

# WESTERN RECORDER

## Faith, Hope and Love, these three

7th Year

LOUISVILLE, KENTUCKY, THURSDAY, JANUARY 21, 1904

NUMBER 7.

Published Weekly by  
LAWRENCE BOOK CONCERN.  
(Incorporated.)

222 Fourth Ave. (Opposite New Postoffice), Louisville.

TERMS OF SUBSCRIPTION.

PRICE.—Per year in advance, \$2.00; after three months, \$2.50; after six months, \$3.00. Single copies, 4 cents. RECEIPT and credit of payment is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

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There has been much said in the religious newspapers in regard to the lessening number of men who are entering the ministry of the leading denominations. The Watchman has made inquiries and finds that the decrease is only in the number of those who attend the Theological Seminaries. A larger number are going into the ministry when they complete their college courses than formerly.

Hannan Stevens issued his last volume when eighty-two years old. Time did not change his views of education by the state. He says as his last word, which we quote without endorsing: "An interference with the supply and demand of commodities is mischievous, so is interference with the supply and demand of cultured society. Society is not benefited but injured by artificially increasing intelligence without regard to character. To measure the influence for good or evil which a forced intellectual culture produces on a nation, there is no better way than to contemplate the teachings of the daily press, and to observe the effects wrought."

In an address before students in Brooklyn, President Elliot of Harvard University said: "You labour under the great disadvantages of a city school-boy's life. A country boy may get—he does not always get it—but he may get—the command of his senses, his fingers, his whole body in the natural pursuits of the country, which a city boy has to learn with great effort. Take every possible opportunity to train your senses to an exact power of observation."

Men who are consumed by a morbid vanity and despair of being able to call attention to themselves in any other way do it by making war on the church of which they are members. This attracts more attention than it would if they should humbly withdraw and fight from the outside. The names of many officers in both armies of the Revolutionary war are known only to students. Every one has heard of Benedict Arnold.

Dr. J. J. Van Hook always speaks trenchant words. He puts a nail factually in them: "There are preachers who spend all their time in telling their people what they do not believe, and in gibbering the usual unmeaning and blasphemous words of the Christian. Such a man should be rebuked."

There are few of us who have the chance of being so well educated, but every day brings the petty, vulgar, and selfish which might fall weight in their scales—there's Oswald.

### A Specimen of Seventeenth Century Polemics.

BY PROF. ALBERT HENRY NEWMAN, B.B., LL.D.

I have before me a copy of a somewhat rare book, of which the following is the title: "The History of the Wicked Plots and Conspiracies of Our Pretended Saints: Representing The Beginning, Con-stitution, and Designs of the Jesuite. With The Conspiracies, Rebellions, Schisms, Hypocrisies, Perjuries, Sacrilege, Seditious, and Vilefying Humour of some Presbyterians: proved by a Series of Authentic Examples, as they have been acted in Great Brittain, from the beginning of that Partion to this Time. By Henry Foulis, Mr. of Arts, and Fellow of Lincoln-Colledge in Oxford. Quid Verba audiam, cum Facta viderem? London: Printed by E. Cotes, for A. Seile over against St. Dunstons-Church in Fleet-street. M.DC.LXII." Over the author's name is written in a contemporary hand "Henry Foul Mouth," and underneath it, "Diabolus able and trusty charlar (scholar) and it was able to do his aforesaid masters works like a learned liar that so he might please him the better." Under the author's titles is written "Mr of arts and fellow of Bebebebe defensor of those that were better than himself." On the lining of the cover is written in the same hand, "There is a time that is hastening on apace when we shall all appear before the judgment seat of Christ to give an account of the deeds done in the body whether they be good or evil, thus they shall be an ample and a full discovery made who are real or pretended saints. Then shall this Red lettered Historian with his red lettered book and titles be made known whether and his works be good or bad Jude 14-15-16. And Bless the seventh from Adam prophesied of those saying Behold the Lord cometh with ten thousand of his saints to execute judgment upon all and to consume all that are ungodly among them of all their ungodly works that they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against."

This bitterly polemical and vilely slanderous work was written by a Churchman four months before Charles II, two years after the restoration in violation of his promise to dissenters, had promulgated the Act of Uniformity, the enforcement of which was to deprive of their livings about two thousand Presbyterians and Independents and a few Baptists, who under the Cromwellian regime had become pastors of cultured churches. The original owner and annotator of the volume may have been one of the deprived and suffering ministers, and his strictures may have been made in view of the helpful influence that a work of this sort may be supposed to have exerted in poisoning the mind of the king against the dissenting ministers and preparing him for his cruel measures.

In his preface Foulis seeks to justify the drastic quality of his polemic by referring to the abusive language and persecuting measures of the houses of Freuchy, Arden and Beaufort. "When all the world is much they should not be it. So, getting some ink and paper, to it I go." "If they look upon me as an hot-headed rascal, for calling them rebels and tyrants, and their king to a worse name? I should not wonder they can quit John Calton from the same epithet, who called these dissenting ministers to his aid, and persecuted, banished, imprisoned, and executed them, without forgiveness, pardon, or mercy."

ish, hangman, plague, . . . knaves, serpents, devils, filthy dog, etc. If they censure me as an impudent and saucy fellow, for calling them hypocrites, I hope they will give the same title to John Knox. . . This man had so got the knack of villifying, that his tongue could be no slander. Passing by those of inferior rank, take some of his complements to Queen Mary, calling her several times a wicked woman, telling her that she was not sober, merciful, but cruel and wicked, mischievous, false, dissembling, unconstant, proud, and a breaker of promises, an open traitress to the imperial crown of England. . . calls his own Queen-regents actions, idolatry, avarice and cruelty."

In his first chapter he seeks to establish the thesis, that nothing is so wicked, but some will undertake and vindicate, by historical examples. In the second chapter he gives a sketch of Ignatius Loyola, the founder of the Jesuits, with a view to making the Presbyterians odious by attributing much that he disapproves of in the Puritan Revolution to Jesuit influence. He seeks to insinuate that the execution of King Charles had been due to Jesuit intrigue, and claims that the Jesuits are notoriously familiar with Anabaptists, Quakers, and such like phanatics. He assumes that the examples of such familiarity are so well known as to "make their relation tedious." It is interesting to note that this was at the time a very much exploited polemical device. The Jesuits were everywhere regarded with suspicion and dislike, and it was constantly charged that they were making use of the democratic and sectarian spirit of the revolutionary time for the promotion of their own malignant schemes. He asserts that the confessor of the queen was himself present at the execution of the king in full sympathy with the regicides. In an elaborately malicious manner he seeks to make it appear that the Jesuits are at the bottom of all the disorders in church and state from the beginning of the troubles in 1640 to his own time, and to impress it upon the minds of the king and his advisers that the toleration of Presbyterians, Congregationalists, Baptists, and Quakers is no wiser than would be the cherishing of a dormant viper in the bosom or the permission of a pestilential disease to have free course. One needs to read the polemical works of this time to understand fully the state of public sentiment that led to the persecuting measures of Charles II.

The headings of a few of the chapters will give some idea of the line of argument employed by the author in his effort to show the diabolical and the malignity of the opponents of Anglicanism in England and Scotland. "The Rebellious Actions of the Presbyterians in Scotland, till the Death of King James." "The illegal, malepart and impious Plots and Designs of our Schismatical Presbyterians in England, in the Reign of Queen Elizabeth, King James, and King Charles, till the beginning of the wicked Long-Parliament." "The mischievous and impudent Contrivances and Innovations of the wicked Long-Parliament." 1. Their slandering of the Court and Church. 2. Their Affection to the Schismatical Incensurables. 3. The impudencie and audaciousness of their Lecturers. 4. Their designs to alter the frame of Civil Government. 5. Their Plots to overthrow the Royallty. 6. Their stirring up the people to Tumults. 7. The small esteem the Commons had of the King, and Nobility; Whimsy it appears, that it was not the King, but the Parliament that co-

tioned, and began the Warren." "The Abominable Hypocricie and Jugling of the Parliament and Army, till the Murder of his Majesty." "The Inconstancy, villiany, and monstrous Tyranny of the wicked Army: till the Restauration of his Majesty." "The Grand Perjury of the Parliament, and Army." "The wicked Sacrilege of the Parliament and Army." "The wickedness of our Presbyterians in throwing Aspersions upon his Majesty, and instigating the People to Rebellion, by assuring them in the Lawfulness of Subjects Fighting against their King." "That the Presbyterians are but Conditional Subjects; no longer obedient to their King, or acknowledging him, than he serves their turn, and is subservient to their fancies." "The wicked Reproches the Presbyterians cast upon the present Episcopal Church. What small reason they have to desire Toleration from the King and Episcopal Party, since they deny the same to them. . . Their slanders upon the late King. . . Their endeavours to beggar the Episcopal Church," etc.

It goes without saying that the worst construction is put upon even the most heroic and praiseworthy deeds of Puritans and Dissenters, and that the great mass of facts gathered by the writer to sustain his merciless onslaught on the non-episcopal Christians of England and Scotland call forth our admiration rather than our detestation of them. But the work was well calculated to secure the ends had in view by the writer and must have been highly influential in promoting the intolerant policy of the government.

The concluding paragraph may be quoted as a specimen of the writer's polemical spirit and method: "To conclude, If all things according to the Poets grow worse and worse; to what stupendous wickedness will the Presbyterians come? If Caligula suck'd blood when a child, might might suck him to be a cruel Monster when a man. If the Puritans at first rebel against and imprison their King, murder and chop up the bishops, seize upon their lands and those of the Loyal Gentry, bloodily destroy the best subjects and careers the wicked; If at their beginning of their Rule, they multiply'd Religion into so many Heresies, that every house seem'd like that Family at the Hague in Holland composed of seven several religions; If when they were inferior the durst proclaim the King a Traytor, call the Kings actions unchristianlike, impudent, false, wicked, Tyrannical, etc. impose wicked Oaths upon the Nations, and violate all Laws; Good God! What as yet unheard of villany and impiety will there be invented and found out to please these Disciplinary points, if ever they should obtain superiority, or have the least way in these Kingdomes? Which no honest man can desire, all good men say bound to oppose, and pray they may never have hopes of such favour and authority."

We talk and think so much of the trouble we have with others that if we more than half persuade ourselves that if everybody else were just right we could get on pretty easily in life, but the fact that is more than half—a great deal more than half—of all our trouble, even of our troubles with others, grow out of our own faults and our own egg failures.—Sunday School Times.

Some day He will tell you why He has tried you and let you look back upon your life-story and see the golden thread of His fatherly love and care shining over and around it all.—F. R. Havens.

## Paul Made No Mistake.

FRANK B. BROWN.

"If Paul were living to-day, and had seen the awful ravages of the drink habit, he would undoubtedly have made especially emphatic his protest against this cause of our age."—From article in the Standard on "The Prayer-meeting, March 10, B. Y. P. U. & C. E. Topic: A Cauterizing." 1 Cor. 9:24-27.

Statements like the above have a tendency to undermine the confidence of many in the Word of God, for it is argued, and that rightfully, that if the Word of God is merely the writings of men who wrote according to the information which they possessed, which information had a bearing upon the times in which they lived, then this can have little or no value to such as live in this age, since our surroundings are entirely different, and should therefore be regarded as one would look for an old book which had outlived its special usefulness merely as a relic of a by-gone age.

That many at this age of the world regard the inspired Volume in the light of its being but the work of men's minds is a fact to be deplored and the arguments which they bring forward to substantiate the position which they have taken, are not few, as gathered from such as boast of their infidel tendencies, but they are made to contain many statements made by professedly Christian men, if not ministers of the Gospel. The statement which heads this article in the hands of an unscrupulous infidel, may be made to help on the cause to which such have committed themselves, very greatly.

Why such statements should be made is a question with more than one, for it cannot in the least, help on the cause in whose behalf it was made. As a help to the cause of temperance, the passages of Scripture quoted, are in no appreciable manner made more effective by the inference that Paul wrote the passages referred to out of his own heart, influenced by the knowledge which fell to him in that age in which he lived.

While Paul wrote the words referred to, and by his writing clothed the thought put into his mind in his own words, they are no more Paul's words and thoughts than the casting which comes forth from the hands of the workman, who labors under the direction of an owner, is his. If I chance to be a foundryman, and see fit to employ a man to assist me in placing certain castings upon the market, it does not follow that these castings are my workman's, for they are not, they are mine and so the world will regard them.

Now, because God saw fit to employ Moses, Joshua, David, Isaiah, Matthew, Mark, Luke and John, Paul and James to give to the world what He desired they should have, we are not at liberty to attribute the books which they were moved to write by the Holy Spirit, as their works, or in any sense an expression of their desires or opinions, only inasmuch as they were brought into sympathy with the Divine mind.

Paul, it is true, wrote the books credited to him, but they were not his books and all that he did or could do was to put his mark upon them, as a workman marks the piece of work he has wrought out from the pattern put into his hands.

It is not to be questioned that every writer of the books of the Old and New Testaments wrote things which they knew little if anything about, because they had no means of knowing of them. Being moved by the Holy Spirit they wrote that which came forth from their hands, but it was the wisdom of God which they gave to the church and the world.

While all of the writers of the Scriptures were ignorant of what was to be unfolded in the ages to come; the various types of sin to be grappled with, and the complex influences which should have sway by which men's minds should be moulded in right patterns, or directed to ungodly purposes, the Holy Spirit who moved them to write what they wrote,

know all that was to take place, and every type of sin which should appear and influence which should sway the hearts of men.

To Him, the end was known from the beginning. Every character of person, every character of transgression, every character of temptation was open to Him, and that He moved such as wrote the Word of God to write, were sufficient for any exigency which might arise to the end of time.

The Holy Spirit knew the awful ravages of the drink habit which would take hold as with hooks of steel upon such as gave themselves to it, in all the ages of the world. That the inspired writings could have been more explicit upon the subject of temperance, or any other subject, is a question.

Sin is combatted in all of its assumed characters and no shades of iniquity have ever made their appearance or will ever come forth, for which there is no provision made.

Better is it for us to make use of the word that has been given us, and apply it as we may to all that in any way concerns the welfare of the children of men, than seek to invalidate it in the eyes of our fellows, by vain surmises and fruitless suggestions.

To me, the Scriptures, from first to last is the word of God, yea "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

### A Plea for Old Fashioned Reading.

Agnes Reppier, the well-known Philadelphia authoress, enters a spirited protest, in the current issue of *The Era* (Philadelphia), against what she terms the "oppression" of books. "Of all the many heresies which afflict the world," she says, "not one is more unreasonable nor more mischievous than the notion now current among intelligent people that reading is in itself, and apart from the matter read, a useful, desirable, and, in some sort, meritorious occupation." She continues:

"The habit of rapid and indiscriminate reading does not stimulate mental growth; the quick replacing of one book by another lessens the value of all. I have seen a girl, too young to lose the fresh, keen, priceless memory of youth, standing before a long row of battered novels, and striving to recollect which of them she had or had not read. To say that she would have been better employed in working ridiculous samplers in wool like her great grandmother, is not too strong a statement. It would have been an equal waste of eyesight perhaps, but a real saving of her mental fiber."

As for the race to "keep up" with current literature, Miss Reppier takes the view that it is something more serious than mere waste of time. It "means the sapping of our physical and mental powers, the frittering away of whatever intellect we possess in an attempt to do something which in the first place, can not be done, and, in the second place, would not be worth the doing if it could be done."

"Current literature," as it is called, has now gotten far beyond the pursuit of the most industrious reader. We can not, even with the help of magazines and reviews, pretend to keep pace with it; and the time has come when we must now and then confess that we have not read, that we have not seen, that we have not even heard of the book about which our friends are talking. This ought not to be such a humiliating experience. Because people are talking about a book is seldom a good reason for reading it; and they talk about it for such a very little while that our humiliation is at least short-lived."

It is unalloyed truth, continues Miss Reppier, to which we might as well make up our minds first as last, that many of the most delightful and valuable books ever written are very lengthy, and they can not be shortened "without mortal

hurt." We quote again:

"Not one famous work in a hundred can bear abridgment. Bowtell took his time to write the 'Life of Johnson,' and we've got to take our time to read it, unless we are content to lose the best biography and one of the most entertaining books in all literature. Mr. Birrell, urging upon us the Journal of John Wesley, makes the touching suggestion that we should, if need be, abandon our 'annual reading' of Boswell in order to make Wesley's acquaintance. We should like to know to what race of men Mr. Birrell addresses himself. If there dwell in Great Britain mortals so richly endowed with leisure, wit, and judgment that they read their Boswell every year, we have no need to hunt further for the Happy Islands. They lie where we would least expect to find them, between the North Sea and the great Atlantic."

"Yet perhaps there is more real gain, as there is undoubtedly more real pleasure, in a friendly and thorough intimacy with one masterpiece of biography than in scampering through a whole shelf of 'English Worthies,' or 'English Men of Letters,' or 'English Statesmen,' each skimpy little volume telling us just enough to be quickly forgotten, and telling it in just the way which is warranted to make the least possible impression upon heart and brain. It is better to know one great man thoroughly than to have a bowing acquaintance with half a hundred. It is better to read all of Charles Lamb's letters—there are only two volumes—and then reread them, thanking heaven for the privilege, than acquire a superficial and joyless knowledge of all the letter-writers of the centuries. 'Specimen' reading seems at best but dreary work. 'The like feeding a child with chopped hay from a spoon—dry diet, and of doubtful nourishment. The curious cling not forward for abridged editions—Frodoart in two little books Pepsy in one, and a volume of selections from Horace Walpole—is that those men substitute give people a 'working knowledge' of the literature of the world. What a working knowledge of literature may imply it is difficult to divine, unless it means that the reader so equipped is ready to practise authorship, and blithely impart his ignorance to the world."

In view of the "ever-increasing number of books we do not want" and the "ever-decreasing chances of tranquilly pursuing those we do want," Miss Reppier thinks it is time to call a halt. We are losing "the friendship of books," and we can afford to lose any friendship rather than that.—Literary Digest.

### "The New Evangelism."

We are not quite sure that we know just what it means. The phrase is becoming rather common. A class of men seem to have lighted upon it and to be taken with it, and they are using it somewhat freely. It seems to be brought into contrast with the old evangelism, and it is boasted as the better. We have some knowledge of the old evangelism, and have been accustomed to regard it as the true. We may be able the better to understand the "new," if we take knowledge of the old.

The Lord Jesus himself preached in harmony with it. "So," said he, "in the kingdom of God, as if a man should cast seed into the ground; and should sleep and rise aight and day, and the seed should spring and grow up, he knoweth not how." According to the parable (Mark 5:20, 27) the business of the evangelist is to sow the good seed of the kingdom. The form of words seems to indicate that the sowing is broadcast—not in hills, not in drills, but with a free hand, as in the case of him who sowed, according to Matthew 13. He goes up and down sowing, scattering the seed even on thorny and stony and hard-trodden soil.

