

A Modern Mental Ailment.

BY J. J. TAYLOR, D.D.

The dispassionate student of the times observes among us a class of excellent persons, some of them in conspicuous places, who seem unduly anxious to be considered liberal, so anxious indeed as to suggest a doubt. Fearful that their liberality will fall of recognition, at the sacrifice of modesty, they feel justified in aiding an obdurate public by bearing witness of themselves. They are monists of an extreme type, holding that in the last analysis all knowledge is one; and as they have not reached the last analysis, they disclaim complete knowledge of anything. They are cocksure of only one thing, and that is that they are sure of nothing. Naturally they have a good opinion of themselves; and being ignorant or uncertain, they demand that their ignorance or uncertainty shall be a standard for the rest of the world. They admire what they call the open mind, and admire it all the more when it is open at both ends. Professing great admiration for thinking and thinkers, they eschew logic, which is the science of thinking, and the instrument of thinkers. They ask for light without heat, yet they wax warm at the mere mention of orthodoxy. They are tolerant of erratic and abnormal views, but hostile to doctrines that have stood the test of the ages. They have rare capacity for believing contradictions, and can easily make heroes and martyrs out of freaks and egotists who are conspicuous chiefly for their follies. Like Voltaire's man from Cambala, they have "profound respect for the Egyptians, the Chaldeans, the Celts, the bull Apis, Brahma, and the beautiful fish Onnes," and are almost persuaded that one thing is as true as another, not more so, especially if that one thing masquerades under a new name.

Such persons are the victims of a certain mental disorder, which often excites amusement, but really deserves sympathetic consideration. The really sane mind knows that all truth is old, though some truths may be newly perceived. The easy-going tolerance that esteems the utterances of a zany as important as the observations of a wise man is an evidence of stupidity, rather than liberality. There is a distinction between truth and falsehood. The Sermon on the Mount is not an iridescent dream. The Decalogue is not obsolete, because it is old. As in the beginning, two and two still constitute four. The sum of the interior angles of a triangle still equals two right angles. The truth on earth is true in heaven.

These and many other things may be known, and known beyond the possibility of change in any higher realm. The logical method of obtaining knowledge is by passing from the known to the unknown; and no assertion however dogmatic, no sophistry however adroit, can rob a sane man of the conviction that he knows some things, and knows them as well as they are known by the archangel. As an attitude of inane and empty minds Agnosticism necessarily precludes all progress for if nothing is known all forms of reasoning simply add zero to zero, and the last result is nothing more.

There is sophistry in the pleasing saying:

"Accept the truth wherever found,
On Christian or on heathen ground."

It belongs to what the logicians call question-begging phrases. It carries the mild suggestion that the truth appears about as frequently in one place as in another; that Confucius and Christ may both be right, and that Pagan and Christian alike have equal prospects of a happy land, far, far away. On this assumption there is no need for any man to deny himself and bear the cross after the Nazarene, or to make any special sacrifice to send the Gospel to the ends of the earth. The other assumption is that some persons, especially those who are called orthodox, are averse to the truth unless it is found in some favorite place, Christian ground, for example. This assumption is not sustained

by the facts. The man who rejects the products of heathen ground rejects them because of their character, rather than their origin. Likewise, he who accepts the truth on Christian ground accepts it because it is truth, and not because it is on this ground or that. Only the man who wavers between contradictory impulses, like the false prophet wavering between the dictates of avarice and the teachings of an ass, can with equal vehemence curse either Israel or Moab; but there is a difference whether the headstrong prophet discerns it or not.

The wisdom of the fathers has not yet become arrant folly. Old gold is still gold. Old friends are quite as dear as the new. "No man having drunk old wine straightway desireth new, for he saith the old is better." The old arithmetic still holds its place in the counting house; and the financier who tries to balance his accounts by figuring that once one is two will ultimately land in a mad house or in a felon's cell. Freedom of thought is a priceless possession; but it has its limitations. No man is free to think a ten dollar bill equivalent to a twelve dollar obligation; his liberty is limited by the facts in the case. In any matter a change of thinking implies wrong thinking either before or after the change; and in either case the thinker is put at discount. No sane man is at liberty to think the moon a green cheese, because he is coerced by the truth. The man who has pretended to think for years and still finds his mind in a state of flux, himself without settled convictions on any subject, convicts himself of inability to think aright on any subject, he ought to subsidize, and give place to more vigorous minds.

Georgetown College.

The Free Church Decision and the American Law.

BY CHARLES F. BRACH.

[Some of our best and most law-abiding papers have been denouncing the decision of the Law Lords which gave the property of the Free Church in Scotland to the small minority who stood by their faith. We commend to their careful reading this article from a distinguished lawyer, which we take from the *Presbyterian* of Philadelphia. We especially call the attention of those who said such a decision could not be made in this country. As a matter of fact, such decisions were made in many cases during the Campbellite defection in the forties.—Ed.]

To lawyers, whose attention has been directed to the subject, the decision of the House of Lords in regard to the property of the Free Church of Scotland is not a surprise. The only marvel is that any other decision could have been rendered by the lower courts, and any lawyer, who will take the trouble to examine the authorities, will be convinced that the law of this country, both of the Federal and State Courts, is in entire harmony with this decision. In this country, as well as in the British empire, it is a well-established principle of equity that when an ecclesiastical body has divided on any question of doctrine, of forms of worship, of measures, or of policy in regard to church work, the title to the property of the entire body is in that part which adheres to the principles, usages, customs, etc., that were accepted and recognized previous to the division. It is not material that the party, which has changed its position, is largely in the majority. The property belongs to the party which continues to maintain the original principles and usages of the organization. The possession of property by one ecclesiastical body is not ownership, but a trust that the law will not suffer it to betray. Trustees of church property, as well as those who hold the funds of individuals, or of secular corporations, are held by courts of equity to a very strict and rigid discharge of the obligations that they have assumed. Were it not for this well established principle of our equity jurisprudence, no prudent man would contribute

funds for the endowment, or for the establishment of any ecclesiastical institution.

The following statement of the law relating to the subject as administered by the American Courts is copied from a recent work on equity jurisprudence:

"A local church or ecclesiastical organization holding property for the use of the congregation, whether it is an incorporated or unincorporated body, holds the property, not in fee, but as the trustee of a charity. As a trustee, it will be held accountable in equity for a faithful administration of the trust. But this is the extent to which the individual church, or the ecclesiastical organization with which it is connected, is subject to the jurisdiction of the courts. Conflicting claims to church property, or in regard to the administration of the trust, are subject to the rules by which other charitable trusts are governed. In their rights of property, churches and other religious organizations are under the protection of the law, and all officers and members of such organizations are subject to the restraints imposed by the law. From the circumstance that such organizations are religious, and not business corporations, the courts will investigate their proceedings with indulgence and consideration, but the legal and equitable rights of all parties concerned will be sustained without favor. The right of any and of all persons, whatever may be their religious views, to dedicate property in trust to the purpose of sustaining the form of doctrine to which they adhere, will have the amplest legal protection."

The courts will not permit property set apart to a religious use to be diverted from the object of the trust. A majority of the members of an individual church, or other ecclesiastical body, cannot subvert the trust by transferring the property to another organization, or to the support of a different form of doctrine. Any act of this character is a breach of trust, and will be restrained by a court of equity. Conflicting claims in regard to church property involve the consideration of one or another of these questions:

1. Was the property in question by the express terms of the instrument by which it was conveyed, devoted to the support and promulgation of some definite form of Christian doctrine?

2. Is the property in question held by a church or congregation, which, by the terms of its organization is strictly independent of any other ecclesiastical body or association and which in its government is altogether free from any subordination to a higher authority?

3. Is the church, or any other ecclesiastical body holding the property connected with, and subordinate to, a general denominational organization, in which there are higher courts, which are invested with authority over the congregations of a district, or over the entire body? The answers to the questions involved determine the decree of the court.

In all cases falling into the first class, as designated in the preceding section, the court will uphold the claims of that part of the congregation, which adheres to the form of faith for the support of which the trust was created. It will not permit any part of the property to be diverted to the support of another system of doctrine, or to any other purpose than that to which it was originally devoted. In the leading case of *Schnoor's Appeal* before the Supreme Court of Pennsylvania, in which the whole subject received a most careful and exhaustive consideration, Mr. Justice Sharwood delivering the opinion, it was held that property vested in a religious society, incorporated or not, is a charitable use, whether the donors be one or many. The society are trustees, and cannot divert the property from the use to which it was dedicated more than any other trustees. Where the founders have expressed their intention that particular doctrines shall be taught, or a particular form of worship and government maintained, then having the management of the institution cannot alter the purpose for which it was founded. A

church organized and endowed as belonging to any particular sect, or in any subordination to any particular form of church government, cannot break from that connection or government. In churches, those who adhere and submit to the regular order of the church, though a minority, are the true congregation. The title to the property of a divided congregation is in that part which is acting in harmony with its own law, and the ecclesiastical laws, usages, etc., which were accepted before the dispute, are the standard to determine which is right. The guaranty of religious freedom has nothing to do with the property. The later decisions of this court are in full accord with the doctrine here stated. In a recent case, it was held "that the title to the church property of a congregation that is divided is in that part of the congregation that is in harmony with its own laws, usages and customs, as accepted by the body before the division took place, and who adhere to the regular organization. In such a case, it does not matter that a majority of any given congregation, or annual conference, is with those who dissent. The power of the majority, as well as that of the minority, is bound by the disciplines, and so are one and all the tribunals of the church from the lowest to the highest. Upon the questions arising under the discipline, as upon those arising under the articles of faith, the decisions of the ecclesiastical body are ordinarily final, and they will be respected and enforced by the courts of law; but if such decisions violate the law they propose to administer, or are in conflict with the laws of the land, they will not be followed." (Commentaries on the Law of Trusts and Trustees as administered in England and in the United States of America by Charles Fisk Beach, Sr. Section 339 and 340. See also the copious notes and citations under these sections).

It will be observed that the above is not an *obiter dictum*, not the mere opinion of any justice, however eminent, but a statement of the law as established by the decisions of the courts of last resort.

Our Lord's coming has been in vain if it has failed to open our eyes to the seriousness of sins which belong to our higher manhood, the sins of the will, the sins of pride, envy, selfishness, self-conceit, perverted conscience, distorted religionism—these are the sins seated in the reason, seated in the irreverent heart of a man, which baffled our Lord far more than the sins which had their seat in the lower man, in the flesh, in the passions. Publican and harlot He could win into the Kingdom of Heaven before He could attract Pharisee and Scribe. How do we come to think that better circumstances or increase of knowledge will change character? Are the rich so extraordinarily good then? Are all clever people saints? Are the comfortable classes safe from modern sins? Was Babylon, or Egypt, or Rome, or Greece, or Crete, or Persia less civilized than we are? We can hardly imagine the world of art, society, politics, commerce, without ingrained iniquities. Men will be men, you say. Are men so natural then in their sin that they cease to be wholly human when they cease to sin? Men must be men, you say. Ah! If only they would be men they would be more humble than they are, more self-sacrificing than they are; trustful and loyal, gentle and merciful, more like Him who has shown what a man really is.—Scott Holland.

A man who wants to see a country must not hurry through it by express train, but he must stop in the towns and villages and see what is to be seen. He will know more about the land and its people if he walks the highways, climbs the mountains, stays in the homes, and visits the workshops than if he does so many miles in the day and hurries through picture galleries as if death were pursuing him. Don't hurry through Scripture, but pause for the Lord to speak to you. O for more meditation!—Spurgeon.

Formation of Associations in South Carolina.

BY H. T. COOK.

The rise and development of Baptist organizations are found imbedded in the history of South Carolina Baptists. In 1683, when the First church of Charleston began to exist into the present hour every step from independent and segregated churches up or out to the Southern Baptist Convention remains yet fairly distinct. The Charleston Association is not the mother of all the other associations and conventions, but it can be claimed to be the oldest in the South and the typical one, whose force set in motion during the period, 1787-1825, have continued powerful and persistent and are to-day the paramount influence in the Southern Baptist Convention, if not among Southern Baptists.

The always interesting study of man as a political animal in both ancient and modern times is a helpful preparation for the investigation into Baptist polity as found exemplified in associations and conventions. Baptists are no more exempt from government-building laws than they are from the law of gravity. When isolated churches began to form associations which jealously guarded the rights of the churches and clearly defined the province of the Association, they were taking the first possible step in a democracy toward a larger organization looking to the general welfare. The ancient amphictyonic leagues (leagues of independent neighbors for strictly defined purposes) the Confederacies of the Colonies and all Federal governments belong to the same general class as the association and convention. That these two Baptist bodies are federal in essentials is in accord with the historical fact that New Testament churches, when they enter into other organizations, follow the polity of the time and country as the most natural, and as causing the least friction.

The U. S. government, including county and state, furnished territorial outlines for the district associations, state and triennial conventions. The Baptists gave to the general government its best plank, the very flower of the highest civilization—civil liberty supplemented with religious; and in turn Baptists, when they formed other bodies, followed the ruts already made by the government of which they were a patriotic part. If one wishes to get the fullest insight into our history, he must not only recognize this fact, but he must be familiar with the contemporary political history. Baptists have no adequate weight at the polls, but being the most American, they are probably least protected against influences from without.

The period, 1800-1860, was the Baptist golden age in this state. State rights, local autonomy, local self-government, with a general government to look after the common weal, was rich soil for Baptists to grow in. From nearly 6,000 members in 1800, the number multiplied nearly ten times by 1840, and what a galaxy of Baptists came forth: Richard Furman, W. B. Johnson, Basil Manly, W. T. Brantley, James C. Chiles, John B. O'Neal, J. O. B. Dargatz, J. A. W. Thomas, J. C. Furman and others less conspicuous but not less active in forming their calling and in multiplying the influence of Baptists in our South. Since those fearful years, in which some 7,000 Baptists disappeared, though still in the lead, the denomination has not doubled in numbers.

If the above be accepted as approximately representing the facts in the case, it follows that one should be guarded in interpreting such oft-recurring words and phrases as "independence of the churches," "separation of the churches," "composed of churches," "convention churches," &c., and that they must be allowed to stand for what the actors in the drama intended.

One of the most striking phenomena of this period is the part played by "the independence of the churches," in the formation of both association and convention. Church independence was stressed by the Charleston Association in its Church Discipline, 1784, second edition. "The power and privilege of the church officers, exercising its own discipline, and of administering the word and the ordinances, for the edification and comfort of its members." "All which, with every other act of discipline, each distinct church may exercise, without being subject to the cognizance of any other church, presbytery, synod or assembly whatever."

This is the Southern traditional conception of their own independence and it became crystallized before educational and other subordinate ones were inaugurated. It is different from the definition given by later writers who define church sovereignty and independence by the "divine from heaven" but the student must persistently keep in mind the thought of that day, if serious conclusions are to be avoided.

The Association, according to its own theory, was based on the idea that the churches were independent in power, but inter-dependent in economy.

"In order the more amply to obtain this blessing of communion," it goes on, "there ought to be a combining or uniting of several churches into one body, so far as their local situation and other circumstances will permit. But it is impracticable for all the individual members thus to as-

sociate and coalesce together, the churches should, each respectively, choose and delegate some of the most able, pious and judicious among themselves, and particularly their ministers, to convene at such times and places as may be thought most expedient to the great end, to act as their representatives, in the general assembly. It appears advisable that those delegates at their first meeting should, in a formal manner, enter into covenant with each other, as the representatives of the churches, for the promoting Christ's cause in general and the interest of the churches they represent in particular.

This theory that churches were independent in power within their own defined province, asserted itself in 1790, when Dr. Furman wanted to charter the Association in order to handle money for ministerial education. The brethren said "No; the constitution of the Association restricts its powers to that of an advisory council and to purely spiritual matters." Right here was the limit of voluntary expansion of the churches outward—a fact that continued and an unsatisfactory relation of the churches to the conventions still a subject for discussion. The association is yet the only body to which churches as churches can send delegates to represent themselves. After a year's thought, Dr. Furman originated a chartered body to be under the wing of the Association but apart from it and to be composed of delegates from the contributing churches. This famous body, called the General Committee for the Charleston Association, became the starting point of a new factor among Baptists—a chartered body made stable by the state, formed on a money basis and closely allied both to the Association and the churches. All the succeeding organizations came from this chartered body as their mother and not from the churches. This General Committee sent two members to the meeting which formed the Triennial Convention in 1814; and in concert with the Charleston Association it summoned three associations' delegates and formed the State Convention in 1821, and to a call sent out by the State Convention in 1845, was due the formation of the Southern Baptist Convention.

The Association, from the church point of view, is the best representative body of the Convention was made up by associational delegates who were representative men from the churches but not representatives of the churches. The one was formed by the many; the other by the few. And yet all these bodies regarded themselves and were regarded as representative.

"All our general unions," said Dr. Reynolds at the semi-centennial anniversary of the State Convention, "are essentially federal, resting on those primary organizations—local and independent churches. These are the components of our ecclesiastical system, the elements into which, in its last analysis, it is resolved. It is, therefore, strictly analogous to a system of confederacy of federated governments. These societies is an independent political society, and each of their several governments is properly sovereign or supreme. It is not a federal government or composite state, enforcing its commands in each and all the states, as is the existing government of this country, but a confederacy of sovereign and independent states." To which may be added in conclusion that general unions will follow the laws of federated governments. These bodies equally independent, each in its own sphere, can not remain in equilibrium. One trenches on the function of the other. The spirit of the times raises up one department and depresses another, and each generation reads its own interpretation into the constitution. Why did the Apostles leave the churches unassociated or unfederated?

