

WESTERN RECORDER

Faith, Hope and Love, these three.

YEAR.

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This British and Foreign Bible Society was organized in 1804. It has published a brief statement of the century's work. It has published the Bible without note and comment in 270 languages and dialects, having added eight to its list in the last year. Last year the Society issued six million copies, of which two million were sold by its 620 agents.

In his New Year's greeting to the London Baptist, Pastor Archibald G. Brown, whose visit to Louisville is a pleasant memory, says: "The great need of this century is a religious paper that shall be a bold and unflinching witness to the true character of the Christian era."

It is not that we are not content with all your news in the endeavor of planning that in all the actions of your life. You will have a happiness of which you had no conception when you set before yourself happiness as an object of pursuit. Only the self-forgetful man is the truly happy man.

The *Scientific American* gives a quotation from a paper read before the last Congress of German Anthropology. In which a scientist said that man is not the most perfectly developed man except as regards the brain. Many animals have higher development in their teeth and limbs. Where, then, is the vanishing of evolution?

There seems to have been a turn in the tide of denouncing young preachers for power. It was the strongest thing in the world that there ever was such a demand. Men do not call for young lawyers and doctors, but for experienced ones. An exchange tells of four of the largest churches in the country which have recently called men over sixty years of age, who had been in the ministry thirty or forty years.

P. S. Thomas. It isn't the higher critics that are destroying the influence of the church—and I have no more sympathy with the destructive critics than you have. The trouble is not with the higher critics, but the lower living of Christians. The way of higher criticism is not to be despised by being great guns at it. That only adds to the fog the smoke of the powder. You can dispense the fog only by the explosion of Christian living. I'll bet you'd not find the criticism of the church and some compromised Christianity as a substitute in the way of the higher criticism of an individual.

Medicine, Mind and Morals.

REV. A. C. DEION, D.D.

The world is made up of two great classes, yourself and other people. The latter are the more numerous, the former more important. The latter counts, while the former weighs. It is well for every man to know just what other people think of him and his business. If a man says, "all men are thieves," mark him a rogue; "all men are bad," put him in that category. David said in his haste, "all men are liars;" if he had said it deliberately, he had been a liar himself.

Your friends are apt to compliment, and your enemies to criticize, put the compliment of friends and the criticism of enemies together, divide them by two, and you will have a fair estimate of yourself. John B. Gough at the close of one of his popular lectures stood at the door to hear the remarks of the people. He never did so again; he heard enough to last him 50 years. There were nine criticisms to one compliment. Gambetta, the great French statesman was walking out one day very happy in the memory of a compliment he had just heard at a banquet. He had a glass eye, and one of his friends had said that that eye was almost as brilliant as the natural one, and his appearance had been restored. As he was thinking about his improved good looks, a little currier in his swaggering walk, he knocked over the basket of a fish-woman who clutched her fish and looked up at

him with a questioning eye how he looked. If it had not been for the opinion of the fish-woman, he might have lived and died thinking the glass eye just as good as the natural one.

I have taken for my subject, "Medicine, Mind and Morals." We live not unto ourselves. The man next to you may have a right and a wrong, a right to defend and a wrong to redress, and some one has been unkind enough to say that in heaven there will be no dentists, druggists or preachers, for when we get where there is no pain the dentist will be out, and where there is no sickness the druggist will be out, and when we go where there is no sin, what is the preacher for? That is a narrow view after all. The work of the druggist may be to build up strength, and the work of the preacher may be to build up righteousness. But the great troubling problem of this age is altruism, the relation of the individual to the family, the state, and the world. It is an age of syndication; syndicates of wheat, and oil, and whiskey, and tobacco, and religion. Have you any syndication of drugs? If you could put all the drugs together, you might have an explosion. The tendency is toward the fraternity of the race, and we need to recognize the right and privilege of the other man. A fellow was walking down a street in Baltimore after he had been in a corner saloon, when his hand happened to come across the nose of a passer by. The passer by clinched his fist and knocked the intruder sprawling on the pavement. As he arose scratching the place that was hit, and the place that got hit, he said, "Sir, I would like to know if this country is not a land of liberty?" Said the other, "I want you to understand that your liberty ends right where my nose begins." That is good sense, and good theology. Your liberty ends where the good of the next man begins. Liberty runs into noses when it comes to be altruistic and in order to be really altruistic we need to have clearer perceptions.

A man in New York beat his wife several years ago, and when he was brought before the judge, he said, "Sir, I object to two of the jury." "State your objection," said the judge. "They are not married." The judge said, "The point is well taken. No man can sympathize with an other for beating his wife until he gets married." "You must be there yourself. What I do not know about druggists you can excuse on that ground, and what you may not know about a preacher is excuse on the same ground."

Mind uses medicine. It is a question whether you can do more good with a broad path, the mind all right, than with any sort of remedy, the mind all wrong. Stand on the side of medicine is almost half the battle. A fellow out in Chicago has written a book on "Doctors, Druggs and Devils," and he thinks that the enemy of mankind can be found in the drug store. I guess he once took too much calomel. I regard remedies as God's good gifts to man. Quinine is God's revelation for chills and surgical skill is his revelation for ailments not a few.

There is another sphere of battle, known as "Christian Science." Its theory is that there is nothing material not even material medicine. If you have a toothache, in the first place there is no tooth and nothing can ache. I heard of a druggist in Boston who belonged to the Christian Science Society, but kept selling drugs and yet it is said there are a great many hypocrites in the church. There is only one way to get out of the battle.

There is only one way to get out of the battle, and that is to be the enemy, and not the drug store. Read put-out medicine labels and deny it, if you can. The genuine coin is sure to be counterfeited; men never counterfeit a counterfeit. When you find a counterfeit bill in circulation, you may be quite certain there is a good bill somewhere. Christian Science teaches that there is no need of a remedy, because there is no disease; there is no sin, it is hallucination, there are no such things as ghosts but to the people who believe in ghosts there are ghosts and to people who believe in headaches there is a headache. I beg pardon of everybody, but Christian Science is the science of making sane people feel and act as if they were crazy. I know a few people who believe there is nothing material and they decide to go through a wall, and you have to put them in a padded cell to prevent them from going through. There are some people who believe that there is no such thing as cold and heat, and therefore they will not dress accordingly, and you have to put them where they can be kept in the right atmosphere. Christian Scientists differ from these in the fact that they preach one thing and practice another, while our friends in the lunatic asylum practice what they preach.

Mind is master. People are healed without remedy. There are some people who have nothing to do but to think of their ailments. When they have a pain, they meditate upon it, and if they have a twitching of the nerves it is the subject of consideration. With large bank accounts they suffer from hysteria. What is wanted there is nothing the matter with them, they have no need of medicine, if there is nothing the matter with them. If they believe you they of course get well and give at once \$100,000 to build a church to this noble science. Mind can cure. I once preached to a beautiful young lady who was engaged to a man who was not beautiful, who went and married another girl, and that young lady got sick and stayed in bed six years and

eight months. To go into her room was to send her into a nervous spasm. The old father scared the birds out of the trees around the house that her nerves might be quiet. The chirping of a cricket was more than she could stand. While I was her pastor the young man's wife died, and that young lady got well in three weeks. You can explain it as you please, but that young man, instead of marrying the sweet old lady a villain and married another woman, and that young lady was so well that she would not get sick any more.

The Right Armor.

We are exhorted by Peter to be armed with the mind of Christ. The expression is some what striking and very suggestive. He speaks in the previous chapter of "the ornament of a meek and quiet spirit," and Paul also exhorts Christians to "adorn themselves with shamefacedness and sobriety through good works." That grace and virtues of various kinds make us more beautiful and attractive in the sight of God and man is a familiar thought; but that they make us stronger and better fitted to fight is a revelation of another kind, even more important.

Is there any particular aspect or phase of the mind of Christ which can be regarded as specially referred to in this exhortation and especially fitted for the equipment of the Christian soldier? We think there is. The context shows that this is the will of God, and what the apostle had in his thought is the express mind of Jesus. And surely nothing more exactly meets the case both in reference to him and to us. How often did he say, "I came down from heaven, not to do my own will, but the will of him that sent me;" "my meat is to do the will of him that sent me, and to accomplish his work;" "I seek not mine own glory;" "I do nothing of myself;" "I do always the things that are pleasing to him." This, then, plainly, was the very mind of Christ—absolute devotion to the will of God, even if that led to the severest suffering. The spirit of the cross was the spirit of Jesus, the spirit of ministry and self-surrender for the good of others.

And is not this the best armor, both defensive and offensive? What will protect us so thoroughly against the ills of life, the strife of tongues, the worn of men? If we are given up fully to doing God's will, we shall not have time or inclination to bother about the little slights or spites or smites which may occur in consequence. To one completely absorbed in the greater thing, the lesser thing practically disappears. None of these things moved Jesus or Paul. None of them could penetrate their armor. God's will was so much to them that men's opposition did not count, did not produce the slightest impression on their purpose. And this devotion to God is not only a shield, but a sword. It moves to action; it gives the swing of conquest; it overthrows Satan; it subdues men. There is nothing like it. What better can we do, then, than to listen to the exhortation of the apostle Peter: "Arm ye yourselves also with the same mind?" Thus armed with the mind of the Master, absorbing devotion to one thing, the will of God, the Church would go forth to marvelous victories, and would subdue the earth.—Zion's Herald.

Write your name in kindness, love, and mercy on the hearts of those who come in contact with you, and you will never be forgotten.—Chalmers.

QUESTIONS ANSWERED.

By S. S. S.

"You say in the Resurrection that the men who were raised from the dead when Christ died, died afterwards. Please tell me where we can find that they did." No-where. The only book which says anything about their rising is the New Testament, and that says nothing of their death. The New Testament does not give a complete biography of all the persons whom it mentions. Very little is said of the deaths of any unless they were martyrs like John the Baptist and Stephen, or some miracle accompanied their death. But because the Bible does not say anything about the after death of Lazarus or Jarius' daughter, it does not keep every one from believing that they did die afterwards. That was the course of nature, and man is so constituted he believes that the usual course of nature is always followed unless there is proof to the contrary.

Either those who were raised from the dead during the life and the death of the Lord died afterwards, or they are alive on earth now, or they ascended as did the Lord. Had they ascended there is no reason to doubt their ascension would have been told us. The most natural time for their ascension would have been when the Lord died, and they were not with him. There is no reason to believe any of them are still living. Hence it is, I believe, unreasonably taken for granted they all died afterwards and our Lord was the first fruits of the resurrection, as the Scrip- tures declare.

"Was King Saul ever converted?" If so, wasn't he lost? I do not know whether he was ever converted. None of his sons, great in their ways, were the unpardonable sin against the Holy Spirit. That is, none of his recorded sins. How far a converted person can backslide in sin, no one can say. Nor can we know for how much of his sin the evil spirit which took possession of Saul was responsible. Therefore I cannot say whether Saul was converted or not, though I confess that I am inclined to the opinion he was not, at least for the greater part of his career. How he may have repented is known only to his God. But one thing I know beyond a peradventure. If Saul was ever converted—using the word in its usual sense of regeneration—he was not lost. Once in grace, always in grace. If any questioner doubts the great Baptist doctrine of the final perseverance of all the saints, let him invest ten cents in the old "Philadelphia Confession of Faith," which ought to be in every Baptist home, and study the proof texts on this doctrine.

"When an Amosiation has in its constitution said that at each meeting its officers shall be elected by a majority of the body present, and that said constitution cannot be altered except by a two-thirds vote of the body present, has a member a right to make a motion and another second it, and the body vote that the clerk cast the vote for the moderator?" I take it for granted that the brother in his motion gave the name of the brother for whom the vote was to cast the vote. In that case the vote did not violate the constitution as quoted in the question. For the majority voted for the motion that the vote be cast for a certain man, and thus the majority voted for him.

But if the constitution had said that the officers must be elected by ballot, that motion was not in order, till, on any vote, a previous motion had been made to suspend the constitution for that election, and had been carried by a two-thirds majority as required. But if the constitution said nothing about a vote by ballot, the action was regular.

"Has a church the right to celebrate the Lord's Supper in the absence of the pastor?"

Yes, just as it has to celebrate the Supper when it has no pastor. In that case the church, by a vote, appoints a deacon to administer the ordinance. The church has the right, unquestionably, but whether it is best or courteous to the pastor is another question. That depends on the reasons of his absence, on the probable length of it, on the frequency with which the church holds its meetings, and also on the frequency with which it celebrates the Supper.

A brother lays the following case before me: There are two sisters in the church whom he calls A and B. A's little boy struck B's little girl with a ball of mud. Thereupon B waylaid A on the road, struck her, and beat her so that she needed a physician. A made no resistance to the attack, he says. I suppose because the attack was so sudden and fierce she could not defend herself as she ought to have done. For the law of Christ requiring us to turn the other cheek does not forbid self-defense in such an attack, which might have resulted in serious injury. I am asked whether this is a public or a private offense, and how the church should proceed.

I should consider it a public offense, as A was so much hurt she sent for a doctor. Evidently the affair is known to the public, and brings great reproach upon the cause of Christ. According to the story, as related by the brother, B seems entirely at fault, so far as the two sisters are concerned. There is nothing to indicate that A defended the bad conduct of her son in striking the little girl.

The church ought to appoint a committee to see B, and urge her to acknowledge her sin, and to ask the pardon of the sister she beat so unmercifully, and also the pardon of the church and the forgiveness of God. If she is willing to do this, she shows the right spirit, and should be retained in the fellowship of the church. If she is not willing to do it, let her be excluded. The same committee should admonish A to whip that son of hers who struck the little girl.

Would Our Way Be Better?

BY REV. J. E. MILLER, D.D.

Would it be better if we had the direction of our own affairs? So, sometimes, we are tempted to think. If this were permitted to us no doubt there would be a great change in the method of what we now call Providence. We would at once eliminate all that is painful and unpleasant in our lot. We would have only prosperities, with no adversities, only joys, with no sorrows. We would exclude pain from our life and all trouble. The days would all be sunny with no clouds or storms. The paths would all be mossy and strewn with flowers, without thorns or rough places.

All this has a very pleasing aspect for us when we think of it lightly and in a superficial way. Would not that be better than as we have it now? Would we not be happier, and would not life mean more to us in blessing and good; if we could direct our own affairs and leave out whatever is painful, bitter, adverse or sorrowful? So most of us probably would say at first before we have thought of the question deeply and looked on to the end. But really the greatest misfortune that could come to us in this world would be to have the direction of the affairs and shaping of the experiences of our lives put into our own hands. We have no wisdom to know what is best for ourselves. To-day is not all of life—there is a long future, perhaps many years in this world, and then immortality hereafter. What would give us greatest pleasure to-day might work us harm in days to come. Present gratification might cost us untold loss and hurt in the future.

Our wants and our real needs are hot always the same. We want pleasure, plenty, prosperity—perhaps we need pain, self-denial, the giving up of things that we greatly prize. We shrink from suffering, from sacrifice, from struggle—perhaps there are the very experiences which will do the most for us, which will bring out

in us the best possibilities of our nature, which will fit us for the largest service to God and man.

There is something wonderfully inspiring in the thought that God has a plan and a purpose for our lives, for each life. We do not come drifting into this world, and we do not drift through it, like waifs on the ocean. We are sent from God, each one of us with a divine thought for His life—something God wants us to do, some place He wants us to fill. All through our lives we are in the hands of God, who chooses our place and orders our circumstances and is ready to make all things work together for good. Our part in all this is the acceptance of God's will for our lives, as that will is made known to us day by day. If we thus acquiesce in the divine way for us we shall fulfill the divine purpose.

It is the highest honor that could be conferred upon us to occupy such a place in the thought of God. We cannot doubt that His way for us is better than ours, since He is infinitely wiser than we are. It may be painful and hard, but in the pain and hardness there is blessing.

Of course, we do not claim to know all the reasons there are in the divine mind for the pains and sufferings that come into our lives, or what God's design is for us in these trials. Without discovering any reasons at all, we may still trust God who loves us with an infinite love and whose wisdom also is infinite. But we can think of some ways in which it is possible for blessing and good to come out of sick room experience.

The Master has other work for us besides what we do in our common occupations. We have other lessons to learn besides those we get from books and friends and current events, and through life's ordinary experiences. There is a work to be done in us, in our hearts and lives, which is even more important than anything assigned to us in the scheme of the world's activities. There are lessons which we can learn much better in the quiet shaded sick room than outside, in the glare of the streets and amid the clamor of earth's strife. Our shut-in days need never be lost days. Whatever they may cost us in money or in suffering, we need not be poorer when they are over than if we had been busy all the while at the world's tasks.

We need only to accept God's way and go as he leads, and in the end we shall find that in not the smallest matter have we been unwise led, but that at every step He has brought us to some good.—New York Observer.

There is a minister whose people have been inclined to criticize him because he never said a word in the pulpit on trusts or labor unions, politics or socialism. They have been able to find no fault with his discourses; his style is phrase and fervent, without being weak; none have said that his sermons were too long; the hymns and the Scriptures have been well read; every service has been particularly spiritual, often vivacious, but never boisterous. His people have always supported the various enterprises of the church; the prayer meeting has been fairly attended; but they have not seen his name in the newspapers. Indeed, he has been inclined not to have the regular services announced; and a few began to say one to another, "What a pity that he is not a little more progressive."