The first gospel preacher did not hesitate to evangelize one hour, or two, when the occasion or the opportunity arose. He talked with one woman at the well in Sychar, and he talked with Nicodemus alone. But as a rule, the Great

Evangelist sought men in groups and assemblies. He did not hesitate to speak to the unbelievers in the presence of his disciples. The word which was adapted to the former was not unwise when spoken to the latter. The more they heard the better they understood the kingdom. So also Paul went preaching. He would go the end broadcast, wherever he could get hearers; though he did not hesitate to speak to one, or to two, as the occasion arose. Nevertheless he was very careful about his seed. He held fast "the form of sound words."

In contrast with all this, if we understand it, is what is boasted as "the new evangelism." It is new, because it was unknown to Christ and to the apostles and to the evangelists of a century, or less than a century ago. It is the evangelism of the new generation which boasts of its great zeal, its comprehensive views, its own gospel. If this is not what it means, we are at a loss to understand the phrase—"the new evangelism." As it looks to one who does not assume to understand it perfectly, it operates somewhat as follows:

The quality of the seed is not of great consequence. The important thing is to say of *capitulum* things. The more extravagant and "taking" the phraseology the better. Clauses of manner, clearness of expression, precision of statement—these are things of small account. Appeals to the emotions, extravagant statements, heaped-up invitations—these are the appliances relied upon. "An immediate decision" is the thing to be secured, no matter who effects the decision—the Holy Spirit, or the preacher. Indeed, the method pursued, in many instances, indicates that the evangelist has no use for the Holy Spirit. He is bent on doing the whole thing himself and getting the credit for it. The Holy Spirit may give him fifty "converts," but he wants one hundred, and he will have them, no matter what the Spirit thinks about it.

Zerubahish saw an angel who said to another angel: "Run, speak to this young man saying, Jerusalem shall be inhabited as a town without walls, for the multitude of men and cattle therein." But the new evangelism says: "Run, speak to that young man, and say unto him, Come thou into the kingdom of God." And it is still further ordered: "If the young man does not come at thy word, then take him by the collar and fetch him in, for he must be counted." The new evangelism holds that it is the privilege of any man, or woman, at any time, to bring another man, or woman, or little child, into the kingdom of God, no matter whether the Holy Spirit is there or not.

At the same time, the new evangelism is making large account of Christian living. Just what is demanded, in this respect, is not certain; but we are hearing a great deal about "the better life," "the higher life," "the devoted life," "the Christian culture." All of this is well, provided there is a life to cultivate, a better life begun by regeneration, a life devoted, because given up—fully surrendered to Christ—in the first instance. But, if such a life had been already begun, there would be less need of emphasizing the culture. It would come naturally and certainly. As things go, it looks very much as though the lack of a genuine work of grace in the soul were to be compensated for by education, culture, a training in Christian living while yet the true life has not been begun, the hope being that what is lacking in the beginning may be supplied in the end, by human appliances.—Howell and Frisleyer.

There are those who deprecate the observance of special days, such as Thanksgiving, Christmas, the day of prayer for college, and so on. We are not in sympathy with this view. While it is true that we should have a "Christmas heart" through the entire year, it is helpful, if the day is fully observed, to have our special attention called to the supernatural birth of our blessed Lord, "that we forget," in the multiplicity of our cares and engagements, the wonderful story of His coming.—Gal.

Report of Remarks.

BY T. T. BAKER, D. D., LL. D.

Spoken in Walnut Street Baptist Church at the funeral of Joseph S. Felix, D. D. Published at the request of the Church.

No passage of Scripture seems to me more appropriate for our meditation on this sad occasion which calls us together, than Malachi 2:17: "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity."

Here is an inspired description of a faithful minister of the Word of God. All who knew Dr. Joseph S. Felix, will recognize how near he came to fulfilling this description. This verse is an appropriate epitaph to be inscribed over his grave.

"The law of truth was in his mouth." That is to say, the Word of God was his theme. He was a messenger, bearing a message of grace. His great length of service, the consistency of his discourse, and the burden of his conversation; all these were the law of God. He recognized that the purpose of his life was the propagation of the truth, and his aim was, to win men to obedience thereto. While the Word of God was his theme, truthfulness was his law: there was a consistency and reliability which marked his character, as rare as the stars were beautiful. He had a lofty sense of honor which made him seem all innocence, and gave him a hatred for all sham. He had truth of heart, as well as truth of utterance; perfect sincerity and honesty marked all his actions.

"Iniquity was not found in his lips." Not only was truth present in his mouth, but nothing to the contrary came from him. He was thoroughly reliable; not double tongued. Ever perfectly sincere, and carefully accurate, what Joseph S. Felix said could be trusted. His utterances were marked alike, by the presence of truth, and the absence of iniquity. He favored no wrong, only truth and equity were in his lips.

"He walked with me in peace and equity." His walk corresponded with his talk. Would that this were true of all Christians. No man who heard him preach, and then watched his walk, ever had occasion for surprise, that a man who could talk like that, should walk like that. His life was an expression of his teaching, and he lived what he preached. His talk was truth and his walk was righteousness. As Carlyle said of John Stirling, "Simplicity, benevolence, practical good sense, and moral earnestness, were his great unalloyed characteristics." "He walked with me," said the Lord, and how true this was of Dr. Felix. He seemed to be always conscious of God's presence; and ever to desire to go God's way, rather than his own. He walked with God, and is not, for God took him. Two features marked his daily walk, "peace and equity." He possessed the peace of God, which passeth all understanding. What a wonderful peace he had. He was untroubled by all the biases which blow upon him. Trials but opened to him the door to a quieter and a more intimate walk with God, and in equity, turning neither to the right nor the left, pressing forward through all difficulties, and sometimes through great sorrow, along the path of duty. What Fingar said of Diogenes can fitly be applied to him, also.

"He to violence and fraud unknown Trod the straight path of equity alone."

Dr. Felix had what Dean Stanley called, "a magnetic power of genuine goodness," and those who came in contact with him felt its power.

"His life all wrought Of generous acts, mild words and gentle ways, His heart wide open to all kindly thoughts, His hand so quick to give, his tongue to praise."

With such a message and such a walk, it seems a great pity that Dr. Felix should have been taken from us in the prime of his mature manhood; but God knows best. He called His faithful servant home, and summoned the sufferer to enter the joys of his Lord with the glad welcome "well done." He passed away at 4:06 a. m., last Tuesday, and ere the day dawned he had entered the day that is shadowless forever.

"An angel came by night—such angels still come down— And like a winter cloud, passed over our fair town. Along his luminous streets, where west had ceased to weep, Until it reached a house where a great man lay It passed beside his bed, and whispered in his ear, He never turned his head, but answered, 'I am here.'"

Such was the character of our loved and honored brother, that Dr. Felix should have been taken from us in the prime of his mature manhood; but God knows best. He called His faithful servant home, and summoned the sufferer to enter the joys of his Lord with the glad welcome "well done." He passed away at 4:06 a. m., last Tuesday, and ere the day dawned he had entered the day that is shadowless forever.

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being. When falling death required him to give up the work and to retire, his grief was that he could not engage in active service, and his hope was that he would come by continued to his work. Only a few days before his death he was asked how he felt and he answered, "I feel as well as a minister could who is laid aside by sickness." Suffering from an ailment in London, where he went for special treatment, he felt that he was much improved, and was happy at the thought of soon resuming the work, which ill health had compelled him to lay down. Only a week ago, he spent a morning with me, telling me of his plans for the future, and of the good he hoped to accomplish. His course of generous acts which he contemplated, finding that after he had recuperated awhile, he would be fit for service.

"Doomed to be a great sufferer for many years Amidst your loved ones' grief and pain, Alone, cheerful and bright, you smiled to soothe their tears. And in their agonies, forgot your own. O, gentle spirit, and among the best From grief and pain, eternal is thy rest."

His bright cheerful, intelligent, and unimpaired face is photographed on the hearts of all who knew him. After his death, an expression of reverent affection for the great and good man. The lines which suffering had drawn were removed, and, like the face of the dead Sower, it bore an expression of delight, as if a vision of glory came to him, before he passed from earth. That loved face seems to us now "painted on the azure of eternity, serene, victorious."

We will not lift the veil and look into the secret recesses of that better, more doubly beloved. Only last summer, a noble one, in whose life the parents' hearts were so wrapped up, and whose future was so bright with their hopes, was taken; and now the father follows. Only those who have been in that home can understand what a husband, and what a father Dr. Felix was. His wife, who died the year that he was laid in the grave, has said, "There is no loneliness like the absence of one whose presence made loneliness impossible."

"He taught us virtues first and last, He taught us manhood more and more, The simple converse of great and good, The patience of the poor. Love for all creatures, great and small, And trust in Jesus ever all."

And now as we stand with stricken hearts around the dead form of our beloved brother; sorrowing that so faithful a soldier should have fallen so effectively in the great contest. The patience of the poor. Love for all creatures, great and small, And trust in Jesus ever all.

Three Calls of New Years.

BY REV. THOMAS L. STEVENS, D. D.

When the Apostle Peter was praying on the roof of the house of Simon the tanner, at Joppa, the Spirit said unto him, "Behold three men seek thee." He hastened down to the door and bade three messengers from Cornelius the Roman centurion; and he straightway accompanied the messengers to Cornelius at Caesarea. This historic incident will serve for a parallel to illustrate the three calls of the dawn of many of my readers at the New Year.

The first call is from your neighbor business. No matter what your daily occupation may be—whether it is commercial, or professional, or mechanical, or agricultural, yet, if you are a Christian, you must regard it as your "calling" in which to serve your Master. Jesus Christ called Sir George Williams (the founder of the first Young Men's Christian Association), when he was a young merchant's clerk in London, just as truly as he called Charles H. Spurgeon to be the prince of British preachers. He called William E. Dodge and Morris K. Jessup to employ their money and influence for Christ as he summoned Dwight L. Moody to quit a shoe store and become a mighty witness of truth in the pulpit.

Every citizen in this is called that his Christ in it. While religion is never to be folded up and put away on Sunday night; it must be your apparel all through the week; and you are bound to keep it clean. To a conscientious man or woman neither office nor social. Paul was serving his Lord with his tent-making as truly as with his preaching. A maner tent-maker and per- sistent preacher. A maner tent-maker and per- sistent preacher. A maner tent-maker and per- sistent preacher.

"Think on my God and King, In all things true to be."

And what I do in anything To do it so for them."

In order to carry your religion into your business this year, there are some things that it behooves you to practice. One of them is a strenuous determination. Our Master has said, "I have never till now been often the word 'straight-way' occurs to describe his promptness. Punctuality is a Christian duty; but never be in such haste to get your business as to neglect prayer or your morning meal in God's Word. Here the day with a stout sense of prayer, so that it will not reveal out. Common honesty is too uncom- mon. An unscrupulous honest man will not pay his just debts on time, but will not risk the interests of his creditors by rash and reckless operations. In these times of hot competition, the snare of American business life is the tempta- tion to rash ventures that are often sadly like gambling. Steady profits, my friend, are more likely to be solid and sure. If you are an em- ployer, make the Golden Rule the rule of all your dealings with those who work for you; if all employer, remember that you have a Master in heaven who is not limited to just so many hours in a day, and honest wages demand honest work. As God shall prosper you this year, see to it that self-indulgence or extravagance or idleness does not creep in. Above all, do not let Mammon dilodge Jesus Christ or the pressure of your business break your sweet and strong and devout fellowship with your Lord and Savior.

The second messenger who stands in the doorway of the New Year summons you to your domestic duties. To women and children home- life is quite too many men it is only an eating-house and a dormitory. Such husbands might soon to rob their creditors, and yet they make no scruple to rob their wives and children of their society and their loving care. God created the home—not the club-house. While a limited number of husbands spend an occasional hour in the right sort of club-room to their own advantage, yet in an immense number of cases, club-life is the deadly foe of domestic enjoyment, of home influences, and of devotional meetings.

If you want to save your children, anchor them to their home; and, in order to do this, make it bright, cheery and attractive. Sweeten it with love. It is a dwelling place for God. I know of some wives whose piety shines in a maternal prayer meeting, but it smokes terribly in their own homes. Too much of the religious instruction of children is delegated to the Sunday-school. Christian parents—remember that your Almighty Father in heaven has appointed you to be teachers to every soul that is open for seven days and nights in every week, and never has any variations. Your most effective teaching there will not be in the special religious instruction you attempt, but in what you are all the time before your children. Home preaching saves quite as many souls as all our pulpits; and a godless, prayerless home is too often only a first step in the journey toward evil.

Who is the third messenger that salutes you in the doorway? It is the messenger of your Savior who summons you to a fresh and hearty enlistment in his service. The errand of the three messengers was to invite Peter to go on a mission of personal Christian work. He obeyed and started at once. Are there no calls at the door of your heart to the service of your Redeemer? The command of Jesus is "Follow me." That means that you shall let him lead you, and have his way with you throughout this coming year.—Herald and Presbyter.

GLADNESS GOD'S IDEAL.—Gladness is God's ideal for his children. He means them to be sunny-faced and happy-hearted. He does not wish them to be heavy and sad. He has made the world full of beauty and full of music. The mission of the gospel is to start songs wherever it goes. Its keynote is joy—it is good tidings of great joy to all people.

We are commanded to rejoice always. This does not mean that the Christian's life is exempt from grief, pain and sorrow. The gospel does not give us a life of conditions with the world's things left out. The Christian's home is not sheltered from life's storms any more than is the worldly man's home. Sickness enters with its best breath the circle where the voice of prayer is heard, as well as where no heart adores and where no knee bends before God.

In his home sanctuaries the loving group of his children, the gladness and the fullness of the joy of heaven. The sorrow of bereavement. Nor is grief less poignant in the believer's case than in that of the man who knows not Christ. Grace does not make love less tender, the pang of separation less sharp, the sense of loss less keen, or the feeling of loneliness less deep. God does not give gladness to his children by making them incapable of suffering. This would be to make them incapable of the joy for which they are made. A heart which is so dulled in its feeling as to be incapable of grief, but then it is no longer capable of love. Divine grace makes the heart all the more tender and the capacity for loving all the deeper; hence it is that the Christian who has known the measure of grief when rather than knows the measure of joy when he has known the measure of grief. Christian faith is something which lies too deep to be disturbed by the waves and tides of earthly trouble. It has its source in the very heart of God. Sorrow is not prevented by grace, but is swallowed up in the floods of heavenly joy. That was what Jesus meant when he talked to his disciples of joy just as he was about to go out to die. He said, "I have made the world full of joy, but I have made the world full of sorrow and that they should have a joy which the world could not take from them; that is, a joy which earth's deepest darkness could not put out. God's gladness is not the absence of sorrow, but divine comfort overcoming sorrow—something striking through the black clouds of suffering."—J. R. Miller, D. D.

Is Thine Heart Right?

The heart is the centre of the vital organism. The brain is a dependency, like the machinery of a clock. Its thoughts can be read on the dial—the face, but if the pendulum does not swing, the clock is useless. The heart is the power, the life, the life. The heart is the power, the life, the life. The heart is the power, the life, the life.

How does the heart deteriorate? How is heart failure produced? By being overworked through abnormal conditions and unnatural strains, it loses its vitality. This is indicated by sighing, an effort to make up for lost action. It loses its temperature and becomes irregular. The problem of physical life concerns not so much the head, or the digestion, as the condition of the heart. So in spiritual life the vital question is, is the heart right toward God? The right heart has stability. "My heart is fixed," said the Psalmist. The heart that is right beats heavenward. It has a consciousness of having left heaven to an exile, and longs to return. It must have warmth, and this depends on its action and direction.

It is a duty to make ourselves an example. A pattern of the Divine must be actuated by faith and love. There are many who have the right heart, but it cannot be so in practice; and it must be ethically right, showing fruits such as men can see; for, though the inner witness is necessary, that is no evidence to the world. We must be honest. The hardest blows are dealt to the Church through the dishonesty of her official members. There are many who have the right heart, but they are dishonest with God in the Church.

Here is the primary school to bank robbery. A man who will default in his obligations to his church is liable to seize any thing upon which he can get his hands. There are others who rob God by not even promising to pay anything to his glory. This is a robbery which is not always anything they desire. Is thy heart right? Then live so that thy conduct will advertise it.

The physical heart as the source of life cannot be trilled with; it is beyond experiment, and cannot be touched without danger, even by the most skillful surgeon. God thus shows us its value. There are many who have the right heart in the moral heart, his estimation. It is God's throne and the abode of the Holy Ghost.

This treasure in the earthen vessel God asks for. It may be the best or the worst existence in the world. Naturally it is wicked and deceitful, but out of it are the issues of life. It is cold, weak, inactive, and yet the soul lives in it. Grace can change it and make it pulsate in all moral life.

That which God demands for himself must live on him; he gives it life. The natural heart will stop if God takes his finger from it. His atmosphere in sufficient quality and quantity must envelope it. No nut in the atmosphere of the soul will in adequate proportions. It must have its love, its affection, its devotion and gravity from God. How can this be secured? By waiting on God, and he will renew our strength. The truths of his Word, and the service he requires, will tone up the moral system. If the heart beats rightly, all is sound. Diseases, physical and moral, produce complications. Hence the importance of the command: "Keep thy heart right."—Presbyterian.

The Bible is said to be a lamp to our feet. It is not a great sun shining high in the heavens and lighting half the globe, but is meant to be used as a lantern which one may carry in his hand as he walks to help him to see where to set his feet. A lantern lightens the longest path, but only a step at a time. If we use the Word of God as a lantern we need never walk in darkness. It will not show us our course twenty years or one year in advance, but it will always show us what to do to-day, how to do the present duty.—J. R. Miller, D. D.

Blessings are like clock-works. Usually we do not notice them; and we begin to realize them only when they stop.—Zion's Herald.

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

MAGAZINES. Contents of Good Housekeeping for February, 1904: The American Mother, illustrated by pictures from our Camera Club. Mrs. Edward Cotes (Sara Jeanette Duncan). Beautiful Rice Rivo, Eva Ackley McBride. Afternoon Tea, Mary Caldwell Richardson. Progress, Gardner Tuell. Homelike Rooms, A City Which Drinks From the Springs, John W. Corcoran. Praying Quakers—V, illustrated by Karl Anderson, Mary Stewart. Goodness, illustrated by William Brewster. Andrew. The Higher Life, Ella Murray Woodman. Doctor Air and Doctor Sunshine, Mrs. George B. Scott. Family Prayers, W. T. Stead. A Successful Home, Anna Graham Rockeford. Mrs. Wong and Her Beautiful Cloth, Florence Peckler. A Reform in Bed-Making, illustrated, Martha McCosh-Williams.

# School Lessons

WEDNESDAY, JANUARY 31.

## THE LORD CALLS FOUR DISCIPLES.

John 5:1-11.

**NOTE TEXT.**—"If ye continue in my word, then are ye my disciples."—John 8:31.

"And it came to pass that, as the people pressed upon him to hear the word of God.—It speaks well for these men of Galilee that they were so eager to hear the Word of God. And it is the only thing which men will hear for any length of time. 'He stood by the lake of Genesareth.'—This is called Chinnerth in the Old Testament from its resemblance in shape to a harp. It is also called the sea of Galilee and the sea of Thiberias. It is a beautiful sheet of clear water through which the Jordan flows on its way to the Dead Sea. It is only a small lake, ten or twelve miles long and not quite seven miles broad at its widest. But in the time of our Lord it was the center of activity in that region, many towns on its shores and its waters covered with boats. It was a famous fishing place.