Is it fair? Is it honest? Is it handling the word of God otherwise than "deceitfully" to quote that passage, "God is love," as though it told the whole story of God's regard for man the sinner, and leave unnoticed other passages which speak of him as "angry," an executor of vengeance, who will by no means clear the guilty? It is true that in 1 John 4:10 it is said almost incidentally, "God is love. And it is a truth. But something else is true also, and he who quotes that passage is bound to quote also the two other passages in which it is said, "Your God—our God—is a consuming fire." No one can do justice to the character of God by speaking only of his love, his compassion, his kindness and gentleness. All these things are true of him, as concerns the believer who loves and serves Jehovah. But they are not true as regards those who offend his hearts and offend in their sins. It is true as Dr. John Robertson once wisely said, in Cincinnati, "there is no such thing as sin in the abstract." It is not true that God punishes the sin and spares the sinner. He is "angry with the wicked every day." Sin implies a sinner, and they cannot be separated, except by loving faith in our Lord Jesus Christ. It is just this separation of sin from the sinner which is the chief effect. He came that he might put away sin by blotting it out, and he can be no more seen, removing every stain of sin from the soul of the penitent believer. Sin is none the less sin because God, for Christ's sake, forgives it. Until it is forgiven, it is the undoing of the sinner.—Journal and Messenger.

I have examined with approval and pleasure "Glorious Praise," a song book issued by Harvey A. Burnett, Louisville, Ky. I am a poor judge of music, but one who appreciates the praise worship of God's house, and so to us as a judge, to me this seems to be a splendid all-around book for popular music and hymns. The price of this book is single copy by mail, 35 cents; \$2.50 per dozen, and \$25 per 100.

B. H. GARROTT.
Cor. Sec. Tenn. Baptist Education Commission.

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

BOOKS.

The Spirit of God in Biblical Literature. Irving F. Word, Ph.D. Introduction by Frank C. Porter, Ph.D., D.D. \$1.25 net. A. C. Armstrong & Son, New York.

This is a literary and historic study, from the standpoint of recent criticism, of the growth of the idea of the Spirit of God in the books of the Bible. These books are supposed to be the attempts of the Hebrews to explain their own experiences, just as other religions are attempts of different nations and races to explain theirs. Human experience is thus made the basis of the Bible. This would be an interesting view to trace, provided the Bible were not inspired. As it is, the author supposes how it must have all evolved, on the theory that the Bible was simply exhaled from human consciousness. Since the Bible was given by inspiration of God, this elaborate guess work falls to the ground.

John Knox. His Ideas and Ideals. James Stalk, ed., D.D. \$1.00 net. A. C. Armstrong & Son, New York.

Whatever Dr. Stalker writes is sure to be interesting and widely read. How much more, when he comes to tell of John Knox? The Quartercentenary of the birth of Knox furnishes the occasion for the book, and the work could not have fallen into better hands. The volume is divided into three books: I. The man, his history and character; II. His ideas, from his books, giving his religious and political convictions; III. His ideals along with the Scots' confession of faith, Book of common order, and Book of discipline. It is a delightful book, it gives the reader a fresh insight of pure air filled with ozone. One is the letter and the stronger for reading the volume.

The Teaching of Jesus Concerning the Scriptures. David James Burrell, D.D. 75c. American Tract Society, New York.

A clear, logical and decisive presentation of the case from the orthodox side. That Christ Himself fully endorsed the Old Testament as God's Word is plainly proved. It is the book on the subject and deserves the careful study of every Christian. It covers the whole case; though more is conceded to the critics than is necessary, yet this renders the book the more unanswerable. For example, we do not admit that because of the kenosis Christ was ever ignorant on any point. His saying He did not "know" the day of the end of the world was not an affirmation of ignorance, but simply that revealing that day was no part of his mission to the world. He says, "Depart. I know ye not," will any one say this is a declaration of ignorance? Dr. Burrell shows wide reading and careful study in this admirable book, which every preacher and every Bible student ought to possess and study.

The Fruit of the Spirit. Poetically Interpreted. Selected by Alice Jennings. \$1.00 net. Fleming H. Revell Co., Chicago and New York.

What the poets, from Chaucer to Kipling, have had to say on love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance, we have not here gathered and arranged to proper heads. Good taste has been shown in making the selections, and a thesaurus of quotations is the result. Edward Markham furnishes an appreciative introduction. In all, 125 different authors are quoted, from many of whom several quotations are made. For example, from Shakespeare there are 19, from Lowell 10, from Milton 10, Longfellow and Longfellow 9 each, from Browning 14 and from Mrs. Browning 7, &c.

Worrell's Translation of the New Testament. Prof. A. S. Worrell. \$1, \$1.50, or \$1.70, according to binding. A. S. Worrell, Louisville, Ky.

Prof. Worrell has given us a valuable piece of real scholarly work. He has given a faithful translation of the New Testament without regarding any forbidden ground, such as the British and American revisers were constrained to respect. He translates *heptateichos* and *ecclésiastes* fearlessly. Modern good English is used throughout, the idea being to give the reader an accurate knowledge as possible of the meaning of the Greek. He has been careful to render accurately the Greek tenses, a matter surprisingly neglected by the revisers. The text of Westcott and Hort, as modified by Scrivener and others, has been followed.

The author gives notes on every page, and adds in an appendix. In these notes he gives, of course, his own interpretations with some of which we do not agree. In Appendix D, we have a collection of Bible terms and doctrines arranged alphabetically for Bible readings. Tables of the measures and the money of Scripture are given along with a confession of faith, setting forth the creed of the author.

These other things are incidental; the real value of the work is in the translation. Prof. Worrell has made a real contribution to Bible learning. More than any other translation known to us, this preserves the Greek idioms so far as good English allows. Those familiar with the original will especially appreciate this.

Bundick's Lectures. W. T. Bundick. Introduction by A. C. Dixon. \$1.00. Jennings & Graham, Cincinnati and Chicago.

Dr. Bundick has a wide reputation as a temperance lecturer. Here he has gathered six elaborate lectures, delivered in prominent churches in leading cities and received enthusiastically. These addresses differ from temperance lectures generally in being highly entertaining without being strings of anecdotes. Dr. Dixon well says: "He held my attention without a story, humorous or pathetic. He convinced my reason by his array of sound arguments, without the least trace of pedantry."

The subjects of the lectures are: Personal responsibility; Belshazzar's feast; Blot in our civilization; Old Theism; American citizenship and the Inquest. Every lecture deserves to be read and re-read, over and over again.

Warning an "W." By Everett T. Tomlinson. (Cloth \$1.00. Philadelphia: American Baptist Publication Society.)

Mr. Tomlinson has won for himself a place in the very front rank of writers of interesting and wholesome stories. This is one of his best. It is the story of a boy in college who works hard and wins his reward in increased mental power as well as in knowledge. There are more athletics in the book than we care for, but the book would not be true to college life in these days if athletics did not have a prominent place. However our author does not represent them as the chief thing, but gives increased mental power its right place.

Dr. Duke of the Labrador. By Norman Duncan. (Cloth, 12mo \$1.50. Fleming H. Revell Co., Chicago.)

Professor Duncan occupies the Chair of Rhetoric and English in Washington and Jefferson college, and is still a young man. He is a Canadian by birth, and the scene of his first work is Newfoundland and Labrador. It is not simply a story that he writes for us here, but a poem of the coast and the sea, of the hearts and the lives of the people. He is a friend of the fishing folk, and he tells the story of their lives and labors, their loves and their longings, in a way that stirs the depths in the hearts of all who read. This is one of the uncommon stories. It is out of the ordinary. It is extra-ordinary. The characters are well delineated, and the incidents are described with a power that partakes of genius. It is a full of human life and interest, and holds the attention from start to finish.

MAGAZINES.

Early numbers of *The Century*, it is announced, will bring among other good things, fiction from Alice H. Rice, Edward W. Tomlinson, Helen Phillips, Maud W. Goodwin, Caroline A. Stanley, Marguerite A. Hamon, Kate D. Wiggins, Maurine F. Egan, Anne Warner, and Helen R. Martin; and articles of importance and value on "Korea and Its Emperor," by Wm. F. Sands, former adviser of the emperor; "The Everglades of Florida" and "Philadelphia in Art." A notable feature of the February number will be the story of "The Boston Symphony Orchestra and Its Founders," by Richard Aldrich, illustrated with numerous portraits and sketches. Early issues will contain, too, articles on the miracles wrought by Luther Burbank's work in breeding fruits and flowers: edible cacti, the white blackberry, the plumest, etc., etc.

The Booklovers' Magazine for December has the following contents: After the War—What! The Shifting of European Alliances, N. T. Bacon; A City Built on Rubies: A Vicinification of American Art, Leticia Mechi; With sword, Elean Phillips; Maud W. Goodwin; Caroline A. Stanley; Marguerite A. Hamon; Kate D. Wiggins; Maurine F. Egan; Anne Warner, and Helen R. Martin; and articles of importance and value on "Korea and Its Emperor," by Wm. F. Sands, former adviser of the emperor; "The Everglades of Florida" and "Philadelphia in Art." A notable feature of the February number will be the story of "The Boston Symphony Orchestra and Its Founders," by Richard Aldrich, illustrated with numerous portraits and sketches. Early issues will contain, too, articles on the miracles wrought by Luther Burbank's work in breeding fruits and flowers: edible cacti, the white blackberry, the plumest, etc., etc.

While walking down the street one day I passed where a man was washing a large plate-glass show-window. There was one soiled spot which defied efforts to remove it. After rubbing hard at it, using much soap and water, and failing to remove it, he found out the trouble. "It's on the inside," he called out to some one in the store.

Many are striving to cleanse the soul from its stains. They wash it with the tears of sorrow; they scrub it with the soap of good resolves; they rub it with the charms of morality, but still the consciousness of it is not removed. The trouble is, "it's on the inside." It is the heart that is bad. If the fountain is bitter, the stream will not be sweet. Nothing but the blood of Jesus applied by the Mighty Hand of the Holy Spirit can cleanse the inside, for God's Spirit alone can reach the inside.—Ran's Horn.

I am no singer, but I judge that Glorious Praise will make very useful hymn book. As to its relative merits with other books, I am not competent to decide. Yours truly,
A. T. ROSSGROVE,
Louisville, Ky.

Sunday-School Lessons

SUNDAY, JAN. 8.

THE WITNESS OF JOHN THE BAPTIST TO THE LORD.

John 1:19-34.

Motto Text—"Behold the Lamb of God which taketh away the sin of the world."—John 1:29.

"When the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?"—John's preaching had stirred the entire country. Men's thoughts were turned to the coming of the Messiah, and they were watching eagerly every man who might perhaps prove to be that Messiah. There is no reason to suspect that envy or jealousy influenced them as yet. The question was a natural and right one.

They did not ask if he were the Christ, but he knew that was the thought in their hearts, and he answered it emphatically: "I am not the Christ."—But this was a negative answer, and they desired to know positively what he was. "And they asked him, What then? Art thou Elias?"—The Jews had the idea that Elijah in person would appear three days before the coming of the Messiah. John came in the spirit and power of Elias, but he was a different person. "Art thou that prophet?" And he answered, "No."—They probably meant the prophet like unto Moses whose coming Moses had foretold, and whom they did not consider the same as the Messiah.

John had answered in the negative all their guesses about him, and they put the direct question, "Who art thou? That we may give an answer to them that sent us. What sayest thou of thyself?"—They must carry back some information, and the question they asked was a legitimate one.

"I am the voice of one crying in the wilderness."—John thought that the question of his personality was not concerned, but only his office and his mission. "Make straight the way of the Lord, as said the prophet Esaias."—See Esaias 40:3. When an Eastern king was going to visit any part of his dominions he sent heralds in advance to proclaim his coming and to command the people to make the roads ready for the passing of his chariot. John tells them in these words that the Messiah was coming and it was his duty to herald the fact and bid the people prepare their hearts for his coming. "And they which were sent were of the Pharisees."—The Pharisees were the patriotic party who detested the Roman conquerors and were eager for the coming of the Messiah because they thought he would establish the kingdom of David. "Why baptizest thou then, if

thou be not that Christ, nor Elias, neither that prophet?"—The Pharisees looked upon John's baptism as indicating the coming of the Messiah, as a rite which pertained to his reign; and they could not understand John's introducing it unless he were either the Messiah, Elias or the prophet like Moses. If he were none of these, what authority had he?

"I baptize with water, but there standeth one among you whom ye know not."—John tacitly admits their view that the baptism indicated the approach of the Christ. The Christ had come; he was living among them, although they had not recognized him. The Greek says in water, and not with water. "He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."—So much greater was his Lord than John, he did not feel worthy to do for him even the most menial service. We cannot imagine John speaking thus of any human being, but only of God manifest in the flesh.

"These things were done in Bethabara beyond Jordan, where John was baptizing."—Bethabara is mentioned in Joshua 7:24. It was on the banks of the Jordan near where the Jabbok emptied into it. "The next day John saith Jesus coming unto him."—Why our Lord went to John at this time we are not told. It may be because his testimony to his Lord would bring that Lord the first of his apostles. "Behold the Lamb of God which taketh away the sin of the world."—The word translated taketh away indicates that he took upon himself. John preaches here the great doctrine of the vicarious atonement which is the whole of the Gospel. Take that away, and nothing is left. Christ was the Lamb of God who was typified by the lambs sacrificed on the Jewish altars. He died for his people's salvation, a substitute for them. Therefore God could be just and the justifier of him that believeth. There is no other sin-bearer, who can save men from the hell which justice demands.

"This is he of whom I said, After me cometh a man which is preferred before me! for he was before me?"—It may be John speaks of the Lord as existing before him, or as being of higher position than himself. It is probable he meant both. "And I knew him not."—Although they were cousins, it is very likely that John had never met his Lord. For John's life had been spent mostly in the wilderness. Or John may mean that he did not know that Jesus was the Messiah till God revealed the truth to him. "But that he should be made manifest to Israel, therefore am I come baptizing with water."—John did not know what man was the Messiah till the hour of the Lord's baptism, but he knew that he was to proclaim the Messiah and make him known to men. The Greek has in water.

"I saw the Spirit descending from heaven like a dove, and it abode upon him."—With the gentle, hovering motion of the dove. God had previously given John to know that this would be the sign by which he should recognize the Christ. "The presence of the Spirit is with every Christian, doing for him in the way of sanctification and support all that he needs or accepts. This gracious presence of the Spirit is the strength in the soul."—Howay.

"And I saw and bare record that this is the Son of God."—God proclaimed from heaven at the time of our Lord's baptism that He was His beloved Son. And John bears witness to his Lord's divinity.

NOTES FROM VIRGINIA.

Another milestone in the history of Virginia Baptists has just been passed. When the hosts came to Petersburg in annual session, they came with happy hearts. Onward! Forward! had been the watchword during the past year. Reports from the treasurer, the secretaries of the various boards, in fact from almost every department of our work, showed advancement. Last year at Staunton we were elated over our having reached the hundred thousand dollar mark in contributions to the boards. This year at Petersburg the brethren were delighted beyond measure when the treasurer reported over one hundred and fourteen thousand dollars contributed to all objects. Virginia Baptists have started on a new year. May it please the Lord to make this the greatest in her history, not merely in dollars and cents, but in soul winning also.

What is considered by many the greatest undertaking for years on the part of Virginia Baptists is that of raising two hundred and fifty thousand dollars by the Education Commission for the purpose of establishing a great female educational institution where the Baptist girls of Virginia may obtain the highest and best advantages. The Rev. B. Cabell Hening, the popular and beloved pastor of Bristol's First church, has been selected to canvass for this great work. He is a man full of grace and grit. He begins his work with the heartiest endorsement and the full assurance of co-operation of the patrons in every way.

Dr. Pickard, whom Kentucky Baptists know and love because of his great work in Louisville while at Broadway church, is leading the First church of Lynchburg in a great work. He holds not only the hearts of his own people, but he has a wonderful hold upon the people of that city, regardless of denominational differences, and this, too, without surrendering one jot or tittle of the truth.

Dr. W. C. Taylor, whom the Frankfort Baptists will always remember with much love, has a wonderful grip on the people of Petersburg. There is no doubt of his holding the key to the situation in that city.

Bruner, whom Kentucky gave to Baltimore, is now in Washington, D. C., where he is succeeding admirably in his work. He has just lost his co-laborer, Dr. Meador, but he goes forward a worthy successor of the beloved Meador.

Alexandria is now under the leadership of J. A. Wray, who has within the past nine months brought things to pass in the church.

Our State Mission Board has, under the leadership of the formidable lawyer-lyman, William Ellyson and the business man preacher, Robert Garland, undertaken to take Virginia for Christ. They have associated with them, in addition to one hundred and fifteen missionary pastors, five state evangelists, whose duty it is to go out into the highways and hedges in the State of Virginia and compel men to come to the

feast. They are W. S. Leake, J. R. Craft, W. F. Fisher, J. M. Willis and Willis L. Wray.

