live, and in coming to God, they would find him ready to enter into covenant with them, "an everlasting covenant, even the sure mercies of David." That seemed to me to be one of the most astonishing truths that was ever given to man to preach, that God would be a high contracting party with poor insignificant and guilty men, that he would make a covenant with man; yes, with you and with me; that he would bind himself by a solemn promise, give his sacred pledge, and enter into a holy contract of mercy with the guilty sons of Adam. I thought that, if men were in their right minds, and had had taught their reason to be reasonable, they would be drawn to the Lord by such a wonderful promise as this, "I will make an everlasting covenant with you, even the sure mercies of David." Remember that there was a covenant of old, which men broke; the covenant of works, "This do, and thou shalt live." Keep such and such commands, and thou shalt be rewarded. That covenant failed because man did not keep God's commands, and so did not win the promised reward. We broke the terms of that contract, and it is no longer valid, except that it came under penalty for the breach of it; and that penalty is, that we are to be cast away from God's presence, and to perish without hope, so far as that broken covenant is concerned.

Now, setting up that old covenant as a useless thing out of which no salvation can ever come, God comes to us in another way, God comes to us in a new covenant with you, not like the old one at all. It is a covenant of grace; a covenant made, not with the worthy, but with the unworthy; a covenant not made upon conditions, but unconditional, every supposed condition having been fulfilled by our great Representative and Surety, the Lord Jesus Christ; a covenant without an "if" or a "but" in it: "ordered in all things, and sure." A covenant of shalls and wills, in which God says, "I will, and thou shalt;" a covenant just suited to our broken-down and helpless condition; a covenant which will land every one who is interested in it in heaven. No other covenant will ever do this. I tried to expatiate upon that covenant this morning; and I thought I would close the day by showing to any who desire to be in this covenant of grace what the blessings are that God promises to give to guilty men when they come to him, when they accept his love and his mercy. What are these blessings? One of the first mercies of the covenant is saving knowledge. Turn to Jeremiah thirty-one, and let us begin to read at verse thirty-one: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and will write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." There is one of the first blessings of the covenant of grace, saving knowledge. One covenant mercy (we cannot dwell on any item long) is free pardon. You will find this at the end of the thirty-fourth verse: "For I will forgive their iniquity, and I will remember their sin no more." Oh, this is a great blessing of the covenant. You people who have never sinned, or think that you have not, you who believe yourselves to have been always good, or at least as good as you could be, and far above the average of mankind, you exceeding excellent people who have never done anything that you need to repent of very greatly, well, I have nothing for you here. Only remember what Mary sang, "He hath filled the hungry with good things, and the rich" (that is in you) "he hath sent empty away." But if there be a soul here that feels the burden of its guilt, one bowed down with grief because of the heavy load of past iniquity that lies upon it, why, surely you, if you have the faith, will jump for joy as you read these words, "I will forgive their iniquity, and I will remember their sin no more." First, he will forgive it, that is, he will forgive it, whether it is right or wrong. "He" saith he, "as if you had never offended. Come to me, come to my heart, as if you had always loved me. Guilty though you may be, I will not impute iniquity to you."

change, I will forgive it." The great Judge will put on the white gloves, and not the black cap. You shall be forgiven. And then the Lord says, "I will remember their sin no more. It is a wonderful thing when omnipotence exercises omniscience, when omnipotent love will not allow omniscience to recollect; "I will remember their sin no more." Satan comes and pleads against the sinner, "Lord, he did so and so." God says, "I do not remember it;" nor does he remember it, for he laid it all on Christ, and Christ suffered the penalty due for it, and therefore it is gone. It is never to be recalled; it stands not in the book of remembrance; and as the Lord looks over this man's life, when he comes to the black pages, there is a blank; not a line of it is left, for he who died has made the scarlet sins as white as snow. "I will remember their sin no more." Oh, what a precious covenant mercy is this! I do not feel as if I wanted to elaborate or garnish it in any way, or give you any illustrations, or tell you any anecdotes. Was there ever set before you such a glorious gift? Will you not have it, the perfect pardon of every sin, and a divine act of amnesty and oblivion, for every crime, of every sort, published in the covenant of grace to every soul that is willing to receive it through Christ Jesus the Saviour? Let us look a little farther, and see if there is not something more. Look at the next chapter, Jeremiah thirty-two, at the thirty-eighth verse: "And they shall be my people, and I will be their God." That is the next covenant mercy, reconciliation. The offence is put away, the sin is pardoned. "Now," says God, "they shall be my people." "Lord, they are the people who worshipped Baal; they are the horrid wretches who gave their children up to be burned in the red-hot arms of Molech." "They shall be my people," saith the Lord. "But, Lord, these are the men and women who committed adultery and fornication, and were even guilty of murder." "They shall be my people," saith the Lord. "But, Lord, they provoked thee to anger year after year, and would not hearken to thy prophets." "They shall be my people," saith the Lord, "and I will be their God." Did you ever think how much there is involved in that expression "I will be their God"? God is everything; and when God gives himself to us, he gives us more than all time and all eternity, all earth and all heaven. "Fear not, Abram," saith the Lord to the patriarch, "I am thy shield, and thy exceeding great reward," as if it was reward enough for any man to have God to be his God; and so it is. More riches than Crusoe, more honor than the greatest conqueror, hath that man who hath this God to be his God; and so it is. "I will be their God, and they shall be my people." The young people might look that text out, and find how many times it occurs in the Word of God. I remember many times that God says it: "I will be their God, and they shall be my people." This is another grand covenant blessing. Are you willing to be the people of God, are you willing to take him, even this God to be yours for ever and ever? If so, then is the true text concerning you, "I will make an everlasting covenant with you, even the sure mercies of David." Will you follow me to the next verse for the fifth covenant mercy, the blessing of true godliness?

"And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them." See here, that the fear of God is the beginning of wisdom. "The fear of God" is a description of true godliness; and God says that he will give this to men. He might have asked it of you, and rightly, too, but you would never have yielded it; but when he says that he will give it, that is a very different thing. He is willing to give you his fear, to give you true religion, to bestow upon you that veneration of his sacred name which lies at the bottom of all godliness. He will give you that, give that to you who never had it, this night, as the gift of his grace through Jesus Christ our Lord. May the Lord make you willing in this the day of his power, for that is a part of the covenant blessing! The willingness itself is his gift, and this he gives freely to his own! Now look, dear friends, to the next verse, which is more wonderful than anything that I have yet read. The sixth covenant mercy is, continuance in grace: "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, and they shall not depart from me." Talk about a real perseverance, is it not taught here? "I will not turn away from them, and they shall not depart from me." What a covenant blessing this is! It reminds us of the words of the Lord Jesus concerning his sheep: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." "Yes," I heard a man say, who did not believe what that verse teaches, "No man shall pluck them out of his hand; but they may crawl away from between his fingers." No, they shall not. See how this text secures them both ways. "I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." Here are both gaps blocked; there is no getting out either way. God will not leave you, and he will not let you leave him. This is a covenant blessing indeed. Oh, for faith to grip it! The soul that comes to Christ, and rests itself wholly upon him, shall find two hands to grasp it, even these two gracious words, "I will not turn away from them," and "they shall not depart from me." And this is spoken of the guilty, of the very men who provoked God. "Wonders of grace to God belong, Repeat his mercies in your song." If God saved the good, and the meritorious, and the righteous, then the proud Pharisees would swarm in every street in heaven, and God would have no glory; but when he saves the vilest of the vile, then the publicans, who are afraid to lift their eyes to heaven when they think of their own unworthiness, will get near the throne and sing; oh, how they will sing of free grace and dying love! This covenant would be great enough if there was nothing more in it than the six blessings that I have mentioned. I must trouble you to turn in your Bibles to another prophecy, to read about another of the mercies of this covenant, namely, cleansing. Some poor soul says, "Well, I can see that God is going to do great things; but I feel myself so unclean, I dare not come near to God. Why, sir, I am pol-

luted all over, inside and out, I am altogether like a leprous man." Come then, let me read this verse to you, the twenty-fifth verse of the thirty-sixth chapter of Ezekiel: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." God's Word elsewhere says, "Wash you, make you clean." That is your duty; but here you are told that the Lord will wash you and make you clean. That is your privilege. "Ye are clean," said Christ to his disciples, "through the word which I have spoken unto you." That is "the washing of water by the word" of which Paul wrote to the Ephesians. The Lord sprinkles this "clean water" upon the leprous and the polluted sinner, upon him who lies covered with his own blood, a filthy thing in the sight of God, and loathsome to himself. The free-grace covenant runs, "Then will I sprinkle clean water upon you, and ye shall be clean." When God himself says, "Ye shall be clean," I wot that we are clean, for he is the best judge of true cleanliness. His pure and holy eyes detect every spot of sin, and every latent trace of disease. Though it be deep within the heart, he can spy it out; but he says, "I will sprinkle you, and ye shall be clean." Blessed be his name! And then he goes on to enumerate that from which he will cleanse us: "From all your idols will I cleanse you." Is drink your idol? Is some lust of the flesh your idol? "Oh," say you, "I cannot get rid of these things." No, but the Lord can cleanse you from them. Only come to him, hearken diligently to him, trust him, yield yourselves up, surrender yourself to him, and he will dash your idols in pieces, and tear them from their throats. He will also cleanse you from whatever else there may be that is unmentionable, "from all your filthiness;" things not to be spoken of, not even to be mentioned, those things that are done in secret, "I will cleanse you from them," saith the Lord. I may be speaking to somebody here who, as he listens to me, thinks that I am talking some rhodomontade, some romance. "Why," says he, "I am a filthy creature, I am a great sinner. Can God bless me?" Yes, he can bless even you. Did you never hear of Colonel Gardiner? On the very night on which he had made an appointment to commit a filthy sin, Christ appeared to him, and he thought that he heard him say, "I have done all this for thee; wilt thou never turn to me?" He did turn to Jesus, and he became noted as an eminent Christian, more noted than he had formerly been as a debauched officer in the army. The Lord Jesus Christ still works wonders of grace. He meets men often when they are desperately set on mischief, just as a horse might be rushing into the battle, and he comes and lays his hand on the rein, and turns it, and leads it back withersoever he wills, such is the power of his almighty love. I pray him to do the same to-night according to this wondrous promise, "Then will I sprinkle clean water upon you; and ye shall be clean: from all filthiness, and from all your idols, will I cleanse you." Nor is that all; for, if a man should be made clean once, he would soon get foul again if left to himself, so here follows the next astounding covenant mercy of renewal of nature. Listen: "A new heart also will I give you, and a new spirit will I put within