V. 2. These boats were drawn upon shore. The fishermen had been fishing during the night, which was considered the most favorable time. Now they were cleaning their nets of the mud and matter accumulated during the fishing. They were also engaged in mending their nets. "And he entered into one of their ships which was Simon's."—Simon was already a disciple as was his brother Andrew, who was also an owner of the boat. "And prayed," simply means requested him. The people could hear much better, as they sat on the curving shore, if our Lord was a little way out in a boat.

"Launch out into the deep, and let down your nets for a draught."—Being about to call these fishermen to leave their work and follow him, our Lord strengthens their faith with a miracle. These four men were already disciples (see John, first chapter), and had accompanied the Lord for awhile. But on their return to Galilee they had gone back to their work, not yet having been called to give it up entirely. "We have toiled all the night, and have taken nothing."—The night was the best time for fishing. As they had toiled then, Peter would not of his own accord have thought of trying again in the morning. "Nevertheless at thy word I will let down the net."—There is faith and prompt obedience. It seemed of a useless thing to do so to these experienced fishermen, but when the Master said so, they did not hesitate. Such obedience simply to his authority when man cannot see any advantage to accrue is always well-pleasing to God.

"And when they had thus done they inclosed a great multitude of fish."—There are two kinds of fish, one of which frankly denies the miracle, and the other admits it. In a general way, and from time to time, the Lord's supernatural power. These men thought the Almighty in no feeble old manhood this little gain of a net, which in all the earth is no compared to the universe, is such

## Pains in the Back

An experience of a week, night or day, of the condition of the kidneys or liver, and one a warning it is extremely hazardous to neglect, as important is a healthy action of these organs. They are commonly attended by loss of energy, lack of courage, and sometimes by gloomy brooding and despondency.

"I had pains in my back, could not sleep and when I got up in the morning felt worse than the night before. I began taking Hood's Sarsaparilla and now I can sleep and get up feeling rested and able to do my work. I attribute my own recovery to Hood's Sarsaparilla."—Mrs. J. E. FERRY, care H. K. Campbell, Pike Road, Ala.

## Hood's Sarsaparilla and Pills

Cure kidney and liver troubles, relieve the back, and build up the whole system.

a difficult work for Omnipotence, it is necessary to assist him by making the miracles as easy as possible. This class explain that our Lord's keen eye no doubt saw a great school of fish at the place to which he led them to launch! For one I decidedly prefer the frank infidels who deny miracles altogether. Simon Peter certainly knew as much about the fishing in that lake as these modern explainers away of the miracles, and he was thoroughly impressed with the draught as a distinct evidence of divine power.

"And their net brabe"—"was breaking," began to break in the correct translation. Hence the call to John and James, their partners, to come quickly with their nets. "When Simon Peter saw it he fell, down of Jesus' knees."—Feeling of intense overpowering awe came upon Simon. The very fish of his native lake, they were subject to this strange holy man! This was no mortal thought the fishermen, and he fell at the Master's feet."—(Pulpit Commentary).

"Depart from me; for I am a sinful man, O Lord."—Man's first thought when in the presence of holiness, whether it be the presence of God or of his holy angels, is of his own sinfulness. He shrinks back as did Adam among the trees of the garden. With this awe, this universal acknowledgment of guilt, is also mingled fear arising from a consciousness of deserving punishment. Peter's "depart" meant that he felt himself utterly unworthy of our Lord's presence, and not his dislike to that presence. Heaves would be a place of torture to a sinful man who should find admittance there. To enjoy God's presence his creatures must be like him.

"For he was astonished"—and well he might be. They had caught nothing during the time most favorable for fishing, and now at the Lord's word their ships were filled. "Fear not."—The words so often spoken by God and the angels to man trembling from a consciousness of guilt. "From henceforth thou shalt catch men."—The word translated means "to take alive." "It is for life, not for death, that men are taken in the Gospel net."—(Folenshet). There are many analogies between the fisherman's work and the preacher's which teachers will readily see.

"And when they had brought their ships to land, they forsook all, and followed him."—Their all was not much, but it was their all. They made no reservations; they said to themselves, "The Lord follows him and they obeyed promptly."—John and James left the nets, for they had hired servants in their boat, but they went as readily as did the poorer man,

Peter and Andrew. Such were these old disciples. Yet professing Christians in this day hesitate about leaving net their all but their worldly pleasures and sinful amusements.

## PROGRAMME.

Of Board Meeting of Campbell County Association to be held at Oak Island Baptist church January 29 to 31, 1904.

Friday evening—Sermon, Rev. C. J. Bagby.

Saturday morning—Devotional exercises.

Board meeting of a Baptist church—Rev. W. B. Hall.

Afternoon—The Bible, and the need and source of money in the Lord's work.—Rev. B. F. Swindler.

Needs of our Association—Rev. J. M. Fowler.

Evening—Responsibility for souls.—General discussion, led by Rev. C. M. Thompson.

Sunday Morning—Value of the Sunday School.—Rev. Hiram Grizzle.

World-Wide Evangelism.

Dinner at the church on Saturday.

## DEAR READER—

Will you please kindly give space in your columns to announce to prospective students of the Southern Baptist Theological Seminary that the second half session will begin on Monday, February 1, 1904. Our courses of study are so arranged that they can be taken with advantage at that time and the regular course pursued with a view to graduation or not as the student may desire. Students should be in Louisville on Saturday, January 30th, if possible, so as to begin with the classes the first of the following week. I will be glad to correspond with any who desire further information on the subject.

E. Y. MULLINS, Pres.

## THE WAY OUT

What to Do When Food Don't Agree.

When food don't agree sensible folks make a change.

Where all others fail Grape-Nuts, being predigested and all nourishment, succeeds, usually from the first trial.

A lady of Washington says: "My baby 19 months old had never seen a well day in her life. She had suffered from indigestion from the time of her birth and it seemed impossible to find any food to agree with her. She could keep almost nothing on her stomach and her bowels were in such a constipated condition she suffered a great deal.

"It was then that I tried Grape-Nuts for her, stopping it thoroughly and straining it, putting a small portion in each feeding and it worked like a charm. She began to improve immediately and gained half a pound the first week.

"Baby got her indigestion from me for my digestive organs have always been weak. I rely on Grape-Nuts for most of my food for there are times when I can eat nothing else at all but Grape-Nuts. I am steadily improving and know it will entirely cure me in time. I never have that tired feeling anymore. I eat Grape-Nuts and I feel its effects in improved mental strength very forcibly." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

## THE BAPTISTS IN NEW ORLEANS.

The delay in the sailing of our ship, the Bolveran, gave opportunity to take another look at New Orleans. "It is an ill wind, &c." The prospects of the Crescent City were never so bright as now. All these years it has been a great and important city, as the outlet for the Mississippi Valley, but now that the Panama Canal will soon be a fact, New Orleans will take mighty strides forward, and will grow as never before. The question a Baptist would naturally ask is what about the Baptists of the future great city. All along we have been weak here; Romanism dominates everything and the moral atmosphere is stifling for evangelical truth. All along our Home Missions I heard has been helping to a greater or less extent, and that help is now given to all our churches except the Coliseum Place, of which the Rev. Gilbert Dobbs is the loved pastor. This is the only self-sustaining white Baptist church in this great city. There are some 50 colored Baptist churches. The Coliseum church is the strongest of our white churches, having 400 members, and it is prospering under the ministry of Pastor Gilbert Dobbs. The First church is in the best condition it has ever been. It has 285 members, under the care of Pastor C. V. Edwards. Their urgent need is a suitable house of worship, and in this the Home Board and the individuals who wish our cause to prosper in New Orleans, should help and help vigorously. Pastor E. W. Merrill has just taken leave again at Valence Street, where he did good service when pastor before. This church has 240 names on the roll, but they propose to revise the roll and separate the visitants from the invisibles. Pastor Quisenberry found the climate here unsuited to his constitution and so his stay was brief.

St. Charles Avenue church has a good location in the best residence part of the city and is doing good service. Pastor A. E. Beamer has just taken hold there and he has recently married the lady missionary of Coliseum Place church, where he also served as assistant, and now he is specially equipped for service. The church have built a lecture room and await their opportunity to build a front. This is the church as whose pastor our own Kentucky, J. A. Lee, did such good service.

The North Side Mission, supported partly by Coliseum Place church and partly by the Home Board, is fortunate in securing as pastor the Rev. H. M. Crain, recently of the state of Washington, and formerly pastor at Billet, Miss. He is a man of rare gifts and graces, and we expect to hear good news from his work. He was a Presbyterian until he learned of the way of the Lord more perfectly. Presbyterians make good Baptists. The Franklin Street Mission is carried on by the First church, and has no separate missionary. The work here is highly encouraging, and it is hoped that a good man will ere long be assigned to that field.

It seems to me the time has come for the Baptists of the South to grapple the devil in New Orleans as they have never done before. It seems that here is one place where Romanism, and where the saints should have their own. Had the money Southern Baptists have spent in New Orleans been spent here in the

year, the work would to-day have been in better condition than we find it. We cannot change the past, but we can profit by experience and care, under God, take care of the future.

We are delighted at having as companions of travel these such good Louisville friends as Mr. and Mrs. J. A. Shattlesworth and their sister, Mrs. Edelen. They are delightful people to travel with.

T. T. KERR.

## RESIGNED.

Rev. H. H. Rather has resigned the care of Forest Grove church at Iota, Ky. Bro. Rather has preached to this church six years, during which time there have been one hundred and fifteen additions. Bro. Rather is a man of strong conviction, strictly orthodox and is ever ready to declare the whole council a large congregation was present to hear his last sermon. It was very touching and both old and young wept when this veteran soldier of the Cross laid to rest.

Bro. Rather has been called for one Sunday by Bethlehem church, in Robertson county, Tennessee. He served this church fourteen years, resigning there three years ago, and now goes back to his old charge. The prayers of the Forest Grove congregation go with him.

Bro. Rather was liked by all, saint and sinner, and not the church only will miss this good man, but the community at large. The church not only loved him as pastor, but as a brother and one ever ready to make a sacrifice regardless of its cost, and he said for Jesus sake.

Finally brethren farewell; we realize that another twelve months must pass before we could call him, and that fifty-two Sabbaths must find us without him again, that 8,700 hours, each met with sixty diamond minutes must be filled with toil or rest without him, and then the links were broken and the little band of Baptist workers dispersed home, it may be never to meet again in this fair world, but in that fair land where the dear Lord is Himself the light, and where congregations never break up and Sabbaths have no end when we shall meet at the general gathering and worshiping of the Lord.

Done by order of the church. R. G. WELLS.

Dec. 12, 1904.

## SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

In a note from President Mullins we learn that he "hopes to get the greater part of the amount that was to come through the Barrett will case in Memphis." When the matter and amount are settled due notice will be given. Dr. Mullins adds: "I ought to say that whatever we get from this suit will only be the meager beginning of a supply of the needs of the Seminary. We ought to have \$200,000 all told, and \$100,000 in the near future. We will, of course, be very grateful for anything you can do to help us get this amount."

Of all the know-nothing people in the world, command me to be the man who has never known a day's peace. He is a moral monster, and who has led the greatest lesson of life; who has shipped the first lantern in that great lantern school of humanity, the sick-room.

REV. T. WARN BEAGLE DECEASED.

With deep sorrow we record the death of Rev. I. W. Beagle, which occurred at the Baptist parsonage, Stamping Ground, January 12th, 1904. The death of our brother causes general lamentation in this region and throughout the denomination. The esteem in which he was held was of a high order and felt not only by his brethren in the churches, but by a large circle of friends of other denominations of Christians.

Seldom does it fall to the lot of men, even good men, to pass the years of a long life without a shadow or even the breath of reproach falling upon their name and character. But it seems such has been the record of his life. He was without reproach.

Our brother was naturally gifted with a strong mind and excellent powers of speech; he was ardent pious and prayerful. His disposition was a wonderfully cheerful one. And it is true that whatever gifts he possessed were utilized in the best way, towards efficiency in the pulpit.

Bro. Beagle was one of our leading preachers. As a pastor he had few superiors; as an evangelist he possessed excellent qualities of adaptation, and in the many meetings of revival where he has labored a multitude have been converted.

The memory of such a man is indeed truly blessed, and those who have known him intimately will not fail to think of him in a spirit of most tender affection in the years to come. When a brother dies who has lived the life of a true, faithful servant of God and his fellowmen so long and so well, the closing of his eyes and the sealing of his lips in death does not mean the ending of his career. His words, his examples, his spirit cannot die out of our memory and our affections, and cannot cease to mould our thoughts and actions in all time to come. This servant of God, though dead, will still continue to speak to all those among whom he has, during his life, gone, preaching "the words of life."

Bro. Beagle was born in Campbell county, Kentucky, February 16, 1836; baptized by Elder Morin at Flag Spring, near his home, at fifteen years of age. Licensed to preach June, 1859; ordained November 24, 1861. His earliest ministry was with churches in northern Kentucky, Flag Spring, Licking Valley, Pleasant Ridge and Colemanville, devoting one Saturday and Sunday a month to each church. From thence he removed to southern Indiana, serving Rising Sun, and afterward Vevay churches for a period of twelve and one-half years. He held pastorates at Mt. Pleasant, Nicholasville and East Hickman in Jessamine county, during the period from 1877-1896, when he came to Stamping Ground church, the closing scene of his labors.

In the month of October, 1868, he was married to Miss Mary King DeMoss, who still survives him and has been a most worthy partner in all his earthly career. They are the parents of most worthy children, of whom nine were born, while but four survive, to-wit, Mr. B. C. Beagle, Louisville, Ky., T. Warn Beagle, Jr., Puchco, Col., Mrs. E. F. Bruner, Jessamine county, Kentucky, and Mrs. Louisa Perry, Lexington, Ky.

These are the external facts of his life, but as to the spiritual facts and results, we wait until the great book in the church above shall fully reveal them to us.

A fitting tribute was paid to his memory at the church in the presence of a large audience, and his mortal remains laid away in Lexington's "City of the Dead," to await the last summons.

T. J. STRICKLAND.

Georgetown, Ky.

FROM CHINA.

There are many things that would be of interest to your readers of the Western Recorder and I will take time to write you some of them. There is a spirit of progress and unrest here in China that is unprecedented. More foreign merchants coming in and advertising their goods and wares, more engineers and miners and railroad people than we have ever known before. It is almost impossible to get foreign house room. Many of the railroad people and others are living in boats, because there are no suitable houses to rent.

But that which is of most interest to us is the interest that is being taken in Christianity. For several months the missionaries have been praying for and planning for a series of meetings here in Canton; answering to our revival meetings at home. Bro. Chambers has been the leading spirit in this movement. He was made chairman of a committee of arrangements. We have just closed a series of three weeks' meetings. The first two weeks the men and women met at different chapels. The last week they have met together in two chapels, and these have been crowded. The partition in our chapel separating men and women in our chapel was removed. And the order has been very good, no unnecessary remarks about men and women meeting together have been reported. The Chinese have done all the preaching. And our pastor, Bro. Fung Chak has done more of the preaching than any one else. He preaches as well. Bro. Chambers and the other committees have been uniting in their efforts for the success of the meetings. One service each day and many prayer-meetings in the evenings were held. As a result of these meetings 172 have given their names and residence as those wanting to join some church. They stating the church they wanted to join. The Presbyterians and Baptists will get the larger numbers. Eighteen were received and baptized in our city chapel yesterday, and a goodly number will be received and baptized at our Ngai-mai chapel next Sunday. Many of those giving their names will be visited in their homes, and taught the way of the Lord more perfectly.

One of the best results of the meetings has been the quickening of our church members, showing them how to work and what they can do. Already a number of other meetings have been arranged for and the work will be followed up by the various missions. The cause of Christ has never been so much talked of and seemed so prosperous as at the present time. I know you will rejoice with us in these blessings and bright prospects. And I beg you to pray with us that this may be the beginning of our reaping time in Canton.

We have been greatly disappointed that we have not had any new missionaries this fall. We so much need men and their wives. One for Wuchow, one for Shiking, one for Canton and one for Hoi-kin work. "The harvest is great and the laborers are few, pray ye therefore that the Lord

of the harvest will send forth more laborers for our field now." The Western Recorder and other papers are doing a fine work for missions and we wish to thank you for this. May God bless our editors in their work for missions. Why cannot Kentucky Baptists send as the four men we so much need?

G. Z. SIMMONS, Canton, China, Dec. 14, 1903.

DEAR RECORDER:

Pursuing the line of thought suggested in the articles of Drs. Felix and J. J. Rucker, it seems that the matter of discipline in the churches is rapidly becoming a thing of the past.

Among the difficulties in the way of enforcing discipline in the churches may be mentioned the uncertainty of correctly establishing a line where discipline should begin and where it should end. This fact makes the responsibility heavy upon those who would enforce discipline. For to attempt to enforce discipline where there is great danger of justly being charged with showing partiality is not by any means a pleasant position to occupy.

Again, to illustrate, if charges should be preferred against a member for attending the theatre, it is a question, in some churches at least, if the brother preferring the charge would not find himself in a hopeless minority. But if a member should be excluded from the church for attending the theatre, how about the member who was seen at the hall but did not dance? Or the member who stood by and enjoyed the base ball game where there might or might not have been gambling? or the brother who rode on the train on Sunday? Or, to get out on the extreme feather edge of the question, the brother who rode his horse to church on Sunday, kept the poor animal tied up there the

WORRY

A Bare Shaver for All Months.

Useless worrying (a form of nervousness) is indirectly the result (through the nerves) of improper feeding. A furniture man of Memphis says:

"About a year ago I was afflicted with nervous spells, would worry so over trivial things.

"I went to consult one of the physicians in Memphis and he asked among many questions if I drank coffee.

"His advice was: 'Go to some provision store and get a box of Postum, drink it in place of coffee and as you are confined to your desk to a great extent try and get out in the open air as much as possible.' I followed his instructions regarding the Postum.

"At that time my weight was 142 and I was taking all kinds of drugs and medicines to brace me up but all failed; to-day I weigh 165 and all of my old troubles are gone, and all the credit is due to having followed this wise physician's advice and cut off coffee and using Postum in its place.

"I now consider my health perfect. I am willing to go before a notary public and testify that it was all due to my having used Postum in place of coffee." Name given by Postum Co., Battle Creek, Mich.

There's a reason for quitting the drug drink coffee, and there's a reason for drinking Postum. Trial 10 days proves them all.

Look in each package for a copy of the famous little book, "The Road to Wellville."

greater part of the day after plowing him hard all the week? I mention this to show how delicate the shades of color of different offences may blend or run into each other. But what can be done in order that the churches may be relieved of their unconverted members? Baptist churches being sovereign bodies, have the right to adopt any method they may choose for the accomplishment of a desired end, provided it is not in conflict with the Word of God.

