

WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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Do not despise any opportunity because it seems small. The way to make an opportunity is to take hold of it and use it.—Bacon.

THE Bishop of Worcester in England has been talking to the clergy of his diocese and reprimanding them for the elaborate musical services. He reminded them that "people ought not to come to church to enjoy themselves, but to learn to worship."

At the annual meeting of the Scotch Baptists, Prof. Orr made a most able speech. He said, among other things, that the church did not need to wait for the Twentieth Century to tell her what Christ is. He said the higher critic theories were condiments for the few and not Gospel for the many.

In the same meeting Pastor Joseph Kemp, of Edinburgh, in speaking of the falling off in conversions, said it was because of the defective preaching. He is right. It is an alarming thing that so few sermons of even orthodox men point out the way of salvation to sinners. Too many of them have not one word to indicate that there are any lost men in the world.

THE Chicago Standard is "delighted" that the Home Mission Society has taken the initial steps towards the formation of a general Baptist convention, and hopes all will be united into "one harmonious organization."

THE papers continue to comment upon President Harper's complaint that the theological seminaries have solved no religious problem. *Christian Work* sorrowfully confesses as yet none of them have solved the problem of good and evil nor explained the creation of an imperfect world by a perfect Creator, nor reconciled will with predestination." And it reminds him drily that he had not solved these problems himself.

ONE Episcopal preacher in England having suggested that preaching be given up for the most part and the "service" take its place, the *London Daily News*, a leading political paper, comments: "A church that does not preach will soon cease to exist. A church that does not seek to propagate the truth which called it into being has lost faith in that truth and faith in itself. How, we should like to know, are men to be converted and Christ's kingdom increased without preaching? Worship will neither acquaint a sinner with the error of his way nor instruct him concerning the right path when he is enlightened."

Renewing Our Covenant.

BY W. W. HAMILTON, D.D.

With the new year our ship passes without a jar from the harbor, for another journey; our stage rolls by another mile-post; our life passes the border of another period. The habits of the past are with us as a supporting arm to steady and help, or, like the old man of the sea, these habits are upon Sinbad's back to choke him into submission and slavery.

We feel like gathering the people together as Joshua did at Shechem, and amid all the reminders of the past, call upon them to renew their covenant with Jehovah, to choose whom they will serve, and to say for ourselves, "As for me and my house, we will serve the Lord." An old painter of Sienna, after standing for a long time silent before his canvass with his hands across his breast and head bent, turned away saying, "May God forgive me that I did not do it better?" So say we all as we look back over the past, and it is fitting and wise that with such a backward glance there should be a renewal of our former covenant with Jehovah.

1. Such a renewal is rational. It is based on a historical review of what God has done for us, bringing us, as he has out from idolatry, delivering us from bondage, protecting us in our wanderings, giving us victory over our enemies, caring for and loving us when so undeserving and ungrateful. Surely when we do stop to think and consider we have no hesitancy in choosing between the God of Christian nations and those of the heathen, between the God of our fathers and mothers and the gods of the worldly and depraved, between the God of my own happy home and the gods of the homes of iniquity, between him who has given peace and satisfaction to my heart and the gods of the conscience-smitten, heart-condemned and terror-stricken. Surely no more reasonable act could be mine than to continue, to renew my covenant with Jehovah. A man on the street the other day tried to give money away, and when the people would not accept it thinking the money valueless, he tried to sell ten dollar bills for a quarter and twenty dollar bills for fifty cents. He was mocked and jeered at, and finally taken in hand by the police that they might inquire into his sanity. God is a great Giver, and the insane man is the one who will lightly esteem and refuse to accept what the Lord offers.

2. Such a renewal should be positive. Every one of us must give account of himself and our acceptance or rejection of Jesus must be individual and independent. Each for himself must decide. My decision cannot be yours, your decision cannot be mine. This is one of the questions which arise in the Christian life, the many questions of casuistry. Joshua said that others might do as they pleased but he was willing to be peculiar. His mind and heart were upon God, though all the nation do otherwise. How many there are who like him have taken God's side, and in cases of uncertainty have given God the benefit of the doubt and who have found in this so much of peace and joy that they would not go back one step for any consideration. Many meteors are continually falling, but the atmosphere encircling us is such that they lose their force, and if they fall upon the earth at all they do very little harm. He

who encircles himself with a Christian atmosphere will find temptations losing their power.