Your scribe bade his splendid church at Buena Vista farewell on Sunday night, Dec. 4, to enter upon a work that has always been dear to his heart. On the fourth Sunday in November he had the great pleasure and delight of dedicating the new church building he had erected at Buena Vista. It was conceded by the church that the four years' work just ended was the greatest in her history, and that the church was in the best condition of her history at the close of his pastorate. He is now located at Alexandria, just across the beautiful Potomac river from Washington, D. C. His field of labor as state evangelist include the counties of Fairfax, Loudoun, Prince William and Fauquier.

I was delighted to see and grasp the hand of Drs. Eaton and Dargun from Louisville. The former was my pastor while in the Seminary, the other my professor in homiletics. Fraternally yours, WILLIS L. WRAY.

THE BAPTIST MISSIONARY EPOCH.

BY REV. A. L. WAIL.

The recent editorial in *The Examiner* entitled, "The Spirit of Paul," seems to me to be peculiarly timely and true. The one expression in it that is most liable to be regarded as extravagant I wish to quote and endorse. Having noted the disposition to call this the "Missionary Epoch," and pointed out in what sense it is so, the editorial proceeds: "But if one limits his vision to his own church, or city, or to any section of the country with which he may be familiar, he compares what is being done by the churches to-day with what was done in the days of the fathers, a century ago, that early time would seem to be more properly called the 'Missionary Epoch' of the church."

This sentence arrested my attention because it is so contrary to what seems to be the current understanding, and because it is true. Taken as a whole, I think that our missionary literature gives the impression that we are far outstripping our predecessors of a century ago in the mission field, that while there were exceptional characters in that time, they did not have the sympathy of the body of the denomination were under the necessity of organizing independently of the churches because the churches were not missionary, and that since then the missionary spirit has diffused itself among us, and we are a great improvement on the "fathers."

The precise reverse is extremely true. One who goes behind the literature of the past fifty years and explores that of the century preceding will discover a sharply drawn contradiction between the two in this field. So far as I have discovered, Dr. Daniel Sharp, about sixty years ago, was the first person to affirm that at the opening of the nineteenth century American Baptists were obliged or constrained to organize for missions independently of the churches because the latter were not missionary. That idea gathered impetus. It held the ground. It was repeated, expanded, compassed. It is not true. My judgment may be very defective, but after considering all the pertinent literature that I can find

up to 1815, my judgment is that the Baptists along the Atlantic, one hundred years ago, were more missionary that they are now. When we consider fairly the differing situations, in resources, in organization, in facilities, in experience and in success, the Baptists at that time were more enthusiastic in missionary sentiment and more devoted in missionary endeavor, home and foreign, than they are now.

A silent partner at the anniversaries last May listened to many sage and eloquent utterances concerning the meaning of American expansion in relation to the evangelizing of the world, and the opportunity and duty of Baptists therein, and often he asked himself the question, How many people in this place know that essentially the whole of all these speeches and reports was in the circular letter of the Philadelphia Association in 1801? If you doubt it, read the letter.

How long had Carey been in India when the Philadelphia Association appointed an agent to receive and forward money to that mission? Not one year. And it then required a year to communicate and get an answer. In what year did the Shaftsbury, Vt., Association weep over the reports and appeals of the Indians in Western New York? In 1806. In what years were the Kehukee, the Neuse, the Portsmouth and other associations in North Carolina and Virginia so deeply stirred on behalf of the Indian that sometimes not only the Christians, but also the spectators, "were flooded in tears?" That was in 1803 and 1804. How many Baptist associations a hundred years later have also wept for the Indians, or anybody else? And remember that that was a time of war and bitterness between the two races. These facts are cited as samples of many like them to stand over against some erroneous assumptions and deductions of a later time.

But now whence came that missionary spirit among the American Baptists a century ago? This gets around to the pith of the editorial. It came as the inevitable consequence of the preceding century's thrilling exhibition of primitive, individual missionary zeal. Without organization or remuneration, and under no impulse but loyalty to Christ and love for souls, a great company, relatively, of Baptist preachers, with the humblest equipments and the highest characters, had been going forth, penetrating forests, scaling mountains, fording rivers, braving savages, conquering conditions, and rejoicing in adversity, leaving and leading the people to be missionaries at home. And now, who can tell how much of that spirit is left among us? Who can tell how far our missionary organizations have lost it, how far they are penetrated by the commercialism and the selfishness of the time? These are more important questions than any touching methods or means. How far and how long can churches that are not missionary in their own neighborhoods produce genuine missionaries for fields beyond? Let him answer who can.—Examiner.

HOLIDAY RATES ON ERIE R. R.

Low rates, long limit—from Cincinnati to any point in C. E. A. Territory on all Dec. 24, 25, 26, 31 and Jan. 1st and 2nd. Good to January 4th inclusive. For full particulars and tickets apply to Erie Agent or write E. C. Haddock, Gen'l. Agt., Passenger Dept., No. 418

Catarrh

Whether it is of the nose, throat, stomach, bowels, or more delicate organs, catarrh is always debilitating and should never fail of attention.

It is a discharge from the mucous membranes when kept in a state of inflammation by an impure, commonly acrobilious, condition of the blood.

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Cures all forms of catarrh, radically and permanently—it removes the cause and overcomes all the effects. Get Hood's.

THREE REASONS WHY THE EDUCATION BILL OF ENGLAND SHOULD BE OPPOSED.

I have read several articles on the Education Bill which is now in force in England and which is so bitterly and justly opposed by the Nonconformists of England and Wales, and in which the Baptists lead the hosts, as they have always done in such matters, but I have not seen anything that has put the whole question in as clear a light as an appeal which appeared in the Star of Wales in Welsh for Oct. 30, 1903, portions of which I have translated for the Western Recorder. The writer of the article referred to gives three reasons for opposing the bill.

I. Because it legalizes the teaching of things that are contrary to the truth, and thus does all it can to make the teaching and authority of the word of the true God false.

It legalizes the teaching of children to say that it was their fathers and mothers in baptism who gave them their names and not their parents, whilst the birth registrations of the kingdom prove otherwise. It teaches those who are baptized in age to say that they had no names at all until they were given them by the priests when they were baptized by them. &c. &c. though they were known by their names by all who knew them years before. What is this but teaching men to tell naked lies publicly at the expense of the country? This Act legalizes the releasing of parents from their obligation to train their children in the nurture and doctrine of the Lord, and puts it upon the godfathers and mothers in baptism as they are most foolish in taking it. These undertake to renounce the world, the flesh and sin, and to live righteously, holy and godly in Christ in behalf of the child, though they never made any effort to do so in their own behalf. Many of these godfathers and godmothers are noble ungodly characters. Godfathers and godmothers are unknown to the Word of God, they are creations of the Beast and not of God. The Word of God puts the responsibility of the religious instructions of the child on its parents.

This Act legalizes the removal of the saving virtue of the blood of Christ to a few drops of water sprinkled by the finger of a priest on the face of a babe or of an adult. The children are taught to say that this makes them "members of Christ, children of God and heirs of the kingdom of heaven." It is an awful idea to teach the child that the thousands of drunkards, liars, adulterers, evil-doers, thieves, &c., of our country are brethren and sisters to him, because they like him have been made "members of Christ, children of God and heirs of the kingdom of heaven" by baptism.

II. Because this unjust Act legalizes the raising and spending of money when those who are compelled to pay it have no voice in the matter.

The Constitution of Britain since the day Parliament was established to transact the business of the country is founded upon this wise and just principle, viz., that none have a right to tax, nor to spend the money raised by tax, only those who are elected for that purpose by the taxpayers. Our School Boards, our Parish, District and County Councils and

Parliament have a right to raise and spend money, but they are responsible for all they do to the taxpayers. The reason why the House of Lords have no right to interfere with the money of the land is because they do not represent anybody but themselves and their whims, and that is more than they should have.

This Act extends the control of our schools to the County Board. That (Board) elects another Board known as the Education Board of the county, some of whose members are from among themselves and others outside of them. This Board again gives the care of each local school or a number of schools to local persons, four chosen by this and two by the Parish Council. With the denominational schools the priest chooses three of his "beloved brethren" besides himself, and the County Board chooses two. The right to choose the schoolmaster is in the hands of the four, whose chief qualification is that he knows the catechism and the rites of the Church of England. Nothing is said about the Bible in the hands of the schoolmaster, because the Book of Common Prayer is the book of their religion. The priest and the schoolmaster may do and teach what they please, as long as they acknowledge the authority of the teaching of this book. The Romish schools are still worse. In these they teach confessions to the priests, forgiveness of sin by the priests; the worship of images, angels, saints, the infallibility of the Pope, the divinity of traditions, &c. We are willing for all to teach what they please on the ground that they are honest and gentlemanly enough to do so at their own expense. What we are opposed to, and will oppose until death if necessary, is the right of any to tax us to pay for such a damnable teaching. All is done without the consent of the taxpayers, and if they decline to pay, their property is sold. This is worthy of the middle ages, is it not?

III. This accursed Act makes conformity to the state religion a condition of the appointment of the majority of the schoolmasters of the schools of our land.

For years before the passing of this Act religious tests had been abolished in relation to the appointment of all offices in the state. The best and the highest in a fair examination, if the health and character was satisfactory, was chosen to fill every office under the crown. Under this Act, in the majority of our elementary schools, those best qualified to teach the catechism are the ones chosen as schoolmasters and schoolmistresses. The intermediate schools are free from this reproach, as also are our colleges and universities, with the exception of the preparatory colleges of the state church, those also are supported chiefly by the state money of the land. It is said that there are about twelve thousand elementary schools closed against Nonconformist sons and daughters. The object is clear. If our children can be corrupted with the leaven of the catechism and the Book of Common Prayer they will have no trouble with the scholars of the higher grade schools.

J. T. GIFFERT, Edwardsville, Pa.

We are not our own makers, but it is our privilege to be our own masters.—Selected.

THE SALOON CURSE.

BY REV. T. K. BICHEY.

In a speech to which I listened at Murray, Ky., in October, Hon. Sam Crossland said he had collated the expense items of administering the affairs of our government for the last eight years and found them to aggregate \$4,200,000,000. Remembering that Mr. Crossland was anxious to make the administration, to which he was unfriendly, odious to his audience, we may be sure that he was careful to count every item of its expense.

Now let us compare this with the saloon cost to the nation. The government statistics show that there were sold over the saloon counters for liquors last year over \$1,400,000,000. In eight years this would amount to \$11,200,000,000, which is \$7,800,000,000 more than the expense of running the government, including the great Spanish American war debt. But this is not all, for it only includes the net cost of liquors for which tax was paid. Add to it the vast amount of liquors illegally sold; also the cost of criminal and charitable institutions to be added, together with the cost of machinery and buildings used in manufacturing liquors. To this add also the value of the time of liquor salesmen. There are over 250,000 saloons in the United States. These will average more than two salesmen to each, making a total of over 500,000. Their time is worth full \$1 each per day, making \$500,000 daily, or for 313 working days, \$156,500,000 per year, or for eight years, \$1,252,000,000. To this add also the value of the time of the men engaged in manufacturing liquors, the worth of the multifold millions of bushels of grain and fruits worse than thrown away and many other expenses. All combined will swell the \$7,000,000,000 in excess of running the government eight years to more than even twelve billions of dollars, but we will call it just that. Now think of it: twelve billions of dollars more than the governmental expenses! Yet governmental expense is the thing, and about the only thing, that politicians criminate each other for in their mad scramble for offices. The vast ocean of broken-hearted wives' and mothers' and sisters' tears made to flow by the saloon curse is never mentioned. Nor the titanic cry of the hundreds of starving children. Neither are the 100,000 deaths directly caused by this monstrous curse every year, making a total of 800,000 in eight years thought of. Above all, and overlooking everything else combined in awful and heart-piercing feature is the tremendously dreadful recollection that every eight years eight hundred thousands of souls are lost forever in the midnight horrors of the bottomless pit, the companions of the devil and his angels for all eternity. Who can contemplate the amazing spectacle? And yet the politicians, seeking offices are as dumb as oxen on this momentous question? And, when elected to Congress, if there chance to be a member whose soul is stirred with a degree of sympathy impelling him to lift his voice faintly for a small degree of relief, their wits are brought into requisition to smother that voice down. Witness in proof of this the fate of the Hepburn-Dolliver

ARE YOUR KIDNEYS WEAK?

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

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

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs. If you are sick or "feel badly" begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are getting better they will help all the other organs to health. A trial will convince anyone.

Didn't Know I Had Kidney Trouble.

I had tried so many remedies without their having benefited me that I was about discouraged but in a few days after taking your wonderful Swamp-Root I began to feel better. I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root, as above stated. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me feel much better every way. I cheerfully recommend it to all sufferers.

Gratefully yours, Mrs. A. L. WALKER, 21 McDaniel St., Atlanta, Ga. Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

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

HOW TO FIND OUT.

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

NOTE.—So successful is Swamp-Root in promptly curing even the most distressing cases, that to prove its wonderful merits, you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle in writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Louisville "Western Recorder."

Swamp-Root is pleasant to take and 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.

bill last winter as also the Tirrell bill and others, which were pigeon-holed and smothered to death. Is it not high time that the Christian men of this great country awake to a realization of the fact that, as a people, we are walking over a mighty crater covered only by a meagre crust liable to break through and engulf us in utter ruin any moment? "Righteousness exalteth a nation, but sin is a reproach to any people." May we be able to appreciate the force of this inspired declaration ere it is too late. Princeton, Ky.

RUPTURE CURED.

Many of our readers troubled with rupture will be glad to learn of the existence of a perfect cure. After a thorough investigation our publisher has discovered the most reliable and best remedy known, made by the famous Medical Cure Trust, makers of the famous Radical Cure Trust, a reliable and best remedy known. We are convinced of the marvellous quality of their R. C. Trust, and offer it on FREE TRIAL to everyone who writes for it. We feel obliged to publish the following letter: "My Good Friends: I am an old Methodist preacher, a member of the little Rock Conference. I am 68 years old, I have been severely ruptured on my right side 20 years. During that time I used several different trusses, from which I received no aid—all failed. Recently I bought your Radical Cure Trust, and used it according to your directions, and my old 20 year rupture entirely disappeared and I am cured and well. Your I feel from you a great deal to me: you fit was a real God send. For that I feel I owe you a debt of gratitude greater than I shall ever be able to pay. Give your true friend, (Rev.) James M. English

DEAR RECORDER: It is with profound gratitude that we publicly express our appreciation of the help rendered us by our friends in the erection of our house of worship at Odell, Ky. If our misfortune (from cyclone, Feb. 7, 1904.) was great, our blessing is yet greater. God certainly has been good to us in bringing us out of our great distress and giving us joy, for which we render grateful acknowledgement to Him, and from the depths of our souls thank Him and you, whom He has made to be a blessing to us by assisting us in our work. We pray God's blessings upon you all in your labor of love. We were shipped Dec. 10 and 11 for the first time in our new house—precious days.

Brethren R. C. Kimble and W. H. Setzer were with us and added much to the enjoyment of the occasion by their soulful talks and presence.

JAS. M. ENGLISH, J. C. HOBBLE, H. S. GARDNER, WILLIE ENGLISH, SALLIE MILLER, ANNIE GRAY, S. H. TARR,

Committee.



THE LIFE THAT COUNTS.

The life that counts must toll and fight;
Must hate the wrong and love the right;
Must stand for truth by day, by night—
And this the life that counts.

The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix his gaze on Paradise—
And this the life that counts.

The life that counts must hopeful be;
In darkest night makes melody;
Must wait the dawn on bended knee—
And this the life that counts.

The life that counts must helpful be;
The cares and needs of others see;
Must seek the slave of sin to free—
And this the life that counts.

The life that counts is linked with God;
And turns not from the cross—the rod;
But walks with joy where Jesus trod—
And this the life that counts.
A. W. S.

Our Pulpit.

A FOURFOLD CORD.

BY REV. ALEXANDER MACLAREN, D.D.

"And they continued steadfastly in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayers."—Acts 2:42.

The early church was not a pattern for us, and the idea of its greatly superior purity is very largely a delusion. But still, though that be true, the occasional glimpses that we get at intervals in the early chapters of this book of the acts of the Apostles do present a very instructive and beautiful picture of what a Christian society may be, and therefore of what Christian churches and Christian individuals ought to be.

The words that I have read, however, are not the description of the demeanor of the whole community, but of that portion of it which had been added so swiftly to the original nucleus on the Day of Pentecost. Think, on the morning of that day the number of the names was 120, on the evening of that day it was 3,000 over that number, a sufficiently swift and large increase to have swamped the original nucleus, unless there had been a great power of assimilation to itself lodged in that little body. These new converts held to the apostolic "doctrine" and "fellowship," and to "breaking of bread" and to "prayer," and so became homogeneous with the others, and all worked to one end.

Now, these four points, which are signalized in this description may well afford us material for consideration. They give us the ideal of a church's inner life, which in the divine order should precede, and be the basis of a church's work in the world. But, while we speak of an ideal for a church, let us not forget that it is realized only by the lives of individuals being conformed to it.

The first point, which is fundamental to all the others, is "They

continued steadfastly in the Apostles' doctrine."