Since members come into the churches of their own volition, what harm would there be in giving those who prefer the world to the church the opportunity of going out of their own volition. This can be done by adopting a course something like the following: Let the churches resolve that on a stated day there will be a revision of the church roll, and that the object of this is to give each member who prefers the world to the church, and who is not willing to give up worldly amusements, such as the ball room, card table, the theatre, &c., &c., for the cause of Christ the opportunity of disconnecting themselves from the church, and this they can do by simply remaining away from the meeting. Those who may desire to continue their membership may do so by being present in person, or properly represented, on the day appointed, thus showing a desire to follow Christ and give up the world. I think a very large proportion of the membership will drop out under this opportunity. The unconverted ones will gladly remain out; those who are converted will return from time to time, and when they do return, they will be better prepared to make good, useful members.

This process may be repeated as often as the church in her wisdom thinks best, perhaps once in three to five years.

But if all the churches should adopt a cleansing process like this, rest assured that our numbers would be greatly reduced.

Bro. J. P. Williams, in a sermon, remarked that "we are many but not much." Perhaps after the above process we might be much if not many.

J. R. SAMPLE, Summit, Miss.

E. H. BLACK, M. D., of Stamping Ground, Ky., called at our office last week. He is eighty-five years of age, and has been a Baptist for seventy years; sixty years a member of the church at Stamping Ground, and for ten years a member of the church at Standford, while a state official. For many sessions he presided as Moderator of Elkhorn Association. T. WARN BEAGLE, his pastor had just crossed beyond the river. He spoke affectionately of him, and said he had helped him more than any pastor he had ever had. He said that Brother Beagle had served twenty-four years as pastor in Elkhorn Association, eight years at Mt. Pleasant, eight years at Nicholasville and East Hickman, and eight years at Stamping Ground, and that his greatest desire through his ministerial life was to be faithful, leaving results with God. Truly he was a faithful minister of Jesus Christ, and our loss is his eternal gain. I knew him well, and like everybody who did know him, I loved him. His is the joyful happy rest that remains for God's faithful witnesses.

Everyone feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action.—Rousseau.

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.



Mrs. E. Austin.

An interesting letter to our readers from Mrs. E. Austin of New York City.

Brooklyn, N. Y., Nov. 8th, 1902. A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months and I suffered untold misery. I became weak and my appetite failed. I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request. I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day, without having any kind of symptoms whatever. You are at liberty to use this testimonial letter if you wish. Sincerely yours, E. Austin.

Mrs. E. Austin.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominent positions. To prove what Swamp-Root will do for you, a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the Louisville "Western Recorder."

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

DEAR RECORDER:

I wish you the happiest year of all your precious life to date, and ever increasing usefulness and success. Next to my Bible you have been my greatest help in understanding the way of the Lord more perfectly. I love and enjoy you more than all other religious journals combined, and I am truly sorry I have been unable to do more for you. I should be exceedingly glad to know we could always keep company together. And if you continue to bless me with your delightful presence I shall try harder in future to prove my appreciation of you than I have in the past. I have always served poor charges and have had many misfortunes, but I look for brighter days ahead. I now remove from Mountain Home, Arkansas, to Derby, Miss. I go, as I fully believe, at the call of God, not knowing what awaits me, only I am sure the goodness and faithfulness of God shall be my support.

I hope to meet your genial editor and business manager at the Mississippi Baptist State Convention at Hattiesburg next July, for God willing I shall be there.

And now may the fullest measure of the Divine favor attend you every hour.

Most gratefully yours, JAMES G. SIBLEY, Mountain Home, Ark.

When answering advertisements please mention the Western Recorder.

WILL FEAR NO EVIL.

Thy way, not mine, O Lord!
I would not, if I might.
Choose Thou for me, my God;
So shall I walk aright.
The kingdom that I seek
Is Thine; so let the way
That leads to it be Thine,
Else I must surely stray.
Choose Thou for me my friends,
My sickness or my health;
Choose Thou my cares for me,
My poverty or wealth.

Our Pulpit.

DARK DAYS IN NEW LIGHT.

BY REV. B. C. DAVIES, ROCHEDALE.

"But God meant it for good."—
Gen. 1: 20 (L. V.)

There is sadness as well as pathos in the incident which inspires these remarkable words of Joseph. There had been a funeral—a great funeral—the funeral of a patriarch. Jacob before he yielded up the ghost had said, "Bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mezerah, in the land of Canaan. . . . There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; there they buried Leah." In accordance with the old man's wish he was carried in solemn procession from Egypt to the land beyond Jordan.

It was an imposing funeral. The Grand Vizier of the land was the chief mourner, and he was followed by "all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt." He was accompanied by his brethren, "and there went up with him both chariots and horsemen; and it was a very great company." The old man never thought that he should be laid to rest amid the lamentations of a whole nation, and so impressive was the scene that the inhabitants of the land declared, "This is a grievous mourning to the Egyptians." It was the funeral of a Prince—a Prince who received his honour from God. The saddest feature of a funeral is the journey homewards. It is this going back leaving something behind that makes death real and the grave a cumbersome fact. "And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father."

They left him and went home, but the home was not the same. There was a change. Circumstances had divided the family, and the division was always marked. We now think of Joseph as one of the brethren, but inevitably we speak of

JOSEPH AND HIS BROTHERS.

This distinguishing phrase expresses a separation which somehow had taken place, and so soon as the family returned home then went to found for the feeling which through all the years encompassed the separation between Joseph and his brethren. The

brothers remembered what they had done; they had not forgotten the evil which they had done unto him. Everything came back to them. They remembered how they laughed at him when a mere boy, how they hated him as he grew into manhood, and how they devised schemes to take away his life. They remembered the pit into which he was thrown; they remembered the Ishmaelites to whom he was sold, and they remembered how the old man grieved when he was told that the lad was dead. What will Joseph do now? He has power and he has authority. Will he use them against brethren so wild and so unworthy? Will he take advantage of his father's death to give to his brethren an eye for an eye and a tooth for a tooth? Was his goodness to his brethren limited by the length of his father's days? Was he generous in his treatment simply for the old man's sake? So they thought. They regarded Jacob as the bond of union between Joseph and them. They had no misgivings so long as their father was alive, and conscience became silent in the happiness which depended upon their father's life. But now that the old man is dead and buried, memory is awake and conscience lifts up its ringing voice. "It may be that Joseph will hate us, and will fully requite us all the evil which we did unto him." Conscience reiterated and confirmed their guilt, and the lapse of many years did not mollify the sting of sin in the soul. The past never dies; yesterday will live to-morrow. The sleeping years will have a rude awakening. The pleasant plains of Goshen cannot obliterate the memory of sin. Temporal prosperity cannot conceal spiritual adversity. The voice of conscience drowns the singing of birds, and louder than all music is the thunder of the soul.

CONVULSED BY THE FEAR WHICH IS

ETERNALLY LINKED TO EVIL,

the brethren sent a message to Joseph, which, though probably clothed in falsehood, contains a full confession of their guilt. In the interview which followed the brethren "fell down before his face," and said, "Behold, we thy servants." "And Joseph said unto them, Fear not, for am I in the place of God? And as for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive." These brethren never understood Joseph. He was a mystery. His life was an enigma. His character was a problem. His disposition was a surprise. His goodness and generosity baffled them. His unbounded magnanimity and transparent simplicity make his life beautiful to the point of intense spirituality. He was unlike everybody else. He was a dreamer, a man of visions, an interpreter of events. He could see goodness where his brethren could see only evil. He could see God's hand behind the hands that planned his death. "Ye meant evil against me, but God meant it for good. I do not regard these as the words of a fatalist, but I regard them as the words of one who saw God in history. That God is immanent in history is much more than a pretty sentiment; that He subordinates all events to the consummation of one glorious purpose is the great outstanding truth of revealed religion. "Ye meant evil against me, but God meant it for good." This "but" of God's purpose solves the most serious difficulties of life, and en-

sureth answers in clouds of silver. This "but" is the umbra which spans the life of sin. "Ye meant that, but God meant this." It is God's meaning in history that we must seek to discover. Events must be interpreted from the Divine standpoint. We are to unravel mysteries to find God's thought. God's sure alms behind the mists of things. Penetrate the darkness, and you will see God. Joseph did this. With what result? With this—

THAT DARK DEEDS WHEN SEEN IN A NEW LIGHT.

"Ye meant evil against me, but God meant it for good." In a world where there are so many things to perplex us, where there are so many evils to depress us, where there are so many wrongs to oppress us, and where there are so many hands ready to fight against us—we yearn for a vision of dark deeds in God's light. We repeat the bitter complaints of Amos, and we sing again in and minors the mournings of Jeremiah; but we are slow to climb the hills where the light of God dwells, and where the crooked places are made straight. It is impossible to imagine the surprise of the brethren when Joseph turned their guilt into glory, when he set their confusion to music, when in a sentence he declared that God was with him, and therefore with them. "Ye meant evil against me, but God meant it for good." There had been a crossing of purposes. They purposed and God purposed, and these conflicting purposes met in Joseph, with the result that many lives were saved and God was glorified. God diverted the natural course of malicious deeds, and brought it into line with the purpose of grace. There were dark deeds, but we view them in a new light; we view them in the light which God throws upon them, in a light which reveals a meaning that in the darkness could not be understood. Let it be observed—(1) That this new light does not change the colour of dark deeds. Wrong can never be made right; evil is never good; malice cannot be justified; jealousy is always cruel; hatred is always severe; iniquity is ever defiant; vice is essentially vicious; and sin is always black. It is easier to fling the planets off their orbits than to bedeck sin with the smiles of God.

CENTURIES OF QUEMELDS CANNOT SWEETEN THE KING OF JUDAS INCARNATE

and secure for the traitor the "well done" of the white-robed throng. His dark deed even in the light of the Cross retains its unrelievable blackness. There is no chemical in the laboratory of infallible wisdom that can give to black sin the bright glow of holiness. Everywhere and always evil is evil, and its colour cannot be changed. The perfume of Arabia cannot sweeten vice, the gold of Turkestan cannot redeem it, the waters of Almas cannot wash it, Elysian flowers cannot transfigure it, the snow of Salomon cannot purify it—God cannot make it what it is not. It is very important that this great ethical principle should be clearly understood. Sin is no trifle. It is a huge and sad reality. It is the "abominable thing" which God hates. It is more than a mistake, it is a mistake; it is more than an error of judgment, it is deliberate opposition to God's purpose. Joseph gives the path-light shows dark deeds in new

ogy of sin in one sentence—"Ye meant it for evil." The character of deeds cannot be understood until we reduce them to their ultimate motion. It is the soul behind the thing which interprets its meaning. As the rock tints the stream which slides over its shoulder, so does the soul of man colour his thoughts and deeds. "Ye meant it for evil, but God meant it for good." (2) This new vision. We shall need the full light of eternal day to understand evil in all its ramifications. The problem of sin is too serious to be set aside with a smile. A mere wave of the hand cannot dispel difficulties, and reduce perplexities to painted bubbles. We admit the mysteries that crowd our heads and hearts, and, as this is no sooner admitted than we begin to philosophize, it is necessary that we should have our little philosophies on the great truth of my text. The central thought of all true thinking is God. The important question of all questions is, What is the relation of things to God? In all histories we must read God between the lines. The things that are contrary to God never fail to touch Him, and they are touched in return.

EVERY EVENT HAS A REFLEX INFLUENCE WHICH TIME ALONE CAN EXPLAIN

and ultimately the aggregation of events shall show forth the praises of God. "Ye meant it for evil, but God meant it for good." God's providence is the mightiest factor in the history of men and nations, and whatever difficulties we may have with regard to the dominion of sin—grace shall abound. The sovereignty of God, however neglected as a proclaimed truth, is nevertheless the great truth which sparkles in every scene, shines in every star, and inspires the song of the rolling spheres.

"Thrice blest is he to whom is given

The instinct that can tell That God is on the field when He Is most invisible."

God never leaves the field. Invisible He may be, but inactive never. "My Father worketh hitherto," and Jesus knew. His is the work of grace, and this He does by setting all the events of human life in new relations. He brings everything into the sphere of His love, and makes all things subservient to the world's redemption. He puts new meaning into common incidents, and out of the strong He brings forth sweetness. He opens our eyes to new heavens, and leads us to exclaim, "God meant it for good." (3) This new light reveals a hidden purpose. "God purposed it for good." The brethren purposed to get rid of Joseph, and they thought they had succeeded. They had succeeded to sell him; they had got him out of their sight, and they had taken home the report that the lad was dead. Never again will they set eyes upon him; never again will they listen to his dreams; never again will the old man bless him.

JOSEPH IS GONE, BUT NOT FOR EVIL;

they shall meet again, and meet under strange circumstances. It is unnecessary to repeat a story which is so familiar. Joseph was taken to Egypt, and because its ruler—Pharaoh—had been purposed, and, while there, was famine in Canaan, there was fulness in Egypt. Jacob sends his sons to Egypt to buy corn, but they gain more than corn—they gain a country, for to their responsible sur-

prise they found that their brother Joseph held the premier position in the land of the Pharaohs. The dreams came to pass; mysteries were ultimately explained, new meanings were attached to events, and God's purposes were fulfilled. Is it now possible to cast the shadow of a doubt upon the providence of God? Is Divine sovereignty a myth? Is the reign of grace a fiction? Is the story of the delivering God an empty fable? Is the world void of purpose? Are all the elements at war against themselves? Is the universe in a state of implacable mutiny? Is evil supreme? Does wrong triumph? Does vice sway the sceptre? Tell me, who wears the crown? Who occupies the throne? Look up to the heavens, and with them "declare the glory of God." Analyse the history of nations, and with Joseph you will exclaim, "Ye meant evil, but God meant it for good." Watch the struggle of souls and with sin, and you will hear the glad confession, "He doeth all things well." Mark the patience of saints as they lift the cup of affliction to their lips, uttering the cry, "The cup which the Father hath given me, shall I not drink of it?" Gaze on that multitude around the white throne, a multitude which no man can number, and as they review the past, this is their testimony, "All things work together for good to them that love God, to them that are called according to His purpose." The key-word to the mysteries of life is Redemption. Every cross in life points to the Cross on Calvary, and in the light of the Saviour's Cross the meaning, the underlying meaning of every other cross is made clear.

THE GRAND PURPOSE BEHIND ALL PURPOSES

is this: "God in Christ is reconciling the world to Himself." With every morning there comes the message, "Unto you is born a Saviour;" from star to star there runs the strain, "Unto you is born a Saviour;" principalities and powers proclaim a Prince, who is a Saviour; heaven and earth chant the refrain, "And they shall call His name Jesus," for He is a Saviour. There are things in heaven, and there may be things on earth, which we do not understand; but one thing we know—He is a Saviour. God's purpose is good, and we know that He is "too wise to err and too good to be unkind."

"How transcendent are Thy glories, Fairer than the sons of men; While Thy blessed mediation Brings us back to God again; Blest Redeemer, how we triumph in Thy reign.

Gird Thy sword on, mighty Hero! Make the word of truth Thy war; Prosper in Thy course majestic, All success attend Thy war. Gracious Victor, let mankind be before Thee bow."

—London Baptist.

Many people think they are overworked in church and benevolent enterprises. Some of them may be, but most people have not enough to do, or neglect what they might do if they were so inclined. The cause of Christ is suffering because so few will do what they should to advance it. If the few had the benefit of the "Baptist Cure," the many need the health patients and quickenings of the "Work-Cure." It might be well for each church member to conscientiously ask and answer the question, Which do I need?—B.

THE EXCUSEMAKER.

BY THE REV. G. R. F. HALLACK, D.D.

"Lord, I will follow Thee, but—"

The excuse-maker is not the product of any age, but of all ages. He is an old as the race. In the time of our Lord this particular family had greatly multiplied, for we read that "a certain man made a great supper and made many."

When the day of the feast arrived "they all with one consent began to make excuse." "To be sure, these invited guests attempted to give some sort of reasons, but the reasons were mere subterfuges behind which these invited persons sought to hide. Christ met some men on His way to a certain village. He said to one, "Follow me." His self-excusing answer was, "Woefer me first to go and bury my father." He wanted to live at home longer. The invitation was extended to another. His answer was, "Lord, I will follow Thee, but let me first go bid them farewell which are at home at my house." It was another excuse for delay. It makes very little difference what the excuse or objection may happen to be so long as some "but" stands in the way and prevents any one from carrying out the earliest resolution to follow Christ. Probably there is not one here in God's house to-night who has not, at one time or another, under the influence of selfish impressions, determined to be a Christian. You have felt the claims of religion. You have been conscious that God was drawing you by His Spirit. You have vowed to yourself that you would be a disciple of Christ. But just as you were about to make the start—just when you were on the point of making a complete surrender of yourself to Him—something held you back. You failed to make a complete and final decision. You said, "Lord, I will follow Thee, but—"

Oh, how many there are who have stopped just there! How many are the hindrances and influences that deter people from instant personal surrender to Christ! You would follow Him, but there is a "but" in the way. You would be a Christian, unite with the church, take your place at the Lord's table, confirm Him and follow Him in the life of a true disciple, but something hinders you; something keeps you back.

"Lord, I will follow Thee, but— I have intellectual difficulties." Well, you ought to have intellectual difficulties. That is no objection, but a statement of your confidence in the depth and inexhaustible wisdom of God's Word and the plan of salvation. You

FROM LAST TO FIRST

People used to take plain cod liver oil for coughs, colds, throat and lung troubles after other remedies had failed. Scott's Emulsion is the modern idea of cod liver oil—the first instead of the last resort when such ailments appear.

The taste of the oil is not apparent and the oil itself is purely digested—makes it easy for the stomach. Scott's Emulsion is a quick, reliable help at all ages.

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would not wish a shallow Bible, in which your mind could fully measure its meaning. You would not think it divine. You would feel that some man made it. Do not be surprised or discouraged that you have intellectual difficulties; you ought to have them, and to thank God that you do have them—that He is a God infinitely greater and wiser than you are.

"Lord, I will follow Thee, but— Christians are so inconsistent." "I don't believe they are a bit better than other people." However reasonable this may sound it is nothing more or less than a polite way of saying that you think probably Christians are a little worse than other people. You think they are as bad, with a little hypocrisy added. But even if they are bad, remember it is not their religion, but their want of religion, that makes them bad. It is not fair for you to charge up their badness against the religion of the Lord Jesus Christ. There is counterfeit money in circulation. But don't you be so foolish as to throw away the genuine you happen to have because there is such a thing as a counterfeit. Don't fail to get all the genuine you honestly can. It is good and a good thing to have, and is not made less so, but rather more, by the existence of counterfeits. There are genuine Christians, and you know it. Your mother was one. Maybe your father was one. You have had friends you know were true and sincere followers of the Lord Jesus Christ. Now, the fact is that Satan furnished you that ready-made excuse about inconsistent Christians on purpose to cheat you out of your soul. Why should you yield yourself so willingly, so easily to his evil designs?