you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." It is not said, "I will help you to this," but, "I will do it;" not, "I will help you to make yourself a new heart," no, nothing of the kind, but, "I will give you a new heart." You know that if you cut off the branches of a tree, it will grow fresh ones, but-if you tear out its heart, it will never grow a new one. There are some creatures, like the lobster, that will shed their claws, and the claws will grow again; but a lobster never grows a new heart. If the centre of animal or vegetable life is once destroyed, there is no renewing it; but God can work this miracle in human hearts, he can strike at the very centre of man's nature, and change it. It is little to render pure the streams, but it is a great marvel to cleanse an impure spring, so that a spring of bitter water suddenly turns sweet. This is a miracle that can only be wrought by the finger of God; and there is nothing short of this renewal of nature that is worth having.

I know that some people fancy that Christians, when they do not go into such and such worldly amusements, deny themselves very much. Nothing of the kind. It would be an awful denial to us if we had to go with the worldlings. Those who frequent the theatre and places of loose amusement, perhaps think that it is a denial to us not to go with them. Oh, dear, dear, dear, they little know us! When I go down to a friend's farm, I see a man carrying to the pigs a couple pails full of food; but I never envy the pigs: I like them to have all that they can, and to enjoy themselves; but do not suppose that I am denying myself in not wanting their food; my taste does not lie that way. But suppose that a man has a hog's heart, what is the way to deal with him? To deny him his will? Certainly not, let him have it while he is like the hogs. The thing that is wanted is a change of heart; when his heart is turned into a renewed man's heart, and is made to be a God-like heart, then it is no denial to him to loathe the things which once gave him so much pleasure. His tastes are entirely changed; and that is according to the promise of the covenant, "A new heart also will I give you, and a new spirit will I put within you." The old heart is very hard; in some, it seems to be petrified altogether; you cannot make any impression upon it. You are received with ridicule, however earnest you may be in your pleadings for God. But the Lord can change the stony heart.

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at the thirty-first verse? This will be the tenth covenant-mercy, happy self-loathing. Perhaps you will wonder that I called this a mercy. Listen: "Then shall ye remember your own evil ways and doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations." Free grace makes men loathe themselves. After God has done so much for them, they feel so ashamed that they do not know what to do. "O Lord," says the saint, "to think that ever I should have sinned against one who loved me so much! That I, the elect of God, should have acted like the elect of hell! That I, who was God's own, should have called myself the devil's own! That I, who was chosen unto holiness and eternal life, should have passed it all by as if it were no concern of mine!" Oh, may God grant us this holy loathing, as he will do when we have once tasted of his infinite love!

The next covenant mercy, mentioned in the thirty-seventh chapter, verses twenty-six to twenty-eight, is the blessing of communion with God: "Moreover will I make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore." God promises to set up his tabernacle and his temple in the midst of his people, and to make them his priests, his servants, his children, his friends. God will be no longer absent from you when this covenant work shall have been wrought in you; but you shall be brought to dwell in his presence, to abide in his house, and to go no more out for ever, until the day when he shall take you to his palace home above, to be for ever in his presence, and to serve him day and night in his temple. And all this is promised to the worthless, to the vilest of the vile, all this without asking of you anything but that you will be willing to receive him, all this without requiring of you anything but just your emptiness that he may fill it, your sinfulness that he may cleanse it; only you must surrender to him. What have you to surrender? Nothing but a lot of rubbish of your own; your self-righteousness especially, which is but filthy rags. The Lord bring you to this surrender even now.

There is only one more covenant mercy for me to mention, and I put it last because you will be surprised, perhaps, when I read it. It is about needful chastisement. For that I must ask you to turn to Psalm eighty-nine, and verse thirty: "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and with stripes, and iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail." There is a rod in the covenant. Children of God, you do not like it; it were no rod if you did; but it is good for you when you come under the fatherly discipline of God. Though he will never take his everlasting love from you, nor suffer his faithfulness to fail; yet, when you transgress, the rod shall be sure to fall upon you, and sometimes

its strokes shall come upon you before you transgress, to keep you from sinning.

The true-born child of God cannot escape the rod, and would not if he might. He gets afraid when he does not sometimes feel it. He will not long have to be afraid about it, for it will come in due time. I think that I hear somebody say, "I do not want that." No, just so; you want worldly pleasure. Perhaps God will let you have it till you have spent all your substance on it, as the prodigal did; and then you will find that it is all weariness and sorrow, and you will want something better. But if to-night you will say, "I will take the covenant of grace, rod and all; for if I can be God's child, I will very gladly take the rod as part of the mercies of the covenant," come along, and you shall have it. Do seek the Lord to-night. Give not sleep to your eyes, nor slumber to your eyelids till you have found him. God grant you all the mercies of the everlasting covenant, for Jesus' sake. Amen.

**LITERARY**

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

The *New England Magazine* begins the New Year with a number which shows that, while still keeping to the old standard that has given it an unique position among high-class monthlies, it is at the same time broadening its scope, and appealing to a wider public. Perhaps the most notable contribution is from the pen of Edward Everett Hale, D.D., who discourses upon Christmas in his own inimitable style, under the caption, "The Great Anniversary Day." To many readers a close second will be Lieut. R. E. Perry's account, with illustrations, of a Christmas spent at Cape Sabine, in the dreary Arctic regions—a sombre Christmas, indeed, but fascinating because of its remoteness from the ordinary experiences of life. Judge Shute, the author of "The Real Diary of a Real Boy," begins, in this number, his series of "Neighborhood Sketches," which are replete with style, but kindly humor. In a convincing and ably written paper, "The Drift Toward Despotism: A Plea for Democracy," Harvey A. Shepard, the well-known Boston lawyer, points out what he conceives to be a distinct evil menacing the health of the republic—the tendency of our present political system away from government by one man. American Co. Publishers, 238 Tremont St., Boston, Mass.

"Some Grave Missionary Problems" form the fitting subject for the opening article in the January number of *The Missionary Review of the World*. Dr. Pierson points out the lions in the way, but is by no means discouraged by them. They demand attention that they be overcome. A striking article is contributed by Dr. Walter Laidlaw, on "The Redemption of the City," which shows the great work to be done and the need for co-operation among Christian churches. It is an article which every pastor ought to read. The story of the work of the Great British Bible Society is imperatively told and illustrated, and there are several articles giving the outlook in Japan, China, Italy and India. This number also contains Dr. Leonard's valuable statistical tables for 1904. Published monthly by Funk

**JANUARY CLEARANCE**

We are now engaged in clearing up all the odds and ends left over from a busy holiday season. Our offerings are such that you should come if you are a close buyer; every department is teeming with good things.

- \$2.98** Melton Cloth, Oxford, red, gray, and black, plain and fancy hip trimmed, straps, buttons, taffeta band stitched, fars bottoms, attached, for \$2.98 Skirts.
- \$3.69** Brown and black, apron, hip trimmed, buttons, satin piped, Venetian Cheviot and Cloth Skirts, blue, Oxford, med. gray, taffeta band trimmed, for \$5.00 Skirts.
- \$4.87** Cheviots, Venetians, Broadcloth, Voile, Crepe, Mohair and Casvas Weaves and Fancy Mixtures all styles, tucked, buttons, cloth straps, taffeta and peau de sole band trimmed, fancy stitched, for \$2.98 and \$4.98 Skirts.
- \$5.89** P. a Cheviots, Zibeline, Granite, Broadcloth, Voiles and Canvas Weaves, all colors, fancy styles, plain and fancy trimmed, buttons, organ etc, piping, etc, for \$7.50 and \$9.50 Skirts.

**\$16.89** for the Demorest Sewing Machine  
Complete with all the Latest Attachments and guaranteed for 10 years.

Please Examine Yourselves Before You Answering This Advertisement

**J. Bacon and Sons,**

Market Street, bet. Third and Fourth, Louisville.

A Wagnalls Co., 30 Lafayette Place, New York, \$2.50 a year.

Mr. Edgar Fawcett's many warm admirers will gladly welcome a new novel from his pen in the New Year's number of *Lippincott's Magazine*. The title is "Dorven" in honor of its heroine, a young English girl whose destiny is fixed by a chance resemblance which she bears to a girl who has died, lamented by parents and lover—though from far different motives. The author of "The Woman Who Toils," Marie Van Vorst, contributes a short but masterly tale called "The Lady and the Property." This is a love-story in which there is involved an estate and a grasping parent as well. "How Placide Won the Capital Prize," by Francis Lynde, is a rather out-of-the-ordinary kind of story of an unsophisticated Creole, the winner of the capital prize. George Moore's "Avonah" are continued this month by a paper discussing the relative characteristics of Lof and Rudyard Kipling. Of the former he says, "His phrases flow like water-colors—beautiful blooms." And of the latter that "he knows nothing of the heart, for he can only observe, and the heart cannot be observed."