An earnest desire after fuller knowledge is the basis of all healthy Christian life. We cannot realize, without a great effort, the ignorance of these new converts, "Parthians and Medes and Elamites," and Jews gathered from every corner of the Roman world, they had come up to Jerusalem, and the bulk of them knew no more about Christ and Christianity than what they picked up out of Peter's sermon on the Day of Pentecost. But that was enough to change their hearts and their wills and to lead them to a real faith. And though the contents of their faith was very incomplete, the power of their faith was very great. For there is no necessary connection between the amount believed and the grasp with which it is held. Believing, they were eager for more light to be poured on to their half-seen eyes. They had no Gospels, they had no written record, they had no means of learning anything about the faith which they were now professing except listening to one or other of the original eleven, with the addition of any of the other "old disciples"—that is, early disciples—who might perchance have equal claims to be listened to as "witnesses from the beginning." We shall very much misunderstand the meaning of the words here, if we suppose that these novices were dosed with the logical instruction, or that "the apostles' doctrine" consisted of such fully developed truths as we find later on in Paul's writings. If you will look at the first sermons that Peter is recorded as having delivered, in the early chapters of the Acts, you will find that he by no means enunciates a definite theology such as he unfolds in his later epistles. There is no word about the divinity of our Lord Jesus Christ; His designation is "Thy holy child Jesus." There is no word about the atoning nature of Christ's sacrifice; His death is simply the great crime of the Jewish people, and His Resurrection, the great divine fact witnessing to the truth of His Messiahship. All that which we now regard, and rightly regard, as the very centre and living focus of Divine truth was but beginning to shine "out on the apostles' minds, or rather to gather itself into form and into shape itself by slow degrees into propositions. "The apostles' teaching"—for "doctrine" does not convey to modern ears what Luke meant by the word—must have been largely, if not exclusively, of the same kind as is preserved to us in the first Gospels, and especially in the first three of them. The recital to these listeners, to whom it was all so fresh and strange and transcendent, of the story that has become worn and commonplace to us by its familiarity, of Christ in His birth, Christ in His gentle-ness, Christ in His deeds, Christ in the deep words that the apostles were only beginning to understand; Christ in His Death, Resurrection and Ascension—these were the themes on the narration of which this company of three thousand waited with such eagerness.

But, of course, there was necessarily involved in the story a certain amount of what we now call doctrine—that is, theological teaching—because you cannot tell the story of Jesus Christ, as it is told in the four Gospels, without impressing upon the hearers the

conviction that His nature was Divine and that His death was a sacrifice. Beyond these, perhaps, they did not at first rise. But whether it be so or no, and although the facts that they were thus eager to receive, and treasure when they received, be the commonplaces of our Sunday-schools, and all uninteresting to many of us, the spirit which marked these early converts is the spirit that must lie at the foundation of progressive and healthy Christianity in us. The consciousness of our own ignorance, of the great sweep of God's revealed mind and will, the eager desire to fill up the gaps in the circle and to widen the diameter of our knowledge, and the consequent steadfastness and persistence of our continuance in the teaching—far fuller and deeper and richer and nobler than were heard in the upper room at Jerusalem in the first three thousand—which, through the Divine Spirit and the experience of the church for nine hundred years are available for us, ought to characterize us all.

Now, dear friends, ask yourselves the question very earnestly. Does this desire of fuller Christian knowledge at all mark my Christian character, and does it practically influence my Christian conduct and life? There are thousands of men and women in all our churches that know no more about the rich revelation of God in Jesus Christ than they did on that day long ago, when first they began to apprehend that He was the Saviour of their souls. When I sometimes get glimpses into the utter Biblical ignorance of educated members of my own and of other congregations, I am appalled; I do not wonder how we ministers do so little by our preaching, when the minds of the people to whom we speak are so largely in such a chaotic state in reference to Scriptural truth, I believe that there is an intolerance of plain, sober, instructive Christian teaching from the pulpit, which is one of the worst signs of the Christianity of this generation. And I believe that there are a terribly large number of professing Christians, and good people after a fashion, whose Bibles are as clean to-day, except on one of two favorite pages, as they were when they came out of the bookseller's shop years and years ago. You will never be strong Christians, you will never be happy ones, until you make conscience of the study of God's Word and "continue steadfastly in the apostles' teaching." You may produce plenty of emotional Christianity, and of busy and sometimes busy work without it, but you will not get depth. I sometimes think that the complaint of the writer of the Epistle to the Hebrews might be turned upside down nowadays. He says: "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles." Nowadays we might say in Sunday Schools and other places of church work: "When for the time ye ought to be learners, you have taken to teaching before you know what you are teaching, and so neither you nor your scholars will profit much." The vase should be full before you empty it.

Again, there ought to be, and we ought to aim after, an Equable Temper of Mutual Brotherhood Concerning Selfishness.

"They continued in the apostles'

doctrine and in fellowship." "Fellowship" here, as I take it, applies to community of feeling. A verse or two afterwards it is applied to community of goods, but we have nothing to do with that subject at present. What is meant is that these 3,000, as was most natural, cut off altogether from their ancient associations, finding themselves at once separated by a great gulf from their nation, and its hopes and its religion, were driven together as sheep are when wolves are prowling around. And, being individually weak, they held on by one another, so that many weaknesses might make a strength, and dying embers raked together might break into a flame.

Now, all these circumstances, or almost all of them, that drove the primitive believers together, are at an end, and the tendencies of this day are rather to drive Christian people apart than to draw them together. Differences of position, occupation, culture, way of looking at things, views of Christian truth and the like, all come powerfully to the reinforcement of the natural selfishness which tempts us all, unless the grace of God overcomes it. Although we do not want any hysterical or histrionic presentation of Christian sympathy and brotherhood, we do need—far more than any of us have awakened to the consciousness of the need—for the health of our own souls, we do need to make definite efforts to cultivate more of that sense of Christian brotherhood with all that hold the same Lord Christ, and to realize this truth: that they and we, however separate, are nearer one another than are we and those nearest to us who do not share in our Christian faith.

I do not dwell upon this point. It is one on which it is easy to gush, and it has a bad name because there has been such unreal, sickly talk about it. But if any Christian man will honestly try to cultivate the brotherly feeling which my text suggests, and to which our common relation to Jesus Christ binds us, and will try it in reference to A. B. or C. whom he does not much like, with whose ways he has no kind of sympathy, he will find it a pretty sharp test of his Christian principle. Let us be real, at any rate, and not pretend to have more of it than we have in our hearts. And let us remember that "he that loveth Him that hateth him also that is begotten of Him."

Another characteristic which comes out in the words before us is the Blending of Worship with Life.

"They continued steadfast in the apostles' doctrine... and in breaking of bread." Commentators that can only see one thing at a time—and there a good many of that species—have got up great discussions as to whether this phrase means eating ordinary meals or partaking of the Lord's Supper. I venture to say it means both, because, clearly enough, in the beginning, the common meal was hallowed by what we now call the Lord's Supper being associated with it.

The history of the transformation of that simple Supper into "the bloodless sacrifice" of the Mass, and all the mischief consequent thereon, does not concern us now: But it does concern us to note that these first believers hallowed common things by doing them, and common food by partaking of it, with the memory of His great sacrifice in their minds.

The poorest fare, the coarsest bread, the sourest wine, on the humblest table, became a memorial of that dear Lord. Religion and life, the domestic and the devout, were so closely braided together that when they sat at table the household was both a family and a church; and while they were eating their meat for the strength of their body they were partaking of that memorial of their dying Lord.

Is your house like that? Is your daily life like that? Do you bring the sacred and the secular as close together as that? Are the dying words of your Master, "This do in remembrance of me," written by you over everything you do? And so is all life worship, and all worship hope?

The last thing here is—Habitual Devotion.

I suppose they had no forms of worship in set Christian prayer. I am sure that no two things can be less like one another than the worship of the primitive church and the worship, say, of one of our congregations. Did you ever try to paint for yourselves, for instance, the scene described in the first Epistle to the Corinthians? Why they came together in their meetings for worship, "every one had a psalm, a doctrine, an interpretation." "Let the prophets speak by ones, or at most by twos;" and if another gets up to interrupt, let the first speaker sit down.

Paul goes on to say, "Let all things be done decently and in order." So there must have been tendencies to disorder, and much at which some of our modern ecclesiastical martinet would have been very much scandalized as "unbecoming." Wise men are in no haste to change forms; from change of themselves when their users change; but it would be a good day for Christendom if the faith and devoutness of a community of believers such as we, for instance, profess to be, were so strong and so demanding expression as that, instead of my poor voice continually sounding here, every one of you had a psalm or a doctrine, and every one of you were able and impelled to speak out of the fulness of the Spirit which God poured into you. It will come some day; it must come if Christendom is not to die of its own dignity. But we do not need to hurry matters, only let us remember that unless a church continues steadfast in prayer it is worth very little.

Now, dear brethren, it is said about us Free Churchmen that we think a great deal too much of preaching and a great deal too little of the prayers of the congregation. That is a stock criticism. I am bound to say that there is a grain of truth in it, and that there is not, with too many of our congregations, as lofty a conception of the power and blessedness of the united prayers of the congregation as there ought to be, or else you would not hear about "introductory services." Introductory to what? Do we speak to God merely by way of preface to one of us talking to his brethren? Is that the proper order? "They continued steadfast in the apostles' teaching," no doubt; but also "steadfast in prayer." I pray you to try to make this picture of the Pentecostal converts the ideal of your own lives, and to do your best to help forward the time when it shall be the reality in this church, and in every society of professing Christians.—Froeman.

THE FIRST BAPTIST CHURCH IN AMERICA.

BY T. A. J. BEASLEY.

There is no one who knows his first letters in history who will claim that Roger Williams was the founder of the first Baptist church in America. In 1639 Roger Williams was baptized by Ezekiel Holliman and then Williams baptized ten others. This was in March, 1639. In July of the same year, Williams turned secker, abandoned his society which soon came to naught. So Roger Williams was never a Baptist and there is not the slightest proof in history that any one was ever baptized by his society which disappeared in less than five months after its organization. See this for yourself in Cotton Mather's, Crosby's, Adam's, and Bark's histories of the Roger Williams affair. When and by whom was the first Baptist church in America organized? We answer by John Clarke, in 1638. In the minutes of the Philadelphia Association (the oldest association in America) on page 455 we find these words: "When the first church in Newport, Rhode Island, was one hundred years old, in 1738, Mr. John Callender, their minister, delivered and published a sermon on the occasion." Look at it if you please. In the year 1738, the first church in Newport, Rhode Island, was one hundred years old, hence 1638 is the date of its organization. These facts are confirmed by the inscription on Dr. John Clarke's tomb which we give here from Adam's First Baptist Church in America, p. 56: "To the memory of Dr. John Clarke, one of the original purchasers and proprietors of this island, and one of the founders of the first Baptist church in Newport, its first pastor and munificent benefactor. He was a native of Bedfordshire, England and a practitioner of physic in London. He, with his associates, came to this island from Massachusetts, in March, 1638, O. S., and on the 24th of the same month obtained a deed thereof from the Indians. He shortly after gathered the church aforesaid, and became its pastor. In 1651 he, with Roger Williams, was sent to England by the people of Rhode Island Colony to negotiate the business of the colony with the British ministry. Mr. Clarke was instrumental in obtaining the charter of 1663 from Charles II., which secured to the people of the States free and full enjoyment of judgment and conscience in matters of religion. He remained in England to watch over the interests of the colony until 1664, and then returned to Newport and resumed the pastoral care of his church. Mr. Clarke and Mr. Williams, two fathers of the colony, strenuously and fearlessly maintained that none but Jesus Christ had authority over the affairs of conscience. He died April 20, 1676, in the 66th year of his age, and is here interred." Here is the epitaph of this noble man of God. Here it is emphatically stated and given in the rock that Dr. John Clarke came to this island in 1638, and shortly after gathered the church together and became its pastor. Roger Williams believed in religious liberty, but was never a Baptist, and it cannot be shown that any present Baptist church or minister has received baptism by succession from Roger Williams. We have shown from history that

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There was a regular Baptist church in America one year before Roger Williams organized his society. Let it be remembered that Dr. John Clarke was baptized and ordained by a Baptist church in London, Eng., and that all this occurred before 1641. - The Baptist.

The loftiest gifts, the most conspicuous position, have no other purpose than that which the lowliest powers in the obscurest each man severally as He will; and whether He endows him with starlight gifts, which soar above, and blaze over half the world with lustre that lives through the centuries, or whether He set him in some cottage window to send out a tiny cone of light that pierces a little way into the night for an hour or two and then is quenched—it is all one. The manifestation of the Spirit is given to every man for the same purpose—to do good with. And we have all one office and function to be discharged by each in his own fashion—namely, to give the light of the knowledge of the glory of God in the face of Christ Jesus. —Alexander MacLaren.

Some people live looking with in at their failures. Some live looking around at their hindrances. Some live looking at their Saviour—they face the sunny south.—Mark Guy Pearse.

Every mode of life is a mistake that does not take cognizance of the unseen and eternal.—Rev. A. J. Chapin.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the newspaper accompanying the notice, it will be brought down to 100 words.

WATTS.

The death angel visited the home of J. M. and Kate Watts Sept. 14, 1894, taking the youngest darling, little Mary, a bright and lovely flower. God in his infinite love and wisdom saw fit to pluck the little bud from earth to transplant it in a fairer clime, there to bloom in sweetest hues of paradise. Little Mary Ruth was born Sept. 3, 1896. She was a patient little sufferer of kidney trouble for five months, bearing her sufferings without a murmur. Her funeral was conducted at Pigeon Fork church by the pastor, J. H. Bardine, and J. A. Davis, from Mark 10:14, to a large and sympathetic congregation and her little body laid to rest in the quiet church yard.

A precious one from us has gone, A voice we loved is still; A place is vacant in our home, Which never can be filled.

God in his wisdom has recalled To us little Mary he had given; And though her body moulders here, Her soul is safe in heaven.

Fold her O Father, in thine arms And let her benevolence be A messenger of love between Our human hearts and Thee.

LOVED ONE.

ASHER.

At the funeral services of Mrs. Mary Asher Dr. J. S. Dill read several appropriate verses of Scripture, placing special emphasis upon the words, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." Job 5:26. Concerning Sister Asher, the preacher then spoke as follows:

Mrs. Mary Asher was born Nov. 1, 1817, in Culpepper county, Va., and at the time of her death was 87 years of age. I shall not say that more than four score years had withered her form, but rather that they blossomed in her brow, for nothing is more beautiful than hoary age in the path of right reasons.

While she was yet in infancy her parents moved to Warren county, Ky., and there she spans a large arc in the history of this community. Sept. 7, 1833, a girl of 16, she gave her heart trustfully to the Saviour, and was baptized into the fellowship of Providence church in this county. There she lived and there her church membership remained through the 71 years of her Christian pilgrimage on earth. The religious activities of her life, together with that of her husband, Deacon Charles Asher, of blessed memory, constitutes the best part of the life of that old historic church. It was my privilege during the latter part of the summer just past to take part in the Centennial Celebration of Providence church. On that occasion and by request, Sister Asher stood up for a moment before the congregation, that all might see the venerable form of the oldest member of that church, I which filled our hearts. For 71 years she had worshipped there, thus holding in the same church the longest membership I have ever known. It was the last of her experiences in the dear old church, for her membership is now changed and the worshipers of that temple where the Lamb is the light thereof.

Our Sister was married to Charles Asher May 2, 1843. Only six years ago he preceded her to the better land, so that it was not until they had been granted 55 years of happy married life in the will to serve their generation by the will of God that the brief separation came. Their lives blended together in the one great aim of Christian service. Together they grew in grace and in the choice virtues of Christlike piety; and now both have come to the grave in a full age, and like ears of ripened corn in the same shock, are gathered to the heavenly garner.

I have known Sister Asher but little over a year, yet in that time it pleased her to open her heart to me in a way that gave opportunity to see clearly that well-spring of genuine religious experience, the influence of which was felt by all who came near her. I can bear testimony that even this brief touch with her life at its eventful has been a benediction to my own soul; and there are those who can tell that it was easier to be a Christian when Aunt Mary was near.

As I came to know her I found her religious life manifested in "three great loves," all of which had their source in the love of God and the Saviour. There was the love of God's Word, for she was an old-fashioned Bible reader. She read the Word of God because it was food for her soul. There was the love of God's house, for she was regular in the worship of the sanctuary. She was always happy in the gatherings of God's people. In extreme age and infirmity she still, when at all possible, found her way to the sanctuary, and her intent listening was an inspiration to the preacher. She loved God's cause on earth, and gave liberally for its extension. She loved to give, and could often claim the promise, "It is more blessed to give than to receive." It was in this I came to know her best, for it pleased her to make me the sharer of her bounty. During last winter there came to her a small legacy, and from it, though her income was meager, she felt moved to invest a thousand dollars in God's great mission cause. It is an open secret among some of her nearest friends that this was invested in the Tichenor Memorial Church Building Fund of the Home Mission Board, and will be perpetually used as a loan to needy churches in destitute sections of the South. So that

(Continued on 14th page.)



5 REASONS

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Editorial

GOV. JAMES P. EAGLE DEAD.

"Nobly thy course is run, splendor is round it. Bravely thy fight is won, victory crowned it. In the high warfare of Heaven grown hoary, Thou'rt gone like a summer sun, shrouded in glory."

A thrill of sorrow swept over our land as the news went forth that James Phillip Eagle was dead. As we announced last week, he died on Tuesday, the 20th, and his funeral was next day. His death was unexpected and it was a great shock to us.