"Lord, I will follow Thee, but— I will let no one know it." (Mark 8:28). What a ready recourse this is of the excuse-maker. Yet such following is not following at all. To follow a natural commander or a cause is to enlist, to swear allegiance, to put on the uniform, to carry a gun or sword and to fight. That is following your captain, your commander, and nothing less than that is following at all. When the call comes, "Who is on the Lord's side?" not to step out into the ranks is to tarry on Satan's side. It is cowardly and mean and ungrateful for any one to indulge the thought that he is following Christ while ashamed to let any one know it. He asks of you an open confession before men. You must not claim to be a Christian while living in definite disobedience to His command and wish.

"Lord, I will follow Thee, but— I haven't sufficient conviction." That is not for you to judge. Your duty is to follow, leaving the question of the depth of your conviction to Him. Pray for the presence of the Holy Spirit in your heart and He will reprove you for sin and convict you of unrighteousness. He will lead you to trust only in Christ and not in any moods or feelings.

"Lord, I will follow Thee, but— I must make myself better." No, "if you tarry till you're better you will never come at all." "Go ye and learn what that meaneth; I will have mercy and not sacrifice, for I do not desire to call the righteous, but sinners, to repentance." You cannot make yourself better. You will only be hardening yourself against Him while you are trying. The very delay of obedience to His call is adding

guilt to your soul. Come to Him, follow Him, and ask Him to forgive your past sins and help you to be better and do better.

"Lord, I will follow Thee, but— not yet." This may be a last, but it is the most fatal objection of all. "I will follow, but presently. There is time enough yet." Augustine once aroused, convicted of sin, prayed, "Lord, make me a Christian, but not yet," when you say, "Lord, I will follow Thee, but not yet," you are contradicting yourself. The plain English of what you say is, "Lord, I will not follow Thee." "Not yet," is a decision against Christ. It is an excuse, but not a reason. It is really a fatal decision against Christ.

Be not an excuse-maker. Say, "Lord, I will follow Thee now." Immediately, like Matthew at the receipt of custom, like Peter at his nets, "leave all and follow Him."—Preacher's Assistant.

REVIVALS.

BY REV. ARIOTT E. KITTRIDGE, D.D.

In the New Testament we find in its opening pages the story of the great awakening, under the preaching of John the Baptist, whose bold and earnest appeals created such a wide-spread excitement that multitudes flocked to the wilderness from all parts of Palestine, and among the "candidates for baptism were Pharisees and publicans and even Roman soldiers who were swayed by the preacher's resistless eloquence and power.

The infant Church breathed its first life in a revival atmosphere, and a single sermon by Peter was blessed to the salvation of 3,000 souls. The book of Acts is a history of revivals, one of the most wonderful of which was that in Ephesus, under the preaching of Paul, where books of witchcraft were publicly burned by their owners. Evil spirits were cast out, and Greeks and Jews came flocking into the Church. The results of this work are summed up by the historian in these words: "So mightily grew the Word of God and prevailed."

Take the great awakenings under the leadership of the Wesleys and Whitefield, which broke in upon a perfect carnival of licentiousness and crime. An ultra religious conservatism ridiculed the movement as mere excitement, but let me give you the testimony of Lecky, the historian, who certainly cannot be accused of partiality to the Christian Church: "Although the career of the Elder Pitt and the splendid victories by land and sea that were won during his ministry form, unquestionably, the most dazzling episode in the reign of George II, they must yield, I think, in real importance to that religious revolution, which shirily before that had been begun in England by the preaching of the Wesleys and Whitefield. The tone of thought and feeling was changed, the standard of political honor was perceptibly raised. It was felt that enthusiastic disinterestedness and self-sacrifice had their place in politics; and although there was afterwards, for short periods, extreme corruption, public opinion never acquiesced in it again."

Take the revival which continued from 1735 to 1745, the great revival of which was Jonathan Edwards. He preached truths which were not popular then, and are not popular now with the world, such as the lost condition of man, the atonement of Christ as the only ground of the sinner's

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justification, and the necessity of regeneration by the Holy Spirit. But God honored the preaching by those who sought not human applause, but His glory, and during those ten years, out of a population of two million in the American colonies, fifty thousand were added to the Christian Church. And not only this but there was in those ten years a moral uplifting of the people, and a corresponding decrease of immorality and crime.

Then, in the beginning of the last century, came a religious awakening whose fires are burning to-day in this land with more or less brightness. The condition of the Church was alarming. The watchmen in the pulpit had fallen asleep, worldliness, infidelity, and immorality had crowned the religious, social and political heavens with a mantle of gloom. A pastor of that day writes: "It seems as though the Sabbath would be lost, and every appearance of religion vanish; yea, that our Zion must die without any helper, and that infidels will laugh at her dying groans." In this the darkest hour, morally and religiously, that our country has ever known, and when she was only an infant among the nations, earnest hearts began to wrestle in prayer, special seasons were appointed for united supplications and a covenant keeping God heard and answered, as He always does, when the tithes are brought in. To that revival, I sincerely believe our country owes its very existence to-day, for any honest thinker must confess, that a republic cannot stand and prosper if the foundations are eaten away by social vices and political corruption. The revival was peculiar in the fact that it had no prominent leader, but the flame of a new spiritual life was suddenly kindled in localities widely separated, first in Massachusetts and Connecticut, then in Eastern Tennessee and Kentucky, then in Virginia and North Carolina, until the fires were burning all over the land.

It was a work so glorious in its results to the church and to society, that infidelity ceased to ridicule, and all were forced to confess that only God's Omnipotence could scatter the moral darkness, and usher in a day so bright with faith and holy living.

Religious thought was quickened, cold church members were aroused and warmed by divine love, the impenitent were converted by thousands.

So we might speak of the awakening in 1857 and 1858, which many of us remember, when the truths of the Gospel so absorbed the minds of the multitudes that business was neglected at certain times of the day; there was a rush of thousands to the place of prayer, and Wall St. rung, at noon-day, with the sublime Doxology, "Praise God from whom all blessings flow."—Christian Intelligencer.

HEART KEEPING.

Heart-keeping is very much like house-keeping. There must be a continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it.

And just because the assaults of subtle temptations are so constant, and the uprisings of sinful passion are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged and makes a wretched failure.

The question with every Christian is: Shall these accursed Annalekites of temptation burn up my spiritual possessions and overrun my soul? Shall outward assaults or inward weakness drive me to discouragement and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ, who will give me the victory?—Theodore L. Cuyler, D. D.

You find no difficulty in trusting the Lord with the management of the universe and all the outward creation, and can your case be any more complex or difficult than these, that you need to be anxious or troubled about his management of it?—Hannah Whitall Smith.

An active faith can give thanks for a promise, though it be not yet performed; knowing that God's bonds are as good as ready money.—Matthey Henry.

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Specials  
ADDRESS TO STOCKHOLDERS  
OF BAPTIST BOOK  
CONCERN

The annual meeting of the stockholders of the Baptist Book Concern is called to meet at 642 Fourth Avenue, Louisville, Ky., at 10 a. m., Tuesday, Feb. 2, 1906. Those who cannot come are requested to send proxies.  
W. F. HANSEN, President.

There is an idea current in the world that being a Christian robs one of all pleasures in life. It is a slender wraith by the devil and published by his emissaries. The truth is, that no man possesses real, true joy until he becomes a Christian. The pleasures of the world are transitory and vanishing. Of the children of God the Psalmist says: "They shall be abundantly satisfied with the fruit of thy house, and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light."

This blessedness consists in many things. There is the change of the sinful nature. Because of the sin of our first parents, all men are born into the world with sinful natures. They are depraved and naturally tend to that which is evil. This sinful nature leads them to sinful thoughts, unholiness and evil deeds. These all produce darkness in the mind, darkness in the heart and real dissatisfaction in the life. Now when one becomes a child of God all this is changed. Light comes into the mind, cheerfulness into the affections and gladness into the life. God the Father becomes to them a reconciled Father, God the Son a loving Saviour, and God the Holy Spirit a sweet Comforter and Sanctifier. The "old man," while not expelled, yet is now dominated by the "new man" introduced, hence real blessedness is secured.

Again, all of our sins are pardoned. From the time one arrives at the years of accountability until he becomes a child of God, he is continually sinning, and his sins are accumulating very rapidly. These sins are the violations of God's laws and render him guilty, and guilt is obligation to punishment. The penalty will be inflicted upon the sinning one or a Substitute. Now when one becomes a child of God, all these sins are forgiven, being transferred to Him who is the great Sin-bearer. His blood of atonement washes away all sins so that we are justified and uncondemned. Surely it is a blessed thing to be thus pardoned.

Again, there are rich provisions made for our needs. The "fatness of His house" and the "river of His pleasures" are now all ours. All our needs are supplied. The "riches of His grace" in Christ Jesus are unsearchably glorious. There can be drawn upon at all times, by faith. There is health for the body, real satisfaction for the soul and enlightenment for the spirit. Full trust brings temporal and spiritual blessings. All our burdens are carried. Thus in His Word is found truth, rest and full in regard to God and man. Human wisdom reaches only to the grave and there halts. This word gives information beyond the grave. It fills the cur-

tain of the future and bids us to look in upon the matchless splendor of a beautiful Home prepared and reserved for His children. Truly the godly are the blessed ones. Reader, are you one of His children? Become such if you would be blessed in time and eternity.

Dr. Hansen is reported to have said that "the average Baptist minister, if out of his scanty salary he has saved up nothing, is in a plight as pitiful as the imagination can conceive." It could not have been Dr. Hansen who said that. It must have been some poor old butcher preacher, with no brothers and sisters. Dr. Hansen has devoted children, who would delight to care for him if he had not saved one penny out of his salary. His children would consider it an honor and a privilege to make his last days his best days.

Baptist preachers are rarely bachelors, and the greatest of them who was a bachelor did not lack for friends to administer unto his necessities. In fact, his best beloved church considered it a great honor that he would receive help from them. There have been other bachelors in the ages since Paul, but we never heard of one who was in a pitiful condition.

The majority of Baptist preachers are married men with families. And good children are the best provision parents can have for their old age. God has provided for Baptist pastors in the matter of good children by forbidding the churches to employ as pastors any who do not "rule well their own houses." A church which does not consider this point in calling a pastor, insults God by disobeying his positive command. If no church would employ as preacher a man who did not fulfill this condition, he would have to go into some other business in which he could acquire a competence for his old age.

The pastor who rules well his own house will train children to whom it will be a delight to care for him in his old age. They will not say it is corban in regard to the support he needs, declaring that it takes all they can make to support their own families. They will recognize the fact that their father is a most important part of the family. And the father himself will know that he has a right to a support by his children because of the many years in which he supported them. It is natural, it is right, it is just that the children should care for their parents in their old age.

But some do "not like to be dependent." We knew one man who said that he did not like to be dependent on his children, but he was willing to take charity from strangers. He was willing to be a pauper, a thing every proud heart abhors, but was not willing to ask his children to support him. Yet being supported by a child is not dependence; it is but drawing from a bank money deposited there for many years.

And what a blessing a godly grandfather or grandmother is in a house. A man may well rejoice when his old father comes to live with him. Children are blessed who have a grandparent always on hand. Among the dearest recollections of the childhood of many of us is the grandfather or the grandmother. What stories they could tell! What havens of rest were their arms! How they would sympathize with the tales of childhood was poured into their

care. And who so ready to fit up cut fingers and limps broken well. A Baptist preacher who has kept the command of God and ruled well his own house is a blessed man in his old age, though he have laid up not one dollar out of his scanty salary. He has many a dollar laid up in his children.

These missionaries in India continue their complaints that Lord Curzon, the British Viceroy, favours the heathen religions as against the Christian. He urges the Sikhs to stand by their old religion and discourages them from becoming Christians. And the Balfour government, knowing this, allows it. As it is well known, the English government forbids missionaries from working among the Mohammedans in Central Africa.

Such conduct is simply incomprehensible. No heathen nation under the sun ever so treated its own faith. Fault has been found with Russia for shutting out missionaries, and religious papers which have had no word to say in regard to England's conduct have insisted that Russia ought not to be allowed to take Manchuria, because she would shut out the missionaries. Now Russia has no right to be in Manchuria any more than Germany has to be in Shantung, England in the Yang-tze-Kiang valley, and France in Corbin, China. It is not just to seize the provinces of China because China is helpless.

But if we are correctly informed, Russia does not forbid missionaries from working among her subject peoples anywhere in her dominions. You may make converts among the heathen in her control; you must not among the members of the Greek church. And Russia has never forbidden the members of the Greek church from working as missionaries among her conquered peoples. Whereas England would not allow missionaries of her own state church in parts of her dominion in Africa. We like consistency. We hope Russia will be driven out of Manchuria, but those who are silent in regard to English treatment of missionaries from very shame should keep silence in regard to Russia.

We are much inclined to be skeptical as to the "great scholarship" so glibly attributed to un-sound men by the secular press. Let a man attack the doctrines he is in honor bound to believe and to teach in the position which he occupies, and immediately the yellow press is profoundly impressed with his "great scholarship." It is a cheap way of getting such free advertisement.

A fresh illustration of the real depth of such newspaper scholarship has just been given. A Professor was forced to leave Colgate University because he denied the vicarious atonement and the deity of Christ, and immediately followed the usual howl about the narrowness and bigotry of Baptists, who would not pay men to attack their most cherished beliefs. The awful loss to Colgate of the profound scholarship and wonderful learning of the Professor was duly deprecated upon.

His wonderful scholarship has recently been shown up in a most amusing way. A document was sent to the University which is honored by his presence and duly turned over to him. He studied it with great care and finally pronounced it Arabic. He was sure of that, but could not decide positively whether it belonged to the

thirteenth century B. C. or the thirteenth century A. D. This "Arabic" document turned out to be a letter written in shorthand! A scribe translated it without difficulty, the concluding sentence being, "Excuse my writing in this manner, but I have got to catch a train." If that Professor's learning in other languages is equal to his knowledge of Arabic, verily Colgate suffered irreparable loss when he left.

The Canadian Baptist tells a story of the kind we love to read and to repeat. A widow who had recently lost her husband was in straitened circumstances. She owed a bill which she had no money to pay, and the thought of it distressed her. The Baptist does not say that she took her trouble to her God in prayer, but we think that is sure. For Lieutenant Governor Kent was reading Spurgeon's sermon upon the Good Samaritan. The sermon closed with the words, "Go thou and do likewise." As Gov. Kent read these his mind was impressed with the feeling that he ought to read that widow some money, and he obeyed the impulse and sent her a check.

The bill reached her, but the same mail brought the Governor's check which enabled her to pay it. God cares for his widows to-day as surely as He did when he sent Elijah to the widow of Sarepta.

The Interior need a fine illustration in answer to a correspondent who had spoken of her religious doubts:

"That was a right ship that took us through an arctic storm last summer—it worked right, did that which we trusted it to do. The lady says it is no longer possible to exercise a blind faith. Why, bless her heart, she has got to — she cannot help herself. That was a rock and an uncharted coast where the storm came down upon us last summer. The air was full of salt spray. We could not see anything. We might strike a rock. The machinery under the awful stress might break down. The gale might drive us on the coast. We exercised a blind faith and went to bed. What else could we do? How could we help ourselves? How can she? The whole subject is as simple as a baby's prayer. If we trust God he is not going to disappoint us. As honest man or woman would not betray a trust. Can any one imagine God to be a traitor to those who trust him? Such an idea is unthinkable. Suppose I had gone up and down the ship fretting and fuming and conjuring up visions of rocks, and shipwrecks, and stood tearing my hair as I looked out gloomily upon the angry sea; what would the officers and sailors have said? They would have looked at me contemptuously and said, 'That old man is going crazy.' Tell that dear lady that we are all in the same boat, and that the very best thing we can do is to be sensible."

We are forced by the very constitution of things to exercise what may be called blind faith in all the affairs of life. Faith is essential in all things as well as in religion. Why then find fault because it is necessary in religion?

"He who has nothing to do in this world but to name himself, has got the hardest job on hand I know of."—John Billings.

Editorial Varieties

Some one was once speaking in the presence of G. C. Cushing, the great lawyer, that the difference between the lawyer and the politician was that the lawyer answered that he had observed the perception of the difference between the four shades of right and wrong was also vanishing.

J. A. Adams, in speaking of the religious papers, says: "A man who is old enough to be editor of a paper should know what he believes and say so. The paper should be on the positive side of things. . . . The Christian religion is positive, the most positive factor that has ever entered into the affairs of men." Our Lord expressed the greatest longing for the church which was "neither hot nor cold."

Stagnant American has a contemptuous opinion of our generation. He says that peace players have no right to endanger the health of their neighbors. We resent the intimation that this generation is composed of such wankers. Too much peace playing endangers the temper of revolutionary fighters, but not the health of any one who is not of the point of death.

The Interior says "an age that demands newspapers to be published in hourly columns and blessed with vertigo, loses the capacity for serious thinking." Has it not already had that capacity when it demands pictures and headlines and chopped up food? The newspapers do not cause the loss of the power of concentrated thinking, they are the result of it.

There is too much truth in this charge of an exchange: "To the average man science is an 'dull' as theology, because he is not used to continuous thought on any subject." The power of continuous thought is one of the best things in which education consists. And this is an age which wanders thru its general education, its educational machinery, etc., etc.

In answer to a question, Dr. Grey said in the Interior: "I have not the least idea what God is going to do with me. I did not know as a boy, nor as a young man, and no more do I know now as an old man, what his plans in regard to me are. And really I do not in the least care. Whatever his plan is certain to be all right, and I am very glad to be able to leave it to him, and give myself no concern about it." We commend these words to the anxious and fearful.

One of the wisest of Mrs. Wigg's wise sayings—and they are many—is this: "Don't you go and get sorry for yourself. That's one thing I can't stand in anybody. There's always lots of other folks you can be sorry for instead of yourself. Ain't you proud you can't get a headache? Why, that one thing is enough to keep me from ever getting sorry for myself."

The Baptist Commonwealth tells of the end of one that died. In 1819 young Dr. Scudder, while waiting to see a patient, to pass away the time, picked up a tract on missions. He was so impressed by it that he and his wife went to India as missionaries. He labored there thirty-six years and she for thirty. But they left seven sons and two daughters, all married and working as missionaries in India. And several of the grandchildren are also missionaries.

We thought that reverence for old and historic things still was powerful in Boston, and that Faneuil Hall was held in special esteem. But recently Faneuil Hall was only saved from a poultry show by the veto of the Mayor of the city, who is an Irishman and a Catholic.

The N. Y. Advocate says sarcastically, of course: "The world's progress has not been maintained without various things that, taken separately, would not be justifiable; but the common sense of mankind and 'sanctified dusting' justify them." But these are not the judges of the earth to whom men shall give an account. Only justice is justifiable, and nothing else endures to true progress.

What is to be gained by an effort to disparage the "character and message" of John the Baptist by saying they are not "distinctively Christian." We are at a loss to conceive. It would be impossible to find a trait in his character which is not Christian. And the Gospel does not say to him, nor to John the Lamb of God who taketh away the sin of the world."

