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Faith, Hope and Love, these three.

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MAJOR POND, Superintendent of the Indian Training School wrote to a colored Bishop who had objected to what he had said previously: "I said that slavery had brought ten millions of blacks from the torrid zone into this enlightened country, and that no Christian or other civilized scheme that I know of in the history of the world had done or was capable of doing a thing like that." He reminded the Bishop that he fought four years to free his people.

In the Independent, speaking of the greatest evil of the day, Mr. G. Myers says: "The double conscience—one standard of morals for private life and a radically different one for public life—well might be called the entire Union." The author of this article says that God will hold each individual to a standard of holiness or all else in which he is just as strict as if the law were one involved.

There is in England a Spurgeon Memorial Sermon Society which does nothing but sell and give away Spurgeon's sermons. They dispose of a quarter of a million weekly. They have recently established branches in Spain and Italy, and there have the sermons translated into Italian and Spanish. They have been greatly cheered by the number of conversions reported to them as the result of reading the sermons.

BISHOP ELLIOTT, of England, warns his church that the laymen are becoming so wearied of the ritual controversies that their support, now more needed than ever will become seriously impaired if the present practices of the rituals do not cease. Those who are trying to introduce Christmas, Easter, &c., among Southern Baptists would do well to ponder his words.

There is a tendency in all schools to lead down the scholars with all sorts of things which they may need in after life. This loses sight of the fact that the object of education is general mental cultivation. All education is included in just two things, to teach men to think accurately and to be able to concentrate attention on a given point and hold it there.

DR. SCHAUFFNER has voluntarily written examinations in his Sunday School in New York City. The scholars were either in the public schools of the city or graduates of them. He found almost all the papers correct from the religious standpoint, but erroneous as to spelling and grammar, making a miserable showing for the work done in these city schools.

The measure of a man's difficulties is the measure of God's trust in him.—Guns.

"The Next Revival."

BY REV. E. L. CUTLER, D. D.

The spirit of prophecy seems to have descended upon certain good men on both sides of the ocean, and the subject of their confident predictions is what they call "the next revival." In our own land that stalwart patriot and philanthropist, Rev. Dr. Josiah Strong, has published a small volume, entitled "The Next Great Awakening," in which he contends that each spiritual awakening in modern times has rested on some one great special idea, and that it was called forth by the special circumstances of the time. Rev. Dr. John Watson, of Liverpool, has recently been exercising his prophetic gifts in an address before the Baptist College of Bristol, which is attracting so small attention. The Liverpool doctor contends that such evangelistic movements as were conducted by Mr. Moody are now a "spent force, and his peculiar methods are now obsolete." Instead of a work whose chief purpose is the conversion of sinful souls and the quickening of spiritual life of believers, Dr. Watson emphasizes the superior claims of a great humanitarian work for feeding the hungry, improving the dwellings of the poor, insuring fair wages to the laborer, cleaning the slums, and in all kindred lines of social reform.

After reading this eloquently constructed manifesto, I recalled at once a similar pronouncement made just fifty years ago by that distinguished philanthropist, Mr. Charles L. Bruce, the founder of the Children's Aid Society, and the author of a notable book called "Gospel of Christ." At that time the Christian people of New York were being aroused to the horrible condition of the slums and their wretched occupants; the "Five Points House of Industry" and the "Old Brewery Mission" had just been started, and Mr. Bruce had launched his admirable Children's Aid Society. "Here comes the new revival!" exclaimed my good friend, Mr. Bruce, with all the exultation of a spiritual Columbus who discovers a new continent opened to Christianity.

What was the result? The sort of social and sanitary reforms which Mr. Bruce helped to pioneer has been going forward from that day to this, in New York, in London, and many another hive of population. Mr. Bruce made his declaration in 1853. Five years afterwards came the wonderful revival of 1858, which spread over New York and this whole nation, and extended to Great Britain, resulting in the conversion of multitudes of souls.

In 1873, Mr. Moody began his great evangelistic campaign, which were attended with mighty outpourings of the Holy Spirit. From that time to this, upon those churches that have done the right kind of preaching, the right kind of praying, and the right kind of giving and working, the Divine Spirit has descended in full measure. We can assure my dear Brother Watson that the Christianity of Calvary and of Pentecost is good for both the bodies and the immortal souls of men; and that the aims and the methods of such evangelistic servants of Christ Jesus, as Moody, and Spurgeon, and McNeill, and kindred preachers, are no more a "spent and obsolete force" than combine and showers are obsolete. God's world and God's glorious Gospel are big enough and broad enough for both kinds of revival.

WHAT "REVIVAL" MEANS.

1. What is the exact meaning of the word "revival"? In its true and legit-

imate sense it is the result of an outpouring of the Holy Spirit. It describes a state of things in a church or in the community when Christians become more spiritually-minded and active in good works, and the conversions of impenitent souls are more than ordinarily numerous. Two vitally important phenomena are essential to a genuine revival—the Holy Spirit quickens believers, and the Holy Spirit regenerates sinners; and the fruit is a new kind of life to both classes. That is the essential type and characteristic of all true "awakenings," from the days of Pentecost to the present hour. Good men from good motives may organize religious methods and machineries, but they end in pious clatter unless the "living Spirit is within the wheels."

2. Everyone who studies carefully both the Bible and human nature must acknowledge that however excellent may be all humanitarian philanthropies, yet the seat and fountain-head of the evils, the wrongs and the miseries, is the human heart. That carnal heart is at enmity with God, and of course with godly living. The disease that lies at the root in that heart—whether in fine mansion or in hovel—in sin, sin, sin. No impure fountain can send forth sweet waters. Jesus Christ "died to save us from our sins." The Holy Spirit is sent to "convince the world of sin," and the apostles never stopped with lopping off the twigs of social evils; they struck at the roots. It is a noteworthy fact that such men as have been the means of the mightiest revivals—John Wesley, Whitefield, Jonathan Edwards, Charles C. Finney—have turned the lightning-bolt of divine truth on the damnable nature of sin, and made that the prime reason for fleeing to Jesus Christ. Would not more of such pungent preaching—red hot with love of souls—hasten the coveted revival?

LOVE AND THE CROSS.

3. If such genuinely Evangelical revivals come, one of the fruits of the Spirit will be brotherly love. The faith that furnishes no food to hungry bodies, or raiment to shivering backs, is denounced by the Bible as "dead." How can a man love God if he love not his brother man? It is a striking fact that so many of the foremost laborers for the conversion of souls have been the foremost in the practical philanthropies which Dr. Watson commends. For example, on a certain Sabbath in London I joined with that glorious old reformer, Lord Shaftesbury, in a Gospel service for neglected non-churchgoers, and during that week I visited the "Ragged School" which he had established among the poor outcasts of the "Smithfield" district.

The Hon. William E. Dodge (our American Shaftesbury) was equally ready to labor among Pennsylvania coal-miners in an inquiry-meeting, and with New York millionaires in sustaining scores of charitable institutions. Charles H. Spurgeon, the prince of evangelistic preachers, maintained his orphanages and mission schools, and other reformatory agencies; but his chief aim was the conversion of souls; for he felt that a clean heart was the best guarantee of a clean home, a clean deposit in a savings bank, and clean living. When Christ's servants endeavor to satisfy hungry souls by filling an empty stomach—when they are satisfied with paying the wages of toil fair wages, and do nothing to make them heirs of heaven; when they care only for sick and suffering bodies, and bring no remedies for sin-sick and perishing souls, they are guilty of treason to their Master and of criminal robbery

of those for whom Jesus died. May God save His Church from "Revivals" that take no account of Calvary's Cross, or the Day of Judgment, or the tremendous realities of eternity!

"A REVIVAL OF FAITH."

4. The most idle waste of breath is to predict revivals, for God is a Sovereign and takes none of us into His secret councils. His kingdom cometh not with observation, or by sounding of trumpets. During my forty-four years of pastoral experience, the most copious outpourings of the Holy Spirit upon my church came when we were not expecting them. While neither pastor nor churches can predict the seasons of the Spirit's peculiar presence, it is their imperative duty to be preaching God's whole message, to be praying without ceasing, to be doing Christ's work after Christ's personal fashion of personal effort, and then trust our promise-keeping God for the showers of blessing.

All those material benefits that Dr. Watson pleads for are eminently desirable; but they are more likely to come when Christ's Church puts spiritual things above secular things, and is inspired with the unselfish and loving spirit of our crucified Lord. Humanitarian reforms are admirable as far as they go; but verify they do not go far enough when they stop short of salvation from the curse of sin, and stop short of the Cross of Jesus, and stop short of a new heart and of life everlasting in heaven. May "the next revival" in our churches be a revival of faith in God's Word and the power of prayer, and a revival of holy and unworldly men, and not only saving men's suffering bodies, but saving their immortal souls. Brooklyn, N. Y.

MOST EFFECTIVE SERMONS.—It is said of Mr. Spurgeon that he remarked to a friend that the most effective sermons he preached to his immense congregations were those suggested and inspired by conversations he had with the members of his flock and others upon whom he called in his pastoral round. He found hearts of great use, but the hearts of his people gave him better material for sermon-making. He asserted that no man could preach successfully who failed to learn by conversation from his people their doubts and temptations; their joys and their sorrows. A writer has well said: "There is only one way to appear interested in people and that is to be interested in them." To verify this, pastoral visiting in the veriest drudgery, but none dare to ignore the obligation or fail to do the duty, it matters not how much distaste he has for it. It will not do for a minister to say, "I was called to preach and not to visit." Certainly, every Methodist minister took upon him the vow to visit from house to house, to shepherd the flock of God over which he is made an overseer. The time spent in making a call should not be of such duration as to exact too much of the person to whom the visit is made, either in time or conversation, but should be enough to impress the mind with the importance of the call, and create a desire for future visitation. The frequency must be determined by circumstances.—Philadelphia Methodist.

If it be bad now, it might have been worse. First God denied that the comforts of this life? He might have denied that Christ, peace and pardon also; and then thy case had been worse indeed.—John Flavel.

Old-Time Religion.

BY E. H. SWELLER, D.D.

At a very critical time in the life of Israel, Jeremiah, the prophet, proclaimed these words to the Jews: "Stand ye in the way, and see and ask for the old paths, which is the good way; and walk therein, and ye shall find rest for your souls." The people of Israel had departed from "the old-time religion"—and so have we. Could there be a more healthful exercise than to inquire whether we have not suffered a distinctive loss in giving up some of the features which characterized the religion of a generation or two ago, which we have here called "the old-time religion?" There is a saying that "whatever is new is not true, and whatever is true is not new;" and this statement is both true and false. There are no new religious principles, for there are ever old—as old as the character of God, of which they are an expression. But truth is often newly apprehended. Principles, not before clearly discerned, come to a new generation as fresh light from heaven. "Behold, I make all things new," is not only a promise, but an expression of a divine method. A Word from which new light does not constantly break could scarcely be the divine Word. And those instructed on it will endeavor to "bring forth things both new and old."

But the age is carried away with the new, and is in danger of letting slip very valuable elements that were present in the religion of the days that preceded ours.

The old-time religion was more distinctly religious. There was found in the life of our fathers a larger place for religion. There is danger to-day that even our religion shall become secularized. The Christian ideal is quite the reverse of this, namely, to sanctify the ordinary and commonplace. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." It may at least be said of the fathers that they regarded some things as sacred. They believed in a hallowed day and a sacred Book; they respected the home "where prayer is wont to be made." The present age, with its rising tide of irreverence, is in danger of losing the very essence of the sacred. I would not have urge the drawing of a hard and fast line between the "sacred" and the "secular;" rather should every Christian see to it that all his doings are hallowed by a divine impulse. Yet when the very idea of the holy is being engulfed, it is well for us to rescue it to an age that above all others is in need of it.

The old-time religion was far more thoughtful, more meditative and found a larger place for wholesome sentiment. We may greatly rejoice in the practical simplicity of modern Christian life. Of the great philanthropies, the missionary activities of to-day our fathers never dreamed. But we should beware lest the fountain from which these activities must derive their power shall dry up. The great doctrines of the gospel cannot be long pushed into a corner, and practical Christianity abide in strength. We need to meditate more—as our fathers did—upon the great truths of divine grace, till these become truly a part of our own religious experience and equipment. The homely, but pertinent advice of old George Herbert is timely in a day when the contemplative side of the Christian life is at a discount:

By all means see sometimes to be alone; Salute thyself—see what thy soul doth wear.

Look into thy chest—it is thine own— And tumble up and down what thou findest there."

The old-time religion was a religion of a simpler faith. To-day, we imagine, that knowledge has somehow largely taken away the need for faith. The childlike trust that was so beautiful in the saints of years ago is threatened by the outburst of modern light, or been betrayed by the interrogation point of modern inquiry. The method of religious expression was simpler also. There was no reliance either upon metaphoric forms on the one hand, nor the vulgar clap-trap of some modern

religionists on the other. We do well to remember that there is nothing to be gained for true religion by the "rag-time" methods which split the ear of the ungodly, the spiritually-minded are humiliated, and all go away hungry.