3. We should also make our renewal a practical one. Joshua was a public man but felt that this was no excuse for the neglect of family religion. "Neither his family without him, nor him without his family," but both together was his desire. He did not ask them to do what he would not do himself. The problem of Bible study of the prayer-life, of citizenship, of church faithfulness, of the Bible school, of the prayer meeting is largely the problem of the parent. Find the parents who live up to their covenant and you will find children who will not break the hearts of parents and pastor. "Exception to the rule?" I doubt it. The weak spot is somewhere in the parent or in those people and in those plans which the parent admitted as helps. The family ought to be together in the pew. This would save some thoughtless behaviour in the church. The family ought to get together in prayer morning or evening, or both. Dr. Chapman tells of a friend of his who, about to commit suicide, threw himself across the bed in a western town, and in doing so, jarred a book from the shelf. The book in falling struck him in the face, and with an oath he threw it from him. He remembered that it was a Bible from his mother, and out of love for her he went across the room and picked it up. On the fly-leaf he read, "Dear boy, you can never get away from mother's prayers." Instead of being a self-murderer he became one of our greatest preachers. Good seed will as surely bear fruit as bad seed; and let us not be weary in well-doing.

4. Such a renewal will have power with others. The people saw that Joshua's decision was genuine and sensible. He who compromises with men in order to win them has made a mistake. Doing evil that good may come is foolish. Do right and good will come. He who stands for the right will find that God is using him in ways he dared not hope were possible, and he will find, too, that his own home is being brought into line with God's great purposes. At a woman's meeting, when the reports and letters and talks had been unusually enthusiastic, a plainly dressed, middle-aged woman had shown such interest as to attract attention. One of the ladies said to her as they passed out of the building, "You are interested in helping forward the kingdom?" "Yes'm, I can't do much, but I'm trying to help it as far along as our house." The answer, startlingly real, should be the aim of us all. As for me and my house, we will serve the Lord.

The trees have been pushing off the old leaves, getting ready for the new, preparing for a larger life and fruitage. Some of the old may cling until spring, but the new life will force them off. Let us not be dwarfed and stunted! Let us constantly be putting off the old and putting on the new, and may this year bring us a larger and more fruitful life!

He who was made like unto us knoweth whereof we are made. He feels with us as well as for us; He died, as we all must die; He lives again, as by his grace we all may rise to life everlasting... His death and His life, as it were, salute us: O ye dead, believe on Me and ye shall live; O ye living, believe and ye shall never die!—Christina Rossetti.

The Aim of a Christian School.

BY REV. NATHAN E. WOOD, D.D.

The idea of vicarious sacrifice runs all through human society. Its extreme culmination was in Jesus Christ, crucified. The doctrine of a vicarious atonement for the sins of men has been in all history the intensest incentive to evangelizing work. It has made the missionary and the martyr. It has been the unvarying impulse to the most self-denying labors in behalf of others. It has always begotten a spirit of self-sacrifice in those who have believed it. "By its fruits ye shall know it." Every other idea of atonement has resulted in a paralysis of earnest and persistent effort toward the evangelization of the world. Neither missionary nor martyr are its fruits. It has no victorious power. The great doctrine of atonement needs particularly to be studied in the light of its triumphant achievements and its true fruitage.

Humanitarianism under various theological names is actively appealing for public acceptance. It has promised much and accomplished much. It is most alluring as a sociology. All its efforts are put forth upon the plane of man. Its sources of help are no higher than this level. God has been, for the most part, ignored. The supernatural has been slung as unpractical and a superstition. Humanitarianism has sought primarily to better the physical and mental condition of men. Better housings, better sanitation, better foods, better air, and more recreation are to be our physical regenerators. Better schools, better books, better music, better art are to be mental regenerators. Now all this is admirable and valuable so far as it goes. I have no word to utter against its usefulness.

But the aim of a school established for the education of a Christian is that it may accumulate and use power as a forwarder of the Kingdom of Jesus Christ. Its supreme purpose is not to promote scholarship, or to give intellectual training to its students. It is not to accumulate vast wealth of appliances for research. It is not to accumulate academic atmospheres and ideals—all these things are necessary and useful. But over and above all must be the ideal and controlling purpose to make all tributary to the moral redemption of the race, and the bringing of the whole world into loving obedience to our Lord and Saviour Jesus Christ. The fruits of a Christian school are to be the same in kind as the fruits of a Christian church. Knowledge and character are to be twin results. The teacher misses the highest ideals of his calling if he fails to be a pastor to his class. The pastor misses the highest ideals of his calling if he fails to be a teacher to his flock.—Watchman.