Suddenly they discovered that he had been laying foundations "that lie far beneath the surface of popular trends and perfecting the church's spiritual machinery; and after others had been beating the air with their outcries against social and political evils, and had exhausted themselves with their American quickstep over the surface of these evils, his people saw that the best work of all the half century of years that had passed since the church was founded was being done without ostentation. Young men and women have been converted and received into the church, steadily, the mission connected with it has grown, and as one of those who were two or three years ago inclined to criticize frankly says, "This church is

now in such a condition that if it were without a pastor it would survive by the impulses already proceeding from this wonderfully consistent pastorate." His theory seems to be that people who are truly devoted to God, not mere devotees of ecclesiasticism or of a social society, can be trusted to be right on the practical questions of the day. Without inquiring—indeed, we are destitute of the means of answering such an inquiry—whether his silence has been total upon the great movements that are going on, certainly it is a reasonable conclusion that where the too common method of attracting people to the house of God by the aid of temporary popular fads, cranes or agitations of any kind, has failed, it might be well to try this rational Scriptural system.—New York Advocate.

Resisting Deliverance.

This writer had an illustration of this the other day which admits, he fancied, of wide application. There is a pet cat where he resides. There is nothing at all wonderful about this, when "Pussy Meows" so about. There is nothing wonderful either about him except that he is a persistent hunter, and has certain traits that make him a great favorite. In the pursuit of his game it has been sought to teach him the difference between rats and mice and moles, and chipmunks and robins. The tuition, however, has been a failure, and Jerry persists to this day in not knowing, or at least in failing to recognize the difference. All to him is fair game that comes within his grasp. In pursuance of this, the other day, a pretty little chipmunk found itself a prey to his sharp claws. It was discovered in time to effect a rescue, and the little thing found a refuge in the hands of his deliverer. But he resisted with all his little might, and at last, to effect a release, he put two sharp little teeth right through a portion of his deliverer's hand. Apparently it was the same to him whether cat or man, and he resisted the one as he sought to free himself from the other.

How like ourselves, as a rule, this little creature was. There was, however, some excuse for him. He could not know that I meant him no harm, that in fact I was seeking to save his life. I could not speak his language nor having learned the squirrel dialect, and he could not understand mine. And so he struggled and struggled and wounded his deliverer. We say there is some excuse for him, but we struggle and resist oftentimes our Divine Deliverer, when if we would we might know that He means us only good. Some bereavement is sent, some affliction comes, some adversity or dark cloud is present and we resist and fight against it all and try to escape. Sometimes we are in a drowning pool, we frustrate his rescuer's efforts by his struggles, so do we. If in the midst of all this we could only hear the Divine voice saying, "O ye of little faith, wherefore do ye doubt?" Let us then be still when God closes His hand upon us, and be sure that if only we trust Him He means for us only good and will effect for us complete deliverance.—Baptist Commonwealth.

When Jesus, in healing the demonic of Gadara, suffered the demons to enter into the herd of swine, with disastrous results to the herd, the people of the neighborhood brought him to depart out of their borders. That is the desire of wrongful commercialism in all ages. Men who are not doing business on Christian principles do not want Christ's presence. He is a constant rebuke to their unrighteousness. But wishing him away does not send him away. If he is not present as a Friend, he is present as a Judge. Jesus Christ is a factor in human society of which the world cannot rid itself.

Enjoy the present, whatever it be, and be not solicitous for the future; for if you take your feet from the present standing and thrust it forward toward tomorrow's event, you are in a restless condition; it is like refusing to quench your present thirst by sipping you shall want drink the next day.—Jeremy Taylor.

Have You Eternal Life?

BY THE REV. ARTHUR S. BURROWS.

God is the Author of all life. Sin has deprived our race of the divine life. Through one man sin entered into the world, and death through sin; and so death passed unto all mankind, for all are sinners. The sinful mind misunderstands things. The sinful mind is perishing, because it is enmity against God. It is not subject to the law of God. To lift after the sinful mind is to die forever from the love and presence of God. Sinfulness is unholiness. Without holiness no one can see God. Blessed are the pure in heart, said Jesus, for they shall see God.

Christ Jesus, the Son of God, has declared God unto us as our heavenly Father, who has not pleasure in the death of the sinner, but that all should turn unto Him and live. Christ has brought life unto us again. Wounded because of our transgressions, and bruised because of our iniquities, He suffered for our sin on the cross, and obtained forgiveness for us from God. God sent out His Son into the world to judge the world, but that the world should be saved through Him. Whosoever believeth on Christ will not perish, because he has received eternal life. The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord. Do all possess eternal life? Have you eternal life? The hungry will eat; the thirsty will drink; the senses will detect and enjoy the perfume of the flower, the beauty of the landscape, the sweetness of the atmosphere, and the grandeur of the mountain. In Christ's day they came to Him if they wished to know the words of eternal life, for He that believeth on Him, the Son of God, shall not perish, but he that believeth on Christ also. He became to them the way of life, the truth of life, the assurance of life everlasting. In His last prayer on earth, Christ used these words: "Father, the hour is come: glorify Thy Son, that Thy Son may glorify Thee; even as Thou hast glorified above all men, all things whatsoever Thou hast given Him to do. He should give eternal life; and this is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send."

What is eternal life? Paul said that it is the free gift of God to those who, though dead through trespasses and sins, are quickened by His Spirit. Eternity is the life of Christ Jesus, the power of Christ's endless life. Christ lives within the Christian. The Christian is the manifestation of Christ. Eternal life is the living hope, because Christ arose from the dead, and dieth no more. Eternal life is unto inheritance incorruptible and undefiled, and that fadeth not away, reserved for all who are justified through faith by the power of God. Of those to whom Christ has given life He says: "Neither can they die any more, for they are equal unto the angels, and are children of God, being children of the resurrection." The grave truly receives only the bodies of those who have not believed on Christ. He Himself is to be the resurrection and the life, and saith: "Whosoever liveth and believeth on me shall never die." Consequently, Paul felt that to go to be with Christ was gain; and there were times when he desired to depart and be with Christ. John had a vision of the over-coming Christian being received into the paradise of God, to partake of the tree of life forever. He beheld those who had come up through the great tribulations of this life, who had washed their robes and had made them white in the blood of the Lamb; they were before the throne of God; they were with Him forever, and he saw with them since that belief. His Son then, who hungers not thirsted; they suffered not in any way; the Lamb, their Good Shepherd, guided them unto fountains of waters of life, and the infinite hand of their Father wiped away every tear from their eyes.

Have you that sense of eternal life already now yours only a faint vision, you are to be with God says of His child, "With long life will I satisfy him." Is that seventy or eighty years? Is that all we believe Christ for? Can any man be satisfied with that? It means eternal life. We are made partakers of the divine nature, and that nature is eternal. Everything here keeps coming to an end, but the life of God, the life of the week and the end of the year. Time is coming to its end. Christ brought immortal life to light through the Gospel. Immortal life is life without end. All who believe on Christ receive life with out end. When we come to live here, we simply put off our earthly tabernacle of flesh (and our friends bury that) and we come into our heavenly tabernacle, of which Christ said, "I go to prepare a place for you abiding." At the battle of Jerikmah a fatally wounded soldier crawled aside; when found, his face was on his open pocket Testament and one finger at a passage; this was it, "I am the resurrection and the life."

Who hath not eternal life? The evangelist John was the closest student of Christ. He was the nearest in fellowship with Christ. He was inspired by his Lord to write the most important parts of revealed truth. John says: "He that believeth on the Son shall not die; but he that doth not believe on the Son shall not see life, but the wrath of God abideth on him who do not receive the witness of men, the witness of God is greater; for the witness of God is this, that He hath borne witness concerning His Son, that He believeth on the Son of God both the witness within. He that believeth not God maketh God false, because He rejecteth the witness of God concerning His Son. He that receiveth the witness of eternal life, and this life is through His Son. He that hath the Son both the life. He that hath not the Son of God hath not the life. Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. Unto Christ who loves us, who can lose us from our sin, who can give us eternally in the King-

dom of God, who can give us power in prayer with God; unto Christ we ought to give the dominion over our hearts, the glory of our lives, the praise of our services, and the glory of our salvation by faith on His Name and obedience through His Gospel. Among the closing words of His inspired New Testament are these tender urgings. "The Spirit and the Church say, Come; and he that heareth, let him say, Come; and he that is athirst, let him come, he that will, let him take the water of life freely."

No part of revelation which we cannot altogether understand need deter our believing and our obeying. A man who was well known as a worldly and churchless man had a negro servant who had been made a preacher by his church. Calling him one day, he said, "I hear that you have become a preacher, Sam, and that you believe in election." "Well, sah, I believe that truth is clearly revealed in the Word of God." "And I suppose, Sam, that you think that you are one of the elect?" "Well, sah, I'm prepared to say dat I give all diligence to make my calling and election sure. I suppose you don't think that I am one of the elect, sah, said his master. Knowing that his master was given to the pursuit of worldliness, the sabbie preacher made answer that is notable. He quietly replied, "Well, massa, I'm not sure 'bout dat; di I know, I maber know of an election whar dar was no candidate." Friends and candidates for political election seek the favor of the people at the polls. Souls which desire the salvation of God seek His favor through Christ Jesus at the throne of mercy. Christ said, "No one cometh unto the Father but by me." Will you who are not saved seek the favor of God through your Redeemer? Who has eternal life? My friend said, "I don't hear my word, and I know them and they follow me and I go into them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father which hath given them unto me is greater than all, and no one is able to snatch them out of the Father's hand. Ye believe in me, and I know them and they follow me and I go into them eternal life." The Apostle Paul affirms that the Spirit of Christ bears witness within those who are the children of God. The Apostle Jude urges that we build up ourselves on our most holy faith, praying in the Holy Spirit, keeping ourselves in the love of God; looking for the mercy of our Lord Jesus Christ unto eternal life.

Here, then, is the fact of spiritual assurance; assurance by the word of Christ, assurance by the witness within of His Spirit, assurance through Christian experiences. "Is heaven a beautiful place, pa?" asked a boy. "Heaven, say so, dear," said the father. The boy knew what kind of a man his father was, and he rejoined, "But you'll never know for sure, will you?" "I know, I have a certain knowledge when one is not preparing for heaven. There is a certain assurance when one is preparing for heaven. An elderly gentleman tells this of his son-in-law. "He asked me for my daughter's hand in a practical, though prosaic manner. 'Good morning,' he said; 'you are a business man, I've no doubt, but I've some questions; I want to marry your daughter; I have four reasons that will, I hope, influence your consent: I love her; I can support her; she loves me; we both are sure that you will consent.' The answer was 'Yes.' That was the assurance of a Russian soldier, who was heavily in debt, wrote out his obligations, and posted them in the market place, adding the question, 'Who will pay these debts?' The Czar saw this strange poster, and wrote under the question his name, 'Nicholas.' The soldier knew that he was at last free from his creditors, and immediately presented the notice to the state treasury. That was the assurance of faith.

Many people, when asked if they are Christians, reply, "I hope I am." The unbroken Scripture and the unending witness of the Holy Spirit both declare that we know whether we are born of God. Our common life tells us whether we are living in Christ. Said John the Evangelist, "We know that we have passed from death unto life: Why did he know that? Because Christ had said, 'He that heareth my word, and believeth Him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.'"

What are the simplest evidences of eternal life? Spiritual hunger and thirst. Christ says, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." The Psalmist said, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." As the reed presented to acule some gives pleasure in sweet water, so also has the Christian soul some sense of the sweet water of truth and righteousness. As upon the hilltops we behold the breadth and splendor of landscapes, so also the spiritual tabernacle from which the Christian soul apprehends worldliness beneath and the nearer view of heavenly things.

God's eyes Christ leaning on his staff, watching the gradual rising of light, He slaps his gentle song:—

With mercy and with judgment
My web of Time He wove,
And all the days of sorrow
Were in the loom of love.
I spun the band that guided:
I spun the green that pleased;
When through where glory dwelt
In Immortal's land.

Then, smitten on forehead, forehead,
Down, down, down, and wiled and tied;
How like the wavy hair of love,
That loometh on his guide,
Amid the shades of evening,
While stars like lightning send,
I hold the glory dwelling
From Immortal's land.
South Baptist Study, Worcester, Mass.

Reconverted Christians.

BY REV. THOMAS L. COVILL, D. D.

"When thou art converted, strengthen thy brethren." These words were not addressed by the Lord Jesus Christ to an impenitent sinner; they were addressed to Simon Peter before his disgraceful denial of his Master. "Simon," says the heart-searching Evangelist, "hast thou not to have you that he might sift you on wheat; but I have made supplication for thee that thy faith fail not; and when thou art converted strengthen thy brethren." Three important facts stand out in this declaration. The first one is that Peter was not at that time a stranger to the heart-searching Evangelist; that he has "faith." The second fact is that while Satan was about to sift poor Peter with a terrible temptation, Christ had interceded for him, that he should not fall away into utter apostasy. The third fact is, that Christ foreknew that after his disgraceful fall there would be a recovery, and the impenitent Peter would be one of the most powerful of His apostles.

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

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

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

The first thing to do for every backsliding church member to do is to come back to Christ. If, like penitent Peter, he weeps bitterly all the better for him. "He restoreth my soul." That is, Jesus Christ reinvigorates the life, imparts new vitality to the heart's blood, new strength to the will, and new elasticity to the intellect, and sets him in the path of duty. It is not enough for a backslider to cry out, "Oh, that I could again be what I once was!" That is not the point to be aimed at. My friend, instead of vainly trying to get back your former self, and to reach your old mark strike out for something better! An old man's eyesight grows dim, and he can no longer see the way of duty. He says, "I am old, and the less you think of me, the better off I am, and the less you attempt to stereotype an old experience, the better it will be for you. Bless your Master to give you new power, new inspiration, strength for new service, and lay hold of the first Time of mercy which that you can discover. Put that old man in Jesus Christ, with his robe and put on the new man in Jesus Christ. That means reconversion."

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

I have no doubt that the sad story of Peter's sin and recovery is given in the Scripture for the instruction of those who have fallen into spiritual declivity, as truly as the experience of Joseph is given to teach the virtue of charity, or that of David to teach the virtue of courage, or that of Elijah to illustrate the power of prayer.

Peter's honest tears of penitence and his subsequent "thou knowest that I love thee" were the prelude to his glorious apostleship. A stronger and more sympathetic man than ever, he was able to help and to strengthen his weaker brethren. With what earnestness might he have exhorted that solemn caution, "Let him that thinketh he standeth take heed lest he fall!" Perhaps the most striking scene under the eye of some members of Christ's flock whose spiritual thermometer is sinking to zero, and who having a name to live are not much better than dead. Don't rely on a bygone experience already become rusty and mouldy. Repeat afresh and do thy first work. Let your earnest prayer be, "O God, reverse a right spirit within me; restore unto me the joy of thy salvation!" Then with Christ's help, begin to live and speak and act and work as a reconverted Christian.—Christian Intelligencer.

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.

The leading article in the January *Bibliotheca Sacra*, "The Teachings of Christ and the Modern Family" by President Charles F. Thwing will attract the attention of all students of the family; its interesting details, and the conclusion at which he arrives. At this time of such heated discussion of the subject, President Thwing throws his influence into the scale with those who advocate the doctrine that the marriage bond is inviolable and that absolute divorce should never be given. The *Journal of Theology* contains an article by a group of solid men, not lacking in interest. Dr. James Lindsay of Scotland treats of "The Development of Scientific Thought in the Nineteenth Century." Professor Frank Hugh Foster of "Park's Theological System." Dr. Henry A. Simonson, "The Evolution of Christianity." Professor Oscar N. Firkins (University of Wisconsin), "The History of the Study of the Power of Literature." Professor Julius A. Rover gives a very interesting and profound "Psychological Study of the Words of Jesus." Professor Allen Dudley Severance pleads for "The Study of Church History as an Aid to Christian Unity." Professor G. F. Wright treats of "The Influence of the Bible on the English Language." The publication of the *Liturgy of St. John Chrysostom*, in which Tchikovsky has set the music which the Second church choir is now rendering with so much effect. Among the book notices there is a large number by Professor Brewer of Germany, who is relating to the Babel and Bible controversy. Altogether a most interesting and valuable seventy-fourth year with all its old-time dignity and strength, coupled with a large infusion of material of specially timely interest. \$2.00 a year; 75 cents a number. Bibliobazaar Sales Company, Oberlin, Ohio.

The *Travesty of Religious Thought* for January has the following contents: Sermon: The Proposed Union of Congregationalists, Protestant Methodists, and United Brethren, Rev. A. Norman Ward; Light in the Cloud, Rev. James H. Rankin, D.D.; Prisoners of Hope, Rev. M. E. Harlan; The Broad-mindedness of Christianity, Rev. Henry C. Swain, D.D.; The Unity of the Church, Rev. Charles H. Johnson; Theology by Devotion: New Years, Rev. David J. Burnett, D.D. Sermon in Illustration: Measure Up Your Resources. Outlines and Leading Thoughts of Sermon: The Sunday Evening Problem, Rev. James I. Hill, D.D. Editorial: Names of Saints, Rev. A. Norman Ward; Current Thought and Events: The American Church, Rev. Charles H. Small, New York; E. B. Treat & Co., Publishers, 241-243 West 23d Street, New York in advance, \$2.00; foreign, \$2.25; single copy, 20 cents.