There is a marked change in the attitude of the day towards what our fathers called "the world." Let us frankly admit that sometimes the fathers drew the line in a way that does not commend itself to the best Christian thinking. Nothing should be regarded as sinful simply because it gives pleasure. Nor should we hold that there is a necessary connection between pain and piety. Self-abnegation is never an end in itself. Christianity is not a restraint, but a motive. And yet there is a distinct loss to modern Christian living in letting slip the clear-cut distinction between the church and the world. Even Christians are in danger of falling down before the golden of "Good-Time." As one has lately written—

"The Roman sought courage, and wisdom the Greek, Our forefathers goodness, but what do we seek?"

As we startle the world with our startling effulgences, If you strip off the mask you will face Self-indulgence."

There is no virtue in having a good time, any more than having a long face and feeling sick. What we need is a reborn, a serious-minded Christianity, which can "endure hardness as a good soldier of Jesus Christ." Hence he is foolish, as well as faithless, who so "entanglements himself with the affairs of this life" as to be worthless as a factor in the spread of Christ's Kingdom in the world.

Say what we say, we shall never yet be beyond the need of the mother's Book and the father's faith. We need to inquire for the tried paths and walk in them.

The Father at the Table.

BY REV. JOHN L. SWELLER.

It is with diffidence that I take up this theme. Ideas are plenty, and I fear not hosts of distant subscribers to this paper; but when it comes to offering suggestions for paternal conduct, knowing that they will be critically read by my own family, and possibly framed by them and hung from the dining-room chandelier for my own future perusal—that, as a distinguished author is fond of saying, is another story. Some members of my household have good memories and high standards for a minister's practice of his own preaching; and if I fail, as I probably shall, to live up to forthcoming doctrines, I foresee a new fulfillment of that ancient prophecy where seven women shall take hold on one man, this time unitedly to remind him of "that article in The Congregationalist."

First of all, a father is human. It is as hard for him as for the others in the home to pass instantly from the intensity of professional thought or manual toil into an ideal spirit for the dinner table. Unbidden and unaccused guests press in at his side; the unfinished task, the plan nearing completion, the disappointment or failure are not easily shaken from his thoughts. And yet experience and observation teach the necessity of self-mastery at this point. I have been in a home where there was the deepest love between parents and children, but the mealtime seemed the place where all members, from the father down, brought their greatest irritations and nervous antagonisms, and little else. Moreover, even a model father is occasionally hungry, especially when at the end of the first round of serving a family of nine the plate of child number one comes back empty.

Table manners indeed must be taught, line upon line, but there are other lessons than those of forks and spoons and the proper dimensions of a mouthful. In many of the homes where these words will be read mealtime is the father's only weekday chance for genuine acquaintance with his children, following their daily work and play, keeping in

touch with their progress and sharing their ideas and purposes. Unrecognized, this chance will pass unimproved; appreciated, it may become a priceless opportunity. The father may direct and not simply drift upon the stream of talk, which with five vigorous children around him is not likely to suffer from feebleness of volume, and may easily pass into uselessness or ill-tempered disputation. Let the father plan somewhat for topics and skillfully bring them forward in a natural manner. Above all things, let him thus drive out personal and petty discussion of neighborhood affairs which are unworthy of minds having or hoping for any greatness. One lovely home has its mealtimes spoiled, according to my thought and feeling, by perpetual attention to minute details of the affairs of other people; as a result a large circle of bright and otherwise finely trained children are being taught by their elders some sad lessons of petty gossip.

There is no reason why large themes should not have brief and bright discussion at the table. In these days, when current events are so engrossing, when the doings of our own nation and of other lands have so much which children ought to know and in which their schools are now frequently trying to interest them, the father's duty at the table is a plain one. Each child's progress in school work, favorite lines of study, questions of school traits and deeds of schoolmates, reports worth noticing—here are a few of the directions in which a father may turn the thought and conversation at mealtime, so that it shall be equally pleasant and profitable. Success in this, however, means earnest thought, hard work, constant struggle against selfish absorption in one's personal moods and unwearied patience.

One more privilege and duty of the father at the table deserves emphasis. It is here that the Christian father's priestly function may reveal itself, not with unnatural obtrusiveness, but with great and vital power. The blessing at the beginning of the meal must be thoughtful and not mechanical; and there is, in my judgment, no such hour or place for weekday family worship as at the breakfast table, when all the family are together for the first—and sometimes the last—time in the day. The waiting fruit or cereal will suffer no harm while there comes a reading from the Sunday school lesson study, a page from Closet and Altar or a familiar psalm recited in unison, and a prayer in which the family gratitude shall be voiced, with specific petitions for daily needs. There is no father so hurried by the approaching train or electric car that he cannot, under ordinary circumstances, accomplish this, maintaining thus the reality of family worship while escaping the formalism which has had so much to do with its disappearance. If to these things the father is willing to give thought and persistent effort, great will be his reward.—Congregationalist.

OUR WILL AND OUR BELIEFS.—Belief and unbelief are not simply the effect of more or less evidence presented to the mind. If they were so, and the human mind acted in this uniform way upon evidence, we all would come to an agreement about things great as well as small, and that very quickly. But we see that the evidence which convinces one man leaves another untouched by its force. While other elements enter into the problem, it is not to be doubted that the choice of the will has much to do with our beliefs. We decided to believe or to disbelieve, according to our notion of what will suit us. The man who is following a course of conduct which must fall under the divine condemnation has a great inducement to disbelieve either God's existence or His retributive justice. But he who is striving toward a higher and purer life has an equally great inducement to believe that God is, and is the helper and inspirer of all honest effort toward things above him. His words make him welcome every disclosure God makes of himself as the sum of all perfections, and man's guide and support in seeking perfection.—Sunday School Times.

Get Right With God.

Job never asked a deeper, graver question than this: "How shall a man be right with God?" It is the one vast concern of our estranged and perverted humanity to-day to get right with God. Much of the fancy teaching of our time, though done in the name of gospel truth, has the effect to minimize God. It is logically impossible that he should have a great idea of righteousness who has a trifling idea of God. The preaching of the Puritan made God great. If sometimes that preaching made God unfatherly in his terrible majesty, it never belittled him, as too much of our present day teaching seems to do. "What was the gruthest thing about your Dr. Bellamy," asked his successor of a colored parishioner and admirer. "O, massa," said the brother in black, not suspecting who his questioner was, "he make God so great." After all that is the true greatness of preaching. It is to make known the greatest of God. In nothing else does this more impressively appear than in his righteousness. "By terrible things in righteousness" he is revealed to us. "Righteousness and judgment are the habitation of his throne." It must be clear that without such righteousness there can be no agreement between God and ourselves. He is holy and righteousness altogether. We must be righteous as he is righteous. This must come upon us and abide within us. It is not indigenuous to us. We must be transformed within, before we are right with God. We do not need to make God right. He is already "true and righteous altogether." But he must make us right with himself. "How shall a man be right with God?" This is a vital question. It concerns us all. Righteousness is God's great word about himself and the state and man. This being right with God is suggestive of relationship. It is an intimation of environment that is practically infinite. "God and man"—it is a large fellowship. No language has yet been found that was equal to the portrayal of the glory and majesty of the Lord God Almighty. In the presence of such majesty, how poor and helpless is man who is summoned to be "holy as he is holy." How shall sinful man ever come to regard himself, and to be regarded by others, as righteous? Above all how shall man be conscious of being right with God? This is the one great question which the Christ came to solve in his blessed redemptive work. In him is the divine righteousness revealed. In him "righteousness and peace have kissed each other." He is the way of righteousness—"the Lord our righteousness," the old prophets said. We cannot right ourselves with God without "God in Christ reconciling us unto himself." We cannot close our eyes to the fact of our perversity, our unrighteousness. We cannot right ourselves by a plan of justifiable unrighteousness. "If our hearts condemn us, God is greater than our hearts." We have but one plea and that is, "Guilty." We can never help ourselves by trying to convince ourselves that we have the privilege of being wrong, or that wrong is not wrong after all. Ethical righteousness will not suffice. God deals with the heart. "He requirith truth in the inward parts, and in his hidden parts will he cause me to know wisdom." Get right with God. If your life is not rooted in the righteousness of God in Christ, reader, be not content with your decency. It is beautiful, but it is not enough. Be not content with hiding from men your shame as a disciple. God is not mocked. Get right with God.—Oberlin Presbyterian.

LIFE, in its smoothest aspects, is never wholly free from perplexities and cares. External conditions may be all that heart could wish, but the soul has its anxieties quite independent of material surroundings. It is concerning these chiefly that our Lord says, "Let not your heart be troubled, neither let it be afraid." And he makes this possible by the gracious invitation, "Come unto me . . . and I will give you rest."

Subscribe for the Enquirer.

Sunday-School Lesson

SUNDAY, FEBRUARY 14.

OUR LORD FORGIVES SIN.

Mark 2:1-12.

Motto Text.—"The Son of Man hath power on earth to forgive sin."—Mark 2:10.

"And again he entered into Capernaum after some days."—He had been preaching through the towns of Galilee. The whole region was deeply stirred, and so far the rulers and pharisees, if not friendly, had made no opposition to him. "And it was noised that he was in the house."—Probably the house which he made his abode when in Capernaum, which was now his dwelling place. A crowd quickly gathered around him. They filled the room in which he sat, the open court of the house and even the entrance. "Not so much as about the door" has reference to the open hallway. The houses were built round an open court, and a passage led through the front to the street. "And he preached the word unto them."—That was his great business—preaching the word. The miracles were but to confirm that word.

"One sick of the palsy, which was borne of four."—This shows he was so thoroughly paralyzed he was entirely helpless. And as has been well said, just as leprosy was an illustration of the pollution of sin so was paralysis of the utter helplessness of sin. Man was do nothing whatever for his own salvation. "When they could not come nigh unto him for the press."—Going to Jesus has never been an easy thing. There are so many things in the press between the soul and its Saviour that hinder its going for pardon. Long continued habits, the cowardice of sin, evil or indifferent companions, all these and a thousand other things block the way. It is well for every unregenerate heart to ask itself solemnly and in the fear of God what is the obstacle which blocks its way to Jesus. "They uncovered the roof above he was."—Jesus was probably in the large upper chamber which most houses had. Sitting in the door of this he could be heard by those in the court also. There was a stair case running up on the outside of the house to the flat roof. Going up this, the hearers tore up the tiles which formed the roof and let down the man at the feet of Jesus. Genuine faith will not be baffled in its efforts to meet the Saviour. The penitent soul will feel that it must reach him at any cost. And there will always be found some way open for one who is resolute in seeking.

"When Jesus saw their faith."—The faith of the paralytic and of those who bore him. Had their faith both in the power and willingness of Jesus to heal not been great, they would not have resorted to such means to reach him. "Son, thy sins be forgiven thee."—The word translated "son" expresses affection. Some think the paralysis was occasioned by some sin, or overlooked him in the midst of some sin. But we think rather that Jesus, knowing all hearts, saw that the poor helpless man was truly penitent, that he was suffering more from his sense of sin and need of pardon than from physical infirmity.

Get the Most Out of Your Food

You don't and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are weakness after eating, fits of nervous headache, and disagreeable belching.

"I have taken Hood's Sarsaparilla at different times for stomach troubles, and it has run down condition of the system, and have been greatly benefited by its use. I would not be without it in my house. I am troubled especially in summer with weak stomach and nervous and find Hood's Sarsaparilla invaluable." E. B. HICKMAN, W. Chester, Pa.

Hood's Sarsaparilla and Pills

Strengthen and tone the stomach and the whole digestive system.

And, knowing this, he hastens first to grant the man the greater blessing, and at the same time teach a lesson to the scribes who were sitting by. To be pardoned by God was an infinitely greater blessing than to be cured of all diseases. "Certain of the scribes."—The scribes were originally mere copiers of the law, but they had come now to be the expounders of the law. They had come to Capernaum even from Jerusalem to hear this new teacher.

"Who can forgive sins but God only."—The scribes were exactly right in this. No one but God can forgive sins, and it is indeed blasphemy in any creature to pretend to forgive them. As Jesus spoke with authority and in his own name, therefore he was distinctly claiming to be God. "The doctrine of the scribes was true; it is blasphemy for any creature to undertake the pardon of sin. But their application was false, and the effect of their enmity to Christ."—Henry. "Why reason ye these things in your hearts?"—Our Lord gives them this first proof of his divinity that he knows what is within their hearts. If he had omniscience, he had also the power to forgive sins.

"Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed and walk."—The forgiveness of sins is more difficult, for it required the death of the Son of God, and prophets had frequently been given the power to heal diseases, though never in their own name. But it was easier to say, "thy sins be forgiven thee," for it was impossible for men's eyes to see whether the sins were forgiven. But they could easily know whether the man was healed. "The Son of man"—a term used of the Messiah in Daniel 7:13. "The phrase is applied to him as a partner of our nature, a description which of itself implies a higher nature. He is called the Son of man because he is the Son of God."—Alexander. As this is a title of humiliation and not of honour, it is never used of our Lord by apostles and evangelists while he was upon earth and in a state of voluntary humiliation, but only by himself.

"I say unto thee, Arise, and take up thy bed, and go thy way into thine house."—He speaks in his own name, by his own authority, the calm authority of an omnipotent God. He offers the test of his right to forgive sins. Only God could instantly heal that helpless man by his own power and will. If Jesus can do that he is God. For had he spoken blasphemy as he commonly had done in forgiving sins, were he a mere man, the Lord God would not have granted to him the power of miraculous healing in any case, far less when he healed in his own name. The test is fairly offered. If the man is not immediately cured and strengthened then Jesus is a blasphemer indeed and worthy of death. We can imagine the breathless interest with which all looked upon the paralytic, scribes and spectators and the eager four looking down from the broken roof. They had believed that Jesus could cure the paralysis, will he prove that he can also forgive sins?