How many generations of men have been at work upon Shakespeare, Dante and Homer, without any danger of exhausting the mine of wealth these offer! And the Bible—it is an exhaustless mine of eternity. No one ever will come to the end of the riches in that great library of every species of literature. Every wise man who has ever made a list of the greatest books in the world has put the Bible first. It is said that young people are reading the Bible less than they once did; if it be true it is sure they are employing their reading hours to less advantage.—St. Nicholas.

Some Denominational Tendencies.

BY C. A. WOODSON.

One who studies the present status of our people, especially in the South, can but notice some denominational tendencies more or less marked, and more or less fraught with good or evil to our people. This may be expected, and ought to be expected, among a people who have spiritual life, and energy, and a will to work for the upbuilding of the Master's kingdom. A denomination that has no marked tendencies, in some directions, is to all intents and purposes dead. A live body will be heard from. It would be well, then, to mention what I regard as some evident denominational tendencies, giving at the same time my own opinion as to their worth or demerit, their good or their evil.

1. First, then, we have the plan of correlating, consolidating, unifying under one head or chartered organization, our schools, and especially our denominational literary institutions. This is a big problem and one that will come to the front, and no one can down it until it reaches the front. Baptists in church life and work lay great stress on the individual, on the independence of the churches, and even educational institutions. It is rather startling to our ideas of personal and institutional independence, to attempt to correlate our state institutions and especially, when working this plan, we pass state limits. Independence is a good thing in church life, and even educational life; but it does seem that the time has come for our people to take some decided steps so to unify their educational system as to prevent foolish and detached ventures in Baptist schools, which throw away a great deal of Baptist money, or else saddle upon the benevolence of our people quite a number of institutions that are badly hampered by debt, and that loudly call: "Brethren, help or we die!"

Time has been, and yet is, when any disgruntled Baptist preacher or layman who is dissatisfied with his treatment by some school that had strength and permanency, could go into some other portion of his state, start a school of his own, call it a college, when it is really only an academy, carry credulous and gullible brethren away with feverish enthusiasm, borrow large amounts of money, build a large educational plant and then turn pitilessly to the denomination and call for help until the welkin rings.

Then again fine Baptist schools have been founded, and because of the absence of a better system of denominational control, have passed, with their thousands of endowment from Baptist pockets, from under our control into the hands of other denominations that have been waiting hopefully for the climax to come. The state, too, is bidding so largely for the youth of the land, regardless of their creed, that many of our institutions of learning, as they now exist, are imperilled. These facts being true, it seems evident we must do something in the line of union, or suffer more seriously in the future than in the past.

2. Another tendency, I think, is in the direction of rather too much liberality in supporting institutions outside of our regular Conventional work, and especially in the line of our Sunday School literature. Our United States Territory is so large that there seems to be a demand for at least two Conventions, or General Annual Assemblies. I think it is a plain and unmistakable duty of all Baptists, within the bounds of the Southern Baptist Convention, to support the work of the Convention and its Boards. The same may be said of our brethren who meet at the Baptist Anniversaries, the work of which covers the territory in which they live. Our Sunday School Board at Nashville is abundantly able to supply all of our Sunday Schools with first-class Sunday School literature, and, as I see it, it is the duty of all Southern schools to patronize our Board at Nashville. God bless the American Baptist Publication Society. It is a noble institution and is

doing a great work, has a great and wealthy territory, with a magnificent constituency! There should be no rivalry or clashing between that institution and our Board; but there will be as long as there is a failure to recognize lawful territory and to show interdenominational (or denominational) comity. The war ended long ago. Let us have peace, and we will have it when we can have it with honor. The day may come when our immense territory may have to be divided again, religiously, for greater convenience and economy in church and denominational work.