Many good stories are told illustrating the marvelous work of the late Mr. Spurgeon. One Lord's day morning two fashionably dressed young men entered the church in which he was preaching, and took their seats without removing their hats. They seemed bent on giving annoyance to the worthy preacher, and at length their conduct distracted the attention of the congregation so much that Mr. Spurgeon saw that it was time to take action. "Some time ago," he remarked, "I had occasion to visit a young man, an agnostic, and, in reference to the passing question, I retained my hat on my head during the service. Perhaps those two young Jews will display an equal degree of courtesy in my company?" Needless to say, the intruders, whose convictions, if convictions they had, were anything but Semitic, indignantly leaped into a state of mock abhorrence to conscientiousness.

I am in sympathy with a man who might have a statue and paint pictures, if he spent his life in making mock flowers out of wax and paper; but when a man who might have God for company shuts up and discloses there very deep of his nature through which God can enter and live the crucified life which every man feels he needs within. God, his heart too degraded to be con-

Sunday-School Lessons

Sunday, Feb. 7

A SABBATH IN CAPERNAUM

Mark 1:21-34

Wetse Text: "He laid his hands on every one of them and healed them."—Luke 4:40.

Our Lord had been tempted forty days in the wilderness, had returned and called the first four disciples from their nets to be fishers of men. This is upon his second coming into Galilee.

"And they went into Capernaum."—A town upon the sea coast which our Lord made his home after leaving Nazareth. Josephus mentions it once. It has been so entirely destroyed that its site is not certainly known.

"And straightway on the Sabbath day he entered into the synagogue and taught."—Christ never lost any time in his work when he could, he went "straightway" to that work. Synagogues were the Jews' gathering places for worship on the Sabbath day. Their worship was simple, consisting of psalm singing, prayer and reading of the Scriptures with comments. The worship was free, strangers being allowed to take part. It was conducted by the lay elders of the villages, who were hence called "rulers of the synagogue." This synagogue into which our Lord entered was built by the devout Roman centurion (Matt. 8:15; Luke 7:5). Luke tells us it was our Lord's custom to worship in the synagogues on the Sabbath days. He set thus an example of regular attendance on public worship. The elders could not entertain him, nor could they instruct or benefit him, or teach him the will of the Lord more perfectly. But he went, and he went regularly. Those who neglect the sanctuary, in view of his conduct, would do well to consider their reasons and excuses now while there is room for repentance.

"And they were astonished at his doctrine: for he taught them as one that had authority."—The word "astonished" is a very strong one, they were fairly bewildered in their amazement. And so wonder, for not even the great prophets, including Moses, had ever spoken with the calm self-assertion of this young carpenter of Nazareth. He declared "I say unto you," exactly as if his words were of equal weight and authority with the words which God had spoken to Moses. It is a mystery how men can deny the divinity of Jesus, and yet call him a good man. If he were not one with God, his self-assertion contained the most awful blasphemy.

"Not as the scribes."—They did not presume to declare anything by their own authority, but only to explain what was written in the law and the prophets.

V. 23. Miracles were needed to attest the truth of Jesus' words and to support the authority with which he spoke. "A man with an unclean spirit"—literally is an unclean spirit, in the grasp of evil, under its control. Both body and mind were controlled by the Spirit. These spirits were the agents of the devil, his followers in sin and despair. How large a number of angels fell we have no means of knowing. Whether man can to this day possess of devils

An Ancient Foe

To health and happiness is health.—An evil disease in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into cancer.

"A tumor appeared on the left side of my neck. It caused great pain, was hard, and became a running sore. I went into a general dealer. I was persuaded to try Hood's Sarsaparilla, and when I had taken six bottles my neck was healed, and I have never had any trouble of the kind since."—Mrs. K. T. Brown, Troy, Ohio.

Hood's Sarsaparilla and Pills

will rid you of it, radically and permanently, as they have rid thousands.

we cannot say positively.

"And he cried out"—the unclean spirit and not his victim. "Let us alone."—Whether meaning more than one devil was in that man, or speaking for all the devils generally, cannot be said positively. "Art thou come to destroy us?"—In Matthew a spirit asks if he had come to torment them before their time? The devils all seemed to know well there was a time coming in which they were to be confined in the torments of hell, and they dreaded that time with a horror it would be well for careful sinners to consider. The devils knew what hell was, and they were in abject fear lest Jesus should send them there a little before the appointed time. This unclean spirit acknowledged by his word both the power and authority of our Lord. The devils begged him, they never willingly attempt to resist him. This again is proof of his divinity, for the devil was not afraid to strive with the great chief of the angelic hosts, Michael, the archangel.

"I know thee whom thou art, the Holy One of God."—Imagine the amazement of the people of Capernaum in hearing an unclean spirit speak thus to the Carpenter of Nazareth! The devils believed that Christ was the Son of God, and in every instance they obeyed him promptly. But their obedience was from fear, not from love; they did not repent of their villainy, nor desire holiness; the Holy Spirit never moved their hearts, nor has Christ made a propitiation for their sin. What deep gratitude and love is due to God from fallen men in that he has offered them salvation, and the Spirit prepares their hearts to receive it.

"Hold thy peace, and come out of him."—Our Lord shows his absolute authority over the demons in these words. The unclean spirit obeyed both of these commands, and obeyed them promptly. God exacts forced obedience from the devils. He expects loving and free obedience from his children. Shame on them if in promptness and thoroughness the children fall below the devils!

"What new doctrine is this?"—The people in the synagogue felt the connection between the words of Jesus and his miracles. They cannot be separated. Let him who denies the authenticity of the miracles deny also the truth of the doctrine to be consistent.

"Immediately his fame spread abroad."—There were two hundred towns and villages, Josephus tells us, in the narrow limits of Galilee.

"They entered into the house of Simon and Andrew."—These brothers had lived in Bethsaida, but had just removed to Capernaum, whether because Jesus made that his center of opera-

tion or because it was a better place for their fishing business is not known. "But Simon's wife's mother lay sick of a fever."

—We are elsewhere told it was a great fever. It is strange that the Catholics should have chosen Peter as the apostle from whom to try to trace the succession of the popes. For they insist on the collation of the popes and priests, and Peter is the one of whose marriage there is the plainest proof. His wife's mother was very ill, and they go to Jesus for help for her.

V. 31. Our Lord went into her room and took her by the hand and raised her up. As he took this method with her, some have conjectured that she was delirious, but it is mere conjecture. She was certainly very sick with a "great fever," and doubtless as weak and emaciated as such patients usually are. The fever left her not weak and sinking, as fevers leave, but as strong, as well as she ever was. It must have filled the spectators with awe to see the change in her appearance as the hand of Jesus raised her from her bed.

"And she ministered unto them."—These few words not only show

COFFEE

Sold the Great German Specialist.

It disappoints some people to be told that coffee causes the disease. But it is best to look squarely at facts and set the face towards health for that's more fun than anything else anyhow. A Cincinnati man consulted a Berlin physician on nervous diseases and says:

"Four years ago I was an habitual coffee drinker having used it for 25 years and being naturally of a nervous temperament. I became almost a nervous wreck, greatly suffering from insomnia, almost constantly constipated and weighing only 120 pounds.

"I consulted physicians and took medicine all the time but had no relief. About three years and a half ago I went abroad and while in Berlin heard frequently of a great physician, Prof. Mendel, an authority on nervous trouble, so I resolved to consult him.

"Prof. Mendel surprised me very much by asking at once if I was a coffee drinker and on my telling I used it two or three times a day he said, 'It is poison.' After carefully examining me he told me there was nothing the matter with me whatever but what could be entirely cured in 30 days by letting coffee and other stimulants alone and dieting.

"I had a hard time following his advice. I did not know what to do until I came home and told my wife who got some Postum. We tried it but at first did not like it; then we went over the directions on the package together and found that we had not boiled it long enough. That was the beginning of the end of my trouble for the Postum was delicious after that and I drank it regularly and it helped me from the start.

"In a very short time I began to feel much better and in the last three years I haven't been absent from business one hour on account of ill health for my health is fine now. I have a good appetite, sleep well and weigh 175 pounds." Name given by Postum Co., Battle Creek, Mich.

Any nervous person who drinks coffee will feel better from 10 days use of Postum in place of coffee. Trial easily proves this. There's a reason.

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

her restoration to strength, but her energetic and kindly character. When Jesus heals our souls of the leprosy of sin, we must use our recovered strength in his service. And that service for women is chiefly where this woman served, in their homes.

"And at even when the sun did set."—The Sabbath ended at sunset, and the people waited till it was over.

"And all the city was gathered together at the door."—No doubt every one who could walk went, and those who could not were carried, to be healed, and thus all forked to the Master. But not from love to him, nor because they would have their sins forgiven.

V. 34. But a small portion of Christ's miracles are given us in the Gospels. The devils knew him, but alas! the men whom he had come to save did not. A busy Sabbath in the life of Jesus was this which is given us by Mark in these few graphic words. It was filled as his life was, with preaching to men's souls and healing their bodies. But in studying this life we must not forget that it sinks into insignificance when compared with his death. He came to die in man's stead, and it is his abled blood which makes atonement for us, not that wonderful, beautiful life.

CANADIAN LETTER.

We are having a very severe winter with abundance of snow and much storm, one of the old fashioned winters that some of our older people talk about, but which none seem to like particularly. In many sections the roads are blocked and people are not able to get out at all. Speaking generally, it is a healthy winter.

The Year Book of the Convention of Ontario and Quebec is just issued, and a few items may be interesting to your readers.

The total number of members in the churches of this Convention is 44,573, being a net gain of 332 over last year. There have been 2,026 baptised, of which nearly one-fourth have been on Home Mission fields. The giving of the churches for all purposes has been the best in their history, a total of \$397,468 being raised, which is an average of \$9.51 per member. It will thus be seen that this section of Canadian Baptists are in a vigorous and healthy condition.

While there has been a comparative dearth of conversions in the churches, a quiet, steady, persistent work has been going on, and the outlook for a good ingathering of souls during the winter months is most cheering. Many of the churches are holding, or are arranging to hold, special services; the movement in this direction seems to be general, and in some places where such meetings have been held great blessing has come to the churches. It is customary here for neighboring pastors to help each other in special work, and this plan has been found, on the whole, to work much better than that of employing a professional evangelist.

McMaster University has now a field agent engaged in the person of Rev. C. J. Cameron, formerly Assistant Home Mission Superintendent, whose work will be to go round among the churches speaking in the interests of our various educational institutions. There has been a falling off in the number of ministerial students lately, which has caused some anxiety in view of the many open doors in home and foreign work; but we are looking to the Lord of the harvest, and no doubt

He will provide what is necessary.

Our Home Mission work has made a most satisfactory advancement under the wise and skillful leadership of our devoted Superintendent, Rev. W. E. Horton. Work has been commenced in a number of old towns and new settlements; seven new buildings have been erected and twelve fields have been declared for self-support. Bro. Norton has been very successful in rearranging many of the fields so that they work to better advantage and at a much less expense; he is also very happy in fitting the right men to the right fields. All this will tell for good in our future work.

A number of changes in the pastorate have taken place lately. Rev. Dr. Lowrey, after a short but most successful pastorate in London, has moved to College St., Toronto, to succeed Dr. Bates, and is doing a good work there. Jarvis St., Toronto, has secured as pastor Dr. Perry, who has entered on his work with the best prospects. Rev. J. J. Ross, of St. Catherine's, has been called to Talbot St., London, and commenced his pastorate there on the first Sunday in January. Rev. Alex. Whyte enters at once on the pastorate of First Avenue, Toronto, recently vacated by Rev. P. C. Parker, who had served the church for thirteen years. The church at Sarnia has recalled their former pastor, Rev. H. C. Speller, who resigned in August last, and he has accepted and entered on his labors, the whole town being heartily rejoiced at the reunion.

Most sincerely do we thank the WESTERN RECORDER for its sympathy with our brethren in England, who are resisting the payment of the iniquitous Education Rate, and most truly do we thank God that we live in a country where such a thing would be impossible. THOMAS W. CHARLESWORTH, Arkona, Ont., Jan. 19, 1904.

DEAR RECORDER:

Our enrollment to date, the second week, is 151 students. Considering the facts of our not getting into our new home and the meager facilities for boarding, this is a remarkable showing. We thank God! We thank our friends who have aided us to make this school possible!

Our new building will be ready by March 15th. We lack some of the amount we started out to raise, but some churches have promised us aid which we think will be equal to the amount needed. A. S. FRISWELL, Hazard, Ky.

DEAR RECORDER:

On the pastor's return, from his annual Christmas visit at Memphis, Tenn., to his father, mother and other relatives, his heart was delighted with an expression of love from his church, in the gift of a fine suit of clothes. Their consciousness of the pastor's ability to provide the same for himself all the more, manifests their love and regard for him, and consequently his appreciation of their thus manifested love and esteem, is proportionately enhanced. For had the gift been one of dire necessity, the element of duty would have become largely the actuating motive. So, this token purely of love and esteem, is accepted solely as such, by their affectionate and appreciative pastor. W. L. KEMMER, Columbus, Ky.

WANTED—In each State, someone to sell this book, "The Road to Wellville." Contact: National Book Co., Franklin, Va.

EDITORIAL CORRESPONDENCE.

It is worth a trip to go down the Mississippi from New Orleans to the jetties. On either side you see the fine sugar plantations with their clusters of bananas, each cluster generally containing a church. The vegetation becomes more tropical and the atmosphere more balmy as you go. Coming near the Delta, you can see the Gulf of Mexico on either side from which the river is separated by a narrow bank. As we go out the South Pass, for miles this bank is simply composed of the jetties, and on the left side for a good way is simply a stone wall. They are working on the South West Pass and hope soon to have 30 feet of water there. Now, in the South Pass the channel has 26 feet of water and is deep enough for most sea craft. On the right side over the bays and marshes the oyster industry is lively. One man's house was pointed out, who had, in ten years, from nothing, obtained to a fortune of over \$100,000 in the oyster business. On the left side this business was recently destroyed by a break in the levee, which sent a lot of fresh water over the oyster beds killing all the oysters. It will take some time to restore this damage.

It takes two pilots for a ship to get to sea from New Orleans, a river pilot and a mouth pilot. The one represents the general government and the other represents the state of Louisiana, and both require stiff fees, varying with the size of the ship. Our ship, the Belvernon, of only 1,800 tons, paid \$104 pilot fees to get to sea.

Getting on board we found our party assigned to the choice part of the ship, with state-rooms better ventilated than any I ever saw. This was well, because we were going within the tropics. Capt. Olsen was very courteous and kind. It is a Norwegian ship, and he is from Norway, as are his crew. The ship, crew and all, are hired by the United Fruit Company, and makes trips between New Orleans and Port Limon, Costa Rica, where it gathers its cargo of bananas for the return trip. The Fruit Company own fruit plantations in different parts of Central America and in Jamaica, and run lines of steamers from Boston, Philadelphia, Baltimore, Charleston, Mobile and New Orleans. The business is rapidly growing, and this company are doing much for the development of the American tropics.

Mr. M. J. Dempsey is the manager at New Orleans, though the headquarters are in Boston, and he showed us every courtesy, which we highly appreciated. On the way down we failed to see our friend and brother, Mr. Hugh G. Barclay, of Mobile, but for whose kindness we would have been unable to take the trip.

So soon as we struck the Gulf, the swells struck us, and just then we were called to dinner, but alas! All of us were victims of the mal de mer, and some of us finished that dinner. Mrs. Eaton and Mr. J. A. Shattkworth bore up better than the rest of us, and set us good examples of seamanship. The writer prided himself on his qualities in this line, but alas! his pride had a sad fall.

The sun shone every day, and the sea was comparatively calm. We passed near and in full view of the Western end of Cuba, and admired the wonderful beach there, with the tropical forest, &c. Next day we passed close to Swan Island, a boat coming out to give

and receive mail. I sent ashore a copy of the Western Recorder, which is probably the only copy of a religious paper that ever reached that island. It is a small island three and one-half miles long and one mile wide, with a cluster of houses on the Western end (it lies East and West). A magnificent coconut grove in full view attracted our attention, the coconuts on the trees being plainly visible. It is a charming place. Early next morning we saw the coast of Nicaragua to our right, and could see the houses, the mouth of the great Wanta river, whose muddy waters changed the color of the sea for miles around. Some Americans have made a settlement at the mouth of this river and are doing something in developing the country.

Our path has been enlivened by the flying fish, two of which pretty little creatures flew on board the ship to their untimely death, but this gave us an opportunity to study their anatomy and to understand their flight. It is not true that they simply spring out of the water and spread their wings as sails, going as far as the force of their spring and the wind can carry them and then dropping into the sea. They actually fly, flapping their wings like birds, and their flights, always in a straight line, stretch several hundreds of feet. The sea, as is common this far South, is of the deepest, richest blue imaginable, and the air is as delicious as can be imagined. Birds of various kinds have appeared. Two little things like canaries took passage with us from Swan Island but most of the birds, some with immense spread of wing, circle past us in disdain. It is strange we have so far seen no porpoises. We land at Port Limon, of

DR. FED HIMSELF

Found the Food that Saved His Life.