"And immediately he arose, took up the bed, and went forth before them all."—Luke tells us he returned home glorifying God, as we can be sure he would because his sins had been forgiven. Men may be ungrateful and forgetful who are never healed of diseases, but not those who have been pardoned by God. To this day scribes and pharisees are found who deny the power of Christ to forgive sins through trust in the merits of his atoning sacrifice. And to this day the elect of God honour their Lord and prove his power by the great change which comes over their lives. This is proof which cannot be gained and which silences the enemies of Jesus. Alas! that professing Christians do not at all times give this proof in changed lives that God has for Christ's sake pardoned their sins. "But if any think that their sins are forgiven who still remain under the power of corrupt passions and habits they deceive themselves and

DIDN'T BELIEVE

That Coffee Was the Best Remedy.

Some people squander around and take everything that's recommended to them but finally find out that coffee is the real cause of their troubles. An Oregon man says: "For 25 years I was troubled with my stomach. I was a steady coffee drinker but didn't suspect that as the cause. I declared with good doctors and got no help, then I took almost anything which someone else had been cured with but to no good. I was very bad last summer and could not work at times.

"On December 2, 1902, I was taken so bad the Doctor said I could not live over twenty-four hours at the most and I made all preparations to die. I could hardly eat anything, everything distressed me and I was weak and sick all over. When in that condition coffee was abandoned and I was put on Postum, the change in my feelings came quickly after the drink that was poisoning me was removed.

"The pain and sickness fell away from me and I began to get well day by day so I stuck to it until now I am well and strong again, can eat heartily with no headache heart trouble or the awful sickness of the coffee days. I drink all I wish of Postum without any harm and enjoy it immensely.

"This seems like a wonderfully strong story but I would refer you to the First National Bank, The Trust Banking Co., or any merchant of Grant's Postum, Ore., in regard to my standing and I will send a sworn statement of this if you wish. You can also use my name." Name given by Postum Co., Battle Creek, Mich.

Still there are many who persistently fool themselves by saying "Coffee don't hurt me," a ten days trial of Postum in its place will tell the truth and many times save life.

"Look for a reason." "There's the little book 'The Road to Wellville' in each pkg.

bring a scandal on the Gospel. For Christ is glorified in those alone who glorify him by their conduct, from the time when they profess to believe in his name."—Scott.

"They were all amazed and glorified God."—That was just what they ought to have done. Let God always and everywhere be first. They were neither heathen nor materialists, they wasted no thought on secondary causes. They saw God's marvelous power and glorified him. Jesus can put away sins. We must believe, as did the four and the paralytic, that he can and that he is willing. To believe that he can, means of course faith that he died in our stead as a substitute, that God found his atonement sufficient, and God is willing to lay our sins upon the Saviour, who is strong enough to bear them all. To believe that he will, is to have faith to believe that he died for us individually, to surrender all other hope of reconciliation with God, and to trust that the Spirit has covered our sins forever from God's sight by the blood of the Lamb. Let each one ask his own heart, "has God accepted Jesus as a substitute for me individually and pardoned my sins because his Son has suffered the penalty due for them and died that I might live?"

FLORIDA CONVENTION.

Bartow is located away down on the peninsula, some 225 miles south of Jacksonville, and is the county seat of Polk county. This is said to be one of the most beautiful cities in all the Southland. Just two years ago we became pastor of the First church of this place. Since that time about 175 have been added to our membership, mostly by baptism. When our Baptist State Convention met at Lake City one year ago, it adjourned to meet with the Baptist church in our city, Jan. 13, 1904. Since then we have looked forward with a great deal of delight to its coming in our midst.

Just in the midst of our arrangements to receive and entertain this great meeting, a great wave of typhoid fever swept over our city, giving us all great anxiety, and, still hoping for a speedy and favorable change, we waited until the last moment, when on account of the numerous cases of sickness we were compelled to postpone the meeting of the Convention with our church. However, subject to the decision of the Executive Board. After thoroughly weighing the matter, it was decided best not to postpone, but change the place of meeting, and meet at same date. At this time the church at Kissimmee, Fla., came to our relief, and the change was successfully made, and the Convention met on schedule time with the Kissimmee church, 40 miles north of Bartow, January 13, 1904, and in the absence of the former president, Dr. W. X. Chaudoin, the meeting was called to order by Rev. E. H. Renolds, secretary, when Rev. S. B. Rogers, of Marianna, was elected president, with Hon. C. A. Carson and Rev. U. T. Leitner as vice presidents, and Rev. E. H. Renolds, of Jacksonville, secretary. Notwithstanding the very sudden change, there was a large delegation present. Also the Mission Boards of the Southern Baptist Convention were represented by their several secretaries—William H. Hingham, of Richmond, Gray, of Atlanta, Frost, of Nashville, and Spillman, of North Carolina. These brethren were all heard dur-

ing the Convention, and added much to the interest of the meeting in every way. Dr. Pitt, of the Religious Herald, Dr. Graham, of the Index, and Dr. Thomas of the Biblical Recorder, were also present. The old true and tried Wm. H. Hingham was no stranger there, and in the absence of Bro. Musselman, of Kentucky, your scribe spoke in behalf of the Executive, which he readily found was one of the most familiar and popular papers in all the South, and that almost everybody was already a subscriber. We could not stay until the Convention closed, being compelled to return home. However, we learned that Bro. Musselman arrived in time to look after the interests of the Executive.

The report of the State Board of Missions showed quite an advance in all departments of our work over last year. Taking it all in all, it was one of our greatest meetings.

It being the custom of this body to alternate its meetings, first in the Southern part of the State, then in the northern part, and as the present meeting was so close to us, it was deemed wise to hold next session in Jacksonville, with the understanding that Bartow gets the Convention in 1906.

In conclusion let me add, the fever is abating at this writing, and those in the North who contemplate coming here, need have no fears. With best wishes for the continued success of the old KISSIMMEE, and kind regards to my Kentucky friends, I am yours in the service of the Master,

S. G. MULLINS.

Bartow, Fla., Jan. 25, 1904.

BAPTIST CHURCH ANNUAL

Of Burgin and Salvia churches. Rev. Robert H. Tandy, pastor. From the report we learn that these churches are in a prosperous condition. The present membership at Burgin is 157, twenty having been added during the past year. Total contributions to all objects, including pastor's salary, church expenses, \$806.25. Number of pupils enrolled in Sunday school, 103. Average attendance, 72. Contributions, \$52.10.

The present membership of Salvia church is 177; received during the past year 26; total contributions, including pastor's salary and church expenses, \$676.13; number enrolled in the Sunday school, 93; average attendance, 34. This seems to be a typographical error. Surely the average has been more. Collections during the year, \$24.54. Pastor Tandy is doing a great work, and his churches are enthusiastic in their co-operation with him. He is developing both churches spiritually, along all lines of benevolent and mission work. H.

Pimples

Every night just before going to bed, wash the face with hot water and Glenn's Sulphur Soap and you will get rid of pimples. Glenn's is the only sulphur soap that contains enough pure sulphur to make it a specific for this disease. Resist on having the gambles

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CANCER.

The Scientific Treatment and Cure. Dr. Charles Wilbur, of Cincinnati, Ohio, has been successful in curing many cases...

EDITORIAL CORRESPONDENCE.

The Coast of Nicaragua was in sight a good deal of the way, and then Costa Rica. Rich Coast, the Spanish called it, because of the fertility of the soil...

The forests here abound in monkeys and parrots. There are 17 varieties of monkeys, and I do not know how many sorts of parrots...

Port Limon is an interesting town, comparatively new, with people from everywhere. Many Americans are here, chiefly connected with the United Fruit Company...

We are indebted to the officials of the United Fruit Company for special courtesies. Mr. Schweppe—a St. Louis gentleman—kindly gave our party five passes over their lines of railroad...

that name is over 11,000 feet high), under the care of Missionary A. N. McDonald, with an aggregate membership of 150. Bro. James Hater has opened work at Cartago, the old capital, and has a church of six members.

Here in Port Limon there are four churches, Baptist, Methodist, Episcopalian and Roman Catholic. The Costa Ricans are courtly, soft-voiced people, but they are not specially pious.

There are many Indians in the country, who maintain their tribal organizations, though subordinate to the Government. The chief of the Talamanca Indians lives in an immense grass house...

There are many Negroes here, brought from Jamaica, and, as a rule, they are extraordinarily intelligent. They have supersti-

tions, as have the Indians. They believe that evil spirits are liable to annoy them. These they call Duppies, and they are analogous to the Jumbies of the Windward and Leeward Islands.

The common people generally, though simple and gentle, pay little regard to marriage. Man and women consort in pairs and go through life together without any marriage ceremony.

While bananas are the principal products, yet coconuts, bread fruit, oranges, limes, aquifruit, pineapples, etc., are abundant. The oranges are the sweetest I ever tasted.

We stayed while in Port Limon at the Green Hotel in rooms facing the sea on one side and a most beautiful tropical garden on the other.

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"I make it a rule to always recommend Grape-Nuts and Postum Food Coffee in place of coffee when giving my patients instructions as to diet for I know both Grape-Nuts and Postum can be digested by anyone."

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There's a reason. Look in each pkg. for the famous little book, "The Road to Wellville."

It is a new and a strange world into which we have landed, and one which is sure to become more and more familiar to Americans, to whom the people here feel kindly.

The weather here is delightful. It is pleasant May weather. The sun shines hot, but in the shade it is pleasant and at night it is cool. We are delighted at the freedom from insects.

T. T. EATON. Port Limon, Costa Rica.

MISSOURI LETTER. We Kentuckians who reside in Missouri as her adopted sons and daughters are quite glad to know that the dear old state is going to be represented at the World's Fair to the amount of \$75,000.

Rev. T. F. Hergert, Superintendent of Baptist Missions in St. Louis, has been called to and accepted the care of Ninth Street Baptist church, Cincinnati, O.,

and enters upon his duties some time in February. If the statement of the secular papers can be credited—and many cannot—this great church has six mission stations. The Sunday School attendance at all the stations is 3,000.

Dr. W. Pope Yennan has resigned the care of the old Walnut Grove church, in Boone county, on account of ill health.

Dr. T. P. Stafford, of William Jewell College fame, is reported to be well and happy and is vigorously prosecuting his studies at Halle.

Rev. J. S. Farmer, of Boone county, performed twenty-four marriage ceremonies last year. Bro. Farmer is about seventy, but goes far and near when two hearts are to be made one.

It is reported that Dr. G. W. Hatcher, of Columbia, and expatriot of that good church, and for three years missionary of Little Boone Female Association, has been called to the care of Carrollton church, which he successfully served once before for five or six years.

Pastor Birkhead is being aided in a fine meeting at Walnut Grove. Quite a number of additions at last accounts and the interest deepening.

Mrs. Mattie Vardeman, of Marshall, Mo., wife of the late and lamented A. M. Vardeman, formerly from Kentucky, is disposing of her husband's valuable library. She is willing to dispose of a number of valuable volumes in the same.

Missionary E. D. Mellichamp, of this Salt River Association, has been aiding Pastor W. A. Hibb in an interesting meeting with Grayson Creek church. Bro. Mellichamp recently married, and is living happily at Troy, Mo., where he preaches twice a month.

The Riverside Theological Institute, composed of the counties of Eastern and Central Missouri, has just concluded an interesting session held at Mexico. An elaborate programme was discussed. These institutes are doing much good.

Pastor Kemper is now engaged in special meetings at Carthage, assisted by Eld. J. H. Dew, one of the most successful outwinners in the State. God has very signally and wonderfully blessed him since he began work in this commonwealth. Fraternally, JOE N. BARBER, LOUISIANA, Mo., Jan. 22, 1904.

DEAR RECORDER: It has been some time since I wrote you, but I am always glad to have you come into my study, and I can never tell the good you have done me in the last eight years. My work progresses very well. We will soon commence our foundation for my new house of worship in the new town of Sumner, on O. V. & W. R. R. We have four beautiful lots, and part of our subscription raised. New Year's eve my people all turned out to see us, passed through, but left many good things to eat behind; it was very enjoyable, they say, as the writer was away in a protracted meeting. Thanks for the kind regards and love back of them, and we will endeavor to make ourselves worthy. On the 17th we closed a very successful meeting with my Blackburn church; people greatly revived; 12 professions and reclaimed, and I think will result in 15 additions to my church. We had with us, Rev. Wm. Wilbur, of Ottawa, Kan., as our district missionary, who is a strong, forceful and earnest

NATURE'S GREATEST CURE



Hon. H. L. Dunham, Ex-Mayor of Dover, N. J.

An interesting letter to our readers from Hon. H. L. Dunham, Ex-Mayor of Dover, N. J. Dover, N. J., Nov. 12th, 1902. I had both kidney and liver trouble for over three years. I tried the best physicians in Washington, D. C., Pittsburgh, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great Kidney, Liver and Bladder Remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change which included me that at last I had found the right medicine. I continued on until I had taken four bottles, by this time I noticed such a marked improvement in my health, in every way, that I felt satisfied I was cured. But, to be positive beyond a question or doubt, I was in Chicago during July, 1902, and went to the Columbus Medical Laboratory, No. 103 State St., and had them make a thorough and complete microscopic examination which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession, signed by the doctors of the above medical laboratory, which is recognized as one of the best in the country. My truly yours, H. L. Dunham, Ex-Mayor of Dover, N. J.