Gov. Eagle was, in the best sense, a self-made man. Born in Maury county, Tenn., Aug. 10th, 1837, he passed away in the vigor of his mature manhood and in the height of his usefulness. Entering the Confederate army as a private, he steadily rose till he became colonel, and would have gone higher but for being captured and held a prisoner of war at Camp Chase and Fort Delaware.

"He was a man whom danger could not daunt, Nor sobriety perplex, nor pain subdue."

Four times he was elected to the Arkansas legislature, once being made Speaker. He was a leading member of the Constitutional Convention and was an important factor in making the present State Constitution. From 1889 to 1893 he was Governor. Thus he was successful in politics without ever a suspicion of his high integrity. In the language of Whittier he was "calm in the strength of flawless rectitude."

In 1868 he was ordained to the ministry, and while Governor he served faithfully as pastor of some country churches. Of independent means he gladly gave his services without thought of compensation. He was an all-around man—a Christian gentleman, full of sympathy for all sorrow, generous to all need, reverential to all that is holy, hostile to all unrighteousness and valiant for all truth. As Thackeray said of Johnson: "He was a kindly partaker of all honest pleasures, a fierce foe to all sin, but a gentle enemy to all sinners."

His noble heart was confessed in his tender and beautiful devotion to his invalid wife—a woman of rare gifts and graces—during her long illness, and to her memory after she passed away. It was easy to love such a man. In all the relations of life he was true and strong and faithful.

"O'er Eagle's tomb with silent grief oppressed, Our Southland mourns a hero, now at rest; But those bright laurels ne'er shall fade with years, Whose leaves are watered by the people's tears."

He was a man of broad horizon, of clear insight and of profound convictions. Hence he was well fitted for leadership, and these qualities received recognition by his Baptist brethren as well as by his fellow-citizens. For years he was President of the Arkansas Baptist Convention, and for three years he was President of the Southern Baptist Convention,

which position is left vacant by his death. As the Convention has grown the position of President has become more responsible and more difficult to fill, yet Governor Eagle fully met all the requirements, and he could have held the position indefinitely had he lived. In his modesty, however, he announced last May that he would decline another election. He had previously several times declined the degree of Doctor of Divinity.

His death is a severe loss to us. Such men are scarce, and they are sorely needed. Though the workmen fall, the work must go on. As our ranks are thinned by the last enemy, let us rally with new faithfulness, that the cause may not suffer by the deaths of our fellow-workers. And let us pray the Lord of the harvest to send forth laborers into His harvest. The loss of our great men should stimulate us to more faithful efforts. That loss is a bugle call to higher service.

"It bids us do the work that they laid down—

Take up the song where they broke off the strain;

So journeying till we reach the heavenly town

Where are laid up our treasures and our crown,

And our lost brethren will be found again."

THE Journal and Messenger devotes two columns to our request for the language of Dr. J. R. Graves, supposed to teach "Gospel-Missionism." Our contemporary quotes from Gospel Missioners, but that is not to the point, since the question regards only Dr. Graves' views. Did Dr. Graves teach "Gospel-Missionism?" Dr. Graves is quoted as saying: "The true churches are the only authorized exponents of Christ's salvation and of what Christianity is; and therefore to them is thus committed its wholeness and its symmetry." "Christ commissioned his churches alone to preach the gospel." "It is through his church that Christ wishes and ordains that the glory of all we can do or give or influence shall flow to him in all ages, in this and in all times to come, as well as in the past." "If the church alone was commissioned to preserve and to preach the Gospel, then it is certain that no other organization has the right to preach it—to trench upon the divine rights of the churches.... Young Men's Christian Associations are not churches, or any part of a church. Nor is a Woman's Missionary Society in any conceivable sense a church of Christ, and their daring to assume the mission and exercise the prerogatives of the divine church is no less daring and impious than that of Uzzah when he put forth his hand to seize the ark of God. The church is degraded in the eyes of the world when its divine mission work is assumed by organizations of men's and women's organization, and confusion and distraction are introduced into the Christian church." "The operations of the Women's Missionary Society of the North, and the operations of the Young Men's Christian Association everywhere are sufficient proof of this." "Baptist churches alone are churches of Christ, and they alone hold and have ever held, and preserved the doctrine of the Gospel in all ages since the ascension of Christ."

Now these quotations, gathered as we have given them, constitute

the response of the Journal and Messenger to the call for the language of Dr. Graves supposed to teach "Gospel-Missionism." Since our contemporary furnishes no references, we do not take time to examine these quotations to see what, if any, modification of meaning may come from the context in each case, but we accept the quotations at their full face value, as expressing Dr. Graves' belief on the subjects discussed. So if anything he ever said contains "Gospel-Missionism," these quotations contain it. If it cannot be found in these citations, it cannot be found anywhere in his writings. The editor of the Journal and Messenger is too astute a writer to fail to cite the passages which are most to the point he is making.

Let the reader carefully go over the above quotations and see if he can find in them any opposition to the Southern Baptist Convention or to our Foreign or Home Boards. We confess our inability to see any such opposition. Dr. Graves objects to certain things, involving churchly functions, done shortly before he wrote by the Northern Women's Missionary Society and the Young Men's Christian Associations, which things were criticized at the time in many quarters.

Dr. Graves, certainly was unable to see in his utterances any opposition to the Convention and its Boards, since he remained in full sympathy with these till his death, and so long as he could travel he attended the meetings of the Convention. Certainly, then, Dr. Graves is not responsible for "Gospel Missionism," so far as he knew.

The Journal and Messenger claims that Dr. Graves' views as quoted logically forbid all general organizations "which attempt to carry on missions, whether at home or abroad." We confess our inability to see that there is any such logical result. If Christ's giving the Commission to the churches (as Dr. G. held), logically prevents their co-operation in general bodies and through boards, then by the same token, Christ's giving the commission to individuals (as the J. and M. holds) logically prevents those individuals from co-operating in general bodies and boards. The logic is exactly the same in either case. If the Commission was given to the churches, then that is a command to the churches to co-operate to carry out the Commission. Similarly, if the Commission was given to individuals, that is a command to individuals to thus co-operate.

We will not discuss the question whether the Commission was given to churches or to individuals, though we have decided views on the subject, but for the present we would emphasize the point that neither view is in the way of hearty co-operation with the Southern Baptist Convention. Certainly Dr. Graves did not teach "Gospel-Missionism." It is therefore absurd to seek to identify "Landmarkism" with "Gospel-Missionism." Witness Dr. J. M. Pendleton, the great teacher of "Landmarkism," and the author of the book that started the name—"Old Landmark Resent"—witness what a hearty Board man he was all his life!

The ordination of Bro. Wm. D. Wakefield at Walnut St. church last Wednesday night, was an occasion of special interest. Till

quite recently he has held a responsible position in the Fidelity Trust Co. of this city. For some time past he has felt impressed that it was his duty to preach, and when Evangelist Ham came to Louisville this impression took shape in action and Bro. Wakefield gave up his position to engage with Bro. Ham in evangelistic work.

Last Wednesday night the pastor organized the presbytery, morning that Dr. Dargan take the chair, that Bro. E. G. Vick be clerk and that Dr. Mullins conduct the examination. This was quite long and rigid, and Bro. Wakefield acquitted himself handsomely. Like Matthew, he was called right from his desk into the ministry. Several other brethren joined in the examination, putting questions, &c. Bro. Ham led in the ordaining prayer.

These two brethren go this week to Florida, beginning their evangelistic campaign at St. Petersburg. Many prayers will follow them. They are true yoke-fellows and are men of God.

Walnut St. church has been highly honored through the years by having its laymen called of God into the ministry. The list is a long and a brilliant one, Dr. Lorimer being the most famous of them all. Among the recent cases we note Dr. L. L. Henson, of Providence, R. I., Bro. Calvin M. Thompson, of Denver, Col., and Bro. H. C. Risner, of Baltimore, and there are many others.

"It looks like the editors of some of our Baptist papers, both North and South, delight to prod Dr. T. E. Eaton, of the WESTERN RECORDER, just to get him to reply; and he is always ready to reply. If the space in the RECORDER that is devoted to answering the nagging of others was devoted to the great subject of missions, what a power the RECORDER would be in that direction!"—Christian Index.

Is the above a "prod" from the Index? If so, here is our reply.

The replies are always in the interest of truth and righteousness, and have meaning beyond the individual to whom they are addressed. The WESTERN RECORDER gives a great deal more space to the real cause of missions than does any paper that comes to this office. We can adopt the language of Fitzjames to the whole of Rhoderick's Clan:

"Come one, come all, This rock shall fly From its firm base As soon as I."

Dr. DRIVER belongs to what is called the "mediating school" of critics. He claims to oppose "extreme" views and to occupy middle ground between the destructive orthodox and the old-fashioned orthodox people. But Dr. Driver does not leave much that is worth having, and, like all of them, he draws the line arbitrarily. Dr. A. H. Sayce, the great Assyriologist and archaeologist, says: "Dr. Driver holds and has accepted the so-called critical analysis of the Pentateuch. According to this, the modern Hebraist is able to dissect the Pentateuch into its several original sources. Bits of verses are split up into A, B, C, and the critics are able to fix the date when A, B, and C, lived and wrote. I believe the whole thing to be a fantastic mirage, a medley of impossibilities. This opinion is certainly correct. These 'mediating' men are little, if any better than the extremists."

Editorial Varieties

Honest work will do us the sure path to a cheerful spirit.—Churchover.

It is suggested that an after dinner speech is called a "toast" because it is an dry.

Why is it that the novels quit so soon as the heroine and the hero marry? Why does not some one write a story beginning with their marriage and following their married life?

A great revival is sweeping over the South of Wales. The leading figure is Robert Evans, a young collier who has been called into the ministry. We wonder if he be related to Christmas Evans.

"Rev. J. W. Longier dropped in to see us last week and when we asked him if he was a D.D., he said, 'No, the same old Jim.'—Alabama Baptist. We are sorry to lose Bro. Longier from Kentucky.

An old preacher years ago did not wish to study any book but the Bible. He said: "It is better to enter into life having no book than, having many to be cast into hell." That is a unique application of Scripture.

"Doctor Eaton under fire. 'Poor Dr. Eaton,' it seems that all the hosts of lawness in doctrine and lawlessness in faith as to the Bible are after him as jay birds after a hawk. If he says anything they squall; if he doesn't say anything they fly from trees and trees and chirp to sliick, too sliick."—Expositor and Journal. Amen!

The Turkish government has forbidden the sale of Bibles in Turkey because the names of Macedonia and Armenia are in the Bible. This is claimed as sustaining a spirit of nationality in those regions. The British government, however, has directed its ambassador to Turkey to allow Bibles to be sold in Macedonia.

Brother: Some time since we asked you if you had not observed how much better is a meeting where you made a speech than a meeting where you said nothing. If you have not often noticed how much time is wasted at our meetings when other brethren are talking; and how much of their talk is not at all to the point. Have you not noticed these things?

The effort to break the Fayerweather will has failed after years of litigation; and the various institutions named in the will receive in the aggregate \$5,000,000. Rochester and the University of Virginia get \$275,000 each. While comparatively few wills are broken, so it is comparatively safe for you to make bequests to benevolent objects, still it is better to give it while you are alive and can see the good that is done by your generosity.

President Merrill of Colgate University is alleged to be declining in the number of students for the ministry, among other things says: "This result is chargeable to the frivolous character of our churches, which demand variety and entertainment rather than weight of character, experience and wisdom in their preachers." This is an other way of saying that some of the churches have been "enriching their services" by adding frills and frummery.

One striking point of which we had never thought, was brought out at the recent meeting of the Bible League, by Prof. Wilson, of Princeton. It is claimed by radical critics that the Old Testament is largely borrowed from Babylon and Assyria. Prof. Wilson points out that in none of the records of Babylon or Assyria is there any reference to any preacher of righteousness, or to any prophet of God, while the Old Testament is full of such references.

At the recent meeting in Boston of the American Bible League, many telling points were made. We are glad the addresses are to be published in the Bible Student (21 a year) set by Prof. Luther Townsend Spinks on "The Colossal of Darwinism." Prof. Geo. F. Wright on "Scientific Criticism Falsely So-called." All the addresses were in defense of the authority of the Scriptures. The purpose of the League is to systematically defend the Bible from the attacks of the "higher critics." It was a great meeting, and the following reports they had in Boston.

AMONG THE Churches.

LOUISVILLE.

Walnut St. (Third and St. Catherine Sts.)—Pastor Eaton: Glory and the Work of the Holy Spirit for us. T. W. by letter. Bro. Waketield was ordained Wednesday night, as noted elsewhere. Sunday School entertainment Friday night.

Broadway—Pastor Jones: Message of the manger and Name above every name. (One for baptism, two by letter and two baptized. \$200 added to Assistant Pastor Watts' salary. Sunday School entertainment Friday night. Bro. Watts got a Christmas gift of \$150.

Chestnut St.—Pastor Weaver: Immanuel and Godliness profitable. One for baptism, one baptized. Next Sunday, 2:30 p. m., pastor's fortieth anniversary will be celebrated. Bro. Theodore Harris presented the Sunday School with \$150 library.

East—Pastor Gill preached.

McFerran Memorial—Pastor Mamliton: God's gift and Louisville's seven devils. One by letter.

Franklin St.—Pastor Jenkins: Un-speakable gift and the Christmas theme.

Highland—Pastor Dawes: Christmas meditations. Two baptized. Logan St.—Pastor Watts preached.

Parkland—Pastor Taylor: Beloved disciple and the gospel of your salvation.

Southgate St.—Pastor Clarke: Sunday School exercises on Life of Christ. Awake thou that sleepest. One baptized.

Third Ave.—Bro. Parrack: Christmas gifts and Appropriating Christ. Pastor Hanson will be home Sunday.

Thirty-sixth and Grand.—Pastor Heilig: The Name of Jesus.

Chickadee—Pastor Minkler: Child born and Wonderful. One by letter, one for baptism.

East Mead—Pastor Greenhouse: Remember Jesus and Christ's advent.

Spray Ave.—Bro. Jas. Pierce: Union with Christ as I Love of God.

Cedar Crest—Pastor Cates: Doing good to brethren and Lifting up our banner.

SEMINARY NOTES.

BY C. W. ENSLEY.

Bro. A. T. Mathews has been called to the care of Salem church, Indiana.

Quite a number of the students went home to spend Christmas with their mothers, friends and "cousins," while others remained, receiving many presents, and enjoying their Christmas dinner on Monday. A number of turkeys went into the ministry.

Bro. Covington conducted our mid-week prayer service; subject, Endure hardness.

Bro. W. H. Robinson has been called to the care of Burgin church, Ky.

Supplies for Sunday: Robert Kirby, Antioch, Ind.; Tom. Davis, Evergreen; Bro. Pearce, Ormsby Ave.

Bro. N. F. Jones has taken charge of his new work at Bramlette, Ky.

Glennview church is to have her Christmas entertainment Wednesday evening. Bro. U. S. Clanton is to lecture.

January 22 will be our next missionary day.

Bro. T. Takahashi went with Dr. Curry to his appointment and gave an address to the Doctor's congregation.

THE STATE.

Bro. I. A. Hailley leaves Clinton, Ky., for Mt. Olive, Miss. We regret to lose him from our state, but we cordially engaged him to the brotherhood in Mississippi.

Bro. W. A. Burns accepts the call to Johnson, Indiana for his whole time and salary of one year his work.

Pastor E. D. Maddox writes: "On Dec. 21st closed a series of meetings with West Providence church, Ohio county, which resulted in a general revival among the church members. The church strengthened and built up and established in faith and about 20 souls happily converted, and 16 were added by baptism. I had the assistance of Bro. W. H. Smith, of Rochester, for just a few days, and the remainder of the time Bro. H. P. Brown, our home brother. Both of these brethren preached the "old gospel" with power and effect, and as a result many were moved to turn to the Lord and accept Him as their Saviour and Lord. To God be all the praise."

Pastor Theodore Compton writes from Owensboro: "About ten days ago the First church of this city extended me a call to serve them as pastor another year. The call was unanimous on the first ballot, and there were three times as many votes cast as there were a year ago when I was called. Members who have been in the church since its constitution say there has never been greater harmony. After much prayer and meditation I have announced my purpose to suspend my evangelistic work for another year and accept the call. Between the church and myself there is mutually no obligation beyond the year."

Pastor C. W. Bowles writes from Union: "As the year closes, thank God prosperity has been the result with all my work. I have been called to all of my old churches, with two new calls. I do not know just where I will settle; however, I will make some changes. After 5 months protracted work I am now at home rejoicing over the victories which resulted in from 8 to 47 baptisms. Many reclaimed and the churches much revived. To God be all the glory."

Pastor J. E. Baird writes: "We have recently held a series of meetings with my church at Middleton, Simpson county. Bro. G. M. McNeilly did the preaching. I scarcely ever heard the grand old truths of the Gospel more plainly set forth or contended for more eloquently. The church was greatly revived and strengthened. Bro. McNeilly is a student of Bethel College, with the prospect of being a power for good. He seems to win the hearts of all wherever he goes. Fortunate indeed is the man who this noble little flock call to be their shepherd, for he is an object of sympathy with promptness concerning all financial matters were not enough to fill our hearts to overflowing on Christmas eve, pastor and wife were made glad by a box filled with 'everything good to eat,' sent by the ladies of this devoted band; such tokens of appreciation make us thank God and take courage."

OTHER STATES.