A good old family physician with a life time experience in saving people finally found himself sick unto death.

Medicines failed and—but let him tell his own story. "For the first time in my life of 61 years I am impelled to publicly testify to the value of a largely advertised article and I certainly would not pen these lines except that, what seems to me a direct act of Providence saved my life and I am impressed that it is a bounden duty to make it known.

"For three years I kept failing with stomach and liver disorders until I was reduced 70 lbs. from my normal weight. When I got too low to treat myself, 3 of my associate physicians advised me to 'put my house in order' for I would be quickly going the way of all mankind. Just about that time I was put on a diet of Grape-Nuts predigested food. Curiously enough it quickly began to build me up, appetite returned and in 15 days I gained 6 pounds. That started my return to health and really saved my life.

"A physician is naturally prejudiced against writing such a letter but in this case I am willing to declare it on the homesteads that the multiplied thousands who are now suffering as I did can find relief and health as easily and promptly by Grape-Nuts. If they only knew what to do. Sincerely and Fraternally yours, Name of this prominent physician furnished by Postum Co., Battle Creek, Mich.

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

which, and of Costa Rica, I will write in my next.

Fraternally,

T. T. EATON.

Port Limon, Costa Rica.

PREVAILING PRAYER FOR A REVIVAL.

We know a preacher, still living, who was appointed to the charge of a church in Springfield, Ill. The church seemed very much depressed. Its life was at a low ebb. It was in the midst of the harvest, in the hot weather, when things seemed most depressed. The pastor, a holy man of God, announced on Sabbath evening to a small congregation of a score or two of persons, "There will be a prayer meeting in this church to-morrow morning at sunrise for the revival of the work of God and for the conversion of sinners." The people wondered at the notice and went home. The pastor went up into his study, which was in the parsonage by the side of the church, and gave that night to prayer. Just as the east began to lighten up a little with the coming day he had the assurance that his prayer was answered, and cast himself down on a sofa for a little rest. Presently he awoke suddenly to see the sun shining on the wall over his head. He sprang up and looked out of the window to see how late it was, when he saw the sun just rising above the horizon. Looking down into the yard by the church, he was overjoyed to see the church crowded with people and the yard full, and teams crowding into the street for a long distance. God had heard his prayer and had sent out his Spirit to the community and there had been no sleeping in Springfield that night. People in the country who knew nothing of the appointment got up in the night, hitched up their teams, and drove into the town and to the church to find out what the matter was. A good man had taken hold of God. The prayer-meeting began and was closed that night at 11 o'clock. Several souls were converted. A gracious work broke out and the community was greatly blessed. The foregoing we certify to on the highest authority, having it from the lips of the man himself, whom everybody knowing him believes as soon as anything outside of the Bible. We greatly need earnest, persevering, believing prayer. One night of such prayer kept by all the church would startle the nation. We sorely need a mighty baptism of power. We have all the other elements of success. We lack no machinery. We have truth and the experience of its saving power and the appliances. What we now need is the outpouring of the Spirit upon us as a people. We must rekindle our fire. We must make our churches centers of saving power. One hour a day spent by the church in earnest prayer for the revival of God's work would make the coming year the most memorable in the history of the church. If you do not feel hardened, ask for the spirit of prayer and that shall be given you. Forgive your sins and leave yourself with God, and give yourself to prayer and all over the land God will hear an answer and pour out his Spirit and bestow his power and make this year a revival year.—Bishop C. H. Fowler.

THE INFANT

Infants fed to human milk; that failing, the mother turns at once to cow's milk as the best substitute. Burden's Eagle Brand Condensed Milk is a cow's milk scientifically adapted to the human infant. Stand fast for forty-five years.

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU. Every Reader of the "Western Recorder" May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly" begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are getting better they will help all the other organs to settle. A trial will convince anyone.

I was a constant sufferer for a number of years with weakness of the kidneys and back and frequent desire to urinate, but after using Dr. Kilmer's Swamp-Root, I was entirely cured and cheerfully recommend this wonderful remedy to any who may suffer from these common complaints.

Most truly yours, W. C. Bailey, 26 West - of Police, Columbus, Ga.

Weak and unhealthy kidneys are responsible for many kinds of ailments and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back (usually four hours), makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, or because they recognize in it the greatest and most

EDITORIAL NOTE—You may have a sample bottle of Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonials received from men and women who owe their good health, in fact their very lives, to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Louisville Western Recorder.

BAPTIST ASSOCIATION.

The program of the 5th Sunday meeting of the Ohio County Baptist Association, which will convene with the church at Render, Friday night, January 29, 1904, is as follows:

Sermon Friday night by Rev. Rufus Carter. Devotional exercises Saturday, morning at 10 o'clock by Rev. E. W. Conkley: What do we owe to missions—general discussion.

Meeting of the District Mission Board 1:30 p. m. Prayer-meeting 2:30 p. m., subject, The Revival of the Mission Spirit in our Churches. What is covetousness and how should churches deal with it.—J. H. Burnett, E. D. Maddox. Night.

Best method of church discipline.—J. T. Casheier, E. W. Conkley. How and by whom should Sunday Schools be controlled.—G. H. Lawrence and L. P. Drake. Sunday morning.

Sunday School teachers, their qualifications and duties.—O. M. Saultz, L. W. Tichenor. Sermon at 11 a. m., on Missions, by J. H. Bennett; collections for missions Sunday, p. m.

My duty to my Sunday School.—1st, Pastor, by J. N. Jarnagin; 2d, Parent, by Spurgeon Maddox; 3rd, Superintendent, by J. W. Baker; 4th, Teacher, by J. P. Miller;



Swamp-Root is pleasant to take, successful remedy for kidney, liver and bladder troubles.

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

5th, Scholar, by G. T. Timiney, Night.

Sermon by preacher selected by the board. All are invited to come and take part.

L. P. DRAKE, E. D. MADDOX, Committee.

ON THE SUNNY SIDE.

Permit me, through your columns, to express the gratitude of my heart to the good ladies of Sand Spring church for the beautiful and substantial Christmas and birthday present given to their pastor. A large crowd gathered at the church Christmas morning, and after an excellent sermon by Rev. W. D. Moore, he, in behalf of the good women, presented to the writer a nice overcoat, muffler and silk handkerchief. Such tokens of kindness lifts, in a great measure, the burdens from a pastor's heart. God bless this noble band of faithful Christians. What a pleasure to serve such a church. They extended to us a unanimous call for another year.

God bless the RECORDER. B. F. ADKINS. Corn, Ky. When answering advertisements please mention the Western Recorder.

OUR SABBATH.

Day of rest and gladness,
A day of joy and light,
Time of awe and solemnity,
Most beautiful, most bright;
Then, the high and lofty,
Throne of glory set in time,
"Holy, holy, holy,"
To the great God Triune.

On the day of the creation,
The light first had its birth;
Then, for our salvation,
Light rose from depths of earth:
Then, our Lord, victorious,
The Spirit sent from heaven;
And then on them, most glorious,
A triple light was given.

On every nation
The heavenly manna falls;
The holy convocation
The silver trumpet calls,
Whose Gospel light is glowing
With pure and radiant beams,
And living water flowing
With soul-refreshing streams.

Now grace over gaining
From this our day of rest,
Reach the rest remaining
To spirits of the blest;
The Holy Ghost he praiseth,
The Father, and the Son;
The Church her voice upraises
To bless, to bless Three in One.
— Bishop Wordsworth (born
1807; died 1885).

Our Pulpit.

MEMORABLE PRAYER.

BY C. E. SPURGEON.

"Wherefore criest thou unto me?" Exodus 14:15.

At first sight, we might suppose that crying unto God was no need a thing, that it would never be necessary for the Lord to ask the question, "Wherefore criest thou unto me?" But the question we are now to consider shows that there may be a time when, even to a man like Moses, it is needful for God to ask, "Wherefore criest thou unto me?" Think of the circumstances in which the Israelites then were; the Red Sea was before them, and the Egyptians were behind, so that when the Lord said to Moses, "Wherefore criest thou unto me?" he might properly have replied, "What else can I do? There are great multitudes of blood-thirsty men behind us, and nothing but the roaring sea in front of us; what can we do except cry unto thee?" But the fact was, that the time for praying about the matter was past, and the time for acting had come; so the Lord said to Moses, in effect, "Speak not to me; but speak unto the children of Israel that they go forward;—forward through the sea that now rolls in front of them. That sea will divide as they march into it, so you need not pray any more about that difficulty. I will prepare a pathway for the people as they advance, and they shall go safely through the very midst of the sea." There is a time for praying, but there is also a time for holy activity. Prayer is adapted for the almost every season, yet not prayer alone, for there comes every now and then, a time when our prayer must take a secondary place, and faith must come in and lead us not to cry unto God, but to act as he bids us, even as the Lord said to Moses, "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward; but lift thou up thy rod, and stretch out thine hand over the sea, and divide it;

and the children of Israel shall go on dry ground through the midst of the sea."

It is perfectly clear, then, that there may come a time when crying unto God becomes unreasonable. Our Lord's command to his disciples is, "Ask;" but what follows that command? Why, the promise, "ye shall receive."—Then there must be a time for receiving, as well as a season of asking. But if, instead of stretching out my hand gratefully to receive what God is waiting to give, I continue still to ask, and forget or neglect to receive, I put prayer out of its proper place. Our Saviour also said, "Seek, and ye shall find." Well, if I have sought and at last have found the treasure I have been seeking—if instead of perceiving that it is there, and taking possession of it, and blessing God that I have found it—if I still go on seeking it, then I have forgotten that, while there is a time to seek, there is also a time to find, and my seeking then becomes unreasonable. It is the same also with the command and promise, "Knock, and it shall be opened unto you." Suppose that I have knocked, and that the door has been opened to me, but I still stand knocking at it, it is manifest that I am acting foolishly and wrongly—that I am casting reflections upon the Owner of the house, and also upon the sincerity of my own knocking, for it is doubtful whether I really did knock with the honest purpose of getting the door opened if, when that opening has taken place, I do not avail myself of the opportunity to enter, but continue still to knock. I do not say that we may not pray for something else, but I do say, in respect to the one thing which we have asked of God, that there comes a time of receiving rather than asking; with regard to the thing which we have sought at the Lord's hands, there comes a time of finding; and concerning the door at which we have knocked, there comes a time for opening; and, in each of these cases, the Lord's question to Moses comes with appropriateness to each one of us, "Wherefore criest thou unto me?"

When do you think, dear friends, that prayer about anything becomes out of date? I answer—When we ought to believe that we have the answer to our supplication. I do believe that, many a time, some of you go on asking for a certain blessing after you have really received it, though you are not conscious that you have it. I am glad that you still ask for it as you think that you have not received it; but it would be a better evidence of your spiritual growth if you perceived that, when God has given you a certain thing in answer to your petitions, you certainly do not need still to ask for it. You have it, so rejoice over it, and bless the Lord for giving it to you. I think there are some Christians who have received many blessings of which they are quite unaware. They have what they asked for, yet they still continue to pray for them. For instance, in some cases, the prayer for assurance is offered long after assurance is granted. Some one says that he believes the promise of God, but he wants to be more fully assured concerning it. My dear brother, what do you mean? To be more assured that God made the promise? Because, if so, you will have to go into the question of the authenticity of that particular passage, and of the Bible in general. "No," say you, "I do not mean that, for I am quite sure that God

gave that promise." Then, do you mean that you doubt whether God will fulfill the promise that he has given? Because, if so, I must say, with all solemnity, that you ought to be assured that God cannot lie. This is not a thing for you to pray about, but for you to believe. It is the Lord's due that you should not allow anything like a question to arise over this matter. "Hath he said, and shall he not do it? or hath he spoken, and shall he not make good?" There is his definite promise, and yet I go and ask him to give me an assurance concerning it. If I were to give a promise to any one of you, and you were afterwards to come to me and say, "Give me further assurance," I should feel that you did not believe that I could or would do what I promised. If such treatment as that were meted out to me by any one of you, I should not feel that you had done me any honor by finding it difficult to believe my word; yet why should I expect you to honor me? But I do expect that a son should honor his own father; and I do expect that a child of God should fully believe his Heavenly Father that he should not talk about needing assurance of the truthfulness and reliability of his promises of grace. Instead of continuing to pray for God to keep his word, it would be far better for you to believe that he has done so, and that he will always do so.

It is the same, also, in plain matters of Christian duty. It is a very shocking thing, but I have known the case of a man who hope a Christian man—knowing such-and-such a thing to be right, yet not attending to it, but saying that he was praying about it! Such-and-such a truth is revealed plainly enough in the Scriptures; the man could see it there, and did not doubt its authenticity, but he wanted it to be "brought home" to his conscience, so he said, "Well, all I can say about such conduct as that is that it is a kind of rebellion against God, a shameful piece of hypocrisy, pretending to honor God in one duty while you know that you are neglecting another. My dear brother, if you are a believer in the Lord Jesus Christ, and you know that it is the will of Christ that all believers should be baptized even as he was, do not go home and pray about it, but be baptized. If you are not a member of a Christian church, and you know that it was the practice of the early Christians first to give themselves to the Lord, and afterwards to give themselves to his church, do not tell me that you have been praying about that matter for months; cease praying about it, and go and do it! It is idle to talk of praying about things which are clearly according to the will of God. Cease praying about them, and practice them. You feel that you ought to have family prayer, yet you say that you have been praying about it! Praying about it? That is not what you have been doing; you have only been trying to see whether you could not find a loophole by which you could escape from an uncongenial but recognized duty. Go and do it, dear friend; and do not any longer act the hypocrite's part by pretending to pray about it. Yet this is the way in which some who say that they love the Lord, try to play false and loose with known precepts and duties. Do not let any of us fall into this sin; if we do, the Lord may well say to us, as he did to Moses—only he may

say it to us with more anger—"Wherefore criest thou unto me about such a thing as that? Do what you know to be right."

I. Now, leaving that part of our theme altogether, I come to a more general subject, which is this—It is good for a man often to ask himself the question, "Why do I pray? Wherefore do I cry unto God?"

There are some, who would not like to say, just in so many words, exactly what they think, but they really pray because they regard prayer as being more or less meritorious. They do not consider it so meritorious that they expect to be saved by it; but they have some kind of notion that it helps, with a great many other things—among the rest, faith in Jesus Christ—to procure salvation for the soul. All these things go into the scale; and, at last, they make up the weight required; that seems to be their idea. In fact, according to some, our Lord Jesus Christ himself is only a make-weight; and our prayers, and tears, and alms, and good works count for a great deal. These people do not quite advocate salvation by works, they do not go the full length of the road that the Romanist takes; but they go a very long way in the same direction through their belief that there is some kind of merit about various things appertaining to themselves, and, especially, that their prayer is meritorious. I will speak about this error very strongly, lest I should not be understood by all; and I state my firm conviction that, if any man thinks that his prayers have any merit in them of themselves, every prayer that he presents is an insult to the Lord Jesus Christ, for he is set forth as the only propitiation for sin. If you think that your prayers help, in any degree, to put away sin, you make an anticrist of your prayers. Christ's blood and righteousness form the only ground of your acceptance before God. If you reckon your prayers as a ground, or medium, or help to your acceptance with God, you so far push the cross of Christ into the background, and put your prayers into the place of the only Substitute for sinners; and the more you pile them up, the more you multiply your sin.

II. But now, secondly, there are some answers to this question which betray a great deal of ignorance.

"Wherefore criest thou unto me?" There are times, dear brethren and sisters, when a sinner's crying to God in prayer hinders him from immediate repentance. The gospel comes to each man, and says, "Repent, and be converted." The man says, "I will pray," so he gets away alone, and he prays; but such prayer as that cannot be acceptable to God. There is a favorite sin, of which he has long been guilty; he does not give it up, but he says that he will pray about it. God says to such a man, "Wherefore criest thou unto me? Give up thy sin; this is not a matter for thee to pray about, but to repent of." The man says, "I was asking for repentance." Ask, if thou wilt, for repentance, but exercise it as well. Christ does not bid us pray to have our right hand cut off, or our right eye plucked out; but he says, "If thy right eye offend thee, pluck it out, and cast it from thee. And if thy right hand offend thee, cut it off, and cast it from thee." It will never do for any man to hope to be saved by putting prayer into the place of genuine repentance and immediate

forfeiting of sin.