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

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

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preacher of the word; who will not whitewash sin. We are trying to give our churches all the benefit of evangelistic services this year through our district missionary. I think this is a happy bit. I wish the RECORDER, as well as my many friends in Kentucky, all success. I have not forgotten them; come and see us. Yours co-worker, LEONARD L. KYLE.

DEAR RECORDER: I second Wm. Fore's motion and will put in my claim as one of the old subscribers. I was 98 the 14th of this month. I and my father took it in its infancy. It comes to me in my wife's name, Bloomfield, Nelson county, Kentucky. Will not put my wife's age in. We have been married 55 years the 18th of this month. A Baptist 68 years; baptized by Bro. Holland in Shelby county, Kentucky. May the Raccoon have a long life and do much good. G. W. STRATTON.

Our Pulpit.

WHEN STORM CLOUDS RISE.

When storm clouds o'er me rise,
And swirls the wind,
I look, O Lord, to Thee,
Who dost all things control.

Thou art the source of strength;
Thou art the God of grace,
And when the darkness comes,
Oh, do Thou show Thy face.

Oh, shield me from the storm,
Do Thou my strength and stay,
Oh, drive away the clouds,
Let in the light of day.

Oh, lamp me near Thy side,
And bid the tapers cease;
Oh, help me by Thy grace,
Thy loving child to be.

And when I near the brink
Of death's cold silent stream,
Oh, be Thou near me then,
And cross Thy light to banish
S. M. WOODWARD.

Langhorne, Ky.

"THEY THAT WERE READY."

BY ALEXANDER MACLAREN, D. D.

"They that were ready went in with Him to the marriage."—MATT. 25:10.

It is interesting to notice the variety of aspects in which, in his long discourse, Jesus sets forth His Second Coming. It is like the flood that swept away a world. It is like a thief stealing through the dark, and breaking up a house. It is like a master reckoning with his servants. These three suggest solemn, judicial—ones might almost say alarming—images. But then this parable comes in and tells how that coming to Him that of a bridegroom to the bride's house, with joy and music.

I am afraid that the average Christian, when he thinks at all of Christ's coming, takes these three first aspects rather than the last one, and so knows what is meant to be a bright hope and a great stimulus. It is not in human nature to think much about a fearful future. It is not in human nature to avoid thinking a great deal about a blessed future. And although one does not wish to preach carousalism, or the ignoring of the solemn side of that coming, once I see that our Christian lives would be stronger and purer, brighter and better able to front the solemn side, if the blessed side of it were more often the object of our contemplation.

Turning to the words of my text, which seem to me to be the very centre and heart of this parable, I ask,

I.—WHAT MAKES READINESS?

There have been many answers given to that question. One has been that to be ready means to be perpetually having before us the thought of the coming of the Lord, and that has been taken to be the meaning of the watchfulness which is enjoined in the command. But the parable itself points in an altogether different direction. Who, according to it, were ready? The five that had lamps and oil. To have these was readi-

ness. It is beautiful to notice how these five who were ready when the Master came had "burned and kept" like the other five. All that touch in the picture shows that "He knoweth our frame; He remembereth that we are dust." It is not in human nature to keep up permanently a

passion of expectation for a far off good; and in profound knowledge of the weakness of humanity, our Lord, in this parable, says: "while the Bridegroom tarried they all slumbered"—and yet the five were ready when the Bridegroom came. In like manner, Christian man and woman who have no expectation at all that the Second Coming of the Lord will occur during their lifetimes, may nevertheless be ready, if they have the burning lamps and the store of oil. The question then comes to be, what is meant by these?

Perhaps harm has been done by isolating upon too minute and specific interpretation. But, at the same time, we must not forget that, from the very beginning of the Jewish Revelation, from the time when the seven-branched candlestick was appointed for the Tabernacle, right down to the day when the Apocalyptic Seer saw in Patmos the Son of Man walking in the midst of the seven golden candlesticks, the metaphor has had one meaning. The aggregate of God's people are intended to be, as Jesus told us, immediately after he had drawn the character of a true disciple, in the wonderful outlines of the Beatitudes, "the light of the world," and they will be so in the measure in which the gentle radiance of that character shines through their lives, as the light of a lamp through frosted glass. But the aggregate is made up of units, and individual Christians are to shine "as lights in the world," and their separate brightnesses are to coalesce in the clustered light of the Church. What makes an individual Christian a light is a Christ-like life, derived from that life which was "the Light of men." The lamp which the Five Wise Virgins bear is the same as the light which the consistent Christian is. The inner self illuminated from the latter, the source of all our illumination, lights up the outward life, which each of us may be conceived as carrying in our hands. It is not ourselves, and yet it is ourselves made visible. It is not ourselves, but Christ in us; and so we shine as lights in the world, only by "holding forth the word of life."

That modification of the figure by Paul is profoundly true and important, for after all we are not so much lights as candlesticks, and only as we bear aloft the flashing light of Christ shall we shine "in a naughty world." Our lamps then, are Christ-like characters derived from Christ, and to have and bear these is the first element in being ready for the Bridegroom.

But what is meant by the oil which the Five had in store? Plainly, the broad meaning is—that by which the Christ-like character is sustained. I said that in interpreting the lamp as being the Christ-like character, we were following the guidance of a long sequence of Scriptural symbols. In like manner, we might say that we are following another line of symbolism which runs through the whole of both Old Testament and New, when we take the oil to be the emblem of that Divine Spirit by whose communication to us sinful men, it is possible that our dim lives may blaze up into radiance, and be made bright with all rays of Christ-like goodness, irradiated from Him. Keeping this ever in mind as the deepest meaning of the symbol here, we may, perhaps, venture to widen the expression of this truth slightly, and to take the oil as signifying the provision for the continu-

ance of the light in the lamp, that is, for the preservation of the Christ-like life and character.

But let us never forget that the Five Foolish Virgins had lamps, and that their lamps had been alight, and that they did not know that they were going out until they were roused into waking consciousness by the midnight cry. And so, dear friends, take this plain teaching, which underlies Christ's warnings to His disciples, that it is possible to have the lamp, but that the lamp should flicker down into extinction. When Crownwell was on his death-bed, he asked the reverend divine who was giving him spiritual comfort, "Can a man fall from grace?" The question gives a pathetic hint of the fears that were shaking even that firm soul, and of the aspect which life had, when looked back on in the solemn light of the darkened dying-chamber. The answer was that which the creed of the Puritan, of course, must give—an unconditional No. Then said the dying man, "I know I was in grace once." I am not going to plunge into metaphysical abstruses, but I would urge on you and on myself that the New Testament warnings against apostasy or "falling away unto perdition" surely are not warnings against an impossibility, and that the Five Foolish Virgins had lighted lamps. So may we have, but if there is no oil in the lamp there will, first of all, be a diminished flame, and then dots of brightness separated by stretches of blackness all along the wick, and then it will crackle, and then there will be a stretch and a smoke; and that will be all. And the poor helpless women who were holding the lamps never knew that the process was going on until it was too late, and then they say it with a kind of shudder of astonishment and desperation, saying, "Our lamps are going out."

Dear friends, remember that this whole parable is spoken to professing Christians and real members of Christ's Church; and that there is no meaning in it unless it is possible to quench the light of the lamp.

Remember that our Lord said once, "Let your loins be girded," and put that as the necessary condition of lamps burning. "Let your loins be girded" with resolved effort of faith and dependence, and make sure that you have the provision for the continuance of the light. So, and only so, shall any man be of the happy company of them that were ready.

II.—NOTE THAT THIS READINESS IS THE CONDITION OF ENTRANCE.

"They that were ready went in with Him to the marriage." Now faith alone unites a man to Jesus Christ, and makes him an heir of salvation. But faith alone, if that were possible, would not admit a man to the marriage-feast. Of course the supposed case is an impossible case, for as James has taught us in his plain moral way, faith alone dies, or perhaps never lived. But what our Lord tells us here is that moral character, which is of such a sort as to shine in the world's darkness, is the condition of entrance. People may that salvation is by faith. Yes, that is true; but salvation is by works also, only the works are made possible through faith. "By the very necessity and nature of things nothing but the readiness which consists in continued Christ-like character will ever allow a man to pass the threshold. Now do you believe that? Or are

you saying, "I trust to Jesus Christ, and so I am sure I shall go to Heaven." No, you will not, unless your faith is making you heavenly, in your temper and conduct. For to talk about the next world as a place of retribution is but an imperfect statement of the case. It is not a place of retribution so much as of outcome, and the Apostle gives a complete view when he says, " whatsoever a man soweth, that shall he also reap." That future life is not the reward of goodness so much as the necessary consequence of holiness. Holiness and blessedness are, in some measure, separated here; there they are two names for the one condition. "No man shall see the Lord, without that holiness. They that were ready went in." Of course they did.

Am I ready? I do not say entirely, but am I, by my faith in Jesus Christ, receiving into my heart the anointing which that great anointed One gives us? Am I living a life that is a light in the world? If so, and not else, my entrance is sure.

We have seen that this readiness consists in, and now it is the condition of entrance. There is one last thought—

III.—TO DELAY PREPARATION IS MADNESS.

There is nothing in all Christ's parables more tragical, more pathetic, than this picture of the hapless five when they woke up to find their lamps going out. They heard the procession coming, the sound of feet drawing nearer, and the music borne every moment more loudly on the midnight air. And here were they, with dying lamps and empty vessels. Their shock, their alarm, their bewilderment are all expressed in that preposterous request of theirs, "Give us of your oil."

The answer of the wise virgins has been said to be cold and unfeeling. It is not that; it is simply a plain statement of facts. The oil that belongs to me cannot be given to you. That is the first lesson taught us by the request of the foolish and the answer of the wise. "If thou be wise, thou shalt be wise for thyself; and if thou sleepest, thou alone shalt bear it." Every man shall bear his own burden. There is no possible transference of moral character or spiritual gifts in that fashion. The awful individuality of each soul, and its unsharable personal responsibility, come solemnly to view in the words which superficial readers pass by: "Not so, lest there be not enough for us and you." You cannot share your brother's oil. You may share many of his possessions; not this. "Go in them that sell, and buy for yourselves." The question of whether there was time to buy was not for the five wise to answer. There was not much chance that the would-be buyers would find a shop open and anybody willing to sell them their oil at twelve o'clock at night. But they rushed it; and when they came back they were too late.

Now, dear friends, all the lessons of this parable may be taken by us, though we do not believe, and think we have good reasons for not believing, that the literal return of Jesus Christ is to take place in our time. It does not matter very much, in so far as the teaching of this parable is concerned, whether the Bridegroom comes to us, or whether we go to the Bridegroom. I do not for a moment say that there is no such thing as coming to Jesus Christ

in the last hours of life, and becoming ready to enter even then, but I do say that it is a very rare case, and that it is a terrible risk to delay till then. But I pray you to remember that our parable is addressed to, and contemplates the case of, not people who are away from Jesus Christ, but Christians, and that it is to them that its message is chiefly brought. It is they whom it warns not to put off making sure that they have provision for the continuance of the Christian life. We have, day by day, to go to Him that sells and buy for ourselves. And we know, what it did not fall within our Lord's province to say in this parable, that the price of the oil is the surrender of ourselves, and the opening of our hearts to the entrance of that Divine Spirit. Then there will be no fear but that the lamp will hold out to burn, and no fear but that "when the Bridegroom, with his fountful friends, passes to bless, at the mid-hour of night," we shall gain our entrance.

GOD'S MESSAGE.

BY REV. THEODORE L. CUTLER, D.D.

When God speaks through His holy Word, we ought to listen; and I have brought some messages from that Word to young men that are appropriate to the opening of another year. To some they may be a summons to a new departure, and to all a call to a stronger and a better life. If obeyed, they will make the next year one of advance in the right direction.

1. "As a bird that wanders from her nest, so is a man that wanders from his place." The right place for a nesting bird is her own nest; and she ought to stick to it. A desertion of it is a disgrace to her, and sure destruction to her young. The right place in life is not always a pleasant one; it is not to a soldier in a storm, or to a soldier on a battlefield, but it is the post of duty. The number of young men who are wrecked through sheer instability passes all computation. They are always starting and never finishing; they are everything by turns and nothing long. They have never learned Abraham Lincoln's secret of "pegging away." Instability is often regarded as a mere foible, or constitutional weakness; but it is a sin that often wrecks all hope of excellence and kills all hope of success. When I see a young man with no fixed habits, drifting from one place to another, from one opinion to another in search of the latest "fad," from one church to another, I detect a moral unsoundness, and say to him, "Unstable as water, thou shalt not excel." Whatever destroys usefulness must be fought against as much as a hereditary appetite for strong drink, or unusual passions. Conquer it, young friend, or you are ruined.