3. Another tendency is to drift from denominational landmarks. The Israelites of old were commanded not to "remove the ancient landmarks." We have some fixed principles and some fixed doctrines from which we cannot drift and be true to God's Word, and transmit the heritage we possess to our children after us. Some of the utterances and performances of the recent Baptist Congress at Louisville, Ky., (!) were not to my liking. How about applauding the speaker that made vigorous, if not spiteful, slings at restricted communion? How about smiling on the man who taught that literary and theological professors were not responsible to the people who feed and clothe them? I am glad to know there were plenty of men there who did not endorse these views; but am sorry they were so silent then and since. The Seminary students had thoughts there presented which I hope they did not "carry home with them." God bless our young men and keep them in the safe old doctrines: Yes, great is liberty; but literary men and theological professors should never forget the wise words of a celebrated French woman, "Oh Liberty, what crimes are perpetrated in thy name!"

Brookneal, Va.

Value of Character.

Wherewith shall we do good? Multitudes are asking this question. They earnestly desire to be useful. They see that the world is full of sorrow and sin. They sincerely desire to comfort those that mourn, to restore those that wander, and to relieve those who are in distress. But they do not consider themselves equipped for such a mission. If they had wealth they can see how they might do good. If they were educated, if they had gifts, if they were eloquent, if they had influence, they could make the world better. But they have none of these things. They do not understand that the chief means of making the world better is within the reach of all. A godly life is more powerful for good than any other gift. The chief consideration in doing good is character.

A fisherman must be careful of his steps. Simon Peter had caught fish not only with a net in the deep sea, but also with a hook near the shore. Peter knew that many kinds of fishes are very timid. The noise of a footfall or of conversation will frighten them away. They will hide in the dark waters amid the craggy rocks, and no bait, however delicious, can entice them from their hiding place. The fisherman must mind his steps. So must the fisher of men. Christians sometimes drive away those whom they should save. The Christian who does not walk circumspectly before those who are without cannot win them. Talk to that young man about forsaking his sins and becoming a Christian, and he will answer: "Do you want me to be like Mr. A—? He is a prominent church member, but he is not honest nor truthful nor pure." Such charges are sometimes nothing more than flimsy excuses. They are not justified by the facts.

Some years ago a young man in a certain community declared that to his certain knowledge leading members of a church in the place where he lived were base hypocrites, and he would not associate with them in church fellowship. He would be ashamed to belong to the same church with them. Afterward, when his eyes were opened and his soul converted

he frankly confessed that he was wrong. He said that his judgment was founded on prejudice and not on facts. Many Christians are condemned and denounced by those who are without when they are as pure as the light. They expect men to say all manner of evil against them falsely.

Sometimes, however, such accusations are justified by the facts. Professing Christians may be found who are not upright. They are not honest. They do not practice what they profess. They are stumbling-blocks in the way of sinners. They give occasion to the enemies of Christ to blaspheme. Woe unto him by whom the offense cometh! "It were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea."

But true godliness will win souls. The world profits more by the life of one holy man than by all the eloquence and all the wealth in the world. Good men are the salt of the earth. "He was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord." His name is like ointment poured forth. His presence creates an atmosphere which imparts spiritual health to the community. When Simon Peter was filled with the Holy Ghost his shadow carried healing to the sick. The very shadow of a good man is a blessing to the people. Out from him there goes an unconscious influence for good which men feel and by which their lives are affected. Wicked men may despise him, and seek to destroy him, but, without knowing why, his neighbors will be influenced for good by his life. He is a savor of life unto life.

Those who think that godliness makes men disagreeable and unlovely are altogether mistaken. There have been men and women who believed that separation from the world means a long face, a sour disposition, and a melancholy spirit. Such Christians take a one-sided view of religion. Their piety is distorted. Their godliness is a miserable caricature. True godliness is beautiful. Jesus was altogether lovely. His disciples are partakers of His Spirit. They shine as lights in the world.

There is no better means of doing good than a good character. This is the Gospel translated into everyday life and exhibited before the eyes of men. We need neither riches, nor learning, nor genius to enable us to do good. There is power in all these. But the mightiest force under the sun is a good life.—N. Y. Advocate.