The curiosity which has always existed concerning Tibet by reason of the exclusion of foreigners has given special interest to any addition that has been made to the world's meager knowledge of that country, particularly of Lhasa, "the forbidden city." This curiosity is now greatly enhanced by the political situation which has in it the possibility of a clash between Russia and Great Britain concerning Tibetan affairs. According to French-*Empire* journals, the recent dispatch of the British expedition under Col. Younghusband from India into the territory of Tibet, in order to demonstrate to the Dalai Lama the necessity of observing his treaty obligations, has excited continental alarm, as it takes on the form, in some minds, of a move for a British protectorate of Tibet. That Russia is alive to her own interests in this quarter is shown in an article in the January *Century* entitled "The Latest News from Lhasa."

REMEMBER constantly that God's loving eyes are upon you amid all those little worries and vexations, watching whether you take them as he would desire. Offer up all such occasions to him; and, if sometimes you are put out and give way to impatience, do not be discouraged, but make haste to regain your lost-temperance.—Francis de Sales.

**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 expense, 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 stop off, if desired, at all of these and other points, so that a passenger may visit Lookout Mountain, the beautiful "Sapphire Country," the "Land of the Sky" and the principle commercial centers and tourist resorts en route.

The "Chicago & Florida Special," a superb train composed of through Pullman Drawing Room Sleepers, Composite 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 solid 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 interior Florida points.

The "Florida Limited" leaves Cincinnati every morning the year round via the Queen & Crescent Route, connecting at Lexington with the Southern RY. trains from Louisville. This train also runs through solid to Jacksonville and St. Augustine via Southern RY. from Chattanooga carrying sleeping cars, observation and dining cars, arriving at 7:45 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 Harriman 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 Hotel list), "Hunting & Fishing in the South" (containing game laws), "Cuba Today," etc. Schoolbooks, etc., will be gladly furnished on application. C. H. Hungerford, D. P. A., Southern Railway, 234 Fourth Ave., Louisville, Ky.

Subscribe for the RECORDER.

Editorial

In former letter days much is said and written on the "Brotherhood of men" and the "Fatherhood of God." There is a serious error lurking in both expressions. All men by creation are brothers, but there is a spiritual brotherhood enjoyed by believers only. All men by creation are in a sense children of God, but only believers are spiritually sons of God. Only believers can truly pray the Lord's Prayer: "Our Father who art in heaven." It is exceedingly important that we should recognize this scriptural distinction, for our helpeth depends on our sanctity as Paul writes: "The Spirit itself beareth witness with our spirits, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." Thus in a peculiar sense all believers are children of God. They are born of His Spirit. John says: "Whosoever believeth that Jesus is the Christ is born of God." Paul says: "If any man be in Christ he is a new creature." Thus between God and the believer there exist a spiritual relation that does not exist between Him and unbelievers. The believer bears the image of Christ and to them is imparted the fruit of the Spirit. Their lives interior and exterior are entirely different, to unbelievers. As some they are heirs of God and joint-heirs with Christ. Notice that only such are heirs: "If sons, then heirs." Dependence here is fatal to our future well being. What precious things are implied in this heirship! An heir inherits all the riches of his parent. Here we have spiritual life here as bright spiritual illumination in the mind as we study the divine revelations.

Only the believer beholds the spiritual glories of the Bible. Sweet righteousness fills the soul, the storm and trials of life. He finds true: "All things work together for good" to him. He has fellowship with God, Father, Son and Holy Spirit. Then there follows a glorious inheritance. Heaven has ever received the wonders of this inheritance "incorruptible, undefiled and that fades not away." It is adapted to our threshold being, spirit, soul and body. We shall possess a sinless spirit, a holy soul and a spiritual body disencumbered and unobscured. There will be a Home of matchless beauty. Every consecrated child of God catches glimpses of visions of radiant splendors to be enjoyed in the life to come!

How glorious it is to be a Christian!

It would be a blessed thing for this country if the leading statesmen of both parties were as much aroused to the evils of the liquor traffic as are the statesmen of the French Republic. And if the politicians here had as little fear of the power of the liquor traffic. A great temperance meeting was held two months ago in a large amphitheatre of the Faculty of Medicine in Paris. M. Fuster, an ex-President, presided, and President Loubet, his Minister of War, ex-President Waldeck Rousseau were members of the Convention—the were the presiding and leading officials of all the great railroads and all the great commercial and manufacturing companies. What would

it be to see in this country a Temperance Convention with all the men in corresponding positions present as members.

But we are glad to say that appalling as is the state of affairs in this country it has not reached the terrible condition in France. If these great Frenchmen had aroused themselves some years ago as they have now, the condition of France might not be so awful.

Before this Anti-alcohol Congress, as the convention was called, assembled, statistics had been carefully prepared. These statistics covered all the leading nations. Since 1840 the drinking in the United States had remained about stationary. The annual consumption averaged five quarts for each person. In view of the fact that the women and children do not drink in this country, and that there is a very large number of men who are teetotalers, these statistics show that there are more hard drunkards among the drinkers than formerly.

In England the annual consumption of liquor had decreased slightly, and in some of the smaller countries it was gratifyingly less. But poor France! Since 1850 her population has only increased about one-tenth while the drinking has risen in proportion from 100 to 255.

This has been going on long enough for the results to make themselves painfully apparent. The race is dying out. Their medical authorities tell them the fewness of births is due to the drinking, especially among the women. The number of conceptions grows less, year by year. And all the men must serve for a term in the army, this shows a decreasing number of young men. Not only is the number less, but their physical condition is degenerating. Twenty-five years ago only 6 per cent of the young men were physically disqualified for serving in the army. Now 36 per cent are rejected.

In two provinces the increase in drinking has been greater than elsewhere. In these the women drink almost as much as the men, and the little children drink. In these provinces crime has increased 50 per cent in fifty years, and suicide 400 per cent.

Paris was shown by the figures to be the most drunken city in the world. The annual average for that city per individual is 283 quarts of wine, and 57 quarts of whiskey, &c.

It is to be hoped that this great meeting will have a great effect for good. It has placed clearly before the French nation its terrible condition. It has shown that a stop must be found or France is doomed to the most disgraceful of race suicides. Let us hope other nations will take warning by the condition of France and stop the curse of strong drink.

The highest court in England has decided that a magistrate has a right to accept part of a man's taxes and to levy on his goods for the part unpaid. This is a great thing for the passive resister who refused to pay the part of the tax which goes to support the Episcopal schools under the infamous Education Act.

But the court did not say that the magistrate was required to accept payment for the other part of the tax in the city. There are Episcopal bigots among the magistrates who show a spirit toward the Non-Conformists similar to that of the persecutors of

old. The London Baptist given an incident which shows this persecuting malignity.

A poor Methodist named Wiles lives at Kingston-on-Thames. His tax amounted to 25 shillings, five of which were for the school rate. He offered the magistrate the thirty shillings, which the highest court had said the magistrate could legally accept. But this man refused and gave out a distraint warrant for the whole amount. Wiles did not have property enough which was subject to the distraint warrant to pay the whole amount, though there was sufficient for the five shillings—about \$1.25—which he had refused to pay. And the magistrate sent him to prison for three weeks. The first man imprisoned on account of passive resistance was a Baptist, and he was treated as a common felon, being required to sleep on a board bed.

If the old spirit of Englishmen is still alive there is a day of reckoning before the Episcopal church of England for its high-handed proceedings toward conscientious Non-conformists.

It is remarkable how the stern logic of facts often brings men back to the opinions once held which they thought had become obsolete in the "progress of the age."

One of these old theories was the great advantage of a college education in every station in life. For some years this theory has been generally given up. Men have said that a college education might be good for the learned professions, but it was useless if not a hindrance to business men. And even in the learned professions many have thought the four years spent in college a waste of time, and have gone from the academy or the high school to the medical, law, or theological schools, skipping the college course. They have forgot that the mind is an instrument and not a store-house, and that time is always saved as well as far better work done when an instrument is polished and put into the highest state of efficiency.

Some of the leading business men, heads of great firms and corporations, have been interviewed on the subject of the advantages or disadvantages of college bred men in their employ in comparison with the men who have gone only to the technical schools. The Baptist Commonwealth quotes the opinion of some of these. And it must be remembered these are business men and not men in any of the learned professions.

One head of a great business said: "The man of liberal training is, on the whole, worth more to us than the man of technical training. He is worth less for a year or two after coming to us, but he has the power for learning all branches of our business which are especially needed."

The editor of the Iron Age, the standard authority in its line, says: "All our great corporations and manufacturing concerns seek the college man. They take him wholly for the training he has gone through, and not for the wisdom that may be stitched in his cap. . . . The having learned how to learn is of vastly more importance in actual operations than all the learning absorbed in any course of four years."

It is the most common-sense which makes a college education so valuable, not the actual knowledge acquired. The ability to reason accurately, and to communicate

the attention upon one subject and to hold it there is what makes an educated man. And this the classics and mathematics of college give.

We hope the Baptist boys in Kentucky who can by any exertion obtain a college education will not be tempted to go into business without it, but will remember what the Iron Age says of the leading businessmen in the country.

The Presbyterians of England are not numerous, but they are vigorous, it seems, and when a thing needs to be done, they do it.

At their annual meeting there was a deficit of \$10,000 in foreign mission funds, and \$25,000 more were needed to prevent the need of making a retreat. One brother sent \$1,000 in bank notes without giving any name. Another sent \$500.

A third, whose name was withheld, made this offer through the Secretary. He would be one of two hundred to give \$25; he would be one of another hundred to give \$50; he would be one of 50 others to give \$100; one of twenty to give \$250; one of four to give \$1,250. This would make \$30,000 in all, and if these offers were accepted and this amount subscribed by the end of the year, he would give the remaining \$5,000. The body accepted the brother's challenge and resolved to raise the money. There is no doubt they will do it. How large a forward movement this small body proposes to make is shown by the fact that last year their income for foreign missions was \$128,000. Lord Kinnaird, who presided at their meeting said they had not been giving as large a proportion of the money raised to foreign missions as they ought to have done.