The name is true of those who put prayer into the place of believing in Christ. "I mean to pray about the salvation of my soul," says some one. My dear friend, the gospel says to you, "Believe on the Lord Jesus Christ, and thou shalt be saved." "I have been praying for salvation, sir, and I hope to get it if I keep on praying." No, you will not; on the contrary, you will be lost for ever if you pray instead of believing in Christ. As surely as you live, if you will not accept Christ, whether you pray or do not pray, you are a lost man. "There," says the Lord, "on yonder cross is your only hope; trust my Son, and you shall be saved." "Lord," you reply, "I will pray about the matter." Again the Lord says to you, "You see my well-beloved Son hanging upon that tree. There is life for a look at him." "Lord, I will pray about the matter." The Lord says, "I have said to you, 'Hear and your soul shall live.' Look unto me, and be ye saved." "Lord, I will pray." To put the matter very strongly, might not the man almost as well say, "Lord, I will swear?" Is there not just as much of the spirit of rebellion in the one answer as in the other? He has chosen his own way instead of accepting God's way. God's way is, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned;" and to this the man replies, "Lord, I will pray;" and if that is all he does, he sets his seal to his own condemnation. In such a case, the Lord asks the question in my text, "Wherefore criest thou unto me?" What are you crying for? For another atonement beside that of the Lord Jesus Christ? Crying for God to save you in some other way than by believing in Jesus? Crying for somebody else to believe for you? Crying to the Holy Spirit to repent for you? Is that what you want? He will not do it; why should he repent for you? You must repent for yourself, and believe for yourself; for the Holy Spirit cannot repent for you, or believe for you. If a man, instead of believing the truth of God, which is so plain, and which is evidently able to save him—if, instead of simply resting upon the atoning sacrifice of Christ—he says, "I will pray about the matter," he betrays the fatal ignorance of his heart in supposing that God will make a new way of salvation for him instead of the one which he has plainly revealed in his Word.

Perhaps another one says, "I am in hopes that, by praying, I shall be made more fit for believing in Christ." Fit for believing in Christ! Thou art also upon the wrong tack, like these others of whom I have been speaking. Thine ignorance is misleading thee. Fit for believing in Christ! A man is never so "fit for believing" as when, in himself, he is most unfit. It is unfitness, not fitness, that is really required. What is fitness for receiving aims? Poverty, abject need. What is fitness for receiving pardon. Guilt, and only guilt. It cometh not as an act of grace, but as an act of justice, if there be no guilt; but, for the display of God's pardoning grace, guilt is needed. If thou art guilty, if thou art black, if thou art foul, thou hast all the fitness that is required; so, cease, and find in Jesus Christ all that needs thy greatest and most urgent need.

III. Now, I am going to close by mentioning other answers which may be given to this ques-

tion: "Wherefore criest thou unto me?"

I will tell you my own answer to this question. I cry to God, principally, because I cannot help doing so. I cry to God for the same reason that I eat when I feel hungry, and for the same reason that I groan when I am in pain; it is the outward-expression of the condition of my inward life. I cannot help praying. I think, if any one were to say to me, "You must not kneel down to pray," it would not make any difference to my praying. If I were not allowed to utter a word all day long, that would not affect my praying. If I could not have five minutes that I might spend in prayer by myself, I should pray all the same. Minute by minute, moment by moment, somehow or other, my heart must commune with my God. Prayer has become as essential to me as the heaving of my lungs and the beating of my pulse. I do ask God to give me power in prayer; and I chide myself if I am lax in prayer. Still, almost unconsciously, one gets praying in the streets, praying while preaching to you; ay, sometimes, one almost prays in his sleep. One gets so into the spirit of prayer that, without always knowing it, there is a prayer leaping from the heart, and the very glance of the eye becomes a means of communion with God. So, that is my answer to the Lord's question, "Wherefore criest thou unto me?"—I pray because I cannot help doing so.

It is an equally good answer when any one can say, "I pray because I delight in it. There is no holy exercise which is so sweet, so blessed, so delightful, so inspiring, so care-removing, as praying to my loving Heavenly Father. Nothing brings me so near to heaven, or opens its gate of wide to me, or gives me such a foretaste of its glory, as prayer mingled with praise."

I think I hear another say, "I pray because what little repentance and faith I have can express themselves best in prayer. I tell the Lord how I hate my sin, and I ask him to help me to hate it still more. I go to him when I fall, and ask him to hold me up for the future. I tell him all my faults and follies, and I ask him to teach me, and sanctify me. I find that my little faith is most at home and at ease when I go to God in prayer. I tell the Lord that I do trust him, and I ask him to increase my faith. I tell him that, if he should refuse to listen to me, I will still cling to the skirts of his garment; and if I perish, I will perish at the foot of his cross." Well, that is the right way to pray—when prayer

is the expression of penitence and faith.

Perhaps one of the best is this. "I pray because I am nothing, and I want to get to the great 'I AM.' I pray because I have nothing, and I know that all I can have must come from him. I pray because my poverty would fain draw upon his infinite wealth—because my weakness would drink in his eternal strength—because my sin would be a partaker of his perfect holiness—because my nothingness would find itself lost in the all-sufficiency of God." These are blessed reasons for praying, and if these are your reasons, pray on, brothers and sisters. Pray on, if you can thus answer the Lord's question, "Wherefore criest thou unto me?"

I suppose that there may have come into this place some one who never prays. If so, I do not know where you are, friend; I am glad I do not. The very thought of such a sad case as yours makes me feel heavy of heart. A man who never speaks to his Maker! A man? Can he be a man? Let me look him up and down. A man "fearfully and wonderfully made" by God, yet he never speaks to his Creator! O God, to what a terrible depth a man can sink if he can live without prayer! What a strange creature he is! A little chicken drinks, and lifts its head each time it sips; "the ox knoweth his owner, and the ass"—you know how stupid the ass is, yet he knows "his master's crib"; but here is a man whom God has made, and kept in being all these years, and given to him a household, and made him well-to-do among his fellow-men, and kept him out of the asylum, and out of the workhouse, and out of the jail, and out of hell, and yet he never prays! O knees that never bend before the Lord; O hearts that never yield yourselves to God, are ye not accursed? Ah, sirs! assuredly a curse rests upon the man who never prays. He who prays not, believes not; and what saith the Word concerning the man who does not believe? "He that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." From my inmost soul, I pity even guilty men who are condemned to die because they have broken the laws of their country, and taken the lives of their fellow-creatures; yet, O ye unbelievers, their condition only differs in degree from yours, for you are also "condemned already" because you have not believed on the only-begotten Son of God! Oh, I beseech you, turn unto him ere it is too late, and you are cast into hell, where the worm dieth not, and the fire is not quenched for ever and ever!

It lived long enough, however, to awake a spirit of envy and rivalry. Two other churches entered the lists as competitors for the first place. They eclipsed their rival. They won the wealth, fashion, and culture. They held the foremost place for years. They paid high salaries and rejoiced in a high tide of prosperity. Did they trust in chariots and horses? To-day those churches are scarcely self-supporting. They are struggling for existence. Methodism cannot be proud of the condition of its churches in that city. Chariots and horses have made bad work. Perhaps twenty cities might rise up and say, We have been represented in this picture. Perhaps there are hundreds of churches now trusting in chariots and horses. In every case the end will be humiliating.

CHARIOTS AND HORSES.

The children of Israel had strange ambitions. What they saw their neighbors have they wanted also, especially if they thought these possessions were elements of strength. They saw the neighboring nations ruled over by kings; and they said "Give us a king." Nothing would do but a King. They got a king, and their king was their torment. They saw their neighbors have chariots and horses, and they imagined that was just what they needed to make them a powerful people. They could not rest until they had chariots and horses. But they did not find the good in chariots and horses which they anticipated. Everything in which they

trusted proved a snare. When they trusted in Jehovah alone no power could stand before them. But when they trusted in kings, in ships, in horses, and chariots, they were confounded.

Others have made a similar mistake. So long as the Christian church was content to trust in God alone, it marched on to the conquest of the world. But so soon as Christians began to seek to imitate the fashions of the heathens and to trust in outward things, their glory departed. They boasted of their numbers. They gloried in their wealth. They sought to adorn their religious services with pompous pagan ceremonies. They adopted the fashion of the world in their ecclesiastical polity. They put on gaudy vestments, made for themselves great prelates with high-sounding titles. They trusted in men, in ceremonies, in pomp and splendor. Then they lost their power. A handful of disciples destitute of worldly adornment and power were mightier against the hosts of Satan than whole nations of so-called Christians trusting in worldly glory. "Some trust in chariots and some in horses."

We have not yet learned the folly of trusting in chariots and horses. We have known a city in which there were six great Methodist churches fifty years ago. The church buildings were large, commodious, plain. The rich and the poor met together and there was no gaudy display of decoration, music, or wealth. The prominent merchants, lawyers, judges and wealthy citizens of that city were found in congregations. But a few families in one of the churches grew restless. They were not content to worship in so plain a style while their neighbors of other denominations had fine churches, fine music, fine, fashionable people exclusively in the pews. They were afraid their neighbors would draw all the wealth and strength of the city. They separated themselves and secured a fine church with rented pews, a splendid organ, and all other modern improvements. They drew the wealth and fashion of the city. They rode on the crest of the wave. But they were trusting in chariots and horses. Long since that splendid church has ceased to exist.

It lived long enough, however, to awake a spirit of envy and rivalry. Two other churches entered the lists as competitors for the first place. They eclipsed their rival. They won the wealth, fashion, and culture. They held the foremost place for years. They paid high salaries and rejoiced in a high tide of prosperity. Did they trust in chariots and horses? To-day those churches are scarcely self-supporting. They are struggling for existence. Methodism cannot be proud of the condition of its churches in that city. Chariots and horses have made bad work. Perhaps twenty cities might rise up and say, We have been represented in this picture. Perhaps there are hundreds of churches now trusting in chariots and horses. In every case the end will be humiliating.

When churches become rivals in the race for wealth, fashion, culture and worldly show they are on the down grade. The poorest are better than they, and the richest are sometimes wretchedly poor. Let not the wise man glory in his strength. Let not the rich church glory in anything outward. He that glorieth let him glory in the Lord. "Some trust in chariots, and some in horses; but we

A GREAT CLOAK SELLING.

We have taken stock of our Cloaks and find there must be still another reduction to induce quick selling, as our object is not to carry over a single garment.

OUR FINAL OFFER.

- Ladies' \$10.00 Kersey Coats, 27 inches long, satin-lined, double cape, fitted back, double-breasted, trimmed with pearl buttons and satin bands, cut to \$4.98
- Ladies' \$14.98 Kersey Coats, 30 inches long, fancy cape stole, fitted back, strapped seams, trimmed with velvet and lined with satin, cut to \$8.98
- Ladies' \$17.50 Montague or Kersey Coats, 30 to 36 inches long, in military or plain styles, fitted back, trimmed with braid, buttons cloth straps, cut to \$7.98
- Ladies' \$19.98 Kersey Cloth Coats, 30 to 42 inches long, double-breasted effects, fitted back, corset-fitting styles, all cut to the low price of \$9.98

\$16.89 Demorest Sewing Machine

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

Please Notice Vastly Superior Value Answering This Advertisement

J. Bacon and Sons,

Market Street, bet. Third and Fourth, Louisville.

will remember the name of the Lord our God.—New York Christian Advocate.

During the rush hour yesterday afternoon a dignified man entered a well filled Market Street car, and tried to work his way in to secure a strap to hang from, but the conductor who was collecting fares, blocked his progress: "Step lively, there!" said the passenger.

"Were you speaking to me?" asked the conductor, elevating his eyebrows.

"Certainly," replied the passenger. "Step forward, so we can get inside. Plenty of room up front!"

"If you will attend to your business I will attend to mine," snapped the conductor.

"If you can't take your own medicine better than that, you had better try taking the car ahead," answered the passenger. The conductor's reply was lost in the laughter of the passengers.—Philadelphia Telegraph.

There are no jaded saints. Worldliness worries; godliness ever grows greener. A Christian does not become blasé, like the worldly-minded person. No one ever keeps fresh in sin. The man who has spent his life in carnal pleasure-seeking usually wears the expression which the French call *pease*. His enthusiasm is gone, his keen interest in life has vanished. His eyes tell a tale of spirit-tiredness. God's child, on the contrary, finds that life grows sweeter and fresher as the years pass. He renews his strength daily, and his spirit grows younger as it draws nearer the land of eternal youth. The increasing joy and peace which are every Christian's inheritance should increase his gratitude also.

DEATHS.

For actual notices we insert an ordinary notice of 100 words free. We charge one cent a word for all over 100 words, but liberally in advance. Count the words and we know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to the next week.

WALKER.

November 27, 1903, the spirit of Miss Lizzie Walker took its flight to God who gave it. She died in Nashville, Tenn., surrounded by a sister and brother and other dear friends, who did for

her all that love could suggest and the highest skill of the Nashville physicians could execute to restore this gifted woman, accomplished scholar and devout Christian to health and strength. Miss Walker belonged to an illustrious family. She was the daughter of Hon. Elijah Walker, of Hartford, Ky., a man of sterling integrity a lawyer of eminent ability, a Christian of broad philanthropies and enlarged liberality, and a Baptist loyal to his church and in intelligent sympathy with the great enterprises of his denomination. Her mother was a woman of rare gifts of head and heart, and gave generously of her large fortune to the relief of the poor and to the spread of the gospel. The daughter passed her girlhood in her Hartford home, and amid these favorable surroundings and religious influences, a high type of womanhood was developed. Her educational advantages were fine, and her native ability, under the transforming power of Christian culture, shone resplendently in all the walks of life, and enabled her to adorn every sphere in which she entered. She possessed rare combination of talents and an unusual versatility of powers. Her father paid a high compliment to her worth as a woman of affairs by designating her as the executor of his vast estate without bond, and the delicate and onerous trust was discharged with consummate ability and with untiring fidelity. In the realm of letters she won many laurels. She left a volume of poems that evince her genius as a writer. In the home with her brother and sisters she exhibited those traits of gentleness, of devotion to the best interests of the family, and of that discriminating and to-day affection that made her a wise counselor, a charming companion, and a true, ardent friend. She made a rich contribution to the social circle by her strong personality, her native endowments, her intellectual attainments and her lofty ideals as a woman and a Christian.

In girlhood she professed faith in Christ and joined the Hartford Baptist church. Her intelligence, her wisely-directed zeal, and her unswerving fidelity to her church rendered her life potent in the home, in the community, and in the church. She was gentle, affectionate and true as a sister, devoted and generous as a daughter, faithful and generous as a friend, and aggressive and liberal as a Christian. Her death is an irreparable loss to the family, one brother and three sisters, all married, to the community and to the church. A noble life has ended. Suffering and sorrow have been exchanged for joy, peace and glory ineffable. Her brother, sisters and friends are cheered by the thought that she enjoys the saint's heavenly rest and is bather in eternal light.

J. H. BURKETT.

DAVIS.

It is with a sad heart that I give this brief notice of Sister Wm. Davis' death, who departed this life Jan. 1, 1904. Being a charter member of our church and an old citizen of the town, she was much loved by all. And she will be sorely missed in the home church and at all times especially by her mother in whose heart she was held in highest esteem. W. L. NOLAN, Pastor.

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 partly digested—makes it easy for the stomach. Scott's Emulsion is a quick, reliable help at all ages.

Scott & Bowler, 109 Pearl Street, New York.

Editorial

NOTICE TO STOCKHOLDERS OF BAPTIST BOOK CONCERN.

The annual meeting of the stockholders of the Baptist Book Concern is called to meet at 643 Fourth Avenue, Louisville, Ky., at 10 a. m., Tuesday, Feb. 2, 1904. Those who cannot come are requested to send proxies.

W. F. HARVEY, President.

One of the most wonderful statements in the Bible is found in Paul's letter to the Corinthians. It is written concerning Christians: "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

It is one of the deep truths that the apostle delights in bringing before the minds of his readers. Its depths and meaning can only be seen by eyes opened by the Holy Spirit to behold the deep things of God. The world, being before us a life mysterious and hidden, yet as real as life seen in the world. The statement seems to be paradoxical, dead yet alive, hidden yet with Christ in God. All men come into the world in a state of death. They are "dead in trespasses and in sin."

When they become Christians they are raised from that death: "Ye both be quickened who were dead," yet strange to the very bringing to life also produces death again. Before they were dead in sin and now they are dead to sin and alive unto God. The world with its sins and unholy ambitions has no more influence over the new life than the material things have upon a corpse. The old nature still recognizes the worldly nature but the new does not. The Christian's life is "hid with Christ in God."

This means that a real vital union is established between Christ and Christians. This union is by faith produced by the Spirit in regeneration. This union is as real as that between the vine and its branches. Christ said: "I am the vine, ye are the branches." By reason of this union the life of Christ flows continually in the Christian. Paul said: "I am crucified with Christ; nevertheless I live; yet not I but Christ liveth in me; and the life I now live in the flesh I live by the faith of the Son of God."

This pulsing life of Christ produces holiness. It follows that the Christian's spiritual eternal life is as a hidden treasure secure from every enemy. Neither Satan nor the world can rob him of it: "I am rewarded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from our Lord." Again Paul writes: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Thus we are assured of eternal salvation. When Christ comes again "without sin unto salvation" He will recognize these as His. They will share in His glory and rejoice in the presence of His Father. What a glorious life then is the Christian's! How vital is their present activity. Peter says they are "Kept by the power of God, through faith unto salvation ready to be revealed in the last time." This unto an inheritance incorruptible, and

undefiled, and that fadeeth not away." Then not to be a Christian is to lose all the real joys of time and eternity.

A numerous census of New York City was taken some weeks ago. Mr. E. M. Camp has studied the figures and publishes in the Congregationalist some most interesting results.

There are on the island of Manhattan 451 churches of which 306 are Protestant and 85 Catholic. There are so many foreigners in New York that these figures surprise. We thought that Catholics had a larger number of churches.