Open all the doors to the religion of Christ. It will make this world a paradise. It will sweeten the every-day trials of life, the little perplexities and annoyances, little sorrows and trials, little disappointments and mistakes. Nature helps the tiny objects. A small flower blossoms at my feet. The clouds gather swiftly in the sky to water it; the mighty chemistry works at its roots to nourish it; the mighty power of gravitation and other equally unconquerable forces hold it and guard it; the sun rises and shines to paint beauty upon its cheeks; the winds are marshalled to fan it; everything is made to contribute to the comfort of this tiny flower. The religion of Christ is suited to tired men and women and children. It is suited to the office, the cradle, the sewing-machine, the headache, the heart-ache, the nursery, the school-room, the lonely attic, the evening ramble. It should sweeten all the moments, thoughts and feelings, the voice, the conversation, the toils and affections of life, the temper, and the heart; and all may have and enjoy it.—The Ram's Horn.

The heights of spiritual attainment can only be safely reached by those who begin low down and mount upward by patient continuance in well doing, by daily faithfulness in that which is least.

Honest toil gives a sweet peace that wealth cannot increase nor poverty take away.—N. D. Hillis.

A Degree of Approach.

Quaint Jeremy Taylor put a "birth-day prayer" into his book on "Holy Living," and the burden of it is expressed in this petition: "O let my years be so many degrees of nearer approach to thee!"

New Year's Day is everybody's birthday. And everybody on New Year's Day might well pray Jeremy Taylor's prayer. Indeed, "uttered or unexpressed," it must be every living Christian's prayer.

Anxious questions for the serious soul at the turn of the year ought these to be: Has 1904 been a degree of nearer approach to God? Shall 1905 count another degree in that divine-ward progress?

Not to be good is no discouragement. But to be no better is failure, defeat—even crime. We must count that year lost whose close finds us unadvanced in purity, fidelity, faith, joy and love beyond our station at the year's beginning. And it is more to be desired not to live the years than to waste them.

Wherein shall we hope to make 1905 a "degree of nearer approach?"

In thought, thinking after him with greater thankfulness and gladness what God has thought in the loveliness of nature and the kindness of grace for us; rejoicing more and more in the truth that "endureth forever."

In worship, offering the adoration of more sincere and less distracted hearts "to him who merits all our love;" seeking to look upon him in the sanctuary and see his power and glory; welcoming every experience of holy uplift in the heart which bespeaks his presence.

In service, doing more faithfully "whatsoever he would like to have us do;" bearing more manfully our tasks; giving more meager diligence to present ourselves to God workmen approved and unashamed.

In courage, catching more of God's own assurance that right can never fail, either in the large or little; that evil is unchangeably destined to overthrow, and that he who takes God's part is already more than conqueror.

In compassion, learning something new of the infinite reaches of that "amazing pity" which is smitten with the afflictions of every mortal body and every immortal soul as with its own affliction; receiving something new of the divine gift of weeping with those that weep and of spending for those who are spent.

In peace, dwelling more serenely and closer than ever in the sure care of him upon whom all our anxiety is cast, daily more and more content to have him choose for us the lot that is best and the path that is safest.

But whereby shall we hope to make 1905 in all these things a "degree of nearer approach?"

By humbler prayer, by sincerer study of the word, by watchfulness more intent, by faith more confident, by duty-doing more steadfast, by endurance more patient, by contentment more quiet, by waiting less fearful.

Which may God be pleased to teach us all!—Interior.

The pier, as Jean Paul says, is the cradle of heaven. Dry your eyes, you who weep; the souls who have loved to the last moment of their earthly existence are appointed, in reward of their love and yours, to watch over you, to protect you, to elevate you one step nearer to God. Have you never, in some solemn moment, been visited by an intuition, a thought of genius, an unwonted and brighter ray from the Eternal Truth? It was, perhaps, the breath of the being whom you have loved the most, and who has the most loved you on earth, passing across your burning forehead. When soul-sickened by delusion and deception, you have shivered beneath the icy touch of doubt, have you never felt a sudden glow of love and faith arise within your heart. It was, perhaps, the kiss of the mother you wept as lost.—Maximil.

Forty Years Pastorate in Louisville.

BY J. M. WEAVER, D.D.

Forty years pastor of one church! It is a long time, almost a lifetime. Chestnut Street Baptist church, under the name of the Jefferson Street church, was organized March 12, 1851. The Council was composed of the Revs. W. W. Everts, S. L. Helm, S. Remington, S. A. Beauchamp and S. H. Ford. The church was an outgrowth of a mission Sunday School of Walnut Street church. The first house of worship was on Jefferson street near Eighth, purchased by Deacon Charles Quirey. Isaac Russell was the first Sunday School superintendent; Rev. S. Remington was the first pastor. He continued until 1855, when Rev. J. V. Schofield took charge. He was followed by Rev. A. C. Osborn on Sept. 29, 1858. He resigned Dec. 10, 1862, and was succeeded by Rev. A. C. Graves, on March 3, 1863. He resigned Feb. 21, 1864, and on Jan. 29th Rev. J. M. Weaver took charge, who continues to the present time.