We hope these figures will stir up the pure mind of some Baptist whom God has blessed with abundant means by way of remembrance of our Foreign Mission work.

Dr. R. F. HERRON, in an address the other day, related a conversation which he had had with D'Aubigne. D'Aubigne told him that he had visited a Protestant in Belgium who had been converted from Catholicism. He asked what had been the means of leading him to the true faith, and converting his soul, for he was a pious man. The gentleman took down a book and handed it to D'Aubigne, saying, "That book led me to salvation." Imagine the amazement of the great Protestant preacher when he saw that the book was the Mass book of the Catholic church!

"You found it there—there? I do not understand," said the astonished D'Aubigne. "I read the passages from the New Testament which occur in the book," was the reply. "And I was struck with the difference between them and the book as a whole." This difference made him seek for a New Testament, and reading that brought him to the truth, as it is in Christ Jesus. This incident shows the power of the Word of God as it has been shown so often in the history of the world. It shows to the sovereignty of the Holy Spirit who has so many ways to reach His elect.

DAVID'S SOLICITUDE for the building of the earthly temple is a type of what there should be for the building of the spiritual temple—"which temple are ye"—into a holy habitation for the divine Spirit.

Editorial Varieties

Not to get on in the world, but to get up towards God is to be successful in the only way worthy a rational creature's efforts. And the only way to get up is to set one's self deliberately to learn the will of God and to do it.

The Rev. Dr. C. A. Eaton, pastor Euclid Avenue church, Cleveland, Ohio, was in the city last week, and we greatly enjoyed seeing him. He was on his way to Cincinnati to deliver in the Third church his great lecture, "The Reign of the Common People."

A writer in the London Baptist thus discourages of American children: "The American child is clamorous, obstinate, clever and sharp, but a little of his goes a long way. No wonder his father and mother are worn out by him, and hesitate to multiply responsibility. He gets on their nerves."

Here is a story which is said to be true. At an election in a Northern city the election officers at a polling place in a section called by foreigners were a German, a Swede and an Irishman. A native American came to vote but they refused to receive his ballot, because he could not show his naturalization papers.

Mr. Aldrich is hard on the society girl of the period, and also on the generality of magazine writers. He has expressed opinion, that there is an admissible medium of communication between persons who have nothing to say, and persons who do not care for anything properly said.

President Taylor reports half the amount secured, called for under Mr. Rockefeller's offer, viz, \$37,500. This will add \$5,000 to the funds of the College. Mr. Rockefeller has under advisement the question of extending the time. But the work of raising this money will go on, whether the time of the offer be extended or not. The College needs the money all the same.

Many leaders among the Congregationalists of England have gone over to "liberalism" and were daily indignant with the conservatives who stood by their old doctrine. Now these men are showing themselves "narrow, bigoted," &c. &c.—all the various epithets of adjectives they themselves applied to the evangelical men—by opposing the "liberals" who go further than themselves.

Dr. Horton is one of those "advanced" men who wished to stop somewhere this side of the big of infidelity. In a speech he denounced the Biblical Encyclopedia, the work of the higher critics as disintegrating criticism which, like a mild mordant tooth, "gnaws indolently at the conservatism and the vitals." The orthodox men who deny them are any circumstances in the Scriptures must have greatly enjoyed this outbreak of his against men who have only gone a little further than he.

Here is a story from Boston. On a recent Sunday morning a lady noticed that her servant, an Irish Catholic girl, showed no sign of preparing to go to church. She asked Bridget why she was not going, as she was regular in attendance, and received the reply: "The priest is getting to talk about the Incarnation, and I have no use for Incarnation. Let them go to their own country and we will take care of our own."

We are much grieved to hear of the death of Rev. Alfred Cobb of Canton, one of the noblest of men, and one of the best and truest friends the Brethren has ever had. He had been sick for a few weeks of stomach trouble, and all hoped that his valuable life would be spared. But God knew best, and took him home so quietly. For fifty years Rev. Cobb had been a constant member of the church. He stood divinely high in the community for his ability and integrity in business, and his death is felt as a calamity to the community as well as to the church.

We are pained to hear of the illness and suffering of our loved and honored brother, the Rev. T. Wain Wright of Staunton, Va. For months past he has been afflicted with blind pneumonia, and is now blind. It is necessary to cooperate in his behalf, which caused him much suffering. Now he is not so afflicted and it is feared that one, or both, of them will have to be taken off. His mind is probably clear. Many thousands of hearts will sympathize with him in his affliction. Let us try to pray for him. (Dear T. Wain Wright, please get the Brethren's Journal, passed away at Staunton, Va. and give a more extended notice next week.)

# AMONG THE Churches.

## LOUISVILLE.

Walnut St. (Third and St. Catherine)—Bro. E. C. Dargan preached in the morning and Bro. I. N. Yohannson at night.

Chestnut St.—Pastor Weaver preached in the morning on "Design of the Gospel Record," at night on "Vain excuses." Two joined by letter.

Hazelwood—Pastor Althoff preached on "Forward."

Dr. J. W. Warder held a New Era Institute at Henderson. Attendance was unusually good.

The building of a house of worship at Hazelwood was endorsed by the conference.

Thirty-sixth and Grand—Pastor Foster preached on "Lord's Supper."

Portland Avenue—Pastor Longrier preached on "Building up a church" and "The imperishable name." Two by letter. Young ladies organized into a band of pastor's helpers.

First German—Revival in progress. Bro. Geo. A. Sheets doing the preaching. Subjects, "The Lord was God" and "Repentance" and "Christ for us and in us."

Franklin St.—Pastor Jenkins preached on a "Watchful servant." Missionary meeting at night.

Broadway—Pastor Jones preached on "Soul prosperity" and "Ideal physician." Two by letter.

Van Buren St.—Pastor Hall preached on "Servants" and "Preparation." Five for baptism.

New Salem—Dr. Carver preached on "What is a Christian."

Logan St.—A. T. Duncan preached on "What think ye of Christ." Bro. Sam Eaton preached on "The law of life." One for baptism.

Highland—Pastor Dawes preached on "The Radiant Gospel" and the "Stinging adder."

Southgate St.—Pastor Clarke preached on "John the Baptist." Temperance meeting at night.

Clifton—Pastor Foster preached on "The rebellion at Kadash Barnes" and "Peter and his Lord." One baptized.

East Mead—B. F. Caswell preached on "His abiding presence" and "Grazes in the heart." One received by baptism and six restored to fellowship.

Twenty-sixth and Market St.—Pastor Bond preached on "Liberality of Heart" and "Righteousness which kills." One baptized and four by letter.

Pence Valley—Pastor Bennett preached. Four by letter.

Twenty-second and Walnut St.—Pastor Cree preached on "The call of Matthew" and "Re-opening the wells of our hearts." Installation service in afternoon.

Third Avenue—Pastor Allen preached on "Jesus, an example of doing good" and "The curse of strong drink."

Highland Park—Bro. Gumb preached on "Influence."

McFerran—Pastor Hamilton preached on "Prominence of Christ" and "Fourth commandment." Two by letter. Splendid annual church meeting.

R. W. Spillman will hold Sunday School Institute in Louisville from Feb. 22 to March 11.

Oakdale—Pastor Mohler preached on "How to approach God" and "A pure heart."

Freston Street Mission—Pastor Brunsaid preached on "They wanted."

## SEMINARY NOTES.

BY J. F. RAY.

Reviewing for examination is the order of the day on the students' program this week.

Dr. Hagan is attending the State Baptist Convention this week, and W. I. Jones, of Texas, is the conductor of his class in Pastoral Theology.

Several groups for mission study are being formed on the different days of

X. Y. Hall, to spend a half-hour each week discussing some field, or missionary biography, after examination.

J. W. Long, of Missouri, led our recent prayer-meeting upon the topic, "What is our greatest need for 1904?"

J. C. Havner reports that his church at Petersburg, Ind., has doubled its contributions to missions within the past few months.

Supl. Bruce, of Hope Rescue Mission, dined with us last week, and made a call for 25 Volunteers to work in the branch which is being established at Fourth Avenue and River Front.

P. E. Shaw, North Carolina, has returned home to recuperate his health, while W. C. Barrett, of the same state, has come back to his place, looking better after a week's stay in the country.

W. S. Allen has accepted a call to a Mississippi pastorate, and G. W. Tupper likewise leaves the Seminary for work in Indiana.

W. J. Mahoney, formerly of Carlisle, Ky., visited several of his old friends and fellow students Monday, en route to his new work as pastor of Calvary church, Vicksburg, Miss.

A goodly number of new students are expected to enter for the spring term, beginning Feb. 1. Let them know the faculty is still full of room. Both faculty and students extend them welcome in advance.

One-ounce lamb, much, at supper, a call was made for \$11 to relieve the family of a fellow-student under heavy affliction, and the response was a plate collection of \$12.07 at the table.

One brother who subscribed five dollars on Missionary Day for Foreign Missions and did not know where the money was coming from, received a fifty dollar check for a X-mas present. He promptly paid over the tenth of this sum to the collection and rejoices now in the nine-tenths left for his own use.

Seminary stipends last Sunday were: Dr. Dargan, Walnut Street, in the morning; I. N. Yohannson in the evening; A. L. Duncan and Sam Eaton, Logan Street; J. E. Dooler, Ormsby Avenue; W. M. Lee, Cynthiana, evening; and M. L. Blankenship, Centerville, Ind.