Our church at Seary, Ark., after being some time without a pastor, are fortunate in securing Bro. J. S. Rogers, who has entered upon his work there.

Pastor A. K. Wright writes from Washington City: "We have just closed a two weeks' meeting at our church (the Centennial) in which the pastor did the preaching. Some noble personal work was done by some of the members. As a result of the meeting there were 25 professions of faith and 8 received by letter. We have baptized part of the candidates; others will be baptized later. We feel that the Lord has greatly blessed us. Our outlook is very hopeful and prospect for growth encouraging. We have a noble band of workers who are a great help to the pastor. In our recent meeting several heads of families, grown men and women, were converted and have taken hold of the Lord's work."

Pastor Sumrell writes from Shreveport, La.: "We have recently closed a series of meetings at the First church. The season was a very busy one, and the weather was decidedly against us; and yet in many ways the services were helpful and inspiring. Our church people were greatly helped. The afternoon meetings for Christians were unusually well attended. So far there have been 15 additions. Seven of these were males and two of them heads of families. We were so fortunate as to have with us for twelve days Bro. B. H. Denton, who is now the benefactor of the First church in Waco, Texas. It goes without saying that our people were pleased. His earnest comprehensive Gospel preaching, his efficient personal work with the unsaved, and his delightful spiritual personality make him an ideal pastor's helper. It was a great joy to the pastor to have him for this second time in our midst, and to entertain him in his home. We have been graciously received by the large-hearted

people of the First church, as well as the community. Congregations have been large and responsive, and all hearts seem ready for the Lord's work. I do not forget my many Kentucky friends, nor dear old Danville. May God's richest blessing rest upon the chosen spirits of that church, and the man of God whom they have just called to the pastorate."

Bro. Carroll Ghent writes from Elgin, Oregon: "I have received a call from the Cle Alum church, and will commence work there the first Lord's Day in next month, so please send the Reconza to me at Cle Alum Washington instead of this place."

A meeting in the Winona church, Miss., of which Bro. H. C. Rosmond is pastor, resulted in 17 additions to the fellowship of the church, 11 by baptism and 6 by letter.

A nine days' meeting in the Hattiesburg church, Miss., closed with 19 additions to the fellowship of the church.

Bro. Earl D. Sims held a meeting in the Erin church, Tenn., which continued 11 days and closed with 18 professions of religion and 15 additions to the fellowship of the church.

A meeting has been held in Covington, Tenn., under a tent, in which there were 120 additions to the different denominations, the church receiving 25. But Pastor Major thinks others will yet be received.

A meeting in the Bell Avenue church, Knoxville, Tenn., closed with 35 professions of religion and 18 additions to the fellowship of the church. Where are the others?

What Sulphur Does

For the Human Body in Health and Disease.

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

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

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect. Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form. The value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

For instance, know this when they do not us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney trouble and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur medicine, one found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and deep-seated eruptions, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason taken by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers, a safe, reliable, and most palatable and effective remedy.

A meeting in the Onalaska church, resulted in 57 additions to the fellowship of the church, 28 of them being grown men.

Secretary W. C. Golden, of the Tennessee State Board in the Baptist and Reflector lets the churches know that our Rev. J. W. Denton has not been authorized by the State Board nor by the W. M. U. to take collections.

A church was organized at Riley, Texas with 8 members, to which were added 5 by letter and 3 for baptism.

The newly organized church at New Hope, Texas, has called Bro. Kendrick to the pastorate. In their recent meeting 14 were added to the membership by experience and baptism.

Eight have been baptized into the fellowship of the church at Royce City, Texas, as a result of their meeting, with more to follow. Six joined by letter.

A new church has been constituted in Leon county, Texas, with 12 members. Three others joined by statement. A good Sunday school organized.

Alvin, Texas, Pastor John Ware, has had one of the best meetings in his history. Twelve baptized, 8 received by statement and 4 by letter. Bro. Mare did all the preaching.

On Pastor McDaniel's return to his church, Washington Ave., Dallas, Texas, 20 were received for baptism and 2 added by letter.

The meeting at Windom, Texas, closed with 66 additions to the church, 41 by baptism and others awaiting baptism.

At Pleasant Point church, Texas, a meeting was held resulting in 35 additions, with more to follow.

The meeting at Island Creek, Texas, closed with 32 additions, 26 by baptism.

Old Brushy Creek church, Texas, has been greatly revived: 10 baptized and Christians greatly stirred.

Merrilltown, Texas meeting is over: 9 received for baptism, 3 by letter.

The Guadalupe, Texas, church, held one of the best meetings in its history. Twenty-five additions, 22 for baptism.

FROM MEXICO.

Bro. D. H. LaSueur and the writer are leaving to-day (Dec. 21) for an extended trip, to visit the scattering churches in Sierra Caliente. The churches are composed of Indians and have been entirely self-supporting from their organization. The people are expecting us, and we hope, by the blessing of God, to have some precious meetings. We are planning to spend a month and travel on horseback about 500 miles, though we may not reach the Pacific Ocean. We purpose spending a week or ten days with the Guayomeo church, which is situated under the shadow of the Sierra Madre on the eastern side. It has a membership of about 80, and their undershepherd is one of their own kindred who has never received one cent of salary from any board or mission, but he is active and zealous, and God is honoring his ministry by giving him a growing and thriving church with frequent baptisms. Reader, do you pray regularly that God will bless His Word which is being preached in foreign lands, also that He will send more laborers into the harvest? The outlook in this part of the field is decidedly more hopeful than ever before. The dear Lord keep us humble and make us faithful as we attempt to do this important work. J. G. CHASTAIN. Moravia, Dec. 21, 1904.

We are pained to learn of the death of Dr. Luther H. Trowbridge, who was for 42 years the proprietor and editor of the Christian Herald, up to 1902, when the present management took charge. Dr. Trowbridge was ever valiant for truth and righteousness. He died in Los Angeles, California, and his widow will remain for the present. He has been a true helpmate for him all these years, and she was the small factor in his achievements. We tender our condolences.

Dr. A. S. Worrill has completed his translation of the New Testament and published it with notes. It is a piece of honest, faithful and fearless work. The one aim is to render into plainest English the original Greek, and to render it all. Hence the "ecclesiastical" terms which King James translated, and which the revisers desired to translate, are here faithfully

Merited Praise for the Combination Oil Cure—Bad Cancer Cured.

Saltpeper Cave, Va., May, 23, 1904. Dr. D. M. Bye Co., Indianapolis, Ind. DEAR SIR:—My nose is all healed over and is not a bit sore. I cannot with tongue express the thanks to my Dear Savior and you. I do hope, Dear Doctor, that God will bless you. I am so glad that I was directed to see your advertisement. May God, in all your work, be ever with you, and in every will close, praying that God's blessings may abide on you evermore. I will tell my friends of your wonderful medicine and what it did for me. Yours evermore, NANNIE J. HILL. (If you feel like printing this you can do so.)

All forms of cancer and tumor cured by washing, balm, oils, Doctors, lawyers and ministers endorse it. Write for free book to the home office, Dr. D. M. Bye Co. Drawer 505, Indianapolis, Ind.

translated. This will prevent the book having as wide a sale, especially among Pedobaptists as it otherwise would have had, but it is the more valuable and the more honoring to God. Dr. Worrill is a fine Greek scholar, and is in every way competent for such a task. We are much pleased with this work, though we do not agree with all that is said in the "Notes." The book deserves, and it will, no doubt, have a large circulation. We will give it a more extended notice later. It is issued at three prices, according to binding: \$1.30 and \$1.75. For sale at the Baptist Book Concern, 642 Fourth Ave., Louisville.

WHEAT YIELD IN KANSAS.

Passing through Kansas recently, a gentleman by the name of John Dugan said he knew a man by the name of J. H. Biner, of Shields, Kansas, who bought 600 acres of land in 1903 for 53 per acre. He seeded the land in wheat, and reaped an average of 38 bushels per acre and sold it for 58 cents a bushel. Then I told of a farmer in Christian county, at Pembroke, who averaged 30 bushels to the acre on 200 acres, making 7,000 bushels, that he sold for \$7,000.

Pastor Gordon W. Hill writes from Princeton, Ind.: "We have been enjoying a great revival in our church. For nearly a week of prayer was observed, then a week of preaching by the pastor. On Dec. 5 Bro. Geo. W. Clarke, of Louisville, came to preach. It seemed as if the gates of the kingdom were unlocked by prayer and consecration. Every sinner in the congregation was convicted of his need of a Saviour. Bro. Clarke preached the Word in power and simplicity. As many times remarked, 'He presented the truth so plainly that none could fail to understand.' There were 48 additions to the church, only one was by letter; many more professed conversion. The church was greatly strengthened and the members blessed. May the Lord bless Bro. Clarke and increase his usefulness for many years to come. To God be the praise."

"The full name of Dr. T. T. Eaton is Dr. Thomas Treadwell Eaton. We are afraid he does not always live up to his middle name—not that he does not walk circumspectly, but that sometimes he is not very careful where he treads and how he treads. Take the recent Baptist Congress for instance."—Baptist and Reflector.

We do not see the point to the above reflection. Certainly his trading was very circumspect at "the recent Baptist Congress," though he did not tread in the path that was marked out for him. He did not tread on anybody's toes at that meeting, whatever his loss may have done before or after. People who complain that there are others are walking may expect to be trod upon.

THE BAPTIST CHURCH AT NEW CASTLE ON TYNE, ENG.

In the Star of Wales for Dec. 9, 1904, there is a very interesting sketch of the life of the Rev. W. H. Griffith, pastor of the above church, written by his old pastor, the Rev. T. Y. Evans, (City of Merthyr Tydfil) says that this church dates its history as far back as 1580. The famous John Foster was once pastor of this church, and in his early life the well-known Dr. Angus was identified with it, and some of his relatives are still among its most active members. It has a membership of 430, and contributed £1,203 towards the "Twentieth Century Fund." JOHN T. GUYTON. Evesham, Pa., Dec. 9.

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Special low one way and round trip rates in effect on first and third Tuesdays each month to the South and Southwest, Arkansas, Indian Territory, Oklahoma and Texas.

FARMING IN THE SOUTH.

The Passenger Department of the Illinois Central Railroad Company is issuing monthly circulars concerning fruit growing, vegetable gardening, stock raising, dairying, etc., in the States of Kentucky, West Tennessee, Mississippi, and Louisiana. Every Farmer or Homeowner, who will forward his name and address to the undersigned, will be mailed free, Circulars Nos. 1 to 11 inclusive, and others as they are published from month to month.

For Fuller and Free Descriptive Matter of California, Ohio and New Orleans and Circulars Descriptive of Lands in the South and through tickets, apply to G. F. A. Y. A., Div. Pass. Agt., 6th & Market, Louisville, Ky.

Little Ones.

THE FLOWER OF "SWEET CONTENT."

A rich man made a magnificent garden, and spared no money to fill it with the most beautiful trees and plants. It was a feast of color, and the air was always heavy with the perfume of thousands of flowers. Yet, although it was a garden to be proud of, its owner felt strangely dissatisfied; it did not bring him the pleasure he had expected. What was wanting? He could not imagine, and nobody seemed able to tell him.

One day as he was strolling listlessly along the paths between the rose trees, the rich man noticed an old gypsy looking through the gate. She was a tall, fine old woman, as straight as a dart, although her face was wrinkled, and her hair white. The owner of the garden was tired of his own society, so "Come in and take a look round," he called out, and the gypsy curtsied and walked through the gate with a step of a queen.

"A grand place," she said simply, but looked about her without any admiration; it was almost as if she pitied the owner of such magnificence. Some impulse made the latter say:

"But there is something lacking; I cannot tell what it is."

"Ah," said the gypsy, turning her dark eyes upon him, "you need the flower that is called 'Sweet Content.' Master, I have never seen one of it in this garden."

"Sweet Content?" I have never heard the name before. Is it a rare plant?"

"Money cannot buy it," answered the gypsy calmly.

"It must indeed be a rarity. But if it is to be found I will have some. I will search the wide world over, that my garden may be complete."

"Sweet Content" often grows where least you expect it," said the old gypsy with a smile, and she strode through the gate without waiting for further questions.

The rich man felt worried; he declared to himself that why he should pay any attention to an old hungry beggar woman he did not know. All the same her words haunted him, and he asked his head gardener if he had heard of a plant called "Sweet Content."

The head gardener had not, and therefore disbelieved in it altogether. It was not in the horticultural catalogue, so it could not be worth anything; that was his candid opinion. He started off for the nearest large town; then he went further afield and visited distant cities; but no seedsmen or gardener or botanist could tell him anything of the plant he sought. They inquired the Latin name for it, and when the stranger could not give it, or even describe the flower, they shook their wise heads, and decided that he was a little crazy.

"We don't grow no 'Sweet Content' here," remarked a sour-looking old gardener. "Geraniums and roses be good enough for us, and mint and parsley in the back garden."

The rich man began to grow despondent; what was the use of money if it could not procure what you wanted? Then he remembered that the old gypsy had

declared that "Sweet Content" was not to be bought for money, and he felt that he might as well give up the search for it. He would go back to his big house and fine garden, and live as best he might.

Close by the rich man's estate, on the border of a wood, stood a tiny hut, in which a lame woman lived with her blind daughter. They were very poor, yet they always seemed cheerful. The blind girl was singing like a lark as the returning traveller passed the hut on his way to his grand home. He looked over the low palings into the little garden. What an exquisite scent the flowers had! Surely the perfume came from the patches of tiny white flowers that grew beside the porch, and he paused to ask their name.

"Why, sir, 'tis a homely plant; we call it 'Sweet Content,'" answered the lame woman from the porch.

"Sweet Content?" The question gave a start. What! Had he wandered so far from home, and taken so much trouble, only to find that the coveted plant grew almost at his very door? It seemed, indeed, strange that two poor creatures living in a tiny hut should possess what he, with all his wealth, had failed to obtain.

"It has a delightful scent," said he, eagerly; "will you sell me some 'Sweet Content' to plant in my own garden?"

The blind girl answered blithely:

"Oh, sir, nobody ever sells 'Sweet Content'; 'twould take the luck away from the house, they say. But we'll gladly give you some."

"Yes, gladly," echoed her mother; "though, sir, 'tis a fanciful flower, and will not grow everywhere."

"My garden will not be perfect without it," said the rich man.

The head gardener called the beautiful little plant a weed, and would have pulled up "Sweet Content" on the spot, only he did not dare—"the master set such store by it." He did not like the way the garden was thrown open to the public either; or that half the flowers should be picked by the poorly-clad children allowed to play there, instead of in the hot, dusty streets.

But the owner did not mind his head gardener's grumpy looks. The rich man was a happy man at last, for "Sweet Content" flourished at his doorstep, and his garden had become a garden of delight.—Sheila E. Braine, in Daily News.

TURNED HER BOY INTO THE STREET.

A friend of mine returning home late, was attracted by a small, dark object huddled close to a pillar that afforded shelter from the cold night wind.

Drawing close, he discovered a little boy about six years old, its motionless form he soon learned his pitiful story.

The boy's father wanted at night in one of the lanes farthest of the city, his mother was a victim of that most terrible crime, drunkenness, and on this particular night she was at home on an intoxicated that she refused to give her little boy his supper.

Hunger, he set into his bed with his baby sister, and because in his sleep he was restless and disturbed the baby, the mother, in her fury, compelled him to get up

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TRIP NOTES

Baptist, A. G. G. W. Y. M. C. A.

of December 13, in with my wife, I started... to visit my son... and his wife, see... of Georgetown, Ky. We traveled over the Southern R. R. from Louisville to St. Louis, connecting the next morning with the Missouri Pacific...

Wife and I found our children well and pleasantly located at the Shirley Hotel. For six days we enjoyed being with them, and by street cars and carriage we saw Denver, a city of 175,000 people, elegantly built, and having...

Kentuckians.

We met voluntary called, and they are leaders among the most enterprising and aggressive of the population. Hon. Sterling B. Toney, for many years one of the leading lawyers in Louisville, and one of the leading Judges of our Courts, had scarcely rested an office before he was employed in a case involving \$750,000. He has a fine practice. His son Berge, a young man of talent and model habits, is already winning laurels as an attorney. Judge McNeal, formerly of Bowling Green, has a lucrative practice. Hon. Charles Robert Brock, son of an honored Baptist preacher, and brother to Pastor Brock of London, is getting a fine practice. Mrs. Hattie Woodridge, a native of Lancaster, and her husband, a native of Harrodsburg, and their charming daughter, the wife of Mr. Gates, Dr. Ramsey, also of London, Ky., ranks high among the leading physicians of Denver. Col. Felix A. Richardson, State Librarian, is a native of Glasgow, Ky. He reminded me that Colorado has the third finest State Capitol in the United States: New York and Texas have four, but each at more than double the cost. Among the law books he showed me a library on Irish statutes. In many large volumes, dating from 1810 to 1795, when in consequence of the union with England the Irish Parliament ceased to exist. He told me that in the construction of the Capitol, thirty-five tons of brass was used, and that it was furnished by the Speed Works at Louisville. The cost of the capitol was \$2,700,000, but said Col. Richardson, "there was no grafting," and \$24,000 was required to be spent as usual.