2. "So run that ye may obtain." Human life is a race, and this second counsel is to the one who would win a crown in this world, and a more radiant one in the next world. The first essential is a right start with the right purpose. The right start is in persistent faith at the cross of Jesus Christ, and the right purpose is to obey Him to your very death. Bear in mind, my friend, that your success in obtaining the crown will depend largely upon your faith. When Jesus Christ is so willing to aid you, and offers his omnipotent help, it will be

wholly your own fault if you do not advance toward the "mark for the prize." His grace will not act on you as a mere passive object, as the wind acted on the sails of the yacht *Columbia*. If Christ helps you to run, you have got to do the running. It depends on yourself what position you occupy, what influence you possess, and what service you render to your Master and your fellow-men—and also how much pure happiness you will enjoy. There is no "luck" in religion. If you cut your own sinews you will lose the race. If you starve out selfishness, and nourish your strength daily on Bible-food, and set your face like a flint toward the crown, and keep your inner life "hid with Christ," then neither men nor devils can rob you of that crown of glory.

3. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word." Translated more freely, this passage would read "how shall a young man make his course of life clean and upright?" By keeping himself according to Thy Word. That priceless Book is pure, enlightening the eyes, and you are sure to go right when you settle every doubtful question by the Bible. It is not by a careless skimming the Book, or by hearing other people read it or preach from it, that you are to be illuminated. That you must search it for yourself, and take it into your soul as you eat your food for yourself. That Book gives a flood of light in a single sentence. For example, "Look not upon the wise when it is red;" that sentence reveals a whole nest of adders in the tempting glass. There is scarcely a single danger from which the Book does not warn you. Never begin a day without an interview with God in prayer, and over your Bible; then your steps will be ordered wisely.

4. "Add to your faith courage." In our common version the word is rendered "virtue;" but in the times of King James's translators the word virtue was synonymous with bravery. In my long observation of the careers of young men, I have seen that a vast number fall from lack of moral pluck. In the battle of life they were easily overcome by temptations because their weapons were made of soft pine, and their backbone was all pulp. They have never learned the use of that mighty monosyllable "no," it has been the pivot on which innumerable destinies have turned for the world and for the next. The subsequent splendid career of the youthful Joseph turned on the prompt "no" spoken to the wanton temptress in Potiphar's house.

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"How can I do this great wickedness and sin against God?" saved him from the precipice. The youthful Daniel might plausibly have said to himself, "Oh, everybody here in the royal court drinks wine and lives high on the royal dainties; I don't want to be queer and out of fashion." If Daniel had not had the courage then to be a treetotaller, he should probably never have heard of such a man afterwards. Never be frightened by the ridicule of fools. Moral courage will not only save you out of many temptations; it will give you the moral power to influence others. There will be no crowns for cowards in heaven.

5. "Keep thy heart with all diligence, for out of it are the issues of life." Our real danger is not from without, but from ourselves. Sin does not harm us so long as we keep it outside of us; it is when we give it heart-room that it does the mischief. The reason why young Joseph did not fall was that a God-fearing conscience kept guard of his heart-house. At Gibraltar there is a sentinel with match in hand guarding the entrance to the tunnel which leads out to "neutral ground." If there were an insurrection he could at once light the whole train, and blow the tunnel up; and to ensure watchfulness the sentinel is relieved every two hours. You are the keeper of your own heart-habituation, on which depends your peace and your spiritual life. Conscience is the sentinel-faculty. If conscience is drugged or seared, if you are at the mercy of every foe, conscience enlightened and vigilant will challenge every temptation, however smooth of tongue. "I say unto you all, scratch!" The Apostle John called only those young men "strong" who had God's Word abiding in them, and had overcome the Wicked One.

6. "Let your light so shine before men." The crying want of our times is more bright Christians. To let the light shine of its own accord means to live along luminously day after day, reflecting Christ by your conduct, in the store, in the shop, in the home, or wherever else you are. Trim your lamp. Feed it with prayer for more oil and more inlettings of Jesus into your soul. In the Pennsylvania coal mines the miners fasten their lamps to their hats. So may you carry a light that shall not only shine on your own path, but show other people the way to heaven.—Christian Intelligence.

DEAR READER: Our work here on the frontier is progressing along all lines. We now have a very enthusiastic B. Y. P. U. with over forty active members. One of our mission churches maintains two prayer-meetings a week. We have a good Sunday School. All our services are well attended and interest good.

We are having a delightful winter. This is very comforting to us, for so many of our poor people live in very uncomfortable houses and there would be much suffering we fear in some of these humble dwellings if the weather were very cold.

We shall be glad to hear from the friends of missions if they want to write to us, and if they want to know more about the Lord's work in this great new country.—I promise them a box, missionary letter, which I hope will awaken greater interest in missionary work.

We heartily welcome the weekly visits of the Western Recorder to our little frontier home. It is

a great power for good. Very truly, B. A. LOVISO, Persimmon, Okla.

No man can pass into eternity for he is already in it. The dull brute globe moves through its ether and knows it not; even so our souls are bathed in eternity and we are never conscious of it.—F. W. FARRAR.

What portion of God's life, of his sanctity, of his tenderness, of his benign activity, of his untroubled peace, of his supreme regard for holiness, lives also in us? That is the meaning and the measure of our devotion.—John Hamilton Thom.

DEATHS.

For actual subscribers we have an ordinary notice of 100 words free. We charge one cent a word for all over 100 words, but vary in advance. Count the words and you know at once what the charge will be. Omit the wordy accounts, and the notice, it will be brought down to the word.

DAVIS. Died in Columbus, January 1, 1934. Mrs. Wm. Davis, aged 70 years, 2 months and 29 days. Mrs. Davis was born in Jefferson county, Kentucky, October 5, 1833. Her maiden name was Marion Phelps. She was married to William Davis, November 11, 1852, and to them were born two children, Jo. S. Davis and Mrs. Anna Sabia, both of whom survive her. Mr. and Mrs. Davis moved to Columbus in 1857, and on April 10, 1894, Mr. Davis passed to the beyond—in life, one of the most honored men of this community. By A. J. Hess conducted the funeral rites at the Baptist church at 2 o'clock, Sunday afternoon, January 2d, and the large assembly attested the high character of her whose casket rested at the foot of the altar where she had so often professed Christ and admonished others to follow Him.

DORRAH. Bro. Wm. H. Dorrah departed this life December 27, 1933, near Sullivan, Ky. He was born 43 years ago; professed faith in Christ at the age of 22, during a meeting held by New Bethel church, Lyon county. He deferred his baptism until he moved to Webster county, a few weeks later, when he united with New Bethel church, of which body he was a faithful member until God called him. He was not known to do or say a frivolous thing since he became a church member, though he enjoyed life very much. He was united in marriage, by the writer, to Miss Miami Ricker, February 1, 1900, who with one child, weans his loss. His pastor, Bro. T. A. Conway, preached the funeral sermon. His body was laid to rest near New Bethel church, near where he was born. He leaves a large number of relatives and a much larger number of friends, who mourn his departure. Among the latter, the writer, who feels he has lost one of his best friends. Yet we would remember that our heavenly Father is able to heal all our griefs, and has promised to reunite us in heaven with our loved ones.

Wm. WITTECHAMER, Hopkinsville, Ky.

KEMPER. Mrs. Virginia Ann Kemper, widow of H. C. Kemper, a native Kentuckian, now of blessed memory, has been called home. She was a native Louisianian. God gave to her and Bro. Kemper three children, though the little boy only lived a short while. The daughters, Mrs. Dr. P. B. Wright, of Evergreen, La., and Mrs. W. U. Perkins, of Memphis, Tenn., an aged mother, five sisters and two brothers, together with other relatives and numerous friends, remain to mourn her loss. She had long been a member of the church here. Faithful, constant and true to her Lord and His cause. On the afternoon of January 11, 1934, her body was placed in the Evergreen cemetery, there to await the resurrection morning. J. S. CARROLL, Evergreen, La.

PEDWOO. After good physicians and a loving wife and faithful friends had done all that could be done, death visited the home January 24th and claimed for its victim a loving husband and father, Mr. Louis D. Pedwoo, of near Summit, Ohio. He was a good Christian man, loved by all who knew him; to know him was to love him. Besides a wife he leaves one son, Summell Pedwoo, who lived with his father at the time of his death, and a host of friends and relatives to mourn his death. He had been a member of the Baptist church at Brook Grove for

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several years. For some time the chest-ones had been lengthening toward the East and outside feet falling, for in the fifty-seventh year of his age he answered his Father's summons. The remains were interred in the cemetery at Summit, Ohio, January 11, 1934. May all his friends in this, their deep affliction, look to God, and from his merciful grace in this, their great trial, concluding that the death of his saints is precious in the sight of the Lord.

Why do we mourn departing friends, Or grieve at death's alarms, 'Tis but the voice that Jesus sends, To call them to his arms." A Friend.

Our church at Oakhill celebrated a great loss October 12, 1933, in the death of Sister Sarah Tucker Kinkade. Born December 18, 1839; married January 17, 1858, to Robert Kinkade. She was a faithful member of Oakhill church for fifty years. She was devoted to the Master's cause, faithful in duty, loyal to her church and of strong force of character. Her dying request was for her children and grandchildren to meet her in heaven. Funeral services by the writer, after which her remains were laid to rest in Oakhill cemetery to await the trumpet of God to sound. C. W. BOWEN, Pastor, Upton, Ky.

Editorial

There is a common, yet fatal, mistake held by many honest ones, that it makes no difference what one believes so he is sincere in it. This teaches that truth and sincerity are synonymous. The fact is that the more honest and sincere one is in an error the more evil there is in it. Falsehood runs into the system through mistake will kill as surely as if it were intentionally. All error is poisonous. Error, though believed to be truth will always injure one. All errors are in bondage. Truth alone gives freedom. Jesus said: "Ye shall know the truth and the truth shall make you free." All truth gives freedom. Truth as regards God as revealed in His book gives true liberty. Truth as regards His nature, a pure personal Spirit; as to His attributes, Omnipotence, Omniscience and Omnipresence, infinite in all of His perfections. This flows from His perfection. The brethren are idolaters and superstitious because they have not truth revealed by God. Truth is shown to men from the soul. In his natural condition he is dependent, hence under the condemnation of God's law; he is dead spiritually. This known from us from theological errors, from vain efforts to elevate man by mere reformatory methods. Revealed truth as to Jesus Christ fulfills liberty. He is revealed as unique in His person, divine and human in union, the Mediator between God and man, and the exponent of God; as the Atoner, suffering a shameful, sacrificial death, hence the only Savior of men. This death received from the fatal error of seeking salvation by works. An experimental knowledge of His atonement from the knowledge of the guilt, pollution and power of sin. A knowledge of the Holy Spirit frees from false claims for holiness. He is revealed unto us as the third person in the Godhead; as a pure personal Spirit; in His office work in the Plan of Redemption as the Comforter, Regenerator, Sanctifier and Counselor; as the Generator and Developer of His fruits "Love, Joy, Peace," &c. Knowledge of this flows from legal bondage in self-efforts at growth in grace. Then truth in regard to the future life sets the soul with delightful freedom. That existence is one either of bliss or wretchedness forever. This flows from annoying doubts, living assurance and freeing from the fear of death. Thus an experimental knowledge of these great truths makes one a free man of Christ. Let us then ever abate error and seek earnestly for the truth if we would rejoice in liberty.

"The grave's dark portal
Sheds this world of shadows
from view.
Then shall we grasp realities immortal;
If to the truth within us we are true."

Now, though we honestly and earnestly seek truth, yet because of the limitations of ignorance we frequently find ourselves in error. But when we reach the Land of Truth we shall be freed fully from error. The apostle says: "For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as I am known." What a blessed state awaits the Christian!

All Baptists, especially the ministers, are interested in learning something of Baptist pastors who have been blessed by God with unusual success in the conversion of souls, and the edification of the saints. Hence we were glad to see some facts about Pastor John Wilson, President of the Baptist Union, in the *London Baptist*.

John Wilson is the pastor of the Woolwich church, and has been for twenty-five years. It is the third largest Baptist church in England, and is remarkable for the large number of men, especially young men who are members.

Mr. Wilson was a Scotch Presbyterian. When seventeen years of age he was employed as a colporteur by the Religious Tract Society. While engaged in this work by some means he became doubtful of his baptism. He was determined not to be a Baptist, and read everything that could be said in defence of Pede-baptism. In fact he used to carry with him a book with all the extracts he could get in order to be able to defeat the Baptists. During that time he was rejected to meet Dr. McCalg, of whom he had heard much, and for whom he had a great admiration. He seized the opportunity to learn something from him in defence of Pede-baptism, and was surprised to learn that he had himself joined the Baptists a few days before. "What," said young Wilson in sorrowful surprise, "I thought you were a Presbyterian." "So I have been, but I became convinced that the Baptist position is right, and I have now yielded to the claims of Christ." Dr. McCalg lent him a book on the subject which convinced him and he applied for baptism to the Baptist church at Dunfermline.

Some time afterwards he felt called to the ministry and wished to study Spurgeon's Pastors' College. He wrote several letters to Spurgeon, but received no answer. Spurgeon did not have the time for numbers, and was very careful as to the religion, the seal and the ability of the students he received. To all his letters Wilson received no answer, and being a resolute young man, he went to London to see Spurgeon, taking Dr. McCalg with him. Spurgeon greeted him much as the Lord did the Syro-phenician widow, "Are you the young man who has been pestering me with letters from Scotland for some time?" But on conversing with the pestering young man Spurgeon was so much pleased with him, he welcomed him to the college. At the end of his three years' course, Mr. Wilson accepted the call of the Woolwich church, and has been there for twenty-five years.