Ninety per cent of the number of actual members of the Protestant churches were at church, though this count made no allowance for those who attended both services. Still that is a gratifying statement. A little more than one-fourth of the entire population attended the churches. The sad thing is that more than half of the two million people who live on the island are not members of any church.

It has been said often that Catholics are more faithful in their attendance at church than are Protestants. Mr. Camp says this is racial. The Irish Catholics are most faithful in their church attendance. But in the Italian quarters only the children were at church. And the attendance of the German, Polish and Hungarian Catholics was also small. In fact, in spite of the faithfulness of the Irish Catholics, and their large numbers, the Catholic attendance was 222,000 less than the membership. The Protestants differ very much better with their 30 per cent in attendance.

There are 51 Methodist churches, and their attendance was 20 per cent less than their membership. There are 82 Presbyterian churches, but their attendance was 2,169 below their membership. There are 73 Episcopal churches and their combined attendance fell 10,165 below their membership. We are sorry that Mr. Camp did not give the figures for the Baptists. The Methodists have great reason to be grateful to God for their success in getting their people and others to come to church.

In regard to the attendance of men at preaching, the fewest number were at the high Episcopal churches, where elaborate rituals were used. There were practically no men at these services. The number of men gradually increased as the ritual grew less and simple services were the rule. They were numerous wherever good sermons are preached, in one Presbyterian church exceeding greatly the attendance of the women. Men are said to be the "submerged class" in the churches. Let those who desire to get hold of the men note the facts brought out in this census. The churches which have elaborate music in their efforts to attract, failed to accomplish their purpose. The churches which depended on their congregations to sing and who have no ritual made a better showing. In fact Mr. Camp says "the count seems to prove that if people attend public worship at all, they attend to worship God and not to be entertained." Much has been said of the coldness of some city churches and of their failure to welcome strangers. The enumerations bear out every church in the city. Many of them were not in their Sunday clothes, yet everywhere they were received with polite cordiality and shown into the best seats that remained un-

occupied. No one in the churches knew their business; they were merely plainly dressed strangers.

In the matter of parents taking their children to church with them, the best showing was among the Presbyterians, and next to them among the Methodists. Alas, for the Baptist churches! It is a sad and terrible thing to go into a Baptist church and see how few children are present. It is time that Baptist parents awoke to their duty of having their children with them in church.

The terrible loss of life in the theatre at Chicago, a loss which would not have occurred had the laws been obeyed, has caused a general chorus from the public, "Enforce the laws! Enforce the laws!"

The laws ought to be enforced beyond all question. But the greatest obstacle in the way is not the law-breakers, but the reputable citizens who do not break the laws themselves, but who do nothing to enforce, and who too often are guilty of preventing their enforcement.

A good man whom we know, a honorable citizen and a Christian had a clerk who stole more than a thousand dollars from him. It was not a breach of trust; it was simple stealing. The laws against stealing ought to be enforced, but this good man agreed to any nothing of his loss if the friends of the thief would make good his stealing! Thus he condoned crime, and prevented the enforcement of the law for the sake of money! Was that being a good citizen? Was that not in truth taking a bribe? But we must do him the justice to say that when men talk of the terrible state of affairs in this country because the laws are not enforced, and how every thing will end in anarchy and ruin if a halt is not called, we have never heard of his having any thing to say.

In another case a minister was the one who was guilty, but we are glad to say he was not a Baptist preacher. A young man went into a store and stole an amount of goods, the cost of which was in the hundreds. The merchant was a truly law-abiding man and sent for the law officers. But this preacher went to him and begged him to let the young man off, and not prosecute. The merchant demurred, thought it was not just to the community, and that it was his duty, in these days of lawlessness, so far as in him lay, to see that the laws were executed. But the preacher cared nothing for the laws of the land it seems, for he continued to plead and insist till reluctantly the merchant gave up. Yet that minister afterwards had the coolness to sign a petition to the mayor asking him to enforce the laws!

It is such men as these who know the importance of law, know how nations go down into ruin when the laws are violated with impunity and know what the Lord God says of justice and judgment who are the guiltiest of law-breakers, condoning crime as they do, because they sin against the most light. Law is to be enforced, and no man is truly law-abiding who stands in the way of it. And this when the criminal is one for whom the citizen is sorry, as well as when he is one in whom the citizen takes no interest.

There is no use in crying "Enforce the laws" in the face of such awful results of the non-enforcement as was seen in Chicago. But every man who loves justice and his country must feel it his duty,

as far as in him lies to see that the laws are obeyed and criminals punished.

RENEZAN DUNN, if he read this letter, which is not probable, must have enjoyed it. It is a pity, by the way, that beggars of all sorts who write to distinguished men whom they do not know, and on whom they have no claim, are not aware of the fact that these men all keep private secretaries. These secretaries open the mail and throw all begging letters, no matter for what purpose, into the waste basket. The secretary does not read one in ten, the great man himself hears nothing of them.

But sometimes the secretary finds one which is so amusing in its coolness that he gives it to the newspapers. This letter is said to have come from a small town in Indiana. We give the greatest part of it: "Dear Mr. Deper, we are getting up a negro minstrel show for the purpose of getting a set of dishes for the church. We need a lot of new and decent jokes so as not to shock. There are lots of old women in our church. Won't you sit down and write us about fifty good, new jokes? Make them 'splitters' as this show is for a new set of dishes for the church. We will put on the programme, 'All these original jokes were made up by 'Humcey Deper.' That will pay you for your work."

Any comment on that letter would be a failure—unless one by such a master of English as Deper himself, or by Mark Twain. We wish the Senator had answered the letter—the show gives could have made a good sum by selling his letter to the newspapers.

NOTA BENE.

We have put this notice into almost every part of the paper, but it seems that our friends will not read and remember it. We hope all our readers will read this and bear it in mind. No reputable paper ever publishes anything unless the name of the writer is given. The name will be kept secret if the writer desires it, but the editor must know it.

One mail brings us two communications without names, the one an answer to Prof. J. J. Burker, and the other an obituary. Our custom if we receive an anonymous obituary is to write to some subscriber at the post office where it is mailed, send him the obituary and ask him if it is all right. For we are sorry not to publish obituaries. In this case we have no subscriber at the post office and cannot publish unless the writer will send her name.

Articles sent anonymously go into the waste basket unread. Yes, we did read one a few weeks ago before throwing it into the waste basket. It was from a negro, answering Renex in regard to what he would do were he a negro. The writer agreed with Renex mainly, differed from him on some points. He wrote courteously and wrote well, and we were sorry his name was not given for we should have liked to publish it. We hope all our readers will read and remember this notice, and never send us anything for publication without giving the name of the writer.

As X man's life consisteth not in the abundance of things he possesseth, so does not the life of any nation or generation. Justice must be put before expedience, duty and honour before gain, and the fear of God before all.

Editorial Varieties

Mr. J. J. Gurney, of Oshkosh, England, died a few weeks ago. In his will he left \$50,000 to the Baptist Foreign Missionary Society, \$20,000 to the Baptist Zealous Mission, the Baptist Annuity Fund, the British and Foreign Bible Society and to the Newcastle Hospital for Sick Children. He also left various sums to other charitable institutions.

One of the best and truest of our grand Old Guard is Dr. T. B. LeRoe, of Smith's Grove. He has been reading the paper for sixty-two years. His New Year's greeting to us is, "Stand fast to the faith, once for all delivered to the saints." That the Brethren has done so, is due under God in large measure to the prayers of the Old Guard.

It is amusingly true that no man is ever so dogmatic as one who sets out to abuse dogmatism. He is cocksure he is right in his denunciation. Now "dogma" means simply doctrine, and a dogmatist is one who really believes with his whole heart what he professes to believe, and is not ashamed of his faith. And there is no one so much hated by the men whose mental fibre is so feebly they can take a firm hold on nothing.

President Patton says truly: "Give me the incarnation and reconstruction of Christ! Then I'll take the statement and justification follow, and you have a dogmatic and systematic theology." No man can logically deny the vicarious atonement, yet believe in the divinity of the Lord.

In a recent speech in Glasgow, Sir Robert Anderson, a scholar of no mean repute, was very severe upon the "higher" criticism. He said it was an epistemological error. It originated in sheer rationalism, and it had seduced many people. It was a crime that would die hard, but it is a crime that would die. It would never have gotten hold of Scotland as it had but for the neglect of the Bible.

Sir Robert also spoke of the dying out of evolution. The great naturalists like Kelvin and Virchow never adopted the theory of evolution, but it has been too generally accepted by the smaller fry. Sir Robert said evolution was also a crime that not only the Christians who had adopted it were giving it up, but also the rationalists of Germany.

Before the Boer war the Methodists had an excellent mission among the Kafirs in the two little Dutch Republics. President Kruger and Steyn opposed the work and were cordial to Bishop Coppin, who was in charge of it. How successful the work was is shown by the fact that they had two hundred missionaries on the Kafirs, and 15,000 converts among the Kafirs.

The war cut off Bishop Coppin from communication with many of the missionaries. Now he desires to go to the field and the English Colonial Office refuses to allow him to go! The London Daily News gives this information. The only reason for such conduct is the desire to prevent the Methodists from being rivals of the Episcopalians in that mission field! The bigotry and intolerance of the Church of England is a sight for a sick man.

We commend these words of the Commonwealth to the attention of many who are engaged in much talk about the coming revival: "It is about time the church has learned that the revival won't come by a lot of ministers getting together and appointing a committee to draft resolutions. The old Bible tells just how the revivals have come in the past and how they must come in the future."

The Bishop of Worcester has come out in a warning to the churches in his diocese against elaborate musical services. The Guardian, an Episcopal paper in commending his words says the elaborate music in their churches is one reason for the absence of men at their services, the dearest men being driven away to the demonstrations "where they can find greater simplicity and greater heartiness."

Our city was shocked and grieved to hear of the sudden death of Bishop T. U. Dudley of the Protestant Episcopal Church. He had gone to New York, summoned by the dangerous illness of his wife's mother, Mrs. Aldrich. In the evening after the funeral, he died very suddenly of apoplexy. Bishop Dudley was of great age, and for 25 years had been an scholar and an orator, beloved by the members of his church, and popular with all classes of society. In his death his church suffers a very great loss, and the city has lost one of its foremost citizens.

AMONG THE Churches.

LOUISVILLE.

Walnut St.—President J. J. Taylor, of Georgetown College, preached. Morning subject, "The unexcused preacher;" evening, "Job's consolation."

Highland—Rev. C. W. Chadwick preached in the morning on "Arithmetical life." Pastor Daves preached at night service.

Christ—Pastor Gill preached; subject, "Christ first in everything;" night, "Giving what we have." Four additions.

Clifton—Pastor Foster preached; morning subject, "Spiritual labor;" night, "A successful applicant." Two by letter.

Taboracle (New Albany, Ind.)—Pastor Wilson preached in the morning, and at night an address on "Prison reform."

Twenty-second and Walnut—Pastor Cree preached; morning subject, "Work of the Holy Spirit;" night, "Soul's need of refuge."

Portland Avenue—Pastor Longmier preached; morning subject, "How to make church going popular;" evening subject, "Following Christ."

Oakdale—Pastor Mohler preached. There was a missionary meeting of much interest.

Van Buren St.—Pastor Hall preached at both services. One received by letter.

Broadway—Pastor Jones preached at both services. Morning subject, "Royalty of Christ in realm of light;" evening, "Almost but saved."

Bruce Mission—Brother Bruce reported good Sunday school and general work encouraging.

Germania—Pastor Jansen preached at both services. One for baptism.

Pewee Valley—Pastor Bennett preached; subject, "Divorcement from sin."

Dr. J. W. Warden reported a successful New Era Institute held at Paducah.

McFerran Memorial—Pastor Hamilton preached; morning subject, "Unappreciated merit;" evening, "The fifth commandment." One for baptism.

Twenty-sixth and Market—Pastor Reid preached; morning subject, "Fruit abounding;" evening, "Servants of right conscience." Two by letter.

Chesnut St.—Pastor Weaver preached; morning subject, "His and blessings of old age;" night, "Rest found." One for baptism.

Third Ave.—Pastor Allen preached; night subject, "Rejected Savior."

President Taylor of Georgetown College was invited to speak. He spoke encouragingly of the condition and prospect of the College.

Rev. W. J. McGehehin, D. D., Professor of Church History, read an interesting treatise on the value of church history to pastors.

SEMINARY NOTES.

BY J. E. BAY.

A number of the students would respectfully recommend to the professors as a motto for examination weeks, the passage, "Blessed are the merciful for they shall obtain mercy."

Brothers Suggs and Robertson assisted Pastor Mohler in a missionary service at Oakdale last Sunday evening.

Our veteran missionary to South China, Dr. E. H. Groves, who has had 47 years of experience in that field will deliver our address on missionary day, Feb. 14.

HOME TREATMENT FOR CANCER.

Dr. D. M. Ely's Balm Oil, for cancer, is a positive and painless cure. Most cases are treated at home, without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret; gives instant relief. Do not allow the usual unskilled medicines and reduce the patient to health. Thousands of cancers, tumors, cancerous ulcers, piles and malignant diseases cured in the last ten years. If not satisfied, on this cut and send it to some other office. Address Dr. D. M. ELY CO., Box 208, Indianapolis, Ind.

To any who may fail to see their names posted on "The Record" in exams, the words of Lowell may encourage: "Not failure but low aim is crime." Only he completely fails who never tries.

A. L. Duncan and R. Simmons were the acceptable supplies of the pulpit at Logan Street church, Sunday morning and evening, respectively.

We deeply sympathize with our fellow student, M. F. Edwards, of Florida, in the sad death of his mother, which occurred even before his arrival home. Resolutions of condolence were passed by the students at New York Hall.

Our mid-week prayer service was led by H. E. Arnold, of Alabama.

The subject of the Librarian's lecture for Tuesday night was Rudyard Kipling. These talks have been highly instructive and entertaining.

In the absence of Pastor Clarke, who preached at Shelbyville, his pulpit at Southgate was filled in the morning by W. J. Rutherford, and in the evening by J. G. Hughes.

G. W. Bonblin was called to his home in Alabama a few weeks ago by the illness of his father. We learn with regret that his father has died.

W. Chadwick, of Home Grove, Tex., a graduate of the Seminary is now doing post-graduate work. We welcome him to our ranks again as a student.

J. E. Martin spends a few weeks in his home state, Florida, after his examinations are over. Leaving for Date City Thursday.

J. B. Boeman, formerly pastor at Campbellville, Ky., is now with us and will pursue studies in the Seminary.

Last Sunday J. W. Long preached at Franklin X Roads; A. J. Foster at Buffalo Lick; W. A. Burns at Campbellville; J. F. Ray at Bloomfield, and C. W. Knight at Thirty-sixth and Grand Streets, city.

THE STATE.

Pastor O. L. Weir writes: "I have just entered my new field as pastor of Cropton Baptist church. I found a warm welcome of brethren and sisters ready to welcome their new pastor and help him to uphold Jesus Christ to their town. Prospects are favorable for a prosperous year for both church and pastor. To God be all the praise. Success to the dear old Recorder."

OTHER STATES.

Pastor A. Y. Napier writes from Auburn, Alabama: "My church has enjoyed recently the blessed ministry of Brother T. T. Martin. His clear grasp of the truth as it is in Christ, his earnest and sympathetic presentation of the gospel was a grand blessing. Sinners were led to commit themselves to Jesus and the saints longed to show their appreciation of the boundless love of God in Christ by their noble service. After his long spare Brother Martin to tell the "old, old story." We are grateful for his coming."

Pastor Ben M. Bogard writes: "Please change the address of Recorder from Scurry to Argenta, Ark., 111 E. Jefferson street. I have accepted the care of the Argenta church and have moved to the field."

Pastor J. H. Meyers writes from Paris, Texas: "I am now at Sallisard, Ind. Ter., assisting Pastor Harris in a gracious meeting. Much interest seems to prevail among the people of God and numbers of unevangelized have given their hands for prayer and others have accepted Christ. Bro. Harris has been pastor some time and recently he has baptized at the regular services of the church. This is one of the best towns in the Territory. The church here has a very good house and parsonage, and Bro. Harris puts in full time here. The center has recently resigned the care of West Paris church and will hold a few special meetings before entering a pastorate again."

Bro. J. B. Haynes writes from Durant, I. T.: "Please change my paper from Morfield, Ky., to Durant, I. T. I find the Baptists in fine working order here, and am pleased with the prospect of living in a good Baptist community. I understand this church paid four hundred dollars last year for missions."

Pastor E. A. Jones held meetings with his three churches in Tennessee, resulting as follows: Madison, 10 additions; Hickory Grove, 25; Clark, 14.

A new church, The West Paris, was constituted in Paris, Tenn., with thirteen charter members; two joined by experience and baptism.

A meeting at Liberty, Mo., pastor

Geo. C. Monroe, resulted in 28 additions to the church.

The new meeting house at Blackburg, Va., standing on the backbone of the Alleghany mountains, has been set apart to the worship of God.

The church at Gallatin, Tenn., closed a meeting resulting in 15 additions to the membership.

A meeting with the Dayview church, Tennessee, closed with 10 additions. This church was organized in May, 1903, with ten members; it now has 29 and a very good meeting house.