Let men peer as deep as they may into the secrets of nature, they do not analyze away the fact that God, the mysterious, the unsearchable, can yet delight in men, and man in him.—Henry W. Foote.

AMONG THE Churches.

LOUISVILLE

Wabash St. (Third and St. Catherine).—Rev. J. R. Hobbs, of Mt. Sterling, preached at both hours. Subjects: "The Soul-Winner's Reward" and "Job's Redeemer."

Chambers St.—Pastor Weaver preached on "Church Immunity" and on "The Best Offer."

Handover—Pastor Althoff preached on "Shall I go home?"

Portland ave.—Pastor Longmier preached on "The fullness of the life of Christ" and on "Jesus the only way."

German.—Pastor Janzra preached on "The kingdom of God" and on "The most important decision."

Franklin St.—Pastor Jenkins preached in the morning on "Reasons why Jesus was baptized," and Rev. Carver at night on "Reasons why we should be baptized."

Broadway.—Pastor Jones preached on "Orthodoxy" and "Almost but not." Five assisted by letter and one by baptism.

Van Buren St.—Pastor Hall preached on "Consecration the channel of Christian knowledge" and "What must we do?" Five baptized and five received for baptism.

Highland.—Pastor Davis preached on "The business man and religion" and "The dividing line."

Southgate St.—Pastor Clarke preached on "Bring him unto me" and "Looking to Jesus." One received by letter.

Clifton.—Pastor Foster preached on "Two laws of Christian service" and "Self-sacrifice."

East Mead.—Protracted meeting closed. Six for baptism. Bro. Worrell preached on "Paul's prayer for the Ephesians," and Bro. Canfield on the "Second Coming of Christ."

Twenty-sixth and Market.—Bro. Harvey preached on "The deacon," and Pastor Reed on "The closed door." Two deacons ordained.

Twenty-second and Walnut.—Pastor One preached on "The Millennium of grace" and on "The soul-winning blood." One received for baptism.

McFerran Memorial.—Pastor Hamilton preached on "Baptism meaning," and Secretary McNair spoke on Y. M. C. A. work.

Preve Valley.—Pastor Bennett preached on "The Power of the blood."

Oakdale.—Pastor Mohler preached on "For the joy of the Lord in your strife" and on "A personal question."

Gleevies.—Pastor Watts preached on "Conflict and victory."

Preston St. Mission.—Special sermon to girls—"We girls." Hope Mission—Good week's work.

Dr. Mullins addressed the Conference on "Peace and its significance."

Bro. Warder held an Institute for colored preachers at Winchester. Attendance good.

SEMINARY NOTES.

BY J. P. BAY. News will be scarce till examinations are over. Bro. Bates, of New York, spoke to the Volunteer Band last meeting. He hopes to go out as a foreign missionary. The committees from the states have been appointed and have begun their work of collecting the subscriptions to missions.

W. C. McPherson is to be the worthy successor of U. S. Thomas as pastor of Younger's Creek church, Ky., having recently been called there.

We are pleased to announce that very few of the men are dropping out of their studies; however, a few have been forced to return home on account of health conditions.

J. R. Hobbs, of Mississippi, filled Dr. Eaton's pulpit last Sunday morning and evening most acceptably.

T. V. McNeal has had a few days' visit paid him by his brother from Virginia.

L. B. Roney, who was called home by the serious sickness of his sister, has returned to his work in the Seminary and at the Holcomb Mission.

Our genial chairman of the dining hall, J. Clyde Turner, of North Carolina, was in demand this week for matrimonial services out of the city.

E. P. Alldredge, of Texas, led a very impressive service in our mid-week prayer-meeting upon the subject, "Trajectory of Soul."

W. E. Hunter had a good day at Harvard's Creek last Sunday.

M. P. Edwards, of Florida, received a telegram last Friday announcing his mother's dangerous illness. He left on the first train for home, hopeful of finding her better, and of an early return to his work.

Local Secretary Page, of the city Y. M. C. A., dined with the students recently, and spoke of the work of the Association.

Why such silence in New York Hall, and why do lights burn so late these nights? "Examination-to-morrow" is the explanation. Everything else almost is subordinated to give the right of way to this wonderful double-headed, or through train, which makes only two stops, one in January and the other in May, to take on passengers for Graduation depot. All aboard at eight o'clock, to run until one thirty. Meals served a la carte by professor in charge. No sleeper.

THE STATE.

Pastor W. H. Smith writes from Rochester: "The little band at Rochester has been increased by six by letter. Our congregations are excellent. Bro. Pool and Smith are very sick, and it is thought dangerously so. Had very fine conferences at Monticello. The work is very satisfactory at both places. I am going to aid Bro. J. B. Perrell in a touring at Liberty."

Bro. J. G. Row writes: "For a week I have been aiding our missionary pastor, W. H. Bell, at Anderson, a suburb of Henderson. There have been five professions. Sunday night we received for baptism the Rev. G. W. Dwyer, a Methodist preacher, who has been in the Protestant Methodist church for thirty-

SUNDAY SCHOOL BOARD,

SOUTHERN BAPTIST CONVENTION, J. K. WOOD, SECRETARY.

Table with columns: PRICE LIST FOR QUARTER, THE CONVENTION TRACHER, BIBLE CLASS QUARTERLY, ADVANCED QUARTERLY, INTERMEDIATE QUARTERLY, PRIMARY QUARTERLY, KINDER GARDEN, YOUTH'S KIND WORDS, BAPTIST BOYS AND GIRLS, BIBLE LESSON PICTURES, PICTURE LIBRARY CARDS.

BAPTIST SUNDAY SCHOOL BOARD, 710 CHURCH STREET, KANSASVILLE, TENN.

five years. He is evidently a man of considerable ability. He announces himself in perfect accord with Baptist doctrine and polity."

Pastor J. Leslie Adkins writes: "I have just closed with Friendship church, Russell county, one of the greatest meetings of my life. I began December 26, and preached two weeks, day and night. God gave us the grandest victory ever in his people have ever had in this community. I never saw the church so disturbed. They would stop me on the roadside and ask for information. Though the weather was very inclement most of the time, the people would walk two and a half and three miles, night and day. The result of our faithfulness and interest was a great spiritual awakening. There were 37 conversions and 35 additions by experience. I had the pleasure of baptizing 26 of them on January 9. The others stand approved for baptism. This church has been accepting alien members, but the brethren are awakened to their error and will pass rules against it at their next meeting. I told them they must be true Baptists if I were to be their pastor. To God be all the praise. God bless the Brethren."

Pastor J. B. Ferrell writes: "Last Sunday was a good day with us at Middleburg. Our attendance at both services was much larger than usual. The attendance at Sunday School was also larger. There is a manifest increase of interest on all lines. The mid-week prayer-meeting is receiving letters from our contributors for missions during the last six months exceeds the amount given during any year for the last decade. May a similar report come from all quarters. We use no new methods, have no distinct services, have no big programs, but preach only the old gospel, receive into our membership only those who give evidence of conversion. We fearlessly, though with modesty, teach that all should, like Christ, be baptized by a Baptist preacher. By this method we stand or fall. God bless the great Brethren. May the new year bring to the editor an increased measure of happiness and prosperity."

Pastor Geo. W. Shepherd writes from Richmond: "The interest in the work at this place is growing indeed. The first Sunday in January we had a roll call of the services, and adopted the system of weekly contribution which is proving to be very satisfactory. This is something the church has never had before, and the members seem to be very much delighted with the plan; many members who have heretofore been inactive seem to be taking an interest in the work. We have adopted the Home Department in the Sunday School, which we believe will add very materially to our work. I pray God's richest blessings to rest upon you."

Bro. F. N. Downer writes from Bowling Green: "You may announce in your next issue the Circle Meeting of Drake's Creek church, Warren county, January 30th and 31st."

Pastor W. D. Nowlin writes from Lexington: "Upper-street church had good services Sunday morning and evening; one profession of faith and one baptism. We have several others approved for baptism. I am now in the sixth year of my pastorate here, and I think the outlook was never brighter. Only one other pastor has held this pastorate as long as I have.—Bro. J. J. Taylor, President Georgetown College. The Brethren in making a subscription for Georgetown College, and in fact for all of our denominational work in the state."

Bro. I. R. Timbush has been pastor of the Nicholson church for four years and a half, and his church greatly prospered during his ministry. His work has been steady and lasting.

Table with columns: OTHER SUPPLIES, SUNDAY SCHOOL BOOKS, CLASS BOOKS, BIBLE CLASS BOOKS, BIBLE CLASS BOOKS, BIBLE CLASS BOOKS.

BAPTIST SUNDAY SCHOOL BOARD, 710 CHURCH STREET, KANSASVILLE, TENN.

He makes no master, and one of the greatest evidences of his success lies in the fact that the church is out of debt and has paid its pastor every dollar up to the first of January, 1924. This speaks well, not only for the high esteem and appreciation in which Bro. Timbush is held by the church, but for the members themselves, who are alive to every interest of the church. One remarkable thing about Bro. Timbush is this: He has not asked for a dollar for himself since he has been pastor of the church, yet he gets the money just the same. The church under his ministry is prospering along all lines.

Bro. L. G. Moberly writes from Samuels: "Enclosed find \$2 for renewal of my subscription for Western Recorder. I think this makes my 40th year of subscription, and the older I get the better I like it. Would not like to be without it."

Bro. J. M. Crabb writes from Shawnee, Okla.: "Enclosed find \$2 renewal for your paper. I have been a subscriber for it since 1868. I think it is the best paper ever took on road. Wish it success and long life. Wish all Baptists would take it."

Pastor J. F. Burns writes: "I have accepted Hill Creek church for all my time and have moved into the parsonage. I began my work the first of this year. Please change my paper from 716 N. Second St., to Station B. R. R. 7, Nashville, Tenn."

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A Heedful Illustration.

When you get a stitch in your finger, the sensation is anything but pleasant. Allow it to remain long enough and it will fester and give you a lot of trouble. Remove the cause and the pain will stop. It's the same way with the whole body. When your head aches, it is nature's message sent from the stomach to the brain. Every throb is but a click in the message whose letters spell "danger—read right." Some people, when they get a headache, rush to the drug store and get a couple of pills. They get the powder which gets the heart to thumping and the blood racing around the body at a terrific rate. Do you? Other people take strong purgatives which rip and tear through the stomach and bowels, leaving them irritated and sore. Do you? Still other people take Forest Paine's (formerly known as Vernal Fae Palmiste Perry Wine). It is a sensible remedy to use. It removes the cause of the trouble. It helps the stomach and bowels to get rid of poisonous waste matter, by stimulating their natural muscular action. It tones up and strengthens the nerves; it quiets the blood and builds up hard, healthy tissues. Only one small dose a day is required to permanently cure ailments of stomach, liver, bowels, heart, kidneys and blood. Try it before you buy. Write us for a free sample bottle. It will do you good in every case. For more facts send us every postage. Address Vernal Remedy Co., 541 Seventh Building, Buffalo, N. Y. Sold at all druggists.



CAPT. DANIEL G. PARR.

The death of the subject of this notice came very unexpectedly. He retired Monday night, and was found dead in bed next morning. He had been in failing health, and contemplated a trip to Hot Springs, Ark. The writer spoke to him on Fourth Avenue Monday, and later that evening he executed a rental lease. Capt. Parr has been one of the most prominent citizens of Louisville for half a century. He was born Dec. 15, 1825, in Alsace, France. His father was a soldier under the great Napoleon, and one of the survivors of the battle of Waterloo. His father emigrated to the United States in 1828, and settled on a farm in Boone county, Ky. Capt. Parr married Miss Maria Garvin, of Kentucky in 1847, when he was 21. At that time he was a soldier under the great Napoleon, and one of the survivors of the battle of Waterloo. His father emigrated to the United States in 1828, and settled on a farm in Boone county, Ky. Capt. Parr married Miss Maria Garvin, of Kentucky in 1847, when he was 21. 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Little Ones.

THE BROWNS' THANKSGIVING.

BY BETH McNAMEE.

It was snowing fast and furiously, and it was Thanksgiving! Two most important facts to the Browns as they piled into the big "bob" that cold winter morning.

The fact was they were going to spend the day with Grandpa, who lived three miles out of town on a large dairy farm.

This year was to be a great family reunion of big and little Browns for it was the last time they were to be together on the old place they loved so well. The deed of the place had been misplaced one unfortunate house cleaning day, and now a cruel man named Mr. Johnson was coming to claim the farm as his home.

It was a sad blow to the old folks, but making the best of it they had decided to give one more good old Thanksgiving dinner to the children and grand-children.

"Here we are," shouted little Ted, almost pushing his twin out of the bob in his excitement as a low red farm house came into view.

Yes, there they were, and a most enthusiastic greeting awaited them from the smallest cousin to big uncle Jack, who had come all the way from Montana to join the "house party."

That Thanksgiving dinner! Surely there never will be one to equal it.

The turkey himself was a dream. The big sweet potatoes, round juicy cranberries, fat little pig with the apple in his mouth, and last but not least the steaming plum pudding, were never to be forgotten.

After dinner races were proposed and such fun as they did have racing up and down till Grandpa said their "cheeks were like apples." At that they went racing up to the garret where they knew the apples and nuts were kept.

"Let's play with these," suggested Dorothy, dragging forth an armful of long gone out of fashion clothes.

In less than five minutes they were transformed into gaily decked dames and gallant colonial gentlemen.

But book loving Marguerite had copied a box of books and papers and was soon deep in the pages of "Little Women."

She suddenly gave a cry, her book dropped to the floor and she stood gazing at a piece of paper in her hand.

"What is it," cried the children crowding round.

"The deed," she gasped. "What," cried grandfather, who had arrived on the scene, matching the paper out of her hand.

She was right, there was the deed of the farm.

Such rejoicing as there was that night in the farm-house, as they gathered round the fireplace with roasting apples and nuts! Never before had grandfather told such stories.

Many Thanksgiving days have passed since then, but the Browns will never forget the finding of the deed.

Every day should be sacred. There should be no break between Sabbath—Bishop Vincent.

GOLDEN RULE ARITHMETIC.

"Phil," whispered little Kenneth Brown, "I've got a nice secret to tell you after school."

"Nice?" asked Phil. "Yes," was the answer, "nice for me."

"Oh," said Phil, and his eyebrows fell.

He followed Kenneth around behind the schoolhouse after school to hear the secret.

"My uncle George," said Kenneth, "has given me a ticket to go and see the man that makes canary birds fire off pistols, and all that. Ever see him?"

"No," said Phil, hopefully. "Well, it's first-rate, and my ticket will take me in twice," said Kenneth, cutting a little caper of delight.

"Same things both times?" asked Phil.

"No sir-ee; new tricks every time. I say, Phil," Kenneth continued, struck with the other's mournful look, "won't your Uncle George give you one?"

"I ain't got any Uncle George," said Phil.

"That's a fact. How about your mother, Phil?"

"Can't afford it," answered Phil with his eyes on the ground.

Kenneth took his ticket out of his pocket and looked at it. It certainly promised to admit the bearer into Mozart's Hall two afternoons. Then he looked at Phil, and a secret wish stole into his heart that he hadn't said anything about his ticket; but after a few moments' struggle, "Phil," he cried, "I wonder if the man wouldn't change this and give me two tickets that would take you and me in one time?"

Phil's face grew bright and a happy smile crept over his broad little face. "Do you think he would?" he asked eagerly.

"Let's try," said Kenneth, and the two little boys started off for the office-window at the hall.

"But, Kenneth," said Phil, stopping short, "it ain't fair for me to take your ticket."

"It is, though," answered his friend, stoutly, "cause I'll get more fun from going once with you than twice with myself."

This settled the matter, and Phil gave in.

"So you want two tickets for one time?" said the agent.

"Yes, sir," said Kenneth, taking off his snifter hat; "one for Phil, you know."

"You do arithmetic by the Golden Rule down here, don't you?" asked the ticket man.

"No, sir, we use 'Ray's Practical,'" answered the boys; and they didn't know for a long time what that man meant by the Golden Rule.—Southern Churchman.

A LOST BOLDING.

BY M. S. ROCK.

One morning Benjy happened to reach the school-house very early. The place was as still as a meeting-house in the middle of the week. Benjy was not afraid exactly, but he felt rather lonesome and timid; for the little white school-house was hidden from the village by a grove.

To keep up his spirits, Benjy began to play ball by himself. The ball he pulled from his pocket was a great wonder to all the school children. It was of rubber, almost as light as a soap bubble, and was a beautiful bright red in color. Such a ball had never been seen among the Sharon boys, until this one came to Benjy from a cousin in the city. He began by tossing and catch-

ing it, then he made it bound on the hard smooth ground; but it was rather stupid to be playing alone. Then he tried to make the school-house help him in his fun; and he threw the ball against the wall and up on the roof, catching it as it bounded back. This was much livelier; and he had entirely forgotten to feel lonesome when the ball suddenly disappeared. There was a soft little thud inside the schoolroom, then a crash that in the quiet place sounded to Benjy as loud as a peal of thunder. One of the windows was down a few inches from the top, and the little red ball had found its way through the narrow opening.

Benjy's first fear was that he had lost his ball, and then some damage had been done in the school-room. He wondered what could have made the noise that seemed so loud. He stood on tiptoe, and peeped in through a window. On the teacher's desk was a vase lying on its side. The flowers that had been in it were scattered about, and the water was trickling in among the neatly piled books. Benjy was really frightened now. He tried the door, but it was fastened; and he was too small a boy to climb in through a window. He thought of running home to get out of sight of the mischief he had done; for how could he face the scolding that would come? But no one had seen him throw the ball. Perhaps Miss Berry would never find out who it was. Then the boy shut his hands together into two tight little fists, and ran down the road toward the village as fast as his feet could carry him. He met two or three boys going to school, but he did not stop when they shouted.

Miss Berry was shutting the gate behind her when a breathless little boy almost tumbled against her, crying, "O, teacher! I spilled water all over your desk. Please hurry, and perhaps the books won't be spoiled."

When she learned what had happened, she hurried on to rescue the books, leaving Benjy to follow more slowly. She had not scolded. "But she will when she has seen the books and has time to tend to me," he thought ruefully.

As he entered the school-room, there was quite a group about the desk, watching Miss Berry wiping off her books and putting them on a window-sill to dry in the sunshine.

"I know who did it," a little girl cried out suddenly, diving into a corner where she had caught sight of the bright ball. "This is Benjy Adam's ball, and he threw it in the window and tipped the vase over!"

She was triumphant over her discovery; but Miss Berry smiled at Benjy over the heads of her other scholars, and said: "Yes, I know who did it; it was an honorable and truthful little boy who came straight to me with the story of his accident. There has been no harm done, Benjy. Most of the water dripped to the floor, and the few books that are wet will dry and be as good as ever." And that was all the scolding Benjy received.—Presbyterian Banner.

"Well," said the cheerful wife, who thought she had a soprano voice, "if the worst comes in the worst I could keep the wolf from the door by singing."

"I don't doubt that would do it," replied her pessimistic husband, "but suppose the wolf should happen to be deaf?"—Philadelphia Free.