What is the cause of Mr. Wilson's success especially with men? For his church has done a great work, through the work of its laymen. The brethren have hired halls in various parts of the city, and have preached in them till men enough were converted to establish churches and have ordained pastors. This work has been done by busy business men who have not attempted to put off their duty in seeking to save sinners upon the preachers. Mr. Wilson was asked how he explained the enthusiasm and zeal for the conversion of souls shown by his members. He said, "It is largely due to asking men, when they are converted to us and tell somebody else; making it clear to all the men the obligation that is on them to preach, and that every man is saved with the direct use of saving others."

Is it any wonder that his church

is largely composed of men, and that it is doing a mighty work? Suppose every member of a church in this country made the conversion of the souls around him, his children, his servants, his relatives, his friends the great business of his life, the chief thing in which he was concerned? Can any one estimate the good one church could do? We hope the brethren in the churches will consider it their duty to follow the example of these Woolwich brethren.

If there is anything which could make one a pessimist or a believer in the view that the world is growing worse, it would be the revelations which are made from time to time in the deterioration of the native American stock. That is, among the descendants of the Puritans. The revolution which was made of the state of affairs in rural Rhode Island made men stand aghast. In township after township the moral state of affairs was such that it cannot be described in a family newspaper. There is wickedness everywhere, but this was general in the communities, and public opinion had no condemnation for the offenders.

In a recent article in the *Watchman* Dr. A. C. Dixon, now pastor in Boston, said: "The religious condition of New England is not hopeful. . . . It is reported by those who have the best means of knowing that more than six hundred evangelical churches in the village and country districts are closed, and in some places there are no religious services except funerals from January to January. Dr. Horr is authority for the statement that in places within five miles of New England villages the moral tone is as low as in the mining camps of the West; and some of the village pastors assure me that Dr. Horr's statement is no exaggeration. They go further and say the moral tone of many villages is as bad as their suburbs. And all this is in the midst of intellectual culture, the result of education without evangelism."

And this is among the native Americans, the old stock. This is among those who have had the advantages of public schools for generations. They are not ignorant foreigners; they are educated natives. They are not Catholic; they have had open Bibles for generations.

Dr. Groff wrote to the *Baptist Commonwealth* an account of a six weeks' stay in a portion of Pennsylvania where the people are of nearly pure American stock—he says their blood is Puritan and Pilgrim with a very little mixture of New York Knickerbocker blood. These people have had education for hundreds of years; their fathers or grandfathers were Christians. They have not been lowered in tone by an invasion of foreigners. Yet they are degenerated almost beyond belief. The superintendent of a large factory said to Dr. Groff, "The whole population is in a state of degeneracy. I cannot find a native who will make a good foreman."

Dr. Groff says of these men and women: "Who are they of whom this is written? They bear the best names of New England and New York. Their ancestors came to America between 1630 and 1800. They are the descendants of the men who filled the forests, who fought the Revolution, who founded this great Republic." And he adds that the hope of that portion of the state of Pennsylvania is that stranger steers are con-

ing—the Irish and the Italians! Verily Americans have great reasons for pride.

What is the remedy? Education has failed completely, "blood" instead of telling has degenerated. If the old English stock has failed so disastrously, will there "stranger steers" as Dr. Groff calls them the Irish and Italians, have any better record at the end of three hundred years?

In the Western Reserve of Ohio, settled by New Englanders with but little mixture of foreigners to this day, there are more divorcees than in any other part of the country, and divorce is a sign of degeneracy. What is the matter?

The greatly beloved W. N. Chubbain has gone to his reward. What a welcome home he must have had! He has served his Lord so long and so faithfully, with all his great warm heart and clear, well-balanced head. For years he has been identified with Florida, so that it will seem strange to think of Florida Baptists without him. The loss is great to all of us, greatest to those. Few men have been so generally and warmly loved, and no man ever better deserved the love of his brethren.

These secular papers are having much to say in regard to the announcement made to the students of the University of Chicago that said University is not a Baptist institution. These papers are about ten years behind the times.

The *Interior* of Chicago, some ten years ago, rejoiced greatly it had been officially informed that the University was not a Baptist institution. We published this statement of the *Interior* and were promptly and sternly denounced for it. We wrote to the editor of the *Interior* telling him that his statement was veridically contradicted, and asking him to give his authority. In reply he sent us the official note he had received from the Secretary of the Faculty.

As the statement was made officially by the Secretary of the Faculty years ago, we are at a loss to know why it should be made with a parade now, unless the President thought it was his turn to get free advertisement in all the papers.

Capt. D. G. Parr's will has not been published in full, but some of the bequests have been made public. He gives \$400,000 in bonds and the best securities to establish a home for old ladies to be called Parr's Rest. A majority of the trustees of the Rest are to be members of Walnut St. church. At the death of his last grandchild some very valuable real estate in this city will go to Parr's Rest, making his entire bequest about one million.

He made other gifts to charitable purposes, the largest of these being to our Orphans' Home, but the list of these has not been published. This is the largest amount which has ever been given to charity by any one in this city.

O! be little, be little; and then thou wilt be content with little; and if you feel, now and then, a chuck or a secret smiting—in that is the Father's love; be not over-wise, nor over-careful, in thy own willing, running, and desiring, and thus 'mayest feel' it; and by degrees come to the knowledge of thy guide, who will lead thee, step by step, in the path of life and teach thee to follow. Be still and wait for light and strength.—I. Pennington.

Editorial Varieties

We quote the following from the *Baptist Herald of January 23rd*: "The Baptist Argus records one patient vigil by crying aloud for a Pan-Baptist Conference, proposing that it be held in London, and that Secretaries Williamham, Gray and Frost and President Mullins be sent as representatives from the Southern Baptist Convention. Excellent nominations; certainly, but a trifling official, as it seems to us. Besides, how could we get along with all four of these brethren out of the country at the same time?"

A typographical mistake last week caused an editorial to say that the Methodists in New York City had an attendance at church of 20 per cent less than their membership, and that congratulate them! The attendance was 20 per cent greater than the membership, a most gratifying showing.

Mr. Simon Yandee, who recently died in Indianapolis at the age of 65, was a wealthy and liberal man, a Presbyterian lawyer. Three years ago he went to Dr. Villers and offered to give the Baptists \$5,000 for their state mission work if they would raise the same amount. Afterwards he gave to Baptist foreign missions till he had given \$20,000.

On being asked why he gave so much to the Baptists, he made this reply, which is remarkable as coming from a Presbyterian: "After careful thought I have concluded that a dollar given to Baptists would go farther than in any other place I could put it." This was a high compliment to the Baptists of Indiana.

The *Baptist Times* and *Free Press* of London gives more than a column to the summary of the English Baptist Year Book, and the week previous it had a notice of some length. In neither of these is one word said about money. It rejoices over the increase of the membership, more than double that of the previous year; it tells of the increase in churches, in houses of worship, in ministers and in Sunday Schools. And not one word about money. The contrast between this and similar summaries in this country is great.

Mr. J. D. Bate gives an interesting account of a Hindu ascetic. This man had miraculously long hair and had great fame for sanctity as a consequence. His hair measured twenty-six feet. But Mr. Bate ascertained it more carefully than the ascetic expected, and found that each individual hair was tied on to the end of another hair! The skill and patience required to do this might have accomplished much good.

One of the very best of our religious papers speaks approvingly of the United States joining in a war in the East in order to secure part of the trade with China. Surely nineteen centuries of the religion of Christ ought to have taught His followers that, while there are justifiable wars, wars for the sake of making money are not among them.

The N. Y. *Christian Advocate* tells of the recent death of a well-known German musician. He disappeared mysteriously, and search found no trace of him. After waiting till it was thought he was dead a large safe in his bedroom was broken open with much difficulty, and his body was discovered sitting in a corner with a bag of money clutched tightly in his hand.

The *Congregationalist* says: "There come times in the lives of men, when with pure motives and high ideals, they break the law to conserve what they believe to be social ends. This is the standpoint of the anarchist, mostly. It is to put such men on a par with the law. No honorable man who has taken an oath to obey the laws will perjure himself because forward, in his omniscience he thinks good will come of it."

A brother beloved was certainly napping when he wrote that a certain kind of revival will not do because "it is not level with the intelligence of the age." The intelligence of an age is the standard of revival. The will of the Holy Spirit is the overriding thing. The wisdom of men is foolishness with God.

Dr. Lorimer says "the organization in the church are too numerous, dividing attention, increasing expenditures, and inducing the comfortable feeling and selfish motives in the general thing." If they are too numerous, some of them ought to be disbanded. We wonder if Dr. Lorimer has dared to insist on the disbanding of any in his church.

Colville

MADE UP THE 2

I can't see what I really want

And this was mother's good advice

I can't see what I really want

And this was mother's good advice

THE LITTLE BLACK-EYED BECK.

BY MISS V. CUMMINS.

Emily Geiger was a little black-eyed South Carolina maid, whose home was in a community where King George had many open friends as well as most of the nation, and where it was not popular, or even safe, to express sympathy with the struggling patriot.

Her father and two brothers were serving in the Continental army under the famous banner of South Carolina, thus leaving this sixteen-year-old girl, her mother's right-hand, in the management of the plantation and in the absence of the home, however.

The cause of the Carolina, never very long in the country, was a quarrel between the king and the colonies. During the last six months their cause had not with respect other powers, until they had almost died in the hands of the little band struggling for independence.

Emily, accustomed to traveling everywhere alone, and afraid of nothing, proposed visiting him, not carrying with her money and such articles as would tempt the appetite of the hungry soldiers.

A Drop of Blood

Taken from a person who has for a few months used Vernal Pile Cure (formerly known as Vernal Star Pile Cure) in pure and free from blood.

Patience and Grace grew camp into the blood through the retention of impure waste matter in the stomach and bowels and through inactive kidneys and a liver.

It is in such a case that a drop of blood will do more than a dozen of pills.

to reach the journey through the stomach, the medicine would have no effect.

It was not the first time that Captain Geiger's party doctor had come on a mission of love or mercy to her father and brothers, and many of the soldiers were sick and weary.

The next morning it was made known that Captain Geiger was to be made to send a message through the army's flag to General Minton, and on account of the extreme danger to be incurred in such a risk, General Minton asked for a volunteer to undertake the task.

For a moment a dead silence fell upon the camp, and then the young man stepped forward, and was not willing to risk his life for the very cause of death.

Emily heard the report and waited in anxious suspense, and she replied, not when it turned, the report of the young man with shining eyes, "Give me the message to be sent; I'll love to go. I am a Southern maid, and would rather die than to see my countrymen in such a state, just because I am a woman."

"And you, and me! It is not right that she, a little maid, should risk her life while you, strong man, stand at the door."

"The maid may be right," said the General, "but she is a man child, to be added, with a glance at her father."

"You may trust her, sir," returned the father, proudly.

"If she has your consent to go?" "If my commander so determines," was the reply.

"Then she shall go, and may heaven protect her," said Minton, reverently. "And" he will; God bless her brave heart," said an old soldier, to which every heart in camp responded "Amen!"

It was not long before the general consent was completed, and with it attached securely in the bosom of her gown, she rode away on her daring mission, amid the loud hurrahs of the men.

It was mid-day when her own good steed, "Black Horse," carried her out of camp, and following on through the dark woods, she had the pleasure of riding high and low for through the country, "a line on horseback" exciting very little attention in a nation of country where good horsemanship was regarded as a very necessary part of a girl's education.

But, as the day drew towards the close, the increasing number of red-coats along the way, convinced the young rider that she was within the lines of the British Army, and must endeavor her presentation not to excite suspicion.

Consequently, she kept her eyes wide open, and several times avoided collisions with squads of soldiers by turning aside, until she "dropped" her pack.

On "Knew" until up her man, and Emily was beginning to complain bitterly that the daylight would see her safe to the outskirts of the enemy.

But scarcely had she concluded thought taken from when out from the thicket, came, "Black, and give the shout!" and the next moment a rough hand was on the bridle and a rifle clicking in her ear.

"Let me pass!" exclaimed Emily, in indignation; "how dare you stop a lady on 'a hot' day, like this!"

"To the front-house with her," exclaimed the officer of the day. "To quit about it, too, and send off one for Emily Mingoire to coach him," he added, with an oath.

Emily protested against such unjust treatment, but when they moved forward, she replied, "I'll have my own way."

"To the front-house with her," exclaimed the officer of the day. "To quit about it, too, and send off one for Emily Mingoire to coach him," he added, with an oath.

Emily was in a quandary that it would be the price of the soldier's life, and she was to be stopped, and quickly, for the risk of the not being found, was too great to take.

She held it, for a moment in her hand, she stepped, debating with herself what to do, and then, with a sudden flash of her eyes, she said to herself, "I'll have it!"

"I'll have it!" she said, and she was master of the message, being remembered in terms, successful delivery was for word.

"If I have it the same will run up in white again, too," she said, drawing it back from the tape hanging down on the wall. "I know what I will do; I'll cut it," and tearing it to shreds she began the process of masticating the bits, and with such rapidity that shortly afterwards, when the dratted Mingoire came back, she appeared no sign of the red coat, and she was again in the hands of the British.