At Rockwood, Tenn., Bro. I. S. Baker, pastor, baptized 25 believers in Christ as the result of a meeting held with his church, also received one by letter.

As the result of an eight days' meeting with the Mt. Hermon church, five miles from Murfreesboro, Tenn., nine were received for baptism; two of these came from the Methodist church, and had been previously immersed. According to good Baptist usage we reimmersed them.

Zion church, Newton county, Ga., held a meeting in which Bro. J. K. Pace, of Jackson Hill church, Atlanta, did the preaching. Twenty-one received by profession and baptism; three by letter.

A good meeting one of the best in the history of Bay Springs church, Ga., resulted in fifteen additions to the membership.

For Singers and Speakers.

The New Remedy For Catarrh is Very Valuable.

A Grand Rapids gentleman who represents a prominent manufacturing concern and travels through central and southern Michigan, relates the following regarding the new catarrh cure, he says:

"After suffering from catarrh of the head, throat, and stomach for several years, I heard of Stuart's Catarrh Tablets quite accidentally and like every thing else, I immediately bought a package and was decidedly surprised at the immediate relief it afforded me and still more to find a complete cure after several weeks' use."



"I have a little son who sings in a boys' choir in one of our prominent churches, and he is greatly troubled with hoarseness and throat weakness, and on my return home from a trip I gave him a few of the tablets one Sunday morning when he had complained of hoarseness. He was delighted with their effect, moving all hoarseness in a few minutes and making the voice clear and strong."

"As the tablets are very pleasant to the taste, I had no difficulty in persuading him to use them regularly."

"Our family physician told us they were an antiseptic preparation of undoubted merit and that he himself had no hesitation in using and recommending Stuart's Catarrh Tablets for any form of catarrh."

"I have since met many public speakers and professional singers who used them constantly. A prominent business lawyer told me that Stuart's Catarrh Tablets kept his throat in fine shape during the most trying weather, and that he had long since discarded the use of cheap lozenges and troches on the advice of his physician that they contained so much toxic, potent and violent ingredients as to endanger his health."

Stuart's Catarrh Tablets are large pleasant tasting lozenges composed of cathartal-antiseptic, Iodine, Red Gull, Blood Root, etc., and sold by druggists everywhere at 50 cents for full treatment.

They act upon the blood and mucous membranes and their composition and remarkable success has won the approval of physicians, as well as thousands of sufferers from nasal catarrh, throat troubles and catarrh of the stomach.

A little book on treatment of catarrh mailed free by address P. A. Stuart Co., Marshall, Mich.

bership by profession and baptism.

Christy Creek church, six miles from Valdosta, Ga., held a meeting in which thirty were added to the church and the whole community had a spiritual uplift.

Pastor Robt. H. Tandy writes from Burgin, Ky.: "I have decided to accept a very hearty call from the First church of Florence, Ala., and will begin work there the first of March."

Pleasant Valley church, just north of Vernon, Texas, closed a good meeting resulting in thirteen additions; nine by experience and baptism.

Church at Hinkley, Texas, greatly revived and encouraged. The meeting lasted ten days. Eighteen conversions; thirteen baptized. Among the baptized was Pastor Owen's eleven-year-old daughter.

The Oakdale church, Langford, Miss., closed their meeting with twelve conversions by experience and baptism.

Bro. T. C. Schilling, of Gillbrow, Miss., closed a week's meeting at Hebron resulting in twenty being received for baptism and two by letter.

The church at Sanger, Texas, as a result of their meeting received for baptism twenty-eight happy souls and two additions by letter.

As the result of a meeting at Tatum, Texas, eleven were baptized, seven received by letter and two restored.

A good meeting closed at Cold Springs, Texas, with twenty-four additions to the membership; seventeen were baptized.

A church has been organized at Dripping Springs, Texas, which starts out in fine shape.

The meeting closed at Valley Grove, Texas, with twenty conversions; fourteen by baptism, five by letter and one by restoration.

The Atlanta church, Texas, held a meeting in which thirty-nine were baptized, seven received by letter. Bro. Y. A. Moore, pastor.

In a ten days' meeting at Union church, Texas, twenty-five were added to the membership. The pastor, S. F. Hancock, was assisted by Bro. Wm. Gaddy.

The meeting at Coneta, Texas, resulted in eight additions by experience and baptism and thirteen by letter and statement.

The Philadelphia church, Tennessee, pastor R. J. Wood, closed a good meeting resulting in twenty-one additions to the membership.

DEAR REVEREND: Allow me to tell of the goodness of God manifested to us through the saint at Eagleville. We reached here January 2nd, and commenced work the first Sunday. The people opened their hearts and their homes and received us most kindly. There seems to be a fine opportunity for work and development for both pastor and people. This church, like many others, does not realize her strength. We are praying that God will enable us to show them this opportunity in greater His word perfectly by attesting greater things for Him.

The brethren gave us loads of good things for the kitchen. Our pantry is full, and liberate our hearts. May God by His Spirit enable us to minister spiritual things in return for the temporal blessings secured.

Yours truly, J. A. McCann.

LAWRENCEBURG.

It was my pleasure to preach last Sunday for Pastor Guahy, where I served as pastor over twenty-five years ago for five years. Found Brother G. greatly beloved by the people generally. Professor Horace V. Bell in Sunday School superintendent, and has been for many years. He is one of the leading teachers in the state, and the best teachers, as a general rule, know how to make successful Sunday School superintendents. He has also for years been the Moderator of his local association.

During my short stay, I called at the home of friends Lewis Witherspoon and James P. Ripley, and by previous engagement enjoyed the hospitality of the elegant home of Bro. Ambrose Witherspoon, M. D. There were many kind friends to visit last week and time. I shall ever lovingly cherish the kindness I received from the people of Lawrenceburg during my pleasant and profitable pastorate.

DEAR W. N. P. BOON, after a successful pastorate of five years in Oxford, Miss., has resigned greatly to the regret of the church and community. In one of our exchanges he is spoken of in the highest

terms as an orator, scholar and theologian. He all of whom we may expect. He has moved to the country, thirteen miles from Oxford, and finds elbow room on a 2,000 acre farm. This assembly will raise chickens, turkeys and vegetables for him and he will be saved from town and sea-butter. The writer has no idea of raising on Bro. Trotter's farm; because he is advised that he will devote his whole time to studying and preaching to country churches. The country has its many attractions, and we congratulate Dr. Boon on his wise choice.

HATTIESBURG, MISS.

Through the Baptist we learn that Rev. A. P. Trotter, of Hattiesburg, is doing a great work. During last year there were 171 additions, and the church grew to number 1,231. During two years since Brother Trotter became pastor there have been 312 additions, and 94 of the number by experience and baptism. The church has had three mission stations, and recently one of the missions has been organized into a church, with a house of worship that cost \$1,250. The many friends of Bro. Trotter in Kentucky and throughout the South will be pleased to hear the Lord has blessed his ministry.

DEAR REVEREND:

I closed a meeting with my church at Vienna, Ind., a short time ago, which resulted in the reception of eight additions by baptism and one by letter.

My work is somewhat encouraging here; since I have been on this field (Scottsbluff, Vienna and Underwood, being now nine months), there has been thirty received into the churches. We are hoping for greater things this year than ever before. I wish to write concerning my work with Bro. G. O. Owens, pastor of First Marion Baptist church, Geisinger county, Ind. I have just returned home after a very gracious meeting with him. I was with him ten days, and we had eighteen conversions by experience and baptism. May the blessing of the Lord continue to rest upon your paper.

L. B. ABSTIN, Scottsbluff, Ind.

DEAR REVEREND:

Please change my address from Vine Grove, Ky., to Henderson, N. C. I resign to several churches in Hardin county, Vine Grove, Stithon, Forks of Otter Creek and Pleasant View. I have found among these people some of "God's friends," and they have been kind to me, and a great friend in the Western Recorder. May I have a change of address here? My Kentucky Baptists cheer in my prayer. We would be glad to see you, Mr. Editor, in the old "North State" many times yet. Pray for me.

DEAR REVEREND:

In 1909 cases of over five thousand, the directions which accompany a physician's prescription or proprietary medicine, tell you to take a dose three or four times a day, either before or after meals, and on going to bed. In 1909 cases out of a thousand, this rule is never strictly followed. You start in to observe it religiously, and succeed pretty well at first, but soon you'll begin to skip doses, then the medicine fails in its intended effect. It's so easy to forget.

If the remedy is in liquid form, the business man pours a dose in the middle of the day, or evening, or morning, wife, mother or sister gives him a spoon and makes him take an extra bottle to the office. Most men hate to do this. If the medicine is in tablet form, the chance he will never think of it until he reaches for a cry fare on his way home. It's so easy to forget. This applies to men and women alike.

The proprietors of Vernal Palmettes (formerly known as Vernal Sal Palmettes to Berry Wine) had sense and foresight enough to make their remedy so that only one dose a day is necessary. It is easy to remember, make it every last meal or on going to bed. It stands in class by itself. If you are pestered with indigestion, constipation, liver trouble, bowel trouble or any skin affliction resulting from bad blood, Vernal Palmettes is what you need. Try it at our expense. Write for a free sample bottle. It will save you money. Address Vernal Palmettes Co., 541, 263, Swann Building, Buffalo, N. Y. Sold at all druggists.

Family Circle.

Special for the West and Out.

A MARRIAGE LOVE.

BY MISS MARRIAGE.

My husband's best and worst expressions...

When they dragged me from him I could hardly stand...

The woman beside him was sobbing as if her heart would break.

"That night it struck me what a fool I was. I was living of the proceeds of highway robbery...

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

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

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form...

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers...

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur is the children, liver, lungs, excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dozed us with sulphur and molasses every spring and fall, but the crooked and unpalatable remedy of sulphur was often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most wisely used.

They are the natural antidote for liver and kidney troubles, and especially for those of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most wisely used.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form of sulphur...

"You do, what are we to do?" she cried, narrowing herself into his arms in a moment of despair.

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What Sulphur Does

For the Human Body in Health and Disease.

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

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

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and very glad to see them.

After a few words of general conversation, the older brother made known the object of their visit, and asked if Jack or his wife had any objection to their reading a chapter from God's Holy Word and offering prayer.

"No," said Jack, "I have no objection." A portion of Scripture was read, and a simple prayer offered. Then the older brother questioned Jack and his wife to discover, if possible, what they knew about God and the way of salvation.

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DRAKE'S PALMETTO WINE.

Every sufferer gets a trial bottle free.

Only one bottle of this wonderful tonic, Medicinal Wine, for Perfect Digestion, Active Liver, Prone to Headache, Sound Kidneys, Pure, Rich Blood, Healthy Tissues, Valvular Skin, Robust Health. Drake's Palmetto Wine is a true unfailing specific for Catarrh of the Mucous Membranes of the Head, Throat, Respiratory Organs, Stomach and Pelvic Organs. Drake's Palmetto Wine cures Catarrh wherever located, relieves quickly, has cured the most distressful forms of Stomach Troubles and most stubborn cases of Flatulency and Constipation; never fails, cures to stay cures. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of the "Western Recorder" who writes for it.

A letter or postal card addressed to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill., is the only expense to secure a satisfactory trial of this wonderful Medicinal Wine.

In Dr. Holmes' "Autocrat of the Breakfast Table," there appears a certain character named John, who soliloquizes with himself in this fashion: "Now, there are three Johns; my John—what I know of myself; other people's John—what other people think of me; and the real John—God's John." This test by which the other Johns must stand or fall is the real John—God's John.

"Ah, yes," said Miss Backhay, "Eaton's appraisal to us women of Boston; although he has passed beyond, we all wish to keep him in our hearts."

"You don't say?" replied Miss Wabanah. "I wonder how it feels to be kept in cold storage like that, after death?"

When answering advertisements please mention the Western Recorder.

CHURCH ORGANS.

LATEST IMPROVEMENTS. BOSTON, NEW YORK, PHILADELPHIA CHICAGO, LOUISVILLE, ST. LOUIS.

Main Office and Works HASTINGS MASS.

F. O. Kimball Green, Mgr. HASTINGS MASS.

FAIR PRICES. ALL SIZES.

FOR A MONTH SALARY. All organs for rent or purchase on reasonable terms.

OPIMUM. Opium and other drugs.

PEWS - PULPITS. Church furniture.

Bells. Church bells.

LYNCHER CHURCH. Religious services.

BELLS. Church bells.

FREE. Religious literature.

as Surfers for
Little Ones.

THE HONESTY OF ELINOR.

BY ELIZABETH CRANE PORTER.

Elinor was carefully and patiently adding the last long column of figures for her morning lesson.

"Two an' tree an' nine an' five makes nine an' one to carry," she whispered to herself. Just as she put down the last figure, Miss Brown's brisk voice announced the end of the hour, and all the grimy and much crased "number papers" were made into a neat pile and put on the teacher's desk. As Elinor sat with hands folded in front of her, she was busy with very pleasant thoughts.

"I worked very carefully," said she to herself, "and probably I'll get a hundred per cent., and then I can go to the city with father." For at dinner yesterday father had said, "If any child gets a hundred in arithmetic to-morrow, I'll take him to town when I go Saturday."

A trip to town with father was the greatest treat a little girl of six could possibly have, and Elinor thought, quite worth a good number paper. She ran all the way to school next morning to get her standing, and, oh, joy! Miss Brown smilingly gave back a paper with a big blue-penciled 100 at the top. A radiant little girl answered questions and did hard tasks cheerfully that morning, for was not the treasure hers? Near the end of school, however, something happened to disturb her joyful anticipations. When they were overlooking yesterday's papers in class, Johnny gave 54 for the answer of a certain example. Elinor looked at her paper for comparison, and found to her horror that hers was 53. Johnny was right, for teacher said so, and if Elinor were wrong, what should she do about her hundred per cent. and the treat? "Ought I to tell?" she thought, anxiously.

Her decision was quickly made, and at the close of school a forlorn little body waited in her seat, while all the long files passed slowly by, all gazing in wonder at poor Elinor. When the last foot-step had gone downstairs, and out of doors, she went to Miss Brown and explained.

"Why, yes, Elinor!" said the teacher, "to be sure! How careless I was to mark that right when it was really wrong! That makes your mark 99, doesn't it?" and she took out her big blue pencil and with it made the change that so disappointed Elinor's hopes.

Elinor did not run home with a happy face that day; in fact she couldn't help crying just a little. It was very hard when she had worked so, and thought she had won her prize! They were half through dinner when she got home, and as she stepped into the dining-room father sang out, without noticing her tears:

"Well, did you get a hundred, Elinor?"

That brought the tears afresh, and she sobbed out the whole story in mother's arms. When her father knew, he said:

"Why, come here, childie! Fath-er's proud-er of an honest little girl than of any number of 'hundreds.' You were a good child to tell Miss Brown," and he kissed her tenderly.

"I'm sure she understands," said father to mother that evening,

"and I'm going to take her any-way. It was a fine thing for the little thing to do. I hardly thought it was in her."

On the next Saturday morning, in a train bound for Boston, sat a happy little girl, who kept a close grasp of father's first finger, and smiled brightly at all the other passengers.

"Just think," she said to herself. "If I hadn't told, I'd have come just the same, but I'd have felt so mean! And now I'm going and I was honest, too, and father is pleased. After now," said the wise little lady, "I'll always be honest and truthful, for it's the very best thing to be."—*Christian Intelligencer.*

JOHN HOLDEN—THE LITTLE FIFER.

On the books at Washington is the name of John Holden as a pensioner of 1776. John Holden was a boy of twelve when he became a fifer in General Washington's army. Helen M. Winslow in a story, "The Little Fifer," which was published in *Wide Awake*, gives an interesting account of him. His parents had not heard of their boy for some time, as I am sorry to say, he went off and joined the army without letting them know of it. John Holden lived at Shirley, Massachusetts. This is what the writer says of him after giving an account of his mysterious disappearance from his home.

Shirley had sent her full quota of men to fight for the country's independence. It was through one of these that a rumor reached Mr. Holden that a boy of twelve was in General Washington's army as fifer. He was impressed with the certainty that the boy in Washington's army and his lost son were the same. Accordingly he started for New York, where the General and his army were then stationed. He traveled on horseback and reached General Washington's headquarters in seven days. When he finally drew rein at the outposts of the Continental army, he made known his desire to see General Knox, who was with Washington at that time.

General Knox received the Massachusetts farmer with a cordiality that put him at his ease in a moment; and Mr. Holden found no difficulty in stating his errand.

"There is your boy, sir," exclaimed the interested General, pointing to a young fellow in a soldier's suit, gay with brass buttons, who was playing on a fife. "He is drilling some raw recruits. That boy is captain-general of us all. I have never known him to whimper or say 'I can't'—although he is the youngest of us."

The fifer was sent for in the Colonel's name. As he drew near, lifted his cap, and asked, "Did you send for me, sir?" his eye fell on his father, sitting in a corner of the tent.

In a moment the boy was in his father's arms sobbing like a baby. The father's tears were mingled with the lost son's and even the redoubtable general was obliged to resort to his handkerchief as he withdrew, leaving the father and son alone, with the remark: "I will see our Commander-in-Chief." General Knox soon returned with orders from the Commander-in-chief to conduct Mr. Holden and John to his headquarters—a summons that must be obeyed at once.