A quartette of singers from our number, Westbrook and Walsh, McCaul and All, in company with E. L. Morgan and the writer, assisted Pastor Franklin Street church in a missionary service on Sunday evening.

## THE STATE.

Pastor J. B. Hutchason writes: "My work is getting along nicely at all my churches. Held some very successful meetings; the Lord blessed our labors with a number of conversions. I am now confined at home on account of my wife being sick with typhoid fever. She is very low now; prospect of recovery is gloomy. May the Lord help."

## OTHER STATES.

Bro. J. F. Hencock, Forest City, Mo., writes: "Kindly check the address of my paper from Sekona, O., to Forest City, Mo., as I have accepted the position of missionary evangelist for Northwest Missouri Baptist Association, and have already entered on my labors."

Pastor W. L. Payton writes from Whitesboro, Tex.: "I have accepted the call of Whitesboro church and begin work from Jan. 1, 1904. You will please change my name from Becksville, Ky., to Whitesboro, Tex. The brethren of Texas have received me very kindly, and the brethren from Kentucky have been very cordial in their Christian greetings."

Pastor J. C. Johnson writes: "Please change my paper from Meriden, Texas, to Robert Lee, Texas. Have just moved to my parsonage here."

Pastor W. K. Peard writes from Linn, Tex.: "My work is prospering, and the new year opened brightly for us. We are praying for great things from the Lord, and as our faith is in Him we shall attempt great things for the Lord."

Pastor R. N. McNeer writes from Hotschy, Mich.: "The Warramun is a welcome visitor to this land of snow and ice. The snow is 20 inches deep on a level and they is frozen over. Notwithstanding the cold winter the Park Memorial Baptist church keeps up a healthy growth. We have recently received eight new members into our membership. One man, one woman, one girl, and three women. Judge J. F. McNeer, of Little Rock, Ark., visited the pastor in a two weeks' revival meeting. He was the only one who came with his wife. Judge McNeer is now working on the principle of law and is deriving

his entire time to the evangelistic work. He has just closed an excellent meeting with the church at Columbus, Ind., with thirty additions to the church. He seems to be specially successful in reaching men."

Pastor F. H. Morgan writes: "Please change the address of my paper from Ledbetter to Chapel Hill, Texas. I have accepted the call of the church here for half time."

The church at Ouder Grove, four miles west of Iron City, Tenn., held a meeting which 23 were added to the membership, the majority by profession of faith and baptism.

The meeting at Ramoth, Tenn., Bro. John Seaman, pastor, resulted in about 20 additions to the church.

As a result of the meeting at Tracy City, Tenn., 11 were added to the church, 9 by baptism.

The meeting at New Providence, Tenn., closed with 10 additions to the church.

The Pleasant Grove church, Blount county, Tenn., held a meeting in which Bro. W. A. Callett did the preaching. 31 the close 10 happy converts were baptized and added to the church.

The new meeting house at Edison, Ga., has been set apart to the worship of God free of debt. Have a membership of about 20, five Sunday school and regular prayer meeting. This church is young; not one year old. Pastor, B. W. Davis.

It is right funny how some Englishmen in the South mixed with South America. Some of them believe that in the Civil War, it was North America on one side and South America on the other.

## What Sulphur Does

For the Human Body in Health and Disease.

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

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

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

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

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

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the mother organ of the system, and enriches the blood by the prompt elimination of waste material.

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

They use the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that offers surprise to patient and physician alike.

Dr. R. M. White, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stearns' Calcium Wafers. In patients suffering from boils and pimples and even deep seated eruptions, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stearns' Calcium Wafers is a proprietary article, and sold by druggists, for the best reason, it is the result obtained from Stearns' Calcium Wafers. In patients suffering from boils and pimples and even deep seated eruptions, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stearns' Calcium Wafers is a proprietary article, and sold by druggists, for the best reason, it is the result obtained from Stearns' Calcium Wafers. In patients suffering from boils and pimples and even deep seated eruptions, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stearns' Calcium Wafers is a proprietary article, and sold by druggists, for the best reason, it is the result obtained from Stearns' Calcium Wafers."

At any rate, people who use Stearns' Calcium Wafers will find Stearns' Calcium Wafers, for certain, more palatable and effective preparation.

or. In a recent published sermon, the Rev. J. H. Jewett said: "In my own city of Birmingham, forty years ago, when Northern and Southern Americans were locked in bloody strife, this is right funny. Right funny it is."

Twenty-three men have been convicted and sentenced to various penalties for their part in the massacre of the Jews at Kishinev, Russia. The heaviest sentence is imprisonment for seven years. Some of the prosecuting lawyers withdrew from the case because of the manifest disposition to let off the guilty parties, and to visit upon men selected as scapegoats, whatever punishment was inflicted. The Jews are indignant at the failure of justice.

## MARRIAGE AT MAYSVILLE, KY.

One of the most noted marriages that has taken place in Kentucky for years took place at high noon in First Baptist church, 11th Street. The contracting parties were Pastor Hugh T. Musselwhite of Mayville Baptist church, and Miss L. Alberta Glascock, the only daughter of Bro. A. R. Glascock, the owner of Edgefield Stock Farm, in the suburbs of Mayville. It was a lovely wedding, decorated in the most beautiful manner. There were many attendants from a distance. Among them Rev. L. C. Kelley, of Flemingsburg; Mr. Charles Cox and Mr. Chester M. Jewett, of Cynthiana; Misses Bell of Ohio, Rella Bourne and Mrs. W. F. Harvey of Louisville; the ladies of the Christian Home of Hall of Covington; Elizabeth Browning, of Cynthiana; Anna Gore and Jennie Hall of Cadiz. The bride is a charming and cultured lady, a graduate of the Thane Miller School, when located at Mt. Auburn, O., and the church organist, and consecrated church worker. The groom is a young minister of tact, conversation and ability, a native of Virginia. Educated at Fredricksburg Academy and Richmond College. Served as pastor in his native state three years, and had, during that time, 400 additions. He was for one year associated with the Christian Home of Richmond. He was pastor at Cynthiana sixteen months, during the time there were 46 additions, and he raised about \$1,000 for denominational enterprises. He has been pastor in Mayville for one year, and had 15 additions. He has during the past year ministered for numerous \$500, great increase over previous years. He is developing his people, and leading young and old to higher plains of consecration. He and his bride have left on a tour of several weeks to Southern Florida. It was the pleasure of the writer to perform the marriage ceremony.

W. P. HARVEY.

DEAR REVEREND: "Seeing that many glory after the flesh, I will glory also." The ladies of Spring Valley Baptist church, Logan county, sent me, for Christmas, a large box of good things for the table; choice, varied and substantial. Best of all was a letter of kind appreciation and good wishes. Spiritual and hopeful. A good sister of my other church, Waddy River, was also mindful and kind to send some very nice things. My real glory and theirs, however, is in the cross of Christ, for whose sake they have remembered me and mine. W. S. RYLAND.

## MISSIONARY RALLY.

Missionary rally of Salem Association to be held at Bluebell church, January 29, 30. The following pastors will be present and participate in the program: J. J. Whittell, W. H. Bruner, W. H. Williams, J. L. Hart and others. For Bro. J. L. Hart of Brandenburg church, this will be the last opportunity of meeting with the brethren of the Association, inasmuch as he is under appointment of the Missionary Board to sail for Argentina in April.

## PROGRAM FOR SUNDAY.

Vine Grove, morning and evening—S. E. Stephens.  
Sullivan, morning and evening—A. J. Johnson.  
Pleasant Grove, morning and evening—J. F. Ray.  
Otter Creek, morning and evening—G. E. Benson.  
Sandy Hill, morning—J. W. Shepard.  
New Highland, morning—E. S. Morgan.  
Greenwood, evening—E. S. Morgan.  
J. W. Shepard, J. S. Hart.

Dr. S. H. Ford has written the life of his brilliant son, Doctor, under the title of "The Story of a Successful Christian Lawyer." Rochester, N. Y. His comparatively short life made an enviable name for himself as a most able lawyer. And always with him his religion was first. The book is sure to do much good, and to be well read. The writer's name insures that it will be well written.

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## THE REVIEW,

J. M. DAWSON, Man. Editor.

## WACO TEXAS

STORY OF THE NAZARENE. By Noah K. Davis. Just out. Price, \$1.75 net, postpaid. BAPTIST BOOK CONCERN, 642 Fourth St., Louisville, Ky.

## NOTICE TO W. M. SOCIETIES.

Mrs. B. G. Rees has been compelled to give up temporarily the office of Secretary and Treasurer to the Central Committee of Kentucky. But we are fortunate in filling the place at once, by the appointment of Miss Willie Lamb, 1017 W. Chestnut, who was duly elected a member of the committee by the Walnut Street Society. Miss Lamb is fulfilling the duties of the office with intelligent zeal, having business experience and a familiarity with missionary work, as well as faithfulness and reliability. For the Central Committee.

DEAR REVEREND: It is with sincere regret that we inform you of the resignation of our pastor, Rev. W. A. Lusk, whom we hold in highest esteem, as a worthy, Christian gentleman and minister of the Gospel. He has done a great work for us, and has won our hearts by his warm, sympathetic Christian influence. A man of deep thought, possessing a wonderful magnetic power over his hearers which enlisted the strictest attention throughout each discourse. In pastoral work, he can not be excelled. We congratulate the church who is so fortunate as to secure his services as pastor. While other fields are desirous of gaining his services, we would like to keep him in Kentucky. E. T. SMITH, G. A. TRAGER, Deacons.

Zion, Ky.