During its history the church has passed through many struggles. The house of worship on Jefferson street was lost to them and the congregation, for several years, met in the Universalist house of worship on Market street near Eighth street. Then said house was sold to the M. E. church, and the congregation met in the Law School building on Chestnut and Ninth streets. In 1866 a little building on Chestnut street between Ninth and Tenth streets was purchased from the St. Andrews Episcopal church for ten thousand two hundred and fifty dollars cash. In January, 1865, I was called to the pastorate of this church; twelve members were present; I am told, at the call. I was also told afterwards that three members, Theodore Harris, J. L. C. Matthews and Jas. Pearson, agreed to be responsible for five hundred dollars each for the pastor's salary, and the conclusion was that at the end of one year, if it was not a success, I would be dropped as pastor. Of course, of this I knew nothing, being called indefinitely. I was then pastor of Taylorsville church, where I had been pastor eight or nine years. The war had almost broken up that church. I came in January, 1865, and Lee surrendered in April the same year. The church was meeting in the Universalist house of worship, paying three hundred dollars rent per year. The choir, led by Theodore Harris, was larger than the congregation! In a few months the congregation was largest. The leader of the choir said to me a few weeks after I came, as I left the pulpit: "You are gaining on me." I answered, "How is that?" "Why, we have been in the habit of having more in the choir than in the congregation."

We continued in the Universalist house a few months and then moved to the Law School building, where we remained a few months, as before said, and then bought the house on Chestnut street. In entering this house a little incident happened showing the opinion of many in regard to the church. Mr. Griffin, a Presbyterian, who had been my tailor for several years, said to me as I entered his store on First and Market: "I understand that you have taken charge of Jefferson Street Baptist church; I am sorry for you!" "Why?" I answered. "Because it has killed all its former pastors and it will kill you!" "Not so," I answered. "What are you going to do?" he asked. "I am going to buy a little house of worship and put my little company in it and build them up." "Yes," he answered, with a sneer, "when you get a house of worship with that church come in and order a fine suit and it will cost you nothing." "All right," I said.

A few weeks after we purchased St. Andrews, Sunday I preached in it and on Monday I went to see the gentleman. I said: "Mr. Griffin, I preached in my church yesterday." "How's that?" he answered. "Well, I bought a house and used it yesterday." "Well, now, when you get it paid for come for that suit." "We paid every dollar down, sir." He turned to his foreman and said: "Make this man the finest suit in the house!" He gave me the finest suit I ever wore, costing eighty dollars.

We continued here some time without much success, and I began to wish myself back in Taylorsville. The deacons and I consulted about the cause, and as my church in Taylorsville had called me back at an increased salary, I said to the deacons I would begin a meeting (it was in the fall) and preach every evening except Saturday and every Sunday until Christmas, and if the Lord blesses us I will take it as an indication that I must stay; if not, I will return to my old church. We commenced the meeting, and for four weeks I preached to about sixty or seventy people, but there was no more. On the fourth Sunday, strange to say, when I gave an invitation the whole congregation seemed to come to the front pews, some to join, some for prayer. In a few days men and women had to come to the church by sundown to get a seat! The church would be crowded, even in the aisles and on the platform, and then five hundred people would go away unable to enter. The whole city seemed to be moved. I continued five weeks longer, and over one hundred were added to the church. This settled the matter and I stayed with them. Soon, of course, the house became too small, as the Sunday School numbered over five hundred, under the superintendency of Mrs. Theodore Harris, and a part of the classes had to meet under the shade trees in the yard. So in 1867 we enlarged our building at a cost of about twelve thousand dollars, doubling its seating capacity. How the money was raised for this work is known to God and myself only. Every bill came against myself personally.