Not particularly encouraging. There are thirteen churches, most of them small in membership and not strong financially, and some are not credited with loyalty to Baptist principles. There are only about 10,000 Baptists in the state. Dr. B. B. Tyler, well known in Louisville, is pastor of the most prominent Disciples' church. If a lady member's husband is a Presbyterian, Methodist, Congregationalist or Baptist, such are received as "associated members," and they enjoy all the privileges of regular church members. Such is the logical result of open and unrestricted communion. Our Disciple friends are guilty of most glaring inconsistency. In England and English colonies, where some Baptists are open communists, they practice close communion, while as a general rule they practice open communion in America, where Baptists generally practice close communion.

On Sunday morning it was your scribe's happy privilege to preach for Dr. Calvin M. Thompson, the pastor of Calvary Baptist church. There I felt at home. I did not have to be drilled in anything like ritualistic performances, or even the low Methodist ritual, not even responsive reading, but the plain and most beautiful of all forms—the Scriptural order. Bro. Thompson has recently become pastor. His church is the second in importance among the Baptist churches of Denver. He has a modern and commodious stone house of worship, having been built at a cost of \$60,000. He has over 200 members, and the building has a debt of about \$10,000. Those who know the pastor as we do, knowing his success in organizing power and church debt paying record in Louisville and Newport, Ky., confidently predict he will not only pay off the debt, but that he will quadruple contributions to missions while he is doing it. Already he is receiving for debt liquidation and missions about \$75 per month. This is more than any other Baptist church in Denver is doing. He is one of our most faithful and consecrated and loyal Baptist ministers, and as a pastor he has few equals and no superiors that we know of. He is doing great things for God and expects great things from God.

Colo. Women's Baptist College.

This college consists of an elegant building, four stories, with a campus of twenty acres, owning in addition 115 Denver city lots and 500 acres near Colorado Springs. There have been spent on the building \$28,000, and it will cost \$18,000 more to finish and equip it. Dr. W. T. Jordan, the predecessor of Bro. Thompson as pastor of Calvary church, who paid off \$12,000 of the church debt, is President of the College. When elected there was twenty-one thousand dollars debt on the college property and it had been sold for taxes. It has been redeemed from tax sales and the debt has been reduced by his energetic labors to \$6,000, and half of this amount is secured by subscriptions. Recently, as a result of his visit to the Texas Baptist General Convention, he secured from Baptists in Beaumont, 20,000 feet of lumber for desks, which, when completed it will be a finishing school, and will not come in competition

with any other young ladies' college in the great West.

On Monday, the 20th, by the courtesy of the popular and genial Gen. Pass. Agent, T. E. Fisher, of the Colorado and Southern R. R. Co., wife, daughter and I visited Mr. J. H. Eaton at Silver Plume, fifty-four miles from Denver. It was a most delightful trip; there were no high winds, such as sometimes blow trains from the track on the route. The scenery along the line was gorgeous. Mr. Eaton, having treated us to an elegant dinner, fitted our party out with rubber boots, overalls and miners' outfit, and showed us his great mines—The Dives-Pelican and Seven Thirty mines—in which Kentuckians have invested money with the confident expectation of fabulous profits. Your writer has not a dollar invested in the mines, and knows nothing personally of the prospect, only so far as he has heard while in Denver from knowing ones, and also the report of Mr. O. O. McReynolds, Mining Engineer, who is an expert and quoted as the very highest authority in expert engineer circles. The conclusion of his report of July 15, 1903, is as follows:

"The Dives-Pelican and Seven-Thirty properties present one of the most attractive mining enterprises that has ever come within my observation. Mines with possibilities so great are exceedingly rare. While it will require many years to handle the ore now in the mine and get the dumps, yet this ore will yield a steady yearly profit, the size of which will depend solely on the quantity of ore handled; and the extraction of the values from this ore will constitute a business enterprise with but few risks attendant upon other forms of business.

O. O. McREYNOLDS, Denver, Col., July 15, 1903."

Now, with face turned homeward, the home of my childhood and my home for over half a century, my love for Kentucky and Kentuckians being to burn and glow with the fervor of a first and most enduring love. To me there is no spot so charming, no people so earth more hospitable and lovely; the land above all others "where every prospect pleases and only man is vile."

W. P. HARVEY.

THAT RESOLUTION AROUSETHE SEMINARY AT THE VIRGINIA BAPTIST GENERAL ASSOCIATION.

As Dr. Eaton expressed his very natural "anxiety" that there should have been any vote against my resolution, and since the Southern Baptist Theological Seminary, and as Dr. W. R. I. Smith has explained that the opposition vote was simply against "exclusive communitarianism," it may be proper for the author of the resolution to say a word.

While Dr. E. C. Darson was mentioning the claim of my Seminary in a speech of rare ability and power, it occurred to me that as there was no resolution before the body endorsing the Seminary, and as there had been no mention of it in the report on "General Education," which had just been adopted, that I would offer one of the class of Dr. Darson's speech. Accordingly I hastily scribbled off and presented the following: Resolved, That we commend the Southern Baptist Theological Seminary as the one school where our young men should study the

THE SPRING TERM OF 1905. BETHEL FEMALE COLLEGE, HOPKINSVILLE, KENTUCKY. Begins January 9, 1905. Young Ladies can then Enter with Profit. EDMUND HARRISON, A.M. LL.D. President.

ology, and we urge them to attend that school of the prophets."

I had supposed that there was not a delegate present who would not vote for that resolution, and I was probably more "surprised" than Dr. Eaton when there were a few votes against it. I was told afterwards by several who voted in the negative that the objection to the resolution was that it made our Seminary "the one school" which our young preachers ought to attend, whereas some of our Virginia students attended other seminaries.

I told them that I could not see the reason in their view of the case—that the Seminary at Louisville was certainly our "one school," and they might as well object to a resolution endorsing Richmond College because some of our boys go elsewhere, or to one endorsing the Foreign Mission Board at Richmond, the Home Mission Board at Atlanta, or the Sunday School Board at Nashville because some of our brethren prefer that their contributions should go elsewhere.

Of course, it is a free country, and Virginia students are at liberty to attend whatever theological seminaries they may, from whatever motives, prefer, and I should be the last one to cast any slur upon these brethren—many of whom are our most efficient pastors—but I hope the day is far distant when the Virginia Baptist General Association will fall (by an overwhelming vote if a question should be raised) to endorse our own Seminary, which was founded by our own men, and is controlled by our own men.

The Virginia General Association practically endorses this "one school," as it requires its Education Board to hold students in our Seminary alone. There is no opposition made to this by students or alumni of other seminaries, for these rich corporations give far larger aid to students that we can afford, or would deem it wise to bestow.

But I did not mean to go into a discussion of the question, but only to indicate my view of it in the presentation of the resolution. On all proper occasions, and in all proper ways I am prepared to maintain, against all comers, that the Southern Baptist Theological Seminary is "the one school" to which our young Virginia Baptist preachers ought to go.

J. W. JONES, Richmond, Va., Dec. 21.

Friendship cannot be permanent unless it becomes spiritual. There must be fellowship in the deepest things of the soul, community in the highest thoughts, sympathy with the best endeavor.—HUGH BLACK.

"God's men's in the heavens, All's right with the world."

PASTOR AT DRY RIDGE FOR ALMOST TWELVE YEARS.

Rev. J. A. Davis was called as pastor of the Dry Ridge Missionary Baptist church in the year 1892, and sent in his resignation, which was reluctantly accepted in 1904. When he came here he found a membership of something over one hundred. The house they worshipped in one among the oldest in the town, if not in the county. He certainly realized the condition of affairs, and his duty, for he went to work as a true servant of God, laboring earnestly and faithfully. The congregation began to increase; consequently when the people came out to hear the preaching of the gospel the membership began steadily to grow, for the Scripture says, "My word shall not return unto me void."

Then by and by, through Bro. Davis' earnest and unceasing efforts, he got the church aroused to her duty of building a new house of worship. He was one of the leaders in the fight in our county (Grant) against King Alcohol, over which we gained a great victory.

Sunday, at 11 o'clock a. m., Dec. 25th, 1904, is his "last" appointment as pastor of the church at Dry Ridge, Ky.

One of the older members, in speaking of him, said: "No man has ever done for this church what Bro. Davis has, and I doubt if we will ever get another who will do as much."

He goes out from among us to other fields of labor, not of our choice, but of his own free will, saying that he felt he had been here long enough, that his work here was finished. Under the guiding hand of our Heavenly Father he certainly has done a noble work here. He leaves a nice church edifice of modern architecture, a beautiful monument to his earnest and willing labor.

The church is over three hundred strong numerically, and by spiritual and financial strength very much increased. It is a fact very well understood, that not all preachers are pastors, and by no means are all pastors what would be called "preachers." But Bro. Davis is the fortunate possessor of both these desirable gifts or talents. As a preacher he ranks with the best in this part of the State; and a true pastor could not very easily be found. So ready and willing to enter into sympathy, ever a word of comfort or encouragement, ever ready to lend a hand to help another. May he be used of the Lord in other ever greater good in whatever field he may labor. But wherever he may go, or however long he may stay, there awaits for him a hearty welcome at Dry Ridge church.—J. W. JONES, Dry Ridge, Ky.

DRY RIDGE, KY. BY "GLOUBIOUS PRIDE"

CAST DOWN BUT NOT DE-STROYED.

BY REV. THOMAS G. CUYLER.

I am often struck by the different ways in which different persons are affected by severe trials. Some seem to have no rallying power after a great affliction; the wound never heals. On the other hand, trials that consume some persons only kindle others into greater exertions. "This financial gale has carried away all your spurs and swept your decks." I once wrote to a most benevolent Christian merchant after he had lost his property, "but you have got enough grace stowed away in your hold to make you rich to all eternity." That brave servant of Christ repaired damages, resumed business, rallied his friends, and at evening time it was light. Cast down he was not destroyed.

The afflictions which are permitted by our Heavenly Father are never intended for His children's destruction, but for their discipline. The Shepherd often casts His flock into deep waters to wash them, not to drown them. "You will kill that man if you put that knife into it so deep," said a gentleman to his gardener. "No sir; I do this every year to keep it from running all to leaves; sharp pruning brings the fruit." We pastors often find God's most faithful ones bleeding under the knife, but afterward they yield the peaceable and precious fruits of righteousness and triumphant trust. It is that "afterward" that God has in mind when He sends the trial. Affliction is the costly school in which great graces are often acquired, and from which grand characters are graduated.

How is it that a genuine Christian recuperates after being stricken down by a severe adversity or a sharp bereavement? Simply because his graces survive the shock. For one thing, his faith is not destroyed. When a ship loses her canvas in a gale, she can still keep out of the trough of the sea by her rudder; when the rudder goes, she still has her anchor left, but if the cable snaps, she is swept helplessly on the rocks. So when your hold on God is gone, my suffering friend, all is gone. The most fatal wreck that can overtake you in times of sorrow is the wreck of faith. But if in the darkest hour you can trust God though He slay, and firmly believe that He "chastens you for your profit," you are anchored to the very throne of love and will come off conqueror.

Hope also is another grace that survives. Some Christians never shine so brightly as in the midnight of sorrow. I know of good people who are like an ivory dice; throw whatever way you will, it always lands on a square, solid bottom. Their hope always strikes on its feet after the hardest fall. One might have thought that it was all over with Joseph when he was sent to prison, or with John when he was exiled to Patmos, or with John Bunyan when he was locked up in Bedford jail. But they were all put in the place where they ought to be the most useful.

And that remains me to say that your sorrows may be turned to the benefit of others. You can relieve your own suffering hearts by turning the flood of your grief upon some wheel of practical usefulness. An eminent minister who was once a sufferer, says:

vere trial said to me, "If I could not study and preach and work for others, I should go crazy." The millstones grinding upon themselves soon wear themselves to powder. But active, useful occupation is both a tonic, and a soothing sedative to a troubled spirit. My friend, I entreat you, don't let your sorrows stagnate; they will turn your heart into a fen of bitter waters from which will sprout the rank rubes of self-will and rebellion against God. Turn your sorrows outward into currents of sympathy and deeds of kindness to other people, and they will become a stream of blessing. A baptism of trial may be your best baptism for Christ's service. Working is better than weeping; and if you work on till the last morning breaks, you will read in that clear light the meaning of many of your sorrows.

"Life is sweet, but Heaven is sweeter, Love complete, but there complete. Close beside our wandering ways Through dark nights and weary days Stand the angels with bright eyes; And the glory of the cross Falls upon and sanctifies All our pain, and all our loss. Though we slip and sometimes fall, God is helping—after all!" —Evangelist.

DEAR RECORDER:

I spent eight days with East church, Paducah, closing last Sunday evening. I found the church out of harmony and dispirited generally. There are some noble spirits among them who are disposed to labor on, enduring all things for Christ's sake. With such heaven in the body there is hope for ultimate revival of their former interest and zeal for the cause. Indeed, before the series of services had closed, there were already manifest evidences of returning life. The congregations were enlarging, the interest was enlivening, and the expressions of hope were becoming more frequent. At the last moment, by previous arrangement well published, a call, by private ballot, was made for a pastor. Every vote was cast for this scribe. Of course, such conditions made it my duty and delight to accept, which I did. I feel a great work and a great responsibility is upon me. I plead for the prayers of God's people to be frequent for my guidance and support, and I plead for the co-operation of all in touch with my work. Both these I have thus far had from Rev. G. W. Perryman, the First church pastor, and from Bro. E. T. Hall. Princely Christian men both these brethren are in an emphasized sense.

Speaking of Bro. Perryman, reminds me to say that his church is in a most healthy condition, and the relations of church and pastor are most happy. The pastor has literally no care on his mind on the finance question, the salary being kept up and the contributions to the various causes being voluntary and liberal. Bro. Perryman is indeed happily situated, and he is deservedly popular all over the city.

The Second church was pastorless, but was on the lookout for an undershepherd with an eye specially focused on a young Bro. Cunningham, of Cadiz. May they be divinely guided and blessed in their selection.

T. R. ECKMAN. Princeton, Ky.

IN AND FROM MISSOURI.

Rev. A. Frank Houser, North Topeka, Kansas, has accepted the call recently extended him by our Louisiana church. He has been on the field and preached three good sermons. Mr. Houser is a talented Christian gentleman, a sweet-spirited preacher, clear, forcible and profound, and comes highly recommended. He is a very successful revivalist.

Rev. W. J. Couch, East St. Louis, one of the field men for Central Baptist, preached for our Louisiana people Sunday, Dec. 11th. His sermons were highly spoken of.

W. S. Willburn, our newly elected associational missionary, is having fine success. He is now engaged, and has been for some time, in a good meeting with Spencerville church. Last account (week ago) six additions had been made to the church. Best meeting for a long time. Bro. Willburn will locate in Louisiana. Elder C. A. Mitchell is aiding in a special effort at Bethany. Bro. O. A. Gordon, La Grange, is the beloved pastor. The church greatly needs a deep and wide spread revival. Good and faithful band of Christians.

Noix Creek, whose pastor is Elder J. B. Terrell, Monroe City, has recently enjoyed a spiritual refreshing from the presence of the Lord. Best meeting in a good while. W. A. Couch, La Grange, did the preaching. Eight additions, I believe.

Rev. J. L. Downing, once missionary to Brazil, if I am not mistaken, now the honored pastor of Odessa, Mo., has recently been aided in a two weeks' meeting there by J. W. Rucker, of Kansas City. Thirteen additions.

Rev. W. S. Pearce, business manager Word and Way, was buried about a week ago. An acute attack of pneumonia hurried him to the heavenly home, and thereby earth is poorer and heaven all the richer. One of the godly men of our denomination, and useful men in the ranks of our denominational papers has thus been called from his field of usefulness. The Word and Way management is deeply bereaved.

Recently, before the Kansas City Baptist Ministers' Conference, President J. P. Green read a paper on "The Study of the English Scriptures in the Colleges."

The following from Word and Way will show Dr. Green's level-headedness on the above question, as he is reported:

"The paper took strong ground against the study of the Scriptures merely as literature, or history, but advocated the study of the Bible as the Word of God. It was claimed by President Green that much depends upon the object in view in teaching the Scriptures; and he presented as the proper one, simply the fixing of the text in the mind of the student, and the producing of the highest admiration for the book."

"We are of the opinion that much harm has come to the cause of truth by the teaching of the Scriptures as literature only. There is no doubt that the Bible is a book of high literary merit; it is also a historical work of inestimable value, but primarily and fundamentally it is the Word of God. God's message of salvation to a lost world, God's authoritative testimony, law, instruction, exhortation, contrary to a world of lost men, holding up Jesus Christ as the Son of God, His

death and sufferings as the atonement for sin, and His teaching and example as the law of the Christian life." No rain yet in Missouri, but plenty of snow with temperature from five to eight degrees above zero. Jos. N. BASSIN. Louisiana, Mo., Dec. 18.

DEAR RECORDER—

In the possession of Mr. Chas. Finnell, near Verofia, Boone Co., Ky., is a copy of the Ulster County Gazette, published at Kingston, New York, dated Jan. 4th, 1800. It contains an account of the burial of Genl. George Washington, Dec. 18th, 1799. Mr. Finnell's great grandfather on his mother's side (John Baker) was a soldier under Washington, and the paper has been handed down through the family. As the anniversary of the marked events described is now with us, a publication of them may be interesting to many. L. JOHNSON. Georgetown, Va., Dec. 20th, 1799.

Washington Entombed.