## A Perfect Register of the Stomach and Bowels

is Versal Saw Palmetto Berry Wine. It promptly relieves and permanently cures all weaknesses, irritations, inflammations, obstructions or diseases of the stomach, bowels, kidneys, bladder, liver and prostate gland. It will restore perfect health and vigor to any person afflicted with general debility or nervous debility. It cures constipation so that it stays cured by removing the cause of the difficulty. Only one small dose a day will cure any case, no matter how light or how long standing. It cures by toning, strengthening and adding new life and vigor to the intestines, so that they move themselves healthfully and naturally. All such conditions as dyspepsia, catarrh of the stomach, chronic indigestion, constipation, Bright's disease, diabetes, inflammation of the kidneys, catarrh of the bladder, irritation or enlargement of the prostate gland, torpid liver, pain in the back, stomach weakness and female irregularities begin in clogged bowels. They are cured by Versal Saw Palmetto Berry Wine. Try it. A free sample bottle sent by the King. Versal Remedy Co., 50 Success Bldg., Buffalo, N. Y. For sale by all leading druggists.



Little Ones. WHAT THE OPEN WINDOW DID.

BY CAROLINE F. NEEDHAM.

The trouble began that morning over a very small matter, as usual. Tom declared that Joe had taken his mittens, Joe declared he had not, and so the quarrel began.

Suddenly, everybody began to shiver "Oh-oh-oh!" as it seemed as though rivers of ice-cold water were running down everybody's back.

"For goodness' sake!" cried mamma, who was the first to recover herself, "what are you doing, Lettie, opening the window directly on baby's head, and the thermometer ten degrees below zero? Are you crazy? Close it at once! Do you want us all to have pneumonia?"

"No, oh no!" stammered tender-hearted little Lettie. "I didn't think; I only thought how nice it would be if I could only let out some of the crossness out of the room."

All that day mamma went about her work with a thoughtful face. Now and then she had fits of thinking at which times she would stare at the window, and burst into a merry laugh. Then she grew strangely sober again.

The next morning four eager children were scrambling after hats, coats and missing mittens, for the skating was fine, and they wanted to have lots of fun before school began.

"Now see what you made me do!" he snarled, at no one in particular; but Tom, who was standing near, retorted angrily, "I didn't!" Then "You did!" and "I didn't!" went dodging each other about the room. Puss came up and rubbed her nose sympathetically against Joe's legs, but Joe pushed her rudely, and cried, "Get out, you old cat!" and puss, who was not an old cat by any means, but a sensitive, high-tempered kitten, backed off at a safe distance, arched her back, and showed two rows of gleaming white teeth, as much as to say, "Call me names again, if you dare!" and so the quarrel went on.

Suddenly as on the morning before, rivers of ice-cold water began to run down everybody's back. All turned toward the window. Yes, it was wide open; but there stood, not Lettie, but mamma herself, smiling radiantly.

"Oh-oh!" shivered the children. "Oh-oh!" mamma shut the window quick, please!"

"What that window!" demanded Joe, who, being directly in front of it, felt the full force of the chilly wind. "Shut it! My fingers are so numb now that I can't feel my fingers. Well, don't shut it then!" he growled. "No matter if I do catch pneumonia and die!"

"I think it would be far better for all of us to get pneumonia and

die than to be snapping this way at one another every morning," said mamma. "Lettie's idea of airing out was a good one indeed! I'm letting out the crossness—that's all."

"I'll flew another window, and still another.

The children ran out, buttoning their coats as they went. Joe retreated to the register, where puss already had taken refuge, and she didn't push him away either, but moved over a little as much as to say, "Plenty of room for both." Here Joe warmed his fingers, mending his shoestring, and then he, too, darted from the chilly room.

This was the beginning of what was afterward known in that family as the "airing-out process." To make it effectual, it had to be carried on more or less all winter; but by spring time—although there were just as many children, and the house that held them as small as ever—it seemed to the inmates that it was twice as large as before, so well did Peace know how to make room for everybody. Confusion packed up and left for good; but her influence still remained, and sometimes when "You did!" and "I didn't!" forgot themselves, as they did once in a while, they were soon called to order, for some little voice would be sure to pipe up:

"Mamma, hadn't we better begin to air out?"—and so by story is done.—Sunday School Times.

LOTTIE'S EXPERIENCE.

BY MRS. J. D. GALLOWAY.

"I never will put off anything again, so there!" came very emphatically from a small maiden of twelve, who was curled up with her kitten in the depths of an easy-chair.

"Why not, Lottie?" "Auntie! I didn't know you were here. I'll tell you, though I am ashamed of myself. Papa told us the first of January we were to move to 'The Knolls' the first of March. Then mamma said Antoinette and I must pack the books and trinkets in our rooms, and our clothing ourselves."

"Did you each have a room for yourselves?"

"Yes, on our tenth birthday mamma gave us each a room, and said we were to keep them in order ourselves."

"I wonder if the rooms were so much alike in appearance as the twin girls were in feature?"

"No, auntie," with a little blush. "Nettie's was very nice always, but I couldn't find my things half the time. I didn't stop to put them in their places."

"But go on with your story, Lottie."

"Antoinette said right away she was going down to one of the shoe stores to buy a box to pack her books in, and off she went. She had one promise, and it came in a week. I thought I would do the same, but kept putting it off until almost the last, and then the boxes had all been destroyed, and I had nothing to put my books in but an old basket I found in the attic, and some of them were very much marred in moving; but Nettie's are just as nice as ever."

"Her plan was best, then, it seems."

"Then she got her trunk down two weeks before moving time, packed the things she was not using when she had time after school, and they were all out of the way when the heavy came."

"Did you do so, too?" "No, I thought I could pack ev-

erything in a day, and left it all till the last; then there was such a hurry, and mamma needed our help; so my dresses, jackets, hats and shoes were all tumbled in together, anywhere and any way, and I haven't found them all yet."

"How was it when you got here in your new home?"

"It had been just the same. Antoinette's room is all in order, and she knows where to find everything, and mine is all topsy-turvy yet."

"Where is Nettie this afternoon?"

"That's the worst of all, auntie. The Williams girls came for us to go to Cedar Lake with them, and they were to take their papa to the train on the way. Nettie was ready in ten minutes, for she knew where everything was; but I could not find my jacket anywhere, and they could wait no longer for fear Mr. Williams would miss the train; so I had to stay at home."

"Where is your jacket?"

"I hunted a long time before I found it on the floor behind the trunk. I threw it on the top when I came in, and then I wanted something from the trunk, and away it went, and, of course, I forgot all about it by the time the girls came."

"Where was Antoinette's cloak?"

"On the hook where she always hangs it. Why, auntie, she could get anything she needs from her closet in the dark. Everything is hung on its own hook."

"That is an illustration of the old proverb: 'A place for everything, and everything in its place.'"

"Yes, and now I will not do this way any longer. If I have anything to do, I shall do it, as mamma has always told me! So, kitty, you may sleep here in the arm-chair, if you want to. I'm going to put my room in order, and keep it so, too."

And Lottie went off to her task, leaving auntie thinking that perhaps the disappointment about the ride was a very good thing for her dilatory little niece.—Sel.

WIDE-AWAKE BOYS.

When General Grant was a boy his mother one morning found herself without butter for breakfast and sent him to borrow some from a neighbor. Going, without knocking, into the house of his neighbor, whose son was then at West Point, young Grant overheard a letter read from the son stating that he had failed in examination and was coming home. He got the letter, took it home, and without waiting for breakfast, ran down to the office of the Congressman from that district. "Mr. Hamar," he said, "will you appoint me to West Point?" "No; so and so is there, and has three years to serve." "But suppose he should fail, will you send me?" Mr. Hamar laughed. "If he don't go through, so use for you to try."

"Promise you'll give me a chance, Mr. Hamar, anyhow." Mr. Hamar promised. The next day the defeated lad came home, and the Congressman laughing at Uly's sharpness, gave him the appointment. "Mr.," said Grant, "it was my mother's being out of butter that made me General and President." But it was his own shrewdness that gave him the chance and promptness to seize it that carried him upward.—Christian Advocate.

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SCRAPS FROM MY BIBLE LESSON. AUGUST 2nd.

1st SAMUEL. 16:1-12.

"How can I go?" Samuel's fear surprised. But why should it? Is not the human heart full of contradictions? Do we not sometimes love where we should not love, and fear where we should not fear? When is the heart of man fully given up to God? Have not the best of men their times of fear and doubt? See the Christ himself. Listen to him as he cries, "If it be possible." Was it not in fear he shrank from the terrible ordeal? Hear him again upon the cross. Was it not in doubt he exclaimed, "Why hast thou forsaken me?" When you and I have ceased to fear and doubt, then may we be surprised by Samuel's timidity. But we always expect more from others than from ourselves.

"If Saul hears it he will kill me." Well, there was danger of that. If God did not protect him; and at this moment his faith was weak. Is not yours a little so sometimes?

"Take a helper with thee and say I am come to sacrifice to the Lord." That does not seem to be the real object, but was it a deception? No. Was it a subterfuge? Hardly. What, then, was it. First, it was religious duty. Nowadays, instead of sacrifice Samuel would probably have held a prayer meeting. But, second, it was piety. Hide the young Moses if you can and so long as you can. May be Pharaoh will relent and the storm will blow over. If you have to, set him adrift upon the Nile and trust in God. But you need not tell the officers that you are hiding him. Keep the young babe of Bethlehem in Bethlehem as long as it is safe. You need not tell Herod he is there. Retain the man of Nazareth in Nazareth until the Jordan calls him to a higher sphere. And let the shepherd boy remain a shepherd boy until the clarion voice of destiny be- comes on him a crown. The voice of destiny is but the voice of God. But you need not tell the world the carpenter will be the Christ,

or that the shepherd boy will be the King. The Doctor does not tell the woman that spot upon her breast is cancer. He does not needlessly embitter patients' lives and may be shorten them by telling things they will find out in time. You do not tell the man how mean he is, but you rather praise him for the good he does or means to do. You tell the half, you do not tell the whole. So Samuel, driving on the heifer into Bethlehem says "I come to sacrifice." He does not tell the whole, he tells the half. This is not deception, it is wisdom.