"For shame, children not to be able to tell that pretty little innocent face from that of a braggart fool. Take her out and expiate to her for the insult."

"I'll have it!" she said, and she was master of the message, being remembered in terms, successful delivery was for word.

Then out into the night she rode again; on, on through woods and swamps and flowing streams, until, in the silent watches, between the old day and the new, she had the pleasure of riding high and low for through the country, "a line on horseback" exciting very little attention in a nation of country where good horsemanship was regarded as a very necessary part of a girl's education.

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THE NAME OF THE SWORD.

"That's what Lulu Marks told me; she said she heard John Hollingsworth say that there were only three girls in school that she would associate with."

The number out at the top of a short flight of steps that led from the Latin class room of Blossom Academy down to the street gateway, and there stood eight girls, motionless, hand, poised for a run among the bushes, but delayed by this highly favored bit of school gossip.

After a moment of dumb surprise, one of the croquet players glared, angrily: "I want you that Janie Hollingsworth gives herself strange airs. I've heard my mother say that her mother's father—I mean Janie's grandfather—tanned the leather out of which my grandfather's shoes were made."

"Did you ever!" cried the girl at the top of the steps, in a tone of triumph. "Does Miss Janie dare to brag, or her claim that she can afford to tann the rest of us?" asked Frances Graves scornfully. Frances was the first honor girl, but Janie was not bright.

"If my brother was as good-for-nothing as Tom Hollingsworth," began another, in a rather hesitating way, but her listeners showed their scorn; it wasn't fair, they felt, to put Tom's misdoings to Janie's score.

What further staid feelings would have been stirred up by Lulu Marks' report as retailed by Virginia Howard will never know; for Betty Donovan started the whole party by saying very wistfully: "There's no one here but Janie isn't that sort; I am going to ask her what she really meant to say."

"Indeed, indeed you must not!" cried Virginia turning very red; and the others joined in her protest. "It would only make a fuss in the school," they said. But quiet Betty Donovan was not a girl easily turned from her purpose.

"The fuss is already made," she said. "I'm hoping to unmake it. No, of course I will not mention Lulu's name, nor yours, Virginia, if you do not wish me to, though it seems to me one ought not to say anything that one will not own to having said."

Virginia at once began to cry. She had told the girls in strict confidence, she said; and if she had dreamed that there was a single girl who could betray confidence in this party, she would never have opened her lips about what Lulu Marks had said—never (sob).

"It is a pity you didn't mention that you were going to tell a secret," replied Betty; "for you all know that I never go on a pledge about not telling things."

Betty's manner was exasperatingly calm, and Virginia's excitement seemed rising to fever heat, when, fortunately, an interruption occurred. Grace, one of the seniors, suddenly dropped down in the midst of this party of juniors from—nobody knew where. As a matter of fact, Grace had been in the Latin class room all the time correcting exercises at the desk for Professor Sims. She ignored the present situation.

"Girls," she cried, "I've got a conundrum for you, and I'll give a worked pocket handkerchief to the one who guesses it first. Here it is, 'What is the name of the sword which gets sharper by using?'"

A dozen questioners at once popped up their heads, and ranged around the conundrum; but the senior would only answer two: Yes, they had all seen this sword; yes, they had all used it. "Handled!" Grace declared, she had not said anything about "handling."

So Lulu's report of what Janie had said faded out of mind for the present while the school stood on tiptoe in its eagerness to guess the name of the sword. Grace gave them until 4 o'clock.

After all, nobody was the petty handkerchief; they gave it up, and had to be told that the sword was the very one they had been using rather severely at the moment Grace gave the conundrum. The top of course; let them look up the twelfth chapter of Proverbs. Was it not true that the more evil speaking the tongue indulged in the sharper and more cruel it grew?

The juniors looked ashamed, as well as disappointed. And it does not enter them in their own good opinion to hear Betty's calm statement of facts. Betty had asked Janie what she meant to say; and it turned out that what really had been said was that until she came to school Janie had been kept so closely at home with her invalid mother that she had few associates among the girls—in fact, only three.

But what the point meant by taking up a remark against one's neighbor—Cambridge, Philadelphia.

THE MAGIC OF SILENCE.

You have often heard that "it takes two to make a quarrel." Do you believe it? This is how my friend May found that her promise to try.

was a quarrel. May tried to speak first, but she was so nervous that she could not say a word, and so she was left to quarrel with her little friend.

"Try this plan," said her mamma. "The next time Dolly comes into the room sit down in front of the fire and be the only answer. So Dolly said Dolly says a cheap word to you, snap the tongue grate, but say nothing."

Soon afterwards Dolly came to see her little friend. It was not a quarrel of an hour before Dolly became angry. She lost her temper and began to scold. May rushed to the hearth, took up the tongue, and snapped them gently.

More angry words came from Dolly. Snap went the tongue. More still. Snap. "Why don't you speak?" cried Dolly in a rage. Snap went the tongue.

"Why don't you speak?" she cried again. But she was so nervous that she could not say a word, and so she was left to quarrel with her little friend.

May was the only answer. So Dolly said out of the room, crying: "I'll never, never come back again—never!"

Away she went. But did she keep her promise? No, indeed! She came again the very next day. As soon as May caught sight of her friend, she ran for the tongue in her hand. She remembered how cross she had been the day before. She felt very sorry for it now, and told May that she would never quarrel again.

There's a pretty little proverb from the sunny land of Spain: But in Scotland as in Scotland: What it means is clear and plain: Lock it up within your heart. Never less nor lovelier it: It takes two to make a quarrel; One can always cut it.



We are now doing to sleep at the Christian Endeavor Hotel, 1000 Broadway, N. Y. City.



And so now we, thousands of us, will be the best of our kind. We are now doing to sleep at the Christian Endeavor Hotel, 1000 Broadway, N. Y. City.

\$50 A MONTH SALARY. We are now doing to sleep at the Christian Endeavor Hotel, 1000 Broadway, N. Y. City.

OPIUM

and other things. We are now doing to sleep at the Christian Endeavor Hotel, 1000 Broadway, N. Y. City.

PRUVE—PULPITS. We are now doing to sleep at the Christian Endeavor Hotel, 1000 Broadway, N. Y. City.

ALVONIA. We are now doing to sleep at the Christian Endeavor Hotel, 1000 Broadway, N. Y. City.

BELLS

Red Alloy Clock and Bell. We are now doing to sleep at the Christian Endeavor Hotel, 1000 Broadway, N. Y. City.

THE BELL COMPANY. We are now doing to sleep at the Christian Endeavor Hotel, 1000 Broadway, N. Y. City.

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Piles Cured Without Pain in the Privacy of Your Own Home.

The free trial package which we send to all who write will give instant relief and start you toward a perfect cure. After you have tried that, you can get



MRS. NAUD SUMMERS, Cured of Piles by Pyramid Pile Cure, After All Remedies and Doctors Had Failed.

A full-sized package from any druggist for 50 cents. Frequently one package cures. It is applied in the privacy of the home. Call for Pyramid Pile Cure and nothing else. All druggists have it, for it has cured so many cases of piles and relieved so much suffering and is so popular a remedy that no druggist can afford to be without it.

The healing process begins immediately with the first application and continues rapidly till the sufferer is perfectly cured. The pain ceases at once and you go about your duties without further inconvenience.

This is much more sensible than being cut either by a knife, it is much more satisfactory than a humiliating operation by a physician. It is much cheaper than paying a big doctor's bill for an operation. It is a certain, safe and painless cure for piles.

Write for Pyramid Pile Cure, Marshall, Mass., for free trial package, which will be sent in plain wrapper. After that, if you can get full-sized package from us or any druggist for 50 cents.

For 44 Years
C. F. BARKER RINGS
 the quality name Southern
 Cigarettes. Made in U.S.A.
 C. F. Barker
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Practical
Business
 (Incorporated, Capital Stock \$100,000.00)
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 ter reports to completed. Graduate to
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WILLIAM DRUMMOND, President, Birmingham, Ala.
 For 50 page BROCHURE on Home Study. It's free.

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 Holder is made of finest
 quality hard rubber. In four
 simple parts, fitted with
 very highest grade, large
 size 14k gold pen. Its
 ability to deliver ink with
 perfect accuracy.
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 Concern or Western Recorder
 purposes, \$1.00 extra.
Grand Special Offer
 You may try the pen a
 week. If you do not find it
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 a value as you can secure
 for three times the price in
 any other medium, it will not
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 satisfied, return it and we
 will send you \$1.00 for it.
 The extra 50c is for your
 trouble in writing us, and
 to show our confidence in
 the Laughlin Pen.
 Illustration on left is full
 size of Laughlin pen as
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 See this Gentlemen's style
 pen.
 Refuse Pocket Pen Holder
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\$5 A DAY \$10
A GREAT SELLER.
 Agents can earn from \$5.00 to \$10.00
 a day selling "Churches of Christ." Ten
 Thousand Dollars' worth of advance or-
 ders taken before the book was pub-
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 ders in one day. Best territory given
 to those who apply first. Campaign be-
 gins in about ten days. Agents must
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J.M.O. T. BROWN,
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 sell this "Church of Christ." Pre-
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NEW MUSIC Established for
 20 years. Best of the best.
 The Bay Co., 643 4th Ave., LOUISVILLE, KY. **OLD**

AT HOME.
 I am at home once more, I mean
 that I am now settled in my own
 home at the south edge of this
 beautiful little city. The country
 hereabouts is as rich and as pret-
 ty as can be found in the blue
 grass region of Kentucky, except
 that we have no blue grass. It
 is perhaps more thickly settled
 than any part of Kentucky, and
 the people are as intelligent and
 prosperous. Men whom I bap-
 tized and married when I was a
 boy preacher are now wealthy,
 strong, influential men, having
 made all they possess by their la-
 bor during these years. They
 have watched my movements from
 the time of my first pastorate,
 and in all that has tried or trou-
 bled us we have been friends.
 You will not be surprised, then,
 that it feels comfortable to live
 among them again.
 I have been called here and at
 Celeste, nine miles from here, for
 half time at each place, and can
 visit any member of either church
 any day. With the finest breeds
 of cows, hogs and chickens and
 my fish pool, it will not be hard

25,000
Boxes
Free!

Rheumatism Cured by
a New Remedy that
You May Try With-
out Spending a Cent.

On the theory "that nothing is every-
 one to try his medicine for free" of those
 man at his expense. For that reason he
 proposes to distribute 25,000 boxes
 among all persons who indicate an in-
 terest in the matter. He has made
 dress. Mr. Smith had suffered all the
 agony and torture from rheumatism, tried
 all the remedies known and yet utterly
 failed to find relief.
 At times he was so helpless that he had
 to take morphine, and after considerable
 doctoring he gave up in despair. He be-
 gan studying into the cause of rheumatism,
 and after much experimenting finally hit
 upon a combination of drugs which com-
 pletely cured him. The result was an in-
 fectious to his entire system that he called his
 new found remedy "Gloria Tonic." These
 are his friends and neighbors who are suf-
 fering from rheumatism were next cured,
 and Mr. Smith concluded to offer his rem-
 edy to the world. But he found it was a
 difficult one, as nearly everybody had
 tried a hundred or more remedies and they
 couldn't be made to believe that there was
 such a thing as a cure for rheumatism.
 But an old gentleman from Sappala, Texas,
 wrote him saying if he could send him
 a sample he would try it, but so he had
 suffered forty-one years and wanted a
 fortune made. He sent him a sample and
 he wouldn't buy anything more, until he
 knew it was worth something. The
 sample was sent, and he returned more
 the result was astonishing. He was com-
 pletely cured. This gave Mr. Smith a new
 idea, and ever since that time he has been
 sending out free samples home to all who
 apply in proper form. It cured a lady of
 51 who had suffered 32 years. In Pen-
 sylvania City, Wis. It cured Mrs. Joseph
 Weaver, a gentleman of 78, who suffered for
 35 years. In Perryman, Ohio, it cured a
 gentleman 70 years old. In Boston, Mass.,
 it cured a man 65 years old. In Galveston,
 Texas, it cured a man 60 years old. In
 Harrisville, Wis., it cured this remarkable
 cure on December 15, 1903. It cured a
 man who had suffered 15 and the other 20
 years; both were completely cured. In St.
 Louis, Mo., it cured a man 60 years old.
 In Connersville, Ind., it cured a man 60
 years old. It cured an old man whose the
 result was astonishing. From these and
 many, called incredible. This old gentleman
 had suffered for 20 years on occasion,
 both legs having been so swollen that he
 walked like a young man. Even prominent
 physicians had given up on him. He was
 cured by a positive remedy, and thus Dr.
 Quaters of the University of Virginia, who
 is now in the United States, and who is in the
 States Council. In thousands of other in-
 stances the result has been the same. It
 cured a man 60 years old. It cured a man
 60 years old. It cured a man 60 years old.
 Druggists, Electricians and Medical Men, among
 them persons over 70 years old. Many cases
 so dramatic and well known that they could
 neither clothe nor find themselves.
 Mr. Smith will send a trial box, also the
 illustrated catalogue, to any member of the
 Recorder for he is satisfied that everybody
 who indicates an interest in the matter
 is a remarkable remedy, and there is no doubt
 that it will cure every case of rheumatism
 known to man. Write for it. Mr. Smith's
 address is: P.O. Box 100, St. Louis, Mo.
 SMITH, 2254 Cornwell Bldg., Milwaukee,
 Wis.

to find employment and recrea-
 tion. I will punch about four
 times a week, much of the time,
 instead of twice as formerly, but
 pastoral work otherwise is not
 near so heavy.
 Sulphur Springs is still pastor-
 less, though it is not the fault of
 many who have sought diligently
 for the place for themselves and
 their friends. Somehow the Holy
 Spirit makes better headway im-
 pressing the preachers than the
 church.
 Bro. W. L. Peyton, formerly of
 Hopkinsville, has made friends
 and good impressions in Texas.
 He is now located at Whitesboro.
 Splawa succeeds well at Bonham,
 Chadwick at Honey Grove, Gilles-
 pie at Ladonia are doing a fine
 work. These are all near-by
 points where I have labored in
 other years. Meeting with Gil-
 lespie and other strong men in the
 ministry whom I baptized is one
 of my greatest pleasures, though
 it makes me think that perhaps
 I am older than I feel.
JOHN H. BOYK,
 Wolfe City, Texas.