General Washington received Mr. Holden very kindly and said smilingly: "I hear a story that sounds like a romance in the midst

of war. Tell me, my little fifer, how you came to leave your parents without their knowledge and to join our army at such a tender age? You have the name of being one of our bravest boys. Tell me how it happened. You never ran away, did you?"

"No, sir, never," answered John, with spirit. "I was playing with my dog, Zip, on Sorrel Hill, when a big wagon full of men came along. They stopped when they saw me, and one of them called out, 'Hallo, my little fifer! We are looking for you. Jump in.' I asked them if the British bulls and lions were here, and they said, 'Yea, hurry up!' I jumped in, sir, and that is the way it happened."

John's story was not by a long way of laughter quite unusual with Washington. Then perceiving the boy's rosy cheeks, the General said, "After this you must give us some music, lad." And John, quite elated, rendered a stirring march. "I don't see how we can part with this brave boy of yours," said General Washington to Mr. Holden, "but parents have the first claim." General Washington told the grateful father an interesting illustration of the spirit of the lad: "When I, with a number of my suite approached the vicinity of Monmouth Court House," said he, "I was met by a little musician who archly cried out, 'They are all coming this way, your Honor.' 'Who are coming this way?' said I. 'Why our boys, your Honor! Our boys, and the British are right after them.' 'Impossible!' I cried, but spurring my horse I found the boy's words only too true. The little fifer stayed until the war was over. His father rode home without him, saying to himself: 'My boy could not hold a more honored position. I leave him safe in the hands of General Washington and of God, Evangelist.'

QUAIL.

Bob White! Bob White! Where's Bob White?

Bob White is a quail up there on the breezy upland by the pasture bars.

Quail is so shy we must be very quiet if we expect to see him or his wife and little ones.

Here is mamma quail all in soft brown, and do see her little chicks!

If we move to where she can see us, she will dart off and her little ones will hide under the eaves where we could not see them should we search all day.

Bob White! Bob White! Who's Bob White? calls papa quail from a tree by the meadow.

It is nearly night; if we wait very patiently and sit still we may hear him call his flock together. You should hear the call; it is like a song and yet there is a call in it. It has a sound, too, like the gurgle of a brook going around big stones.

When he has sounded this sweet bugle call, the flock all come running to him; then they sit down in a circle like a wheel, their tails together, their heads outside, and with soft whistling and chirping all go to sleep.—*Primary Education.*

One secret of successful labor is being found in the right place at the right time. Keep eye and ear open, and heart and hand responsive, as the Lord calls for your services in the home, church and community. Fall in line with his providence from day to day, and you will be no failure, or mis-

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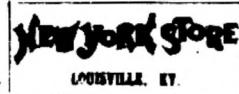
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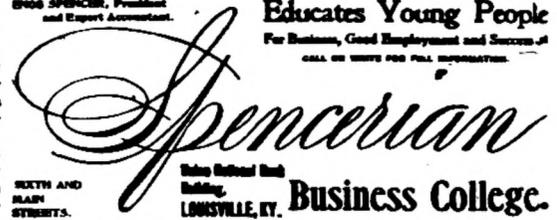
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EDUCATION AT GEORGETOWN.

Georgetown is among the oldest seats of learning west of the Alleghenies. By tradition, sentiment, culture and equipment the place offers peculiar attractions and advantages to the aspiring student.

During the closing years of the eighteenth century leading minds of the then new commonwealth were deeply engaged with the problems of education. On the 23d day of December, 1798, the Legislature authorized the establishment of certain academies, and designated certain lands for their use.

By an act approved December 19th, 1804, the trustees of the academy were empowered to dispose of the land belonging to the institution in any way considered advantageous to the cause for which it was founded, whether for building houses, purchasing philosophical apparatus, or securing a library.

In 1823, when the Baptists became aroused on the subject of education in Kentucky, and decided to found an institution at Georgetown, the buildings of the Rittenhouse Academy were secured for the use of the new college; and on December 21st, 1829, it was enacted by the General Assembly of the State, "That the trustees of the Rittenhouse Academy be authorized to transfer and convey by deed all the property held by them in their corporate capacity to the trustees of the Kentucky Baptist Education Society."

The specific act by which Georgetown College was founded was passed January 15th, 1829, and yet with the Rittenhouse Academy as a foundation the college may be said to reach backward to the sixth year of the commonwealth. Through all the years of its honorable career it has been faithful to the purpose for which it was founded, and has made the best use of the facilities at hand for dispensing the light of learning among the people of the commonwealth.

J. J. TAYLOR, Georgetown College.

WHAT WILL YOUR CONTRIBUTION BE?

BY T. E. BISHOP.

The time to vote for men to make and to execute laws for us is near at hand. Now let each Christian voter remember that the eyes of the world are upon him and will measure his claim to discipleship by his action. If he stands for party, right or wrong, he may please the world, but he cannot hold its confidence in his pretensions to Christianity and his influence upon it for good. If he desires to lead men to Christ and save their immortal souls, he will stand for what Christ approves and what will honor Christ and thereby he may convince the world that he really loves Christ. Then, and then only, will the world have confidence in his professions of a changed life, and then only may he hope to influence men for good. With this thought indelibly stamped upon the reader's mind and heart I would urge the importance of heading well the timely advice of

Prof. J. J. Rucker in the Racoonan of October 1st: "Demand a pledge of the party voted for that he will support local option measures." As for myself, I had already interviewed the candidates and placed this demand before them requiring a straightforward, unambiguous response. I was pained in drawing from the man whom I had thought of voting for the statement that he would not support the county unit bill. As I regard this paramount to all other questions, I cannot vote for him but expect to support his opponent who is a worthy man and agrees to stand for the bill. Nothing else is half so important as ridding our state of the saloon and with the county unit law secured the abolition of the saloon may be regarded as assured. He who fails to support a candidate for the legislature favorable to the county unit law therefore, will necessarily be *particeps criminis* to all the crime, disgrace and ruin effected by the saloon power. Let every Christian think of this when he goes to the polls to vote.

And now another matter claims attention. A candidate for a state office addressed our people recently. He is a whole-souled big-hearted, brainy man. But, all through his speech, he interjected blasphemy freely. For one, I made no secret of the fact that I will, under no circumstances, support him. He who has no more respect for God, for society, for good morals, for the women and children of our land than this is unworthy of any office in the gift of the people. His oaths and blasphemy deserve the severest rebuke possible regardless of how varied and how eminent all his other qualifications may be. Let his blasphemy receive its well-merited rebuke by all Christian voters passing his name by at the polls. David said: "Blessed is the nation whose God is the Lord," but he meant that that God should be revered and not blasphemed.

Solomon said: "Righteousness exalteth a nation, but sin is a reproach to any people."

My dear brother, you and I will contribute our mite towards enlarging the value of our nation, exaltation or reproach according as we shall support the right or wrong at the polls. What will your contribution be? Echo repeats what will it be? What will it be? Princeton, Ky.

CINCINNATI AND COVINGTON.

The writer visited W. Howard Doane, Mus. Doc., last week. He is preparing a hymn book for the Baptist Book Concern, and about half of the plates are made. It is generally conceded that Dr. Doane stands at the head of musical composers. His hymns have enriched and made popular almost every hymn book published in the past thirty years. The most popular hymns of all the books, regardless of the price of copyright, will be in our forthcoming book. Those who want the best of all hymns will do well to wait for our book.

COVINGTON.

Dr. C. W. Daniel, pastor First church, is holding a meeting, assisted by that prince of preachers, T. T. Martin. I have heard him often, and each time I like him better. He makes plain the plan of salvation, and he indoctrinates and builds up the spiritual life. He uses no clap-trap methods, but he does tell the old, old story with the power and demonstration

of the Spirit. They have several additions already, and hope for a great blessing. Pastor Daniel is greatly loved, and we can pay him no higher compliment than to say that no man could have been chosen to succeed the beloved and lamented Dr. Jones, that could fill the place better than Brother Daniel.

Pastor Calvin Thompson, of First church, Newport, was present. His success has been phenomenal, almost more so than at Twenty-sixth and Market, Louisville. In three years since he became pastor the contributions to missions has increased from \$60 to \$467 last year. The church debt, when he became pastor, was \$6,000, now it is \$1,570. "By their fruits ye shall know them."

Met Evangelist Frank M. Wells, who recently closed meetings in Kenton, Ohio. Spent three months holding meetings East. During the past year he has conducted meetings in Arkansas, Missouri, Mississippi and New York. He returns South, and his address will be Memphis, Tenn. H.

"A FEW ELECT ONES."

Some men wax very eloquent in their denunciation of the Scripture doctrine of election. They know it is there, and they know, too, that they do not like it. It magnifies God and mortifies human nature. So they persuade themselves that they may call it by the name of Calvinism, and abuse and revile it, and be, in some way or other, free from the sin of mocking at God. But Calvin did not originate this truth. He found it in the Scriptures, where the Holy Spirit placed it in the words of Paul and Isaiah, and in the utterances of Christ himself. Why, when they wish to abuse the doctrine of election do they not say, "I hate Paulism" or "I hate Christism"? Instead of this they sometimes say, "I hate Calvinism," and think they are all right.

Here, for instance, is an extract cut from an exchange and credited to Dr. Robert McIntyre:

"The most hateful doctrine in this world to me is Calvinism. It insults God. Let us not insult our dear Heavenly Father by thinking there is glory only in the lives of a few elect ones."

We do not know whether this man is properly credited, or not, with these words. If so, it is vastly to his discredit. It shows such pitiable ignorance or such narrowed malice, or both, that we are sorry for any man who would permit himself to use them. We hope it was some one else who spoke those words, and in this case are equally sorry for him.

The elect are not "few" in number, and no one who cared to know and tell the truth ever said that they were few. They are the very opposite in true. They are a great multitude that no man can number. All that are to stand finally at the right hand of the Judge on the last day are the elect. All that are found finally with their robes washed white in the blood of the Lamb are the elect. All that great multitude whose names are written in the Lamb's book of life are the elect. Sweep into view all the saved of eternity who fill the many mansions of the Father's house in heaven, and they are the elect. Gather into view all the men and women and children—old, middle-aged, and young, every land and age and tribe and nation, and they are the elect. Ask the officer at the doctrine of God's electing love how many are to be gathered into the saved life

of heaven, and if he is able to tell, or to describe, let him know that the whole company of those who come to those blessed plains are the elect. No one may add a single soul to the number of the elect, for there will be no single saved soul to add, and no other kind of soul may be found in heaven. No one can take away one from the company, unless he breaks down the throne of God.

We see nothing in this that is hateful, for it seems to us most beautiful and comforting. We see nothing in all this that insults God. We see a great deal that magnifies his grace and love. We realize that it shows God to be the author of the new life in each soul that receives it, as it is true that "In the beginning God" was the author of the created universe. It magnifies the Holy Spirit as the efficient cause of each regeneration, even as he brooded over primeval chaos before God said, "Let there be light." It emphasizes the words of our Lord Jesus Christ himself when he said to his disciples: "Ye have not chosen me, but I have chosen you," and the experience of the apostles who recorded that "as many as were ordained to eternal life believed." No, the doctrine of election does not insult God, but honors and magnifies him; and his elect are not a few, but a mighty host, the innumerable multitude.—Herald and Presbyter.

DEAR RECORDER:

The Baptist cause in Western Missouri is moving forward grandly all along the line. Four new pastors have been installed in Kansas City in the past few months, viz: F. C. McDaniel, Claude Kelly, T. J. Porter and J. E. Hampton, and their work is already being felt, and a bright future is before us. We are contemplating and surely expecting to pull the Southern Baptist Convention to Kansas City in 1905, and let its constituency see something of us in the West. We will assure the most commodious hall in which to meet we have ever had, and by far the largest number of first class hotels for entertainment, and if it seemed appropriate will furnish a model President in our own Edw. W. Stephens.

Our church here in Independence is doing splendidly along all lines, under the pastorate of the lovable W. T. Campbell. In Oct. last we paid off an incumbrance of \$2,000 of ten years' standing. All expenses of church are kept up scrupulously, and pastor paid every Monday morning, and all mission contributions are increased.

I send you by this mail one of our recent directories, that I pronounce ideal; you will notice no advertisements in it, which is just right.

W. T. HAARNS.

INDEPENDENCE, MO.

We congratulate Pastor W. T. Campbell and W. T. Hearse, clerk, on their excellent report for last year. During the year there was 53 additions, and 18 by experience and baptism. Total amount of money raised for all purposes, including church debt, \$5,575.23. The amount includes \$400.26 given to missions and general benevolence.

Sunday school enrollment 264, including missions Sunday school. Average attendance, 163. Amount of money raised by Sunday school, \$390.88. H.

Subscribe for the Racoonan.

WHAT THE GREATEST

Among Baptists Leaders Say of the Western Recorder

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

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

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

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

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

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

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

Please send me the RECORDER of January 29th. For some reason mine did not come to hand, and I think as much of it as 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 soundest of our religious journals. I have commended it and will commend it upon every suitable occasion.—J. B. Hutson.

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

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

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

"Permit me to add that I do intensely enjoy the paper, and come nearer enjoying it than I do any other paper. May God abundantly bless you, brother, and keep you faithful to his whole truth if the heavens fall."

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

Dr. H. G. Velder, formerly editor of the Examiner, now professor in Creder Theological Seminary, speaking of Baptist journalism in the United States, says:

"The WESTERN RECORDER has surpassed all other Southern papers in the solidity and permanent value of its contributions, for it is probably the only one of them that pays good prices for such articles. But after all, the chief interest of that paper to its readers is in its editorial columns. No Baptist editor has a personality more vigorous than Dr. T. T. Eaton, and it is beyond the power of even cold type to hide that personality. His articles and paragraphs are written with sharp points; they are never ill-natured, however, and generally are enjoyed by everybody, but the fellow they hit. It is too serious business for him to laugh with real good grace."

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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 it. We have many subscribers on our list who have been taking the paper 20, 30, and some over sixty years, and a still larger number for thirty and forty years.

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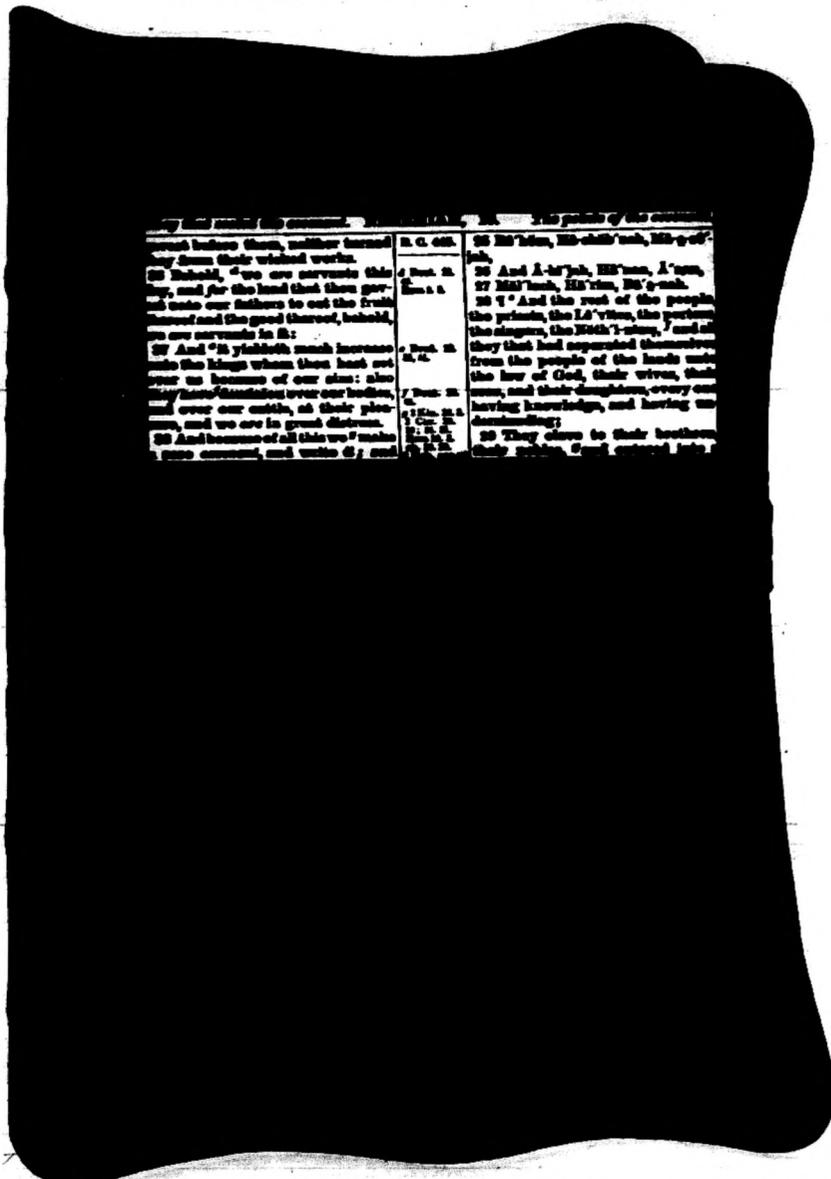
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