On Wednesday last, Dec. 18th, the mortal part of Washington the Great, the Father of his country and the Friend of Man, was consigned to the tomb with solemn honors and funeral pomp. A multitude of persons assembled from many miles around Mt. Vernon, the choice abode and last residence of the illustrious chief. The sad men and tearful women showed how deeply he was loved.

There were the groves, the spacious avenues, the beautiful and sublime scenes, the noble mansion—but alas! the august inhabitant was now no more. That great soul was gone. His mortal part was there indeed; but oh! how affecting! how awful the spectacle of such worth and greatness thus to mortal eyes fallen! Yes; fallen! fallen!

In the long and lofty portico, where oft the Hero walked in all his glory, now lay the shrouded corpse. The countenance still composed and serene, seemed to express the dignity of the spirit which lately dwelt in that lifeless form. There those who paid the last sad honors to the benefactor of his country, took an impressive and farewell view. On the ornament at the head of the coffin was inscribed

Surge ad Judicium. About the middle of the coffin Gloria Deo, and on the silver plate

General George Washington Departed this life on the 14th Dec., 1799. Aet. 68.

Between three and four o'clock the sound of artillery from a vessel in the river firing minute guns, awoke afresh our solemn sorrow. The corpse was removed, a band of music with mournful melody melted the soul into all the tenderness of woe. The procession was formed and moved in the following order:

- Cavalry. Infantry (with arms reversed), Guard, Music, Clergy. The General's horse with his saddle, holsters and pistols. Colonels Sims, Ramsey Payne, pall bearers. Corpses. Colonel Gilpin, Marsteller, Little, pall bearers. Mourner. Masonic Brethren. Citizens. When the procession had arrived at the bottom of the elevated lawn, on the bank of the Potomac,

THERE IS NO DISEASE ON EARTH

but what can be cured if treated in time and the proper course. The medical authorities have known for a long time that the berry of the New Palmetto is one of the best remedial agents known. The Palmetto (Palmetto Berry Wine) is made from a combination of Palmetto berries known for their medicinal and curative properties, and the remedy is supplied with a libretto unbound of success in the cure of all diseases of the stomach, kidneys, liver and bladder, and the labor ailments that are brought on by diseases of the nervous system and impure blood. This remedy works in harmony with nature, and the Vernal Remedy Company, of La Hay, N. Y., will cheerfully send you, free of charge, a trial bottle and booklet. Do not send any money as they wish to convince you first that the remedy is all or more than they claim for it. It is also sold by druggists everywhere.

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Church Bells in China. Book by Rev. J. S. McWhorter. Published by the American Bible Society, Baltimore, Md., U. S. A.

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where the family vault is placed, the cavalry halted, the infantry marched toward the mound and formed their lines, the Clergy and Masonic Brethren and the citizens descended to vault, and the funeral services of the church was performed. The firing was repeated from the vessel in the river, the sounds echoing from the woods and hills around.

Three general discharges by the infantry, the cavalry, and eleven pieces of artillery which lined the river banks back of the vault, paid the last tribute to the entombed Commander in Chief of the Armies of the United States and the departed Hero.

Steps **Peinkiller** Cures Colds (HENRY DAVIS)

Since 1858 C. P. BARNES & CO., HAVE BEEN THE **Standard For Gold Chains for Watches, Diamonds, Jewelry, Silvers and Optical Goods.**

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OPIUM and Whiskey... (Small advertisement text)

Items of Interest

News from the West Coast.

Mr. E. W. Maunder, F. R. S. E., read a paper before the British Astronomical Association in which he claims to have established as a fact which has long been thought possible, that there is a direct relation between storms and the spots on the sun.

Major L. I. Seaman of the U. S. Engineers made a speech in New York City in which he talked very plain of the neglect of proper sanitary regulations in the armies of the so-called civilized nations.

When we tell a marvelous tale we always give our authority. It is the Christian Work which tells of a young man in England 24 years old, who is developing at only one-sixth the usual rate.

Rev. Dr. Parkhurst frequently drops into politics. In a recent speech in New York he rejoined at Pres. Roosevelt's election and rebuked him, and scored Gov. Odell, adding: "We want no one man, no matter how much we respect and admire him, to be the governing impulse of our American life; an American President is not intended to be a shepherd of the people; we are not sheep."

The stories which come from England sound like the good old times which we thought had gone forever. Two prisoners were in jail in Hull, England, and their churches assembled outside the prison walls and sang hymns.

The Pruzelstey, one of the Russian destroyers on his way to the war, has put into Brest, France, for repairs. There is a hole in her hull made by her own anchor, and as the damage was so great as to endanger the lives of the crew, the laws of neutrality allowed repairs to be made.

Bishop Chandler, of the Southern Methodist church, has been on a trip to Cuba. He is very severe on Gen. Wood. Before Gen. Wood left Cuba he granted a concession to the "Jai Lai" for ten years. Dr. Chandler says the Jai Lai is one of the meanest forms of gambling which would not be tolerated in any city of the U. S. for one hour.

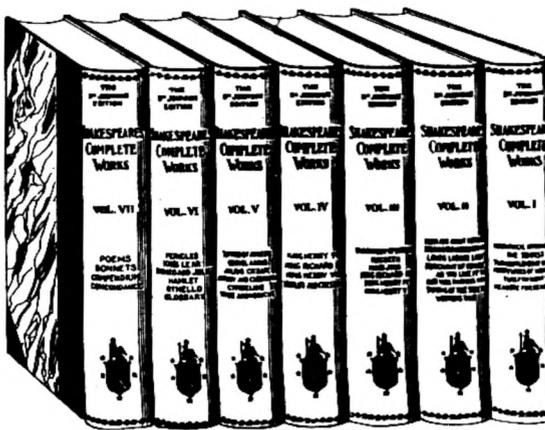
Prof DuBois, one of the most highly educated men of his race, has written a creed for the Negro. In it he says, "Especially do I believe in the negro race, in the beauty of his genius and the sweetness of his soul; I believe in the pride of race, lineage and self."

At Fort Worth, one of the defenses of Narragansett Bay, the discharge of a big ten inch gun demolished the gun carriage and platform and threw to the ground the main gun and muzzles, including Major Wilford. Fortunately, no one was seriously injured.

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To each of the first 50 club organizers sending us before Jan. 1st, 1905, \$20.00 in payment of 10 new annual subscriptions to WESTERN RECORDER we will send this complete Shakespearean Library with all charges paid direct to your home.

Western Recorder Louisville, Ky.

DEATHS.

(Continued from 7th page.)

by this influence she, who so loved God's house, will be ever aiding in building churches. In this, "though being dead, she yet speaketh." It was in deference to her wish that during her life the name was not made public in this benediction. This was characteristic of her nature, which was ever quiet and unostentatious.

ter of her earthly life closes. It has passed before us for an example.

WOODS.

James D. Woods was born Oct. 9, 1886, fell asleep Oct. 22, 1904. He gave his heart to Christ five years ago. He was an obedient son, a loving brother, an earnest Christian.

Mrs. J. W. S. DOORNEY.

JESSE.

Whereas, in His inscrutable Providence, an all-wise Heavenly Father has removed by death our highly esteemed

brother, Captain Jesse. Therefore be it Resolved, That in his death the wife has lost a husband loving and loyal, the children have lost a father devoted and affectionate, the community has lost a citizen and neighbor, courteous, obliging, intelligent and patriotic.

Resolved, That we, the members of South Hampton Baptist church, hereby express the deep sense of loss in the departure of one who for years has given his rich experience, ripened wisdom and splendid ability to the advancement of his interest.

J. W. DUNGAN, J. B. HORN.

Home Made

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Royal Baking Powder helps the house wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

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Items of Interest

Now is the War Over.

Mr. Fayerweather died in New York City in 1890. He left a widow but no children, and gave the bulk of the estate to a large number of colleges. His alma mater has been fighting the will from court to court all these years, but the case has had its final decision in the U. S. Supreme Court, and the will is confirmed. The only wills named in the South which receive anything in the University of Virginia. This gets \$275,000. Bachelor University receives the same amount, and that is the only Baptist school in the list.

The Japanese acknowledge the loss of another cruiser, the *Sakaya*, which was struck by a Russian mine while escorting with the army in the bombardment of Port Arthur. Fortunately she went down slowly so that the gunboat *Albat* anchored near by succeeded in raising 15 officers and 175 men. Thirty-eight went down with the boat.

Senator Morgan in his fight for the Nicaragua route declared there was a quibbler or quinquarian in the Panama route at the crossing of the Chagrus River which would make a canal there either impossible or too expensive. The engineers have examined the place and find that they will have to dig down 165 feet to reach solid rock on which to build the dam; and they say in the bed of the river the granite may be much deeper. This is one reason why the Congressmen who want to investigate things there urge the building of a sea-level canal.

The strenuous life of rush these days cranks its full penalty. This is seen in the great increase in nervous diseases and insanity. The statistics for Scotland for fifty years have been published during that time the population has increased 22 per cent, but insanity 100 per cent.

Sir William Ramsay, the discoverer of argon, helium and a number of other substances, has it is said, conclusively proved that helium is produced by the decomposition of radium and other radioactive substances. If he is, it proves that one element can be changed into another and that all matter is merely a form of electricity. This destroys the very foundations of previously accepted scientific theories.

One of the requirements of the Education Act which our neighbors in England are going to pass because they will not stay in it is providing a bonus to the schoolmaster. The schoolmaster is required to bring their buildings up to the standard for the public schools, and the bonus will be the salary of the schoolmaster for the year in which the buildings are brought up to the standard.

In London the "Progressive" have the majority of the City Council. They had the buildings of the church schools examined, found them below the required standard and refused to take the schools and pay the teachers till these were brought up to the legal requirements. It will require \$750,000 to make the improvements. The Bishop of London had a collection taken in all the churches and improved the Episcopalian in the city. Very many of the best Episcopalian are an indictment as the Nonconformists against the bill, and these will give nothing.

A Congressional committee was sent to Panama this summer, to investigate the whole canal situation. They are unanimous in recommending that the canal be a sea-level one. Ships are being built every year which need deeper water way, and the original plan of the French would shut out the larger ships. Such a canal would cost money in the beginning, but there is no question of its being best, and therefore most economical in the long run.

The Baptist and Episcopalian says of Memphis: "It is now the fourth largest city in the South, ranking next to St. Louis, Baltimore and New Orleans." How about Louisville? The last U. S. census gives Memphis 108,200 population, and Louisville 204,731, or a little over twice as many.

Bro. James Van Arsdale, in paying his subscription for three years ahead, writes: "I send check for six dollars. Set my figure forward for three years. I wish every member of our church would take it. Taking a good, sound paper like yours will make a better man, a better church member and Christian. I thank the Lord for your paper and the able editor and helpers. May the editor still hold to the truth against all odds and ends, and may he live long to do battle for the Lord, in the prayer of your humble servant." Would that all our people were staunch and stalwart Baptists like Bro. Van Arsdale.

At the residence of Deacon Oscar Farmer in this city on Tuesday night of last week, Miss Lucy Mary Farmer, his daughter, was married to Mr. Jesse N. Gashright, of Louisville. The ceremony was beautiful and impressive and was pronounced by the Rev. J. C. Freeman, a near relative. Misses Mary Belle Coleman, of this city, and Allen Fayer, of Frankfort, were bridesmaids. It was a very handsome home wedding. The happy pair started immediately on their bridal tour to North Carolina, Florida and Cuba. We extend hearty congratulations.

HOLIDAY RATES ON THE R. R. Low rates, long hauls from Cincinnati to any point in G. E. A. Territory, on Dec. 29, 30, 31, 1904, and Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1905. For full particulars and tickets apply to any agent or write E. G. Hubbard, Gen. Agt., Cincinnati, O., R. R. 418 Walnut St., Cincinnati, O.

As a number of my people take the *Standard*, I send through it to thank and thank them for the same returned to by Rev. A. P. T. Post post. Since their interest in the paper has been increased to me, I have moved. During the last about 500 years' pastorate here nearly 500 have been added to the church, over 100 by experience and baptism. This is a noble people and a great field. The outlook is very encouraging.

W. W. OAKLEY, Beaver Dam, Dec. 18.

The *Condition Baptist* completes 50 years of useful existence. It is an admirable paper every way, and it has been of untold benefit to our cause in Canada, and in the regions beyond. We extend congratulations.

We are in receipt of an invitation from Mr. and Mrs. Wm. Clinton Robinson to be present at the marriage of their daughter, Carrie Clinton, to Mr. Jacob Dudley Oulman, Tuesday afternoon Dec. 27th, at 2 o'clock, New Providence church, McAfee, Ky. We extend congratulations, and hope that all spiritual and temporal blessings will attend the happy union. W. F. H.

Mrs. E. McEwen, renewing her subscription to the paper, says: "Being one of your Old Guard, I would be lame without it. My grand and the Remembrance are the same, and I have taken it 52 years." We most highly appreciate our Old Guard, and fervently upon every one of them the richest blessing of Heaven.

It is well for editors of religious papers to verify alleged quotations of Scripture before publishing them. Recently one of our best exchanges quoted for Scripture: "He that giveth to the poor lendeth to the Lord."

FROM DR. J. H. EAGER.

Dear Dr. Estes:

Thanks for your pleasant reference to the new plan to endow four special chairs in the Seminary, a Virginia John A. Broadus Chair; a South Carolina James P. Boyce Chair; a Georgia William Williams Chair, and an Alabama Basil Marry Chair. I am glad to announce that the recent Georgia Convention adopted the following resolution, which was offered by Rev. J. H. Kilpatrick:

"Resolved, That we approve the plan to endow a Georgia William Williams Chair in the Southern Baptist Theological Seminary, and that we heartily commend the name to the prayers and the liberality of Georgia Baptists."

This plan is meeting with general approval and favor in Georgia, and of course the other three states will readily and cheerfully fall into line. Surely it is most fitting that the Seminary quartette, the noblest four of them all, should be thus honored. There are many outside of the four states mentioned who will gladly contribute to such an object, so that they too may have some part in honoring the memory and perpetuating the influence of the original four, who did so much to make our Seminary what it is. Any or all of your readers are cordially invited to co-operate in this work. Contributions or pledges can be sent direct to Dr. Mullins, Norton Hall, Louisville, Ky. I believe this plan is God-suggested, and hence I expect it to succeed. JOHN H. EAGER.

Some people are too clever for God to do much with them, much too clever. I am not setting a premium on ignorance, but if it comes to a choice between an informed, and self-satisfied, and self-confident man who glories in his strength and relies in it, and a poor, unlearned man who is conscious of his weakness and flings himself back upon the power of God, let me have the man who is God-fearer, that the best man will not get God—Samuel Chadwick.

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1404-5 Ladies' Fleece Cotton Vests, Pants and Tights	60c	671U-50 Ladies' Natural Merino Union Suit	\$1.50
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671-5 Ladies' Natural Merino Vests and Pants	75c	606U-50 Ladies' Medium-weight Union Suit	\$1.00
670-5 Ladies' White Merino Vests and Pants	75c	1404U-50 Ladies' extra fine Fleece Cotton Union Suit	\$1.25
670U-50 Ladies' White Merino Union-Suit	\$1.50	675U-50 Ladies' Silk and Cotton Union Suit	\$2.50
678-5 Ladies' Natural Wool Vests and Pants	\$1.00	674U-50 Ladies' Silk and Wool Union Suit	\$3.00

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CANCER

THE MARKETS.

LIVE STOCK.

Year ending Dec. 24, 1904:

Extra good export steers	\$4 75	5 00
Light shipping steers	4 00	4 50
Choice butcher steers	3 75	4 00
Fair to good butch. steers	3 00	3 50
Com. to med. butch. steers	2 50	3 00
Choice butch. heifers	3 40	3 55
Fair to good butch. heifers	2 85	3 25
Com. to med. butch. heif.	2 25	2 75
Good to extra stock cows	3 25	3 50
Com. to med. stock cows	2 50	3 00
Good to choice stock heif.	3 25	3 75
Com. to med. stock heif.	2 50	3 00
Fine light mixed stockers	1 75	2 25
Med. to good mixed cows	2 25	2 50
Fine to com. milch cows	1 50	2 00
Good to choice hogs	3 50	4 00
Med. to good hogs	3 00	3 50
Choice veal calves	3 25	3 75
Com. to med. calves	2 50	3 00
Choice to fancy milch cows	3 50	4 00

HOGS.

Choice pack and butch.	4 50
Medium packers	4 40
Light shippers	4 30
Choice pigs	4 05
Light pigs	4 05
Roughs	4 00

SHEEP.

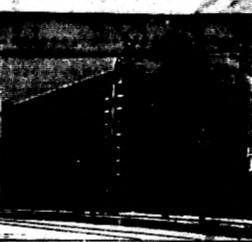
Good to choice sheep	3 25	3 40
Fair to good sheep	2 50	3 25
Common sheep	1 50	2 25
Choice shipping lambs	5 25	5 50
Good butcher lambs	4 50	5 00
Common fall and lambs	4 00	4 40

REJECTIONS.

Rejections this week, 1904, 64; 1903, 104; 1902, 145. Percentage of rejections to cation sales, 1904, 21; 1903, 14; 1902, 11. Rejection Jan. 1 to date, 1904, 12,484; 1903, 17,583; 1902, 20,700.

SHEEP.

Rejections this week, 1904, 370; 1903, 522; 1902, 1,200. Rejection Jan. 1 to date, 1904, 19,025; 1903, 22,210; 1902, 28,204.



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