"Call Jesse to the sacrifice, and I will show thee what thou shalt do." The trouble with us is we want to first find out what God will do before we call Jesse. We are too apt to say, if I do this, what then? While God, still patient with us, kindly says, "My child, do what I say, for what comes after trust." I know a man who had always worked 7 days in the week, and with that hard work to make buckle and tongue meet. Now, when he was converted. Lord how am I to support my family if I have to give up Sunday. He could not see how; but, trusting, he gave it up, and after that he prospered. Commonly we are not content to call Jesse and then wait. We cannot say with him, who, on the deck of the Mediterranean ship, struggling with doubt, with neither star above or light within the soul,

"Keep thou my feet, I do not seek to see The distant scene; one step enough for me."

"Who looketh at the outward appearance but God looketh at the heart." Spurgeon once said, "The best man on earth has enough timber in his heart to set the fires of hell ablaze."

It may be that some of these days some of you shall ask some angel guide, "Who is that dark figure over there," and he shall answer, "Why, you ought to know him. For years he taught a Bible class in your Sunday School." And you shall then say, "Yes, yes, I recognize him now, but down there we thought he was a saint." "I know you did," is the reply, "but God looketh not at outward appearances, he looketh at the heart." "And who is that best figure there that scintillates with heaven's light?" "Why she was a member of his Bible class." Quiet and silent she was not distinguished there. Probably he taught her unimportant things she did not know, but say that she could have taught him more about the Holy Spirit in the soul than he had ever known.

Possibly their positions here may be reversed. She may be the teacher and he may learn of her. Down in your Sunday School you looked at the outward appearance, but God looketh at the heart. The gift of power did not make a Pilate noble; the gift of prophecy did not make a Balaam good, nor could the gift of language make a teacher plain.

Doubtless not Elisha, or Abimelech, or Shammah, or any of seven was suspected, only David. David was surprised. Certainly his father and brothers were. I fancy I can see upon the faces of these brothers a smile, expressive of amazement and contempt. So little did they understand each other. The president of the New York Central R. R. with a salary of fifty thousand dollars a year was once a clerk of rails in this city—and not an important clerk either. I saw nothing remarkable

in that young man, but there must have been a great deal in him that I did not see. So of David and his brothers. The poetry and grandeur of his soul, yet latent, was undiscovered by those who should have known him best, but seen by God.

Doubtless these seven brothers did not know for what they had been thus exhibited; but whatever the purpose was, each knew that he had been rejected. And that word rejected is one of the saddest in our language. I would be your friend, but you reject my friendship. I love you, but you reject my love. You cast it from you as a worthless thing. For this, both men and women sometimes fly to suicide.

I had seen Magdalene in famous galleries, but I had seen none like this. I said this must have been an inspiration. The artist answered, no, it was not an inspiration, it was life. I had long wished to paint a Magdalene and had searched the hospitals of Paris. At length I fell on this. Her father is a distinguished Advocate. She loved unwisely and with her lover fled. When she found herself betrayed she sought her home. Its doors were closed to her. From had to worse she fell; till now, a wild and dissipated life had brought her to the hospital, a victim of consumption. It was plain to see few days were left to her. She told her simple story of rejection by her father, and desertion by all others, but acceptance by him who came to save the erring and the lost, her upturned face and tearful eyes told all contrition could express. In that supreme moment the artist caught the heavenward look.

But rejections such as these are only incidents of human life. They sink beneath the billows, the wave of time sweeps over them. The surface of the sea where they went down is calm and smooth. Not a ripple betrays the sorrows that have sunk below. The world moves on, they are forgotten. I do not know what hell is; but I feel sure that on this holy Sabbath morning there are men in hell who would give all the gold and all the pearls and all the diamonds this earth and all the stars that glitter in the midnight sky still hold within their grasp if they had not rejected him who holds his arms out to the erring and lost.

Thank God, the rejection of Elisha, Abimelech and their five brothers was not eternal, it was only one of time. Not that they might not enter heaven; only, each was unfit to be a king. But this suggests the serious thought that some day each of us must stand for inspection, as these brothers did, one by one pass before an eye that looketh not to resemblance or height of stature, but whose vision penetrates the deep recesses of the human heart, and by it and not by outward signs shall we be judged. That fearful ordeal must surely come, without an arm to lean upon, without the tenderness and sympathy that we are used to have. Shall it then be said of us, as one by one we pass before that Court of last resort, "Neither hath the Lord chosen this?"

THOMAS HARRIS, Louisville, Ky.  
A FINE KIDNEY REMEDY.  
Dr. A. B. Woodson, Prof. Benjamin, (The Compiler), says, "I have often seen this medicine used in the most successful manner for the cure of all cases of kidney trouble."

MALARIA Germ Infected Air.

Malaria is not confined exclusively to the swamps and marshy regions of the country, but wherever there is bad air this insidious foe to health is found. Poisonous vapors and gases from sewers, and the musty air of damp cellars are taken with the germs of this miserable disease, which are breathed into the lungs and taken up by the blood and transmitted to every part of the body. Then you begin to feel out of sorts without ever suspecting the cause. No energy or appetite, dull headaches, sleepy and tired and completely fagged out from the slightest exertion, are some of the deplorable effects of this enfolding malady. As the disease progresses and the blood becomes more deeply poisoned, boils and abscesses and dark or yellow spots appear upon the skin. When the poison is left to ferment and the microbes and germs to multiply in the blood, Liver and Kidney troubles and other serious complications often arise. As Malaria begins and develops in the blood, the treatment to be effective must begin there too. S. S. S. destroys the germs and poisons and purifies the polluted blood, and under its tonic effect the debilitated constitution rapidly recuperates and the system is soon clear of all signs of this depressing disease. S. S. S. is a guaranteed purely vegetable remedy, mild, pleasant and harmless. Write us if you want medical advice or any special information about your case. This will cost you nothing.



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DEAR RECORDER: It has been over five years since I left Lancaster, Ky., for my present field; yet my interest in Kentucky Baptist affairs has not waned. The Western Recorder keeps me in close touch with denominational progress, etc. I greatly enjoy reading your excellent paper, and often get inspiration from the solid, spiritual food that enables me to put forth greater effort in doing my Master's work.

During X-mas week my Mt. Zion people gave us a severe "pounding." One of the members brought upon double-horse wagon loaded with entables, viz.: apples, potatoes, pumpkins, coffee, sugar, butter, meat, canned fruits, rice, chickens, etc., also sent some money. Of course the intrinsic worth of such things is not to be despised, but the motive and the spirit that prompted the members and friends in such a deed, is infinitely dearer to my heart. These good people are constantly manifesting their appreciation of my humble services by words of encouragement, by heartily responding to the message which I, as Christ's ambassador, bring them, and in some tangible way.

It is gratifying to note that the church yearly increases its contributions to missions. The pledge this year for State Missions is nearly double that of last year.

My Rockville church more than doubled its pledge for State Missions this year. We Baptists in Maryland are quite weak numerically, in quantity, but in quality we are not afraid of comparison with those in other States far outnumbering us.

T. H. CAMPBELL, Rockville, Md. GEORGETOWN BAPTIST CHURCH.

For seventy-five years many young men and women have been coming to Georgetown College for educational advantages. For these they are ever grateful and can never forget Georgetown. While here many received not only mental training to prepare for higher positions in this life, but they found the pearl of greatest value, that enriches and prepares for the eternal life. And who is not filled with joy every time he thinks of the place and those who became acquainted with the Lord Jesus Christ as a personal Savior. For these causes many are doubly attached to the town, the college and the church, and are always delighted to hear good

news from them. It is pleasant to furnish such as was gathered at the annual business meeting of the Baptist church last evening, January 6th. When the revising committee has completed the revision of the list of members they will report about 450 on the roll. Eighty were added in various ways during the past year, and the decrease by excommunication and death was forty-four.

For the first time in many years the treasurer reported the church out of debt and money in the treasury. About \$4,000 was contributed during the year to pastor's salary, other church expenses and to missions. This was an increase of \$1,200 over the previous year. The church is supporting Rev. W. E. Sells, missionary in North Central China.

The Sunday school is in good condition, with a flourishing mission Sunday school in southern part of the town.

The two young people's organizations, the women's working society and the women's missionary society all made reports that showed efficiency and a growing interest.

The church seems to be united in the faith and in good works under the wise leadership of Dr. E. R. Pollard, the consecrated and efficient pastor. In fact the church people and all the other folks are in love with him. Pastor and people have entered the new year with faith and energy and a fixed purpose to press towards larger and better things. Georgetown, Ky. J. K. N.

DEAR RECORDER: Well, but we are crowded now with students; 70 came in on one train last Saturday. The dormitories for both boys and girls are full—four in a room is the order of packing, and nearly every house in town that we could induce to take boarders at all, is packed. Several of us walked the streets all day last Monday, hunting for places for the students to board and to keep "batch." Our girls' dormitory is a rented residence and the upper story of another, where we keep 28 girls, besides we have girls keeping house with their brothers who are students, and quite a number in private homes. Oh how much we need a dormitory for girls and how much more room for boys! What a Baptist opportunity here! We have now in actual attendance right about 400 students. Pray for us. But don't you reckon we need a dollar or so now and then? H. H. HARRIS.

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BY JOSEPH N. BARBER.