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**PROGRAMME**  
Of the Ministers' and Deacons' Meeting of the Sulphur Fork Baptist Association, to be held with the Baptist church, Sulphur, Ky., January 28-31, 1904.

1. Introductory sermon, W. J. Ager, Friday, 28th, at 7 o'clock p. m.
  2. Are we, as individuals and churches, meeting our obligations to Home and Foreign Missions?—S. O. Bealware.
  3. Signs of weakness and strength of a church.—G. T. Lamphair.
  4. What should a Baptist church stand for?—I. W. Hood.
  5. How does the Baptist ministry compare with that of fifty years ago: (1) in piety, (2) in influence with the people, (3) in missionary zeal, (4) in winning souls.—L. S. Chittles.
  6. Why the frequent changes of the pastors in our churches?—Dr. F. J. Yager.
  7. How to increase the efficiency of our Sunday schools?—J. T. Wilson.
  8. State of the dead between death and the final judgment.—J. E. Johnson.
  9. Best method of preserving harmony in our churches.—J. S. Hutchins.
  10. Best method to secure trained teachers in our Sunday schools.—W. S. Wilson.
  11. Value of religious literature in the family.—A paper by Mrs. J. S. Morris.
- The Query Box will be given a place at every session.
- J. B. TRAMP,  
D. J. MORLAN,  
J. T. RAMPOAN,  
Committee.

**PROGRAMME**  
Programme of Ministers' and Members' Meeting to be held with Good Hope church the 8th Saturday and Sunday in Jan. 1904.

1. Devotional service and organization conducted by Pastor W. T. Short.
  2. Introductory Sermon, by some one to be elected by the body.
  3. Meeting District Mission Board.
  4. The object of giving to Missions.—L. B. Drain and J. S. Arris.
  5. The person and work of the Holy Spirit.—A. L. Brown.
  6. Should the churches discipline their members for dram-drinking?—C. M. Johnson and Deact Ford.
  7. Tithing.—Rus Miller and Robt. Lewis.
  8. How to develop a mission spirit in our churches.—James French.
  9. How to get our members to attend church meetings regular.—W. S. Tandy and T. J. Arris.
  10. The sin against the Holy Ghost.—W. T. Underwood and J. F. Hunt.
  11. Should the Sunday School be organized and controlled by the action of the church in regular session.—J. W. Crawley.
- W. T. SANCER,  
W. S. TANDY,  
J. S. ARRIS,  
Committee.

**DEAR RECORDER:**  
Richmond College is having a quiet, studious session. It has opened this session two new laboratories, and is now well equipped along scientific lines. Our work generally is preparing.  
Wishing for your paper a good year, and with best wishes, I am,  
Yours very truly,  
C. E. BYLAND, Librarian.  
Richmond College, Va.

**BIRMINGHAM, ALA.**  
We have a letter from a friend that contains cheering news of the blessings that occur the labors of Pastor A. C. Davidson, D. D., of Southside church, Birmingham, Ala. The church has 500 members. The Sunday school enrollment, including 125 in mission school is about 225. This marks a gratifying increase over preceding year. At the last annual business meeting the church unanimously voted an increase of \$500 to the pastor's salary making it \$3,000 a year. He has been pastor five years, during the time the church has raised \$25,000, not including regular church expenses, and \$12,000 paid for building an annex, that is used for Sunday school purposes, and other improvements costing about \$12,000. In five years the membership has increased from 300 to 500 members. Dr. Davidson is a model preacher and pastor, and his success is not only gratifying to his friends, but is no greater than we expected. To God be given the glory.  
W. F. H.

**FROM OWENSBORO.**  
Last Friday night Dr. Chas. A. Eaton, pastor of the Euclid Ave. Baptist church of Cleveland, O., spoke in the Third church in our Lyceum Course, the theme of his lecture was the "Beign of the Common People." The lecture greatly pleased the large audience of about seven hundred, and everybody felt benefited by the eloquent and scholarly address. Special interest attaching to the utterances of the distinguished speaker because he is the pastor of John D. Rockefeller.

Yesterday was a good day with us; seven new members were received into the church, and two others stand approved for baptism.  
P. T. HALL,  
Owensboro, Ky., Jan. 11, 1904.

**DEAR RECORDER:**  
I will be 22 years old February 16, 1904. I have been a reader and subscriber to the RECORDER among all its changes and vicissitudes since May, 1885, under the control of old Father Buck, making me a subscriber 20 years. Next to my Bible comes the WISDOM RECORDER. I long for the time of the RECORDER to come each week with rich, spicy editorials and rich correspondence. I can't see how any loyal orthodox Baptist can afford to do without it. I suggest that you get up a pension arrangement for all those who have been subscribers 20 years or more. My time expires to-day. I send enclosed two dollars for WISDOM RECORDER for 1904.  
Your brother in the Lord Jesus Christ,  
W. W. FENN.

**DEAR RECORDER:**  
Since I began my work as pastor I have been more and more encouraged, and the kindness of the membership of the church and the best of other friends have made our stay, thus far, exceedingly pleasant. We have been the recipients of substantial tokens of appreciation from the very first. On new year's day we were kindly remembered by several, and on the evening of January 11th, and also, we were made the objects of a very pleasant pounding. The paragon, which is admirably arranged, and most creditable to the town and church, was thronged with the members and other friends who left us much richer in heart and store and the flow of love warming exceedingly in our hearts toward all these noble people.

**WINE FOR THE BLOOD**  
The best known and most popular blood purifier and tonic on the market to-day is S. S. S.  
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CHERRIA, Miss., May 1, 1903.  
Wine of Cardui and Theofil's Black-Draught is a sure cure for all female diseases. I recommend it to all my friends everywhere I go. Five months ago I could not walk across the house without great pain but I am well again. I have only taken four bottles of Wine of Cardui but find better than I have felt in two years.  
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While many changes have occurred since my leaving here when a boy, I am glad to note that the same kind hearted people abound on every hand, and I trust God will give us all a rich outpouring of His Divine Grace to revive His people and convert and convert those who know Him not as their Lord and their God.  
With the most hopeful signs leading us on, I feel that His goodness and mercy will follow us to the end of our life, and that we will see the goodness of the Lord in the land of the living. With loving gratitude to all, I am,  
Very truly yours,  
S. G. CANNON.  
Cleveland, Ky.

When I found that He was Christ's nature to lift men out of weakness to strength, out of impurity to goodness, out of everything low and degrading to superiority, I felt that I had found a God.—Henry Ward Beecher.

**EDUCATIONAL NOTES**

The church that believes something and knows why it believes it is the most effective. Such a church is unshaken with a disposition to do something and has something for every one to do. But to have such a church, we must have a bold, fearless, preaching of the doctrines of the gospel. We should never cease to proclaim salvation by grace through faith; but we should always couple with that thought the other glorious, God-honoring theme, "created in Christ Jesus unto good works," in which God has ordained that his children should walk. The golden pen of action, held in the firm grasp of inspired purpose, writes out sentences in living deeds to be known and read of all men. Activity is the strongest evidence of life. Good works are profitable unto men, and should be maintained at whatever cost.

I can see only one reason why every truly regenerated person is not a Baptist, and that reason is that they do not know just what Baptists believe and why they believe it, and they never will know if Baptists do not teach them. We may rest assured that others will never teach them what Baptists believe. They could not if they would, and would not if they could.

To know that God is working in us to will and to do; that we are workers together with God in the salvation of the lost, inspires with new courage and zeal. All worldly pleasures fade into utter insignificance when compared with this one thought. To lead souls to Christ, out of darkness into light, is the noblest avocation allotted to man, the most delightful labor on earth, the sweetest peace and the highest ambition of those who have been saved by the unbounded grace of God.

Did any one ever read where Jesus said, "Go, teach a few of your neighbors," or "Go into your own community and preach the gospel to your next-door neighbor," or "That remission of sins should be preached in your own vicinity," or "Better get all the heathen converted at home before you go into foreign fields"? If Jesus did not talk that way (and he certainly did not), what makes some professed Christians talk so?

A brother who was grieving about the great expense of missions was asked how much he had given. He answered, "Not a cent," and added, "I don't intend to while there is such expense at pay them, but they don't grumble out that those who kick the highest about expenses in carrying on mission work give the least, and often those who grumble most give nothing. It does seem to me that if any one should grumble about expenses it should be those who pay them, but they don't grumble."

**THE ADMINISTRATOR.**

Some Baptists, and lots of other folks, claim that it does not matter who does the baptizing, just as the subject, design and act are all right.

Does it make any difference who administers the oath of naturalization required of every citizen of the United States? Certainly all agree that it must be administered by one duly appointed. Does it make any difference who brings a convicted murderer? Of course, all agree that it does, and that those who perform such official acts must be legally qualified officers, and that such officers

want have specific license to perform that specific act.

Can a member of one secret order initiate a member into another secret order of which he is not a member? All answer, No, no, no.

Then, on what grounds can any one have the idea that it makes no difference who administers baptism, nor does the baptizing?

If the legally qualified minister is not allowed to perform the marriage ceremony without a specific license to do so, on what grounds can he baptize any one without specific authority from the church to do so? It seems to me that nothing can be clearer than that it does make all the difference imaginable, and that none are really baptized without a Scripturally qualified administrator, authorized by the church to perform the act.

W. H. SMITH.

**JUST FROM GEORGIA.**

I am a Kentuckian by birth and a Georgian by adoption. If I be an "exile" it is not because I was banished from there or am here as a means of punishment. While I am loyal to my native state, I am true to Georgia. In this state I have found a congenial fellowship and yoke-fellows of the highest type. Now and then I have a spell of home-sickness—a Kentuckian never gets over it on earth—but I am feeling very much at home after a sojourn here of nearly seven years.

Our church had her annual meeting on the 6th inst. All say that they have never heard such good reports and seen such a splendid fellowship. Our finance committee reported a little over \$10,000 raised during the year for current expenses and a \$4,000 debt. They presented the notes to the pastor to burn. Every financial obligation had been met, and there was money in the treasury. All December salaries were paid Christmas eve.

Our committees on Missions and Charities reported \$25,000 raised during 1903.

The Committee on Membership reported 99 additions during the year, with a present membership of 866. We have had no special meetings in our church for two years, but hope to have a series in March or April.

Dr. Willingham is to be with us next Sunday, when we begin to raise our \$1,000 for Foreign Missions. We have not forgotten that it was here that the S. B. Convention resolved to raise \$300,000 for Foreign Missions this year. To do this all the churches must fall in line and do their best.

We have entered the new year full of hope, expecting great things from God and attempting great things for Him. The church has unanimously agreed to set aside to-morrow night for thanksgiving and praise to God for His guidance and aid for our future work. After the devotional meeting there will be a social one with free refreshments.

It is generally admitted that in all respects the year 1903 was the best year in the 100 years' history of the "Old First Church." This is especially true in financial lines, and not a supper, tea or banquet was given to make money. We make all these things free and utilize the occasion for fellowship, education and grace. We encourage the weekly offerings through envelopes, but accept any amount at any time. These things have marked our business committee's work and, under the blessing

of God, made it a success. Much prayer, good system, diligent work. The committee is composed of three prominent business men among the best in the city.

Allow me in conclusion to send greetings and love to my friends and brethren of the large Reconnaisance family, and express the wish that this may be our most useful year in the Lord's work.

Cordially and fraternally yours,  
Joux D. JONES.  
Savannah, Ga., Jan. 13, 1904.

**LEXINGTON VISIT.**

In company with Mrs. Harvey, the writer visited Deacon J. R. Howard and family last week. Brother Howard was formerly postmaster at Lexington; he is now one of the leading hardware merchants of Lexington. For many years he has presided as Moderator over Elkhorn Association. Pastor Preston Blake, D. D., of First church, dined with us. The work of the Lord is prospering in his hands, and his people are joyfully co-operating with him. We have known the Howards for many years, and only those who have visited true and tried friends can appreciate the love and joy that abounded.

**VISIT TO GEORGETOWN.**

From Lexington we visited, J. J. Taylor, D. D., President of Georgetown College. Dr. Taylor and wife are great favorites with all who know them. We learned that Pastor Pollard, D. D., of Georgetown church is greatly beloved, and doing a great work. Met Brother J. K. Nunnally, who is a worker and ardent friend of Georgetown College. We enjoyed the call of Mrs. E. M. Dudley, the widow of E. M. Dudley, D. D., of blessed memory, and one of the greatest Presidents that Georgetown College has had. Also Mrs. Alice Bristow, who has charge of Rucker Hall, where the young ladies who attend Georgetown College are domiciled. Fortunately are the young ladies who are so blessed as to come in close touch with her amiable and refining influence. The writer was present at chapel exercises, and never witnessed better behavior on the part of students. The student-body presented a fine appearance. The young ladies and gentlemen represent the highest type of Kentucky families. The number is about the same as last year. Dr. Taylor and the friends of the College are greatly encouraged, and considering the success in raising the "\$39,521.85 from the Baptists of Kentucky," and three-fourths of this amount was raised in less than three months, making, under Mr. Rockefeller's offer, \$60,961. feel encouraged and believe that the other \$50,000 will be raised.

Many of our exchanges express surprise at our not raising the \$75,000. The failure can easily be explained. First, in most of the Southern States, they have one college, but in Kentucky we have five institutions of learning scattered over our territory, and each claims their respective sections, and the amount raised has been mostly secured in central and northern Kentucky. Georgetown is our oldest college, and is located in the storm center of colleges, where competition is sharp, and if I know the Baptists of Kentucky, they will not withhold the means needed to equip Georgetown College and make it equal at least in facilities to any other college in the South. W. F. H.

Subscribe for the Progress.

**FROM SOUTH DISTRICT ASSOCIATION.**

A few items from this section might be of interest to some of your readers. About all of our churches have pastors and are moving on quietly, but I trust slowly, in the Master's service.

Laurester has been pastored, but was to call yesterday. I have not learned the result. The church there has been greatly hampered by debt, but by selling their parsonage they have paid all of their debts and have about \$500 left. It is their purpose to build again when they find need for a preacher's home.

We have some strong men in this section, under whose leadership the missionary spirit is being more rapidly developed. W. M. Wood, at Harrodsburg, E. A. Sumrell, at Danville, R. H. Tandy, at Burgin, O. M. Huey, at Standford, and T. H. Coleman at Danville, who preaches for Perryville and Hustonsville, deserve special mention as workers who need not to be ashamed; and others, doubtless, with whose work I am not so familiar.

Providence church which has gone down so rapidly in these last years on account of deaths and removals has sustained another great loss in the death of that saintly mother in Israel, Sister Susan Helm Yeager, who departed to be with Christ, January 3, 1904, in the 96th year of her age. She had lived in the same room for 75 years and had attended the Providence church as long as it maintained worship at her present site since 1832.

She was a remarkable Christian character and many rise up to call her blessed.

The friends of Georgetown College are anxious for the time to be extended for raising endowment. If all the small gifts could be reached the aggregate would be gratifying.

My work at Forts of Dix River is moving along nicely. Our congregations are not so good as in good weather, but are attentive and earnest. The missionary spirit is growing still, and we hope to go beyond all previous years in our contributions. I secured several subscriptions for Georgetown endowment from my people.

The pastor and his family have been kindly remembered with sundry articles for wardrobe and pantry, for which they are profoundly grateful.

Pray for us that our labors together may be more abundantly blessed in winning souls for Jesus Christ.

The dear old Reconnaisance is holding its old friends in this section, and making many new ones. Long may we have such a stalwart defender of the faith.

W. M. STALLINGS.

**DEAR RECONNAISSANCE:**

The Bible says the people will marry until the second coming of Christ. In harmony with this it was the writer's pleasure on Dec. 24th to unite in marriage the following couples: J. W. Stultz to Sarah E. Smith and James Higdon to Mary Belle Hays. These are excellent young people and have a host of friends.

On Dec 31st, W. H. Cash to Stella J. Upton, at Upton, Ky. Mr. Cash is a traveling salesman of West Virginia, and Miss Upton is the organist of the Baptist church at Upton, Ky. They will locate at Huntington, W. Va., carrying the love of all who know them.  
J. H. GRINA.

Cave City, Ky.

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A Total Painless Relief For the Aching, Itching, Burning, Bleeding, Swelling, and All Other Pains of Piles. We want every pile sufferer to try Fyrnoid Pile Cure at our expense. The treatment which we send will bring immediate relief from the awful tortures of itching, bleeding, burning, swelling, and pain. If they are followed up as directed we guarantee an entire cure.



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We send the free treatment in a plain sealed package with nothing to indicate the contents, and all our envelopes are plain. Fyrnoid Pile Cure is put up in the form of suppositories which are applied directly to the affected part. Their action is immediate and certain. They are sold at 50 cents the box by druggists everywhere and one box will frequently effect a permanent cure.

By the use of Fyrnoid Pile Cure you will avoid an unnecessary, trying and expensive examination by a physician and will rid yourself of your trouble in the privacy of your own home at trifling expense.

After using the free treatment, which we mail in a perfectly plain wrapper, you can secure regular full-size packages from druggists at 50 cents each, or we will mail direct in plain packages upon receipt of price. Fyrnoid Drug Co., 114 Main Street, Marshall, Mich.

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**Laughlin Fountain Pen**

Guaranteed Finest Grade 14K GOLD FILL.

To test the merits of the **Baptist Book Concern** (or Western Recorder) as an advertising medium you can secure regular full-size packages from druggists at 50 cents each, or we will mail direct in plain packages upon receipt of price. Fyrnoid Drug Co., 114 Main Street, Marshall, Mich.

These Pens Popular Styles For Only **\$1.00** Pledge to my Address

(By registered mail 3 cents extra.)

Whether in made of finest quality hard rubber, in four simple parts. Dipped with very highest grade, large size 14k gold pen, only the finest materials and finishing devices perfect.

Write to—**Stately Gold** Baptist Book Concern, 114 Main Street, Marshall, Mich. \$1.00 extra.

**Grand Special Offer**

You may try the pen a week. If you do not find it an improvement, fully as fine as the others you are using, or if you do not like the price in any other matter, it is not our policy to return it. In every respect, return it and we will send you \$1.00 for it. If you like it, we will send you the pen in the amount of \$1.00.

Illustration on left is full size. Write to my office on right. Gentlemen's style. Let this number show and write now.

Send for Perfect Pen Holder or full size of charge with each Pen.

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41 Griswold St., DETROIT, MICH.  
WANTED—In each State salesman to sell our pens. Call on Western Work Co., Franklin, Pa.



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Special Attention is Called to Our Premium Officers.

**FIRST.**

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

**SECOND.**

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

**THIRD.**

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

**FOURTH.**

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

This Bible Offer is unparalleled. The regular price of the Bible alone is \$2.50, and it represents a greater value than some Bibles that sell for \$4.00 and \$5.00. If you want index included, add 35c. If you want same nicely engraved, add 25c more. We have a Bible just like the above except that the print is a shade smaller, for 60c less.