Two incidents tell of my struggles. I had a

debt of a thousand dollars and wondered how I should meet it. After earnest prayer and thought the following plan occurred to me: To ask forty merchants of the city to give me twenty-five dollars each, and for this I would put the firm's name and location in every city paper and the WESTERN RECORDER with the heading: "A generous deed of the following merchants of Louisville," stating the facts. They agreed, and I soon had the thousand dollars, and none of the papers charged me for it. It was probably the best advertisement they ever had, for it was copied into most every Baptist paper North and South.

Again I was in debt two hundred dollars. I went to the coal merchants of the city and proposed that if they would give me ten dollars for every two hundred bushels of coal I would sell, I would buy it. I then went to friends and sold the coal and soon I had the two hundred dollar debt paid. Thus I labored, and, under the blessing of God, had a house of worship of our own. It was not beautiful, but it answered the purpose of a "Gospel work-shop." Of the house, Dr. Arthur Peter, of blessed memory, said it would be no sin to worship it since it was like nothing in heaven or on earth!

In this house we worshipped some eighteen years with great success. In 1884 it was put in my heart to build a new and better house. I made an effort, and all that I could raise was \$2,500. Every dollar of this was put into the foundation. This remained about a year and settling gave us the best foundation in the city. Then I asked of the Lord more money to build. We had a building committee of which Theodore Harris was chairman. In the spring I announced from the pulpit that on the following Wednesday evening we would have a report from the building committee. When I came down from the pulpit the chairman said: "I have no report to make, we have no money, why report?" I answered, "Let us trust God and the brethren and the money will come." "But money does not come that way," he said. I went home, entered my parlor, opened my Bible and found a promise, and then I prayed: "Lord, it is as dark as Egypt as regards the money to build, but the house is yours, if you do not want it I do not. If you do, please send it to me; but whether you do or not I will trust you in the dark as in the light; please send me some to encourage me." I arose from my knees assured that the money would come, whence I did not know. I had the answer in my heart. I was happy. Next morning in my mail I opened a letter containing a check for five thousand dollars on the best firm in the city, from that princely man, John B. McFerran. I went immediately to see the chairman at the bank. I gave him the letter and told the circumstances. He considered a moment and said: "You said you prayed last night and this check came this morning?" I answered "Yes." "Coincidence!" he exclaimed. I said: "Brother, why not say God! But you do not believe that money comes in that way. At once he answered softly, "Yes, Bro. Weaver, I do; I have gotten into a tight place many a time and called upon God and was relieved. I will give you five thousand more!" So with ten thousand dollars and a heart overflowing with gratitude to God, I went to work and the walls of the house were put up and covered in. Again we were without money. The house stood about a year thus. Then, unknown to me, twenty rich Baptists of the city met at Bro. Geo. W. Norton's residence and decided to give each a thousand dollars for a building fund in the city, and did so. Then they appointed a committee to decide where to spend the money. This committee decided to give ten thousand dollars towards completing the Chestnut Street church. Thus all the money was raised. But five thousand was turned aside to build the Twenty-second and Walnut Street house, so I was left in debt five thousand dollars. We borrowed this from the Louisville Insurance Co., and paid off the workmen. Then I organized a monthly sinking fund and paid the interest annually and put what was left on the principal. This was continued until all was paid off except twelve hundred dollars. This the ladies of the church determined to raise, and did so in two months. So the church was out of debt.

From that time on we have been doing a successful work in extending the Redeemer's Kingdom. I am happy to say that now and in the past we have some of the salt of the earth among our members, both male and female. Many of these have gone to their reward, but we have many such remaining. There are, I believe, more members of this church in Paradise than on earth. I testify to the triumphant death of many who have gone. I look forward to a joyous meeting with these ere long in the glory land. It is estimated that about three or four thousand have joined this church in the forty years of my pastorate. I now have only six members left who were members when I came, viz.: Theodore Harris, Robt. Looney, Miss Belle Brown, Mrs. G. Deering, Mrs. Jas. Holmes and Mrs. E. Collins. Three are regular attendants at worship. The church is alive and at work. We are building a Sunday School Mission Chapel on Eleventh and Jefferson streets, costing \$1,800, and the whole amount is in the bank to pay for it. We have over five hundred members on our roll. Dear brethren, we have long journeyed together towards the Celestial City. I have baptized many of you, have buried many of your fathers and mothers and united many of you in marriage. This church is very dear to me, and I think our love is mutual. To-day we live on glad hearts and say, "Hitherto hath the Lord helped us and blessed be His holy