DEAR RECORDER:
 In your second editorial, page
 8, in the issue of January 14, I
 find the following statement:
 "Since 1840 the drinking in the
 United States has remained about
 stationary. The annual consump-
 tion averaged five quarts for each
 person." I call in question the
 accuracy of that statement. The
Homiletic Review of July, 1903,
 pages 71, 72, states that the per
 capita consumption of all intoxi-
 cants was 4.17 gallons in 1840,
 and in 1902 it was the astounding
 quantity of 19.48 gallons. I only
 wish your statement were true,
 but I fear the *Homiletic Review* is
 more nearly correct. If facts are
 different from your statement I
 would be glad to have you say so
 in the dear old *Recorder*.
F. M. MYERS.

Sunbury, O.
 We gave the statistics prepared
 by the Anti-Alcohol Congress in
 Paris. As this Congress was com-
 posed of many leading men, sci-
 entists, statesmen, rulers, railroad
 presidents, heads of great man-
 ufactures, we presume its figures
 are correct.
 Is it not possible that the fig-
 ures of the *Homiletic Review* in-
 clude beer? There has been a
 great increase in the drinking of
 that. The Congress gave the statis-
 tics only of spirits and not of
 malt liquors.

DEAR RECORDER:
 We are having some delightful
 weather here, while you are wrapt
 in snow and ice. I have been last
 week in Portageville, Mo., helping
 the missionary of our Board in a
 meeting. We organized a church
 with 8 members and 16 more were
 added before I left. The meeting
 continues. I may go back to-day.
 There is a great need of Baptist
 preaching in this country. I wish
 the Lord of the harvest would
 send us more laborers. There are
 many towns from 500 to 2,500
 population without Baptist
 churches. I would that some
 brother who reads this may be im-
 pressed to come over and help us.
 There is a great future for this
 country. Our work in Caruthers-
 ville is moving on nicely. Bro. J.
 H. Dew, formerly of Kentucky,
 will come to help us in a meeting
 in May. Missouri has two state
 evangelists from Kentucky, Bro.
 Dow and Bro. Montgomery. Bro.



For the Little Ones
To Keep Their Digestion Perfect
Nothing is so Safe and Pleasant
as Stuart's Dyspepsia Tablets
 Thousands of men and women have tested
 Stuart's Dyspepsia Tablets the safest and
 most reliable preparation for any form of
 indigestion or stomach trouble.
 Thousands of people who are not sick,
 but are well and wish to keep well take
 Stuart's Tablets after every meal to insure
 perfect digestion and avoid trouble.
 But it is not generally known that the
 Tablets are just as good and wholesome
 for little folks as for their elders.
 Little children who are pale, thin and
 have no appetite, or do not grow or thrive,
 should use the Tablets after eating and will
 derive great benefit from them.
 Mrs. G. H. Crenshaw, of Washington St.,
 Rochester, New York, writes: "Stuart's
 Dyspepsia Tablets put all the bill for child-
 ren as well as for older folks. I've had the
 best of luck with them. My three-year-old
 girl takes them as readily as candy. I have
 only to say 'Tablets' and she drops away
 these also and runs for them."
 A healthy mother, a short time ago, who
 despaired of the life of her babe, was so
 delighted with the results from giving the
 child these Tablets that she went before the
 notary public of Erie Co., N. Y., and made
 the following affidavit:
 "I solemnly swear that Stuart's Dyspepsia Tablets
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The Farm

and Household

The First Kentucky crop of the Thomson sale this week the following prices were realized: Western hams, \$40 to \$70; one pair of 2 and 4 year old Western hogs, \$140; mitch cows, \$25 to \$32.50; yearling steers, \$27.50; 1 pair 2-year-old males, \$300; 100 medium ewes, \$3.45 per head; 20 Southdown ewes, \$2.50. Farm implements sold well.

Georgetown Court.—In spite of the cold weather there was a good crowd in town Monday. Auctioneer Ben E. Peak reports 160 cattle on the market. A few good feeders, of 200 pounds weight, sold at \$4 per cwt.; yearlings at \$2.25 to \$4. A large number of calves were on the market. Good ones brought \$150 to \$175; good horses \$50 to \$100.—Georgetown Times.

M. J. Farris bought 40 cattle of K. Dana, of Garrard county, weight, 700 pounds, at \$2.67 1-2 per cwt. He also purchased 25 small cattle, weight about 500 or 600 pounds, at \$2.50 to \$3 per cwt. He also closed out the last of his fat cattle to Simon Wehli, for Lehman, of Baltimore, which included 157 head, at \$4.25 per cwt. The cattle averaged 1,200 pounds.—Danville News.

Oscar Johnson sold Lear Bros., 12,200 pounds of tobacco, which was raised on six acres of measured land, average 2,500 lbs. per acre, at 9 cents. Bert McClintock sold to same, 12,000 pounds at 12 cents, with \$75 off on crop. Theo. McClintock sold to same, 8,000 pounds at 10 cents. Gran Allen sold to same, 12,000 lbs. at 9 and 5 cents. Dr. Henry Peterson and John Ryan sold to same, 20,000 pounds at 9 cents.—Bourbon News.

The sale of mules here last week amounted to \$50,000, which is a very large business for one week. Before the season is over somewhere between fifteen hundred and two thousand mules will be shipped from here. All our mule dealers are feeling extra good over the market as long profits have been realized on all of the sales. The top of the market so far has been paid to Goodwin and Kimble, of Toulerville, and Bond, of Vine Grove. They each sold a car load for \$200 a head, of course they were extra fine and large ones. Just now our feeders are scouring all the territory within a hundred miles of Elizabethtown in search of mules, but very few are to be had.—Elizabethtown News.

Mt. Sterling Court.—The Advocate says: About 300 cattle on the market; the quality was medium, trade brisk and prices 25 per cent higher than last court. The trade could have need three or four times as many cattle. 900-pound steers at \$3.20, lighter weight at \$2.25 to \$2.75; yearlings at \$2.25 to \$2.75; heifers at 2 1-3 to 3 cts.; cows at 2 to 2 3-4 cents; bulls at 1 1-3 to 2 3-4 cents. The cold weather did not prevent a good sized crowd from being at the pens. Trade was in good shape and anything desirable found a ready sale. Mules were \$10 to \$15 per head higher than last court and trade was brisk. A good many on the market and a great many sold. We only noticed one pair of large, heavy mules, weighing 2,000 pounds, price \$400, other of \$200 pounds.

One of the causes of pigs breaking in the feet is being hurriedly fed while young is a close pen with no exercise to harden the bone and muscle.

THE HOUSEHOLD.

Peas and Oysters.—Stomp a quart of medium-sized oysters in their own liquor, adding a tablespoonful of butter, a tablespoonful of cracker crumbs, teaspoonful of lemon juice, and salt and paprika to taste. Serve on toast.

Delicious Apple Salad.—Take half a dozen rather tart apples, peeled and sliced, and add a Spanish pepper, chopped fine; place in your salad bowl the tender leaves of a large head of lettuce, and upon that the apple slices sprinkled with the chopped pepper; over all pour a dressing composed of six tablespoonfuls of olive oil, two tablespoonfuls of lemon juice and a little salt. Serve with cold meats.

Stuffed Egg Figs.—Cut the egg plant in two; scrape out all the inside and put in a saucpan with a little minced ham; cover with water and boil with salt; drain off the water; add two tablespoonfuls of grated crumbs, tablespoonful of butter, half a minced onion, salt and pepper; stuff each half of the bulb with the mixture; add a small lump of butter to each, and bake fifteen minutes.

Cucumber Catsup.—Three dozen cucumbers and eighteen medium-sized onions peeled and chopped-very fine. Mix thoroughly with three-fourths of a pint of salt, place in sieve, and let drain overnight. Add one-half pint cup of whole mustard seed, ground black pepper to taste (about one-fourth of a cup). Mix all thoroughly and cover with the best malt vinegar. Bottle. A fine relish with fish dishes.

Green Pepper Pickles.—Select for this large peppers; see that they are firm and not tinged with red. Lay them in strong brine for three days, drain off the liquor and put them in fresh water for twenty-four hours. Drain them again and let them stand in fresh water until they are very cold and firm. Then place them in layers in a crock and pour enough scalding vinegar over them to cover. After two days, pour off the vinegar, boil it again and pour it over the peppers scalding hot. Repeat this twice more, then cover and set away in a cool dry place. It will take at least eight weeks for them to ripen and become fit for use. If desired, the peppers can be filled with well seasoned cut cabbage. Make a slit in the pepper, fill it up and pour the scalding vinegar over them.

Egg Salad.—Hard boil eggs, cut each into three slices, carefully removing the yolks, and with a small fluted cutter stamp out five of the pieces of the whites so as to form them into suited rings, and put them into cold water until they are required. Poach the yolks with the butter, a saltspoonful of curry powder, a pinch of salt, and a desartspoonful of thick mayonnaise sauce, and pass them through a wire sieve. Cut five moderately thick slices of tomato, and with a fluted cutter stamp them out, then arrange them on some finely-shred lettuce dressed with mayonnaise, and place one each, in an upright position, one of the rings of the whites of the eggs; then fill them carefully with the sliced yolks, and garnish the salad with the trimmings of the whites finely chopped.—Mrs. C. H. Woodson, in Baptist Commonwealth.

TO MAKE BIRDS LAY.

To have hens lay well through the winter, they need some kind of meat ration as much as in the summer when they pick up insects and bugs in the fields, and to furnish this nothing is superior to green cut bone. Not only is it rich in nitrogen, thereby serving admirably as food, but it answers several purposes when properly fed to poultry. Consisting of phosphate of lime, it is capable of being easily digested—not so with oyster shells and grit—and supplies the birds with elements that may be lacking in their food, which it also aids in grinding, taking the place of grit in that respect. Added to this, the birds prefer it to any grain or other feed mentioned, and, fed as a separate ration, it gives more satisfactory results than if mixed with other foods. Beginning with a little at first, it may safely be presented to them three times a week, and as the green bones can nearly always be got from the butcher for a moderate sum, the most expensive part in buying the machine with which to cut them up, and then doing the cutting. Happily, however, there are bone cutters now to be had that run easily, cut clean and strong, and are exceedingly simple in construction, while with the majority of farmers the work comes during the slackest time of the year. Needless to say the bones cutting the easiest are ribs, which are also the best. Chopped into small pieces an inch or two long, these will fit the machine so that they can readily be cut up the requisite size, and if there is considerable meat adhering to them they will be all the more valuable. Raw meat is a more natural substitute for bugs, worms and insects than cooked, and being craved by fowls, they will devour it more ravenously; hence, green cut bone affords them a raw meat ration that is beneficial in many ways as a food and tonic.—Car. Epitomist.

One of our greatest agriculturists says: "Success, in the sense of accumulating wealth depends upon the degree of productiveness of the soil and knowledge how to manage it so as to develop its greatest possibilities. Half a century ago the farmer who got a few thousand dollars ahead could loan it on mortgage security at 10 per cent interest and a bonus, and he grew rich very rapidly, while today he may not realize over 4 per cent net, after paying the tax, so that now money will earn more if judiciously invested in stock and fertilizers for the farm, this method making the land grow more valuable from year to year. Farming cannot be successfully carried on as it used to be when the original fertility of the soil was sufficient to produce good crops. With beginners there is generally an ambition to do too much. A small farm will yield a greater profit than a large, improperly cultivated one. There is too common a disposition to commence where a successful ancestor left off. Each generation must learn its own lesson of life from actual experience."

The demand for big draft horses in this country at the present time is so great that the buyers are hunting up the big three-year-olds for which the city merchants and manufacturers pay big prices to get them even so young and with light work mature them up to full work.

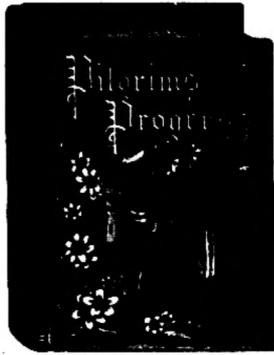
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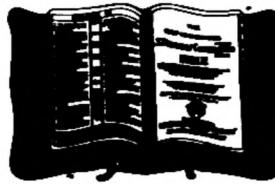
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