**THE CRUISE OF THE KAISERLICH.**

As long as the present stock lasts. To any old subscriber who will pay up to January 1, 1904, and 25c extra, we will make a present of Dr. T. T. Eaton's book, "The Cruise of the Kaiserlisch," elegantly bound and profusely illustrated, price \$1.00 net.

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The following books we also offer as premiums, on which we do not pay freight:

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

"The Great American Commentary," regular price, \$15, for 8 new subscribers and \$16.

Biblical Museum, 8 large volumes, regular price, \$15, for 5 new subscribers and \$16. No Agents' Commission allowed on these premium offers.

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

We cannot afford to furnish the *Western Recorder* for less than \$2.50 a year. We make no exceptions but cases of charity, and in such cases we are ever ready to do our part. The *Western Recorder* has as much reading matter as any Baptist weekly, and about double as much as the average \$2.50 Baptist weekly published in the South and West.

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

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

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

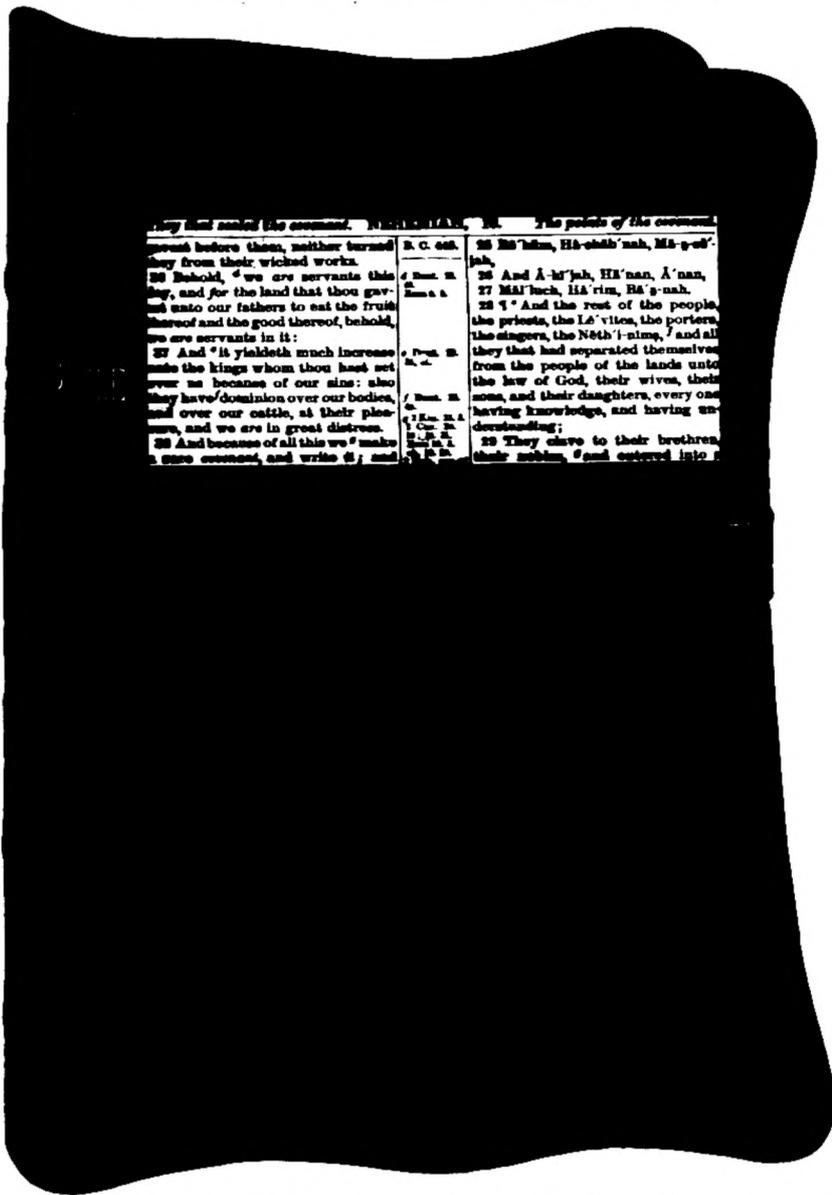
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Louisville, Ky.

**TOUR OF ALL MEXICO**

Via Iron Mountain Route, leaving St. Louis, Tuesday, Jan. 26th, 1904, under escort of Ross Campbell, Mgr., the American Tourist Association, Quincy Building, 118 Adams St., Chicago. Secluded Chihuahua, Limited. All exclusive privileges. Independent travel, Special Pullman Woodstock Train, Dining Room, Sleeping Room, Library and Music Room, with the largest Dining Car in the world, and the famous open top observation car, **CHIHUAHUA**. Special baggage car. **TICKETS INCLUDE ALL EXPENSES EVERYWHERE.** For information, subscribe agents of Iron Mountain Route, H. G. Townsend, G. F. W. T. Agent, St. Louis, Mo., or E. T. C. Matthews, T. P. A., Room 222 Equitable Bldg., Louisville, Ky.

# Recorder Premiums.

## LARGE PRINT BIBLE.



They that sowed the seed, **PERSEVERED**, **RE** The points of the covenant.

26 And before them, neither turned they from their wicked works.

27 Behold, **we** are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:

28 And **it** yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

29 And because of all this we **make** thee a supplication, and write it; and

30 We **shall** not be able to stand, neither shall we be able to see our faces, because we are servants.

31 And **we** are servants in it: they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

32 They **slave** to their brethren, their wives, and their daughters, every one having knowledge, and having understanding;

33 They **slave** to their brethren, their wives, and their daughters, every one having knowledge, and having understanding;

**The Ideal Edition of the HOLMAN SELF-PRONOUNCING TEACHERS' BIBLE**

Containing New Copyrighted Helps to the Study of the Bible as follows:

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- 3rd. Any one not now subscribing who will send us \$3.50 will receive the WESTERN RECORDER one year and this large print Bible, postpaid.

**WESTERN RECORDER,**

642 Fourth Ave.,  
LOUISVILLE, KY.

# Dandruff

Washes a head, washes out the dandruff, should wash the head with a sulphur soap of warm water. It will remove and keep out dandruff.

**Glenn's Sulphur Soap** is a tonic for scalp and skin. Removes dandruff.

# Glenn's Sulphur Soap

Prepared at the Glenn Sulphur Soap Co., New York, N. Y.

# Items of Interest

From the World Over.

Francis Wayland, the third, has died at his home in New Haven. In his family there has been an heredity of talent. The first Francis Wayland, the grandfather, was a Baptist minister, who emigrated from England in the early part of the eighteenth century, and for many years occupied important positions in New York. His son, Francis, was President of Brown University, and one of the most distinguished scholars and writers of his day. The third Francis, who has just died, was the Dean of the law school of Yale University, and made that school what it is.

Two ex-governors, who were prominent men, have died. Ex-governor John Y. Brown, of this state, died at his home in Henderson. He was an able lawyer, and had served in Congress as far back as 1875. During the war, Gov. Brown favored the North, but not to the extent of fighting for her. Ex-Governor Charles Foster, of Ohio, has died in Springfield. He served in Congress, served two terms as Governor, and was Secretary of the Treasury under President Harrison.

The Legislature of Louisiana passed a resolution instructing the Senators to vote for the ratification of the treaty with Panama. This would not be strange if that was the only way to get a canal. But the Senate Act, which is the law of the land, requires the President, if a treaty could not be made with Colombia in a reasonable time, he must build a canal by the Nicaragua route. And a Nicaraguan canal would be far better for the Gulf ports than one at Panama.

It turns out that the iron gates before the exits from two of the balconies in the Ingersoll theatre were locked at the time of the fire. The people had been in their effort to escape, but failed to get them open. These were ordered by the fire department to be locked before the performance began, and not to be opened till after the second act was over, and the fire came before that time.

There have been many terrible railroad disasters in the last few months. This has called attention to the fact that in each wreck the passengers on the Pullman cars usually escape. As these cars are sometimes in the front and sometimes in the rear of the train, the greater safety of the passengers cannot be due to the position. It must be they escape because the cars are more solidly built.

The N. Y. Advertiser asks if the physicians of the American is going the way of the English. Recently there were 73 applicants for positions in the five departments of Rochester, and only 23 came up to the physical standard, which was an unusually low one. There is no doubt that the physicians in deteriorating in the cities, but fortunately this country is not yet all city.

F. B. Delaney, the electrical engineer, has invented the system by which six messages can be sent at the same time over one wire, claims to have invented a new system by which an operator can send 3,000 words a minute. This would reduce the cost of sending 1,000 words to a few cents. This is progress, but the consequences are feared to be catastrophic. What will life be worth to us buried under telegrams.

The Ontario Association for the Investigation of Mental Disease, declares that out of every 100 cases of mental disorder in State asylums 75 per cent. are the result of infection either parental or inherited. Of the 340 men

and their wives, 200 were descendants of the children of Drunken. Besides killing themselves these 200 killed 90 persons—47 of whom were their own children. The statistics show that, besides making a body of 2000 cases of insanity, these men children on insane hospital. In all cases where a mad woman has killed her child her madness is caused by drink.

Spring is the season when pneumonia is most in New York City, but this winter it has been very prevalent. The physicians have been puzzled because the disease which contributes to pneumonia have not been prevalent. The death rate per week has been 200.

Our commerce with Turkey is increasing and entails a steady flow of imports, for which we pay cash directly, or indirectly through other nations. Of the \$20,000,000 imports from Turkey nearly one-half comes from Turkey in Europe and the other half from Turkey in Asia. Our exports to Turkish territory are less than \$600,000.

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# DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words in the notice, and we will be sure to charge the notice. It will be brought down in 100 words.

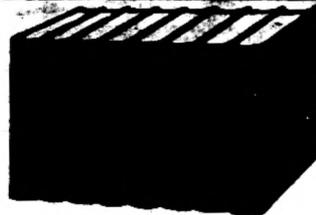
# COBB.

At his home in Owenston, Ky., January 9, 1904, brother Alfred Cobb ended his earthly pilgrimage. He was 71 years of age, having lived in this, his native county all his life. His sickness of a few weeks was various liver troubles, which had, to some degree, affected him for years. Though left an orphan in early years he had two noble ambitions; one to obtain some education, the other to learn a trade. The first was accomplished to a marked degree considering his opportunities. He had a taste for both writing and speaking; the former showing itself in many articles for newspapers, especially in writing the obituaries of friends; he was also a frequent speaker at our temperance and religious gatherings. As to his other ambition he learned the humble, yet honorable trade of a saddler, and with diligence in business, by honest toil acquired a good living for himself and wife, having raised several children and gone with plenty for declining years. November 4, 1855, Brother Cobb married Miss Kate Warring, of Scott county, Kentucky. Through all these years in her he has had a devoted, faithful helpmate. Their home was much "given to hospitality," many a minister and Christian worker, not merely of his own denomination (Baptist) has received from them a true old-fashioned Kentucky welcome. Brother Cobb made a profession of faith in Christ in 1828, during the great Fisher revival, and united with the Owenston Baptist church. Through all these years of over a half of a century he has been faithful to his worship and obedient to his work; he served for twenty-five years as a deacon, a long time as treasurer and clerk, and for over twenty years never missed a regular business meeting. His zeal for the good of mankind manifested itself especially in the cause of "Temperance"—all of his life he has worked faithfully along all temperance reform lines. In disposition Brother Cobb was gentle, in temper mild, yet in will power firm. A great lover of flowers, music and children. He will be greatly missed in his home, community and church. Anticipating the end, we may be led no far, and need to sleep. May God's grace comfort in this bereavement. His pastor, W. E. MERRICK, Owenston, Ky., Jan. 15, 1904.

# SUMMERS.

On the 22nd day of December, 1903, at the home of her son, the Rev. H. H. Sumrell, in Danville, Ky., Elizabeth L. Sumrell passed away in the 72nd year of her age. She was born in Newtown, now a part of Mayville, Ky., Sept. 5, 1832. After an uneventful life of marriage she was left a widow with no issue. She was a devoted mother, a constant support, and in ill health, she manfully bravely struggled against adversity and infirmity, to provide for herself and child, and to fit him for his sacred life-work. It was the joy of her life to see her son, Glenn, enter the ministry. For many years she has been here, in which she was ever a well-remembered and beloved member. Early in life she gave her heart to the Saviour and united with a Baptist church, being baptized by the late Rev. Dr. R. L. Egan. She always loved the

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home of God, and, although her entire life was one of suffering, she was always found there when it was possible. The end was one of pain and trust. The last service was tenderly conducted by the Rev. Henry McDonald, D. D., of Nashville, Ky., assisted by the Rev. Dr. E. M. Green, of the First Presbyterian church in Danville. The interment was in beautiful Bellevue Cemetery, Danville.

# SHAFER.

Mrs. Frances Jewel Shafer, beloved wife of John C. Shafer, died of consumption at her home at Elk Creek, Ky., December 11, 1903. Born July 17, 1826, she has been a consistent member of the Baptist church since her early girlhood. She was baptized into the membership of Little Mount Baptist church (Shelby county), but for several years had been a devoted member of the Elk Creek church. Her simple child-like faith in Christ grew stronger and more perfect until the call came to her to come home. To the bereaved husband, the three children and many relatives we extend our deepest sympathy, and pray the great Comforter to sustain them in this, their time of sorrow. Her pastor, EDWARD T. FOGLESON.

# KINTLEY.

Died in Coatsford, Tenn., December 17, 1903, Miss Sodie Kintley. Her's was a beautiful Christian life. She united with the Baptist church early in life, and until her health failed, was over at her post of duty. She was an earnest Christian, an affectionate, devoted daughter, and a useful member of her church. May God send the great spirit of consolation into the hearts of mother and others left behind. "Why do we mourn departing friends, Or grieve at death's departing hand, 'Tis but the voice that Jesus sends, To call them to His land." Her pastor, J. L. SIMMONS, Burlington, Ky.

# THE MARKETS.

# LIVE STOCK.

Report for week ending Jan. 15.  
CATTLE.  
Chest to prime ship steers... 4 25 @ 4 50  
Med to good ship steers... 4 00 @ 4 25  
Chest heifer... 3 50 @ 3 75  
Med to good heifers... 3 25 @ 3 50  
Common to med. heifers... 2 50 @ 3 00  
Good... 1 50 @ 1 75  
Chest choice butchers... 3 75 @ 4 00  
Common to med. butchers... 3 25 @ 3 50  
Good to extra choice steers... 3 25 @ 3 50  
Med to med. choice steers... 3 00 @ 3 25  
Good to choice steers... 2 50 @ 3 00  
Chest to med. choice butchers... 3 25 @ 3 50

Plain light mixed steachers 1 75 @ 2 25  
Good to choice heifer butchers 2 50 @ 3 00  
Med to good butchers 2 00 @ 2 25  
Choice med calves 2 50 @ 3 00  
Chest to med calves 2 50 @ 3 00  
Choice to heavy milch cows 25 00 @ 30 00  
Med to good milch cows 25 00 @ 30 00  
Plain to com. milch cows 15 00 @ 20 00

# WOOL.

Choice packing and butchers 4 25  
Medium packers 4 00  
Choice light hippers 4 75  
Choice pigs 4 00  
Good pigs 4 25 @ 4 50  
Roughs 4 00 @ 4 25

# SHEEP AND LAMBS.

Good to extra shipping sheep 2 00 @ 2 50  
Pair to good 2 00 @ 2 50  
Bucks 2 00 @ 2 50  
Extra shipping lambs 2 25 @ 2 75  
Best butcher lambs 2 00 @ 2 50  
Common tail end lambs 1 00 @ 1 50

# LEAF YERBAC.

Following is the report of sales for week and year ending Jan. 15, 1904:  
January 1 to date 2,161 3,224  
Year 1903 2,900 7,475  
Year 1902 4,577 10,995  
Year 1901 5,400 13,223

# COMPARISONS WITH PREVIOUS YEARS SALES.

Total sales of new crop to date, 1904, 4,373; 1903, 22,174; 1902, 16,371.  
Sales of new crop to date, original inventory, 1904, 4,111; 1903, 19,202; 1902, 14,982.

# REJECTIONS.

Rejections this week, 1904, 201; 1903, 757; 1902, 1,112.  
Percentage of rejections to entire sales, 1904, 11; 1903, 20; 1902, 21.  
Rejections Jan. 1 to date, 1904, 215; 1903, 1,400; 1902, 2,200.

# REMARKS.

Receipts this week, 1904, 1,673; 1903, 2,250; 1902, 2,200.  
Receipts Jan. 1 to date, 1904, 2,201; 1903, 2,200; 1902, 2,200.

# BURLY—1903 CROP.

Truck... 50 @ 4 00 @ 200 00  
Truck, second... 4 25 @ 5 00 @ 200 00  
Common hogs... 4 00 @ 5 00 @ 200 00  
Medium hogs... 4 00 @ 5 00 @ 200 00  
Good hogs... 4 00 @ 5 00 @ 200 00  
Chest hogs... 4 00 @ 5 00 @ 200 00  
Com. hogs... 4 00 @ 5 00 @ 200 00  
Med. hogs... 4 00 @ 5 00 @ 200 00  
Good hogs... 4 00 @ 5 00 @ 200 00  
Fine & Sel... 11 00 @ 12 50 @ 12 50 00

# DAIRY—1903 CROP.

Good hogs... 50 @ 3 75 @ 187 50  
Common hogs (short)... 3 50 @ 3 75 @ 131 25  
Common hogs... 3 75 @ 3 75 @ 131 25  
Medium hogs... 4 00 @ 4 00 @ 131 25  
Good hogs... 4 00 @ 4 00 @ 131 25  
Fine and selections... 5 00 @ 5 00 @ 131 25

# WHAT THE GREATEST

Among Baptists Leaders of the Western Recorder

Thank God for your stalwart editor of the old faith.—F. S. Hanson, Pastor Trueman 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.—Wash. 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. Parrish.

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

I find the RECORDER very helpful in many respects, and its editor, editorial and contributed, often furnish 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 25th. 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, most interesting and most useful journals. I have commended and will commend it upon every suitable occasion.—J. B. Hutson.

You have this insight into the business of things, and you have not only the courage of your convictions, but what is more, 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. Hutson that many here in Virginia stand with him on all questions on which he is unambiguous—and his paper to us as an exponent of Baptist principles and so reliable on subjects of organization and co-operation as any in this great land. For one, I believe in the best.—Charles L. Oatis (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 want earnestly to commend it to all our fellow workers in this great land. For one, I believe in the best.—Charles L. Oatis (recently deceased).

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 editing for Baptist people, but its great value is to make themselves out of those who are not Baptists. If Baptist progress, they must not let the RECORDER, and have actively taken the world their distinctive principles.—W. C. Shady.

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

"The WESTERN RECORDER has secured all other Southern papers in the ability and permanent value of its contributions, for it is probably the only one of them that pays good prices for work articles. But after all, the chief interest of that paper to its readers is in its editorial columns. The Editor offers here a personality which is not shared by any other paper. It is to be regretted that the power of our country is not more generally held with sharp points; they are never exhausted, however, and generally are captured by everybody but the editor. They are in fact, our best friends for him to laugh with and good groups."