My poor heart was indeed sorely pained when I read the sad and astonishing news that Dr. J. S. Felix had taken his departure to be with Christ. In fact, I am personally bereaved, and yet I know "the Lord doeth all things well." Except my own family, and brothers and sisters, I do not know any man I loved more intensely—and he knew it. I learned to love him—had a good long time to do the learning. We became "chums" at Georgetown College where I first met him in the late sixties; and with him Drs. Frost, Davidson, M. M. Riley, J. K. Nunnelley, Dr. G. W. Hatcher, S. B. Hogan, Brown, Isbell and others. He and I were in same class. I believe it was about the time he graduated, he made up his mind to preach. I remember of asking him on two or three occasions what profession he intended to follow. At one time he contemplated the legal profession.

He and I became intimately associated at the time he lived in Augusta, before he married, and after he assumed the pastorate there. This was in the early seventies, and from that time until God took him he was so dear to me; such a tried and true friend. We labored together in meetings in the old Bracken Association; he aiding me in meetings, and I him. I believe it was in the winter of '74 we held a meeting five miles from Augusta (where he lived) and he and I baptized about three score and ten. Held two meetings one year apart at same place and two meetings resulted in about fifty additions. The result was an "arm" of the Augusta church was established, and Dr. Felix engineered the building of a handsome chapel in the Pickersell neighborhood, which remains to this date.

We held a meeting in 1876 in Higginport, Ohio, resulting in more than fifty additions, and we organized a church. What a glorious time we had! He aided me in a meeting, I believe, in 1877, at Mt. Olivet, Robertson county, where I was pastor, and the result was, as well as I remember, twenty-five or thirty additions. All were glorious seasons.

In addition to these fond and sweet associations, we lived in the same town, Augusta, for nearly three years; walked and rode together; lived together; prayed, sang and preached together; wept over lost sinners. Many, many, of his strong and irresistible appeals to lost souls I can never, never forget. He was a great power in the pulpit, and could and did move men. He lived with God, and had power with, and influence over men.

Dr. Felix was a great preacher because he preached Christ, and he was a soul winner for the same reason. He knew God and glorified Him as God; he loved the Bible, and in his powerful and forcible presentation of the Great Plan, stuck close to it. God honored him, and he turned many to righteousness.

I moved to Kansas in 1885, and in 1887 Dr. Felix visited me. He made some investments in western Kansas. I made a long trip with him once (hadn't seen him for quite a good while) and we had a most delightful time. He was taking an inventory, so to speak, looking after his property interests, some of which did not prove to be financially satisfactory. But Dr. Felix had an eye

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to business, and looked after his interests very studiously. He was well possessed of fine business qualifications. Mr. Allen, of Augusta, who was a banker there at the time of Dr. Felix's ordination, said, "They have spoiled a good business man." He confided to me a great deal concerning his business interests, and also said he would not allow anything to interfere with his preaching.

We kept in touch with each other through correspondence, I believe, during all his pastorate. When I went to Louisville, or a few months after, I received a letter from him, and the last one he ever wrote me, was in answer to a communication I forwarded to himself and wife on the death of their honored son, Joe. It was the dearest expression of sadness I ever read. He spoke as if the wound made could never be healed. It was, indeed, "heart rending" to read it. I little thought at the time Bro. Felix would so soon go to meet his son. What a happy meeting it must have been. What an indescribably glorious time Felix and I will have together when we meet in the "Sunny Summer land of bliss," and shake hands with those we have been in-

strumental in leading to Jesus Christ.

God bless his dear family that remain on this side for a while. The parting is sad, but its only for a season, and the anticipation of the meeting will largely extract the sting incident to the parting and separation.

I pray that God may bless this dispensation of His Providence to the surviving brothers and sisters.

"Blessed are the dead that die in the Lord."  
Louisiana, Mo.

### FROM VIRGINIA.

Happy New Year to all the workers on, and all the readers of, the Recorder.

The new year brings but scant news from the Virginia churches. I do not know of any revivals at all. There is to be a series of prayer-meetings held in Norfolk, beginning on the 18th of January. Bro. R. D. Garland, field secretary for State Missions, will conduct the series of meetings.

Rev. A. J. Pritchard, D. D., pastor in Portsmouth, will have a series of meetings in his church in the interest of all the Boards

of the General Association, and of Richmond College.

It is reported that Rev. W. P. Hines, of Portsmouth, has been called to a new town in Virginia called Hendron. It is not probable that he will accept. He has a good church and, if he were to move he would desire a field in which he could do a wide work.

Rev. T. W. Hundley, of Barton Heights, near Richmond, Va., has been called to High Point, N. C. He will very likely accept. Bro. Hundley is one of the best speakers in the Baptist ministry in Virginia.

Rev. James Long has resigned the church at Onancock; and has accepted four churches in Caroline county. Onancock is a nice town, situated on the Peninsula which lies between the Chesapeake Bay and the Atlantic Ocean. The church there is the leading one on the Eastern Shore.

Almost all the Baptist churches in and around Norfolk made elegant presents to their pastors.

Rev. J. B. Taylor, D. D., is doing such splendid work at the Freeman Street church, that they are in no hurry to call a permanent pastor.

A. E. OWEN.

### WHAT THE GREATEST

Among Baptists Leaders Say of the Western Recorder

Thank God for your stalwart defense of the old faith.—F. S. Henson, Pastor Tremont Temple, Boston.

The RECORDER is at the head of our religious papers, and I greatly enjoy it.—C. A. G. Thomas.

You have the courage of your convictions, which is true of a small minority.—Noah K. Davis, Prof. University of Virginia.

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

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

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

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

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

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

You have far insight into the tendencies of things, and you have not only the courage of your convictions, but, what is rarer, the courage to have convictions. Thank God, my brother, for this, and God bless you.—W. C. Wilkinson, Prof. University of Chicago.

Say to Dr. Eaton that many here in Virginia stand with him on all questions on which he is antagonized—that his paper is as true an exponent of Baptist principles and so reliable on subjects of organization and co-operation as any in this great age of the world.—Charles L. Cade (recently deceased).

In renewing his subscription to the WESTERN RECORDER, Dr. B. H. Carroll, of Waco, Texas, writes:

"Permit me to add that I do intensely enjoy the paper, and cause many conversions all the while, owing to the position the theme of any other paper. May God abundantly bless you, brother, and keep you faithful to his whole truth if the heavens fall."

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

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

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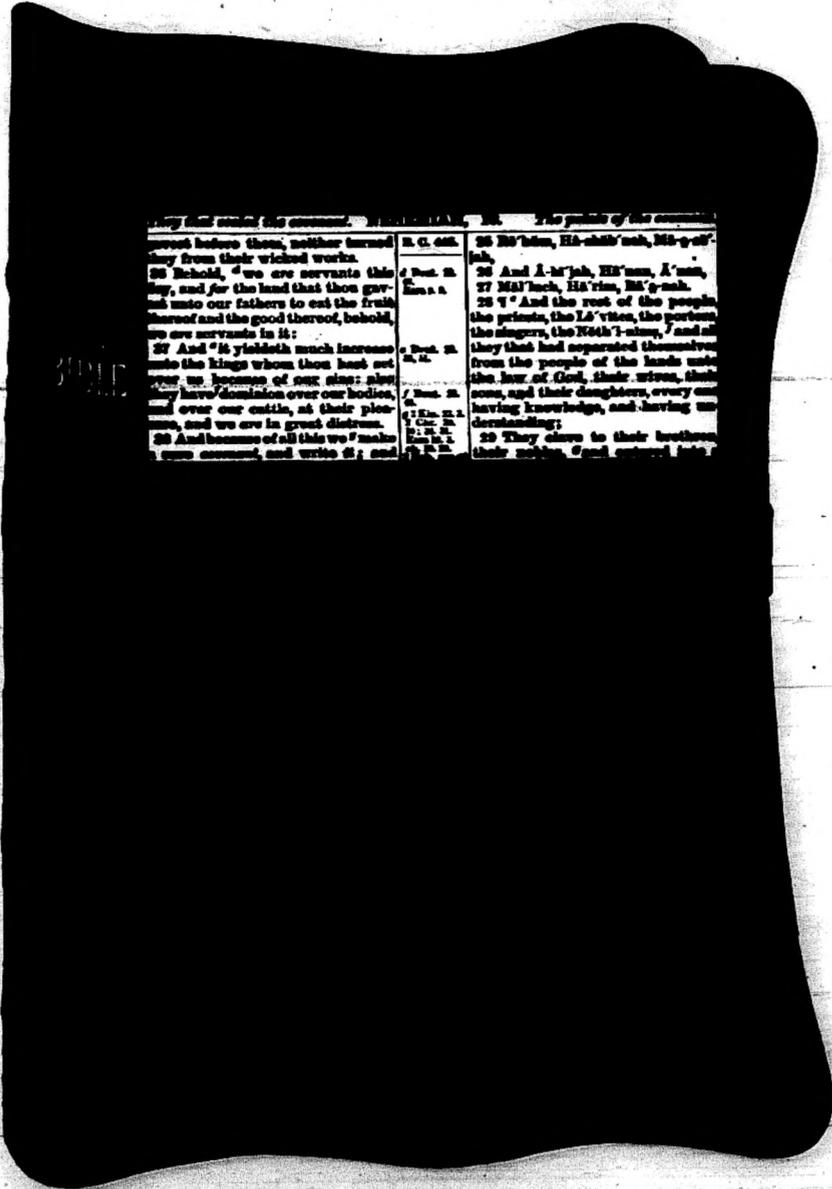
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They that sowed the seed... 25 And I-m'jah, Hs'nan, A'man, 27 Mal'ach, Ha'rim, Ba'q-mah. 28 ¶ And the rest of the people the priests, the Le'vites, the porters the singers, the Na'h'-'mins, and all they that had separated themselves from the people of the land unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding; 29 They came to their brethren their rabbis, and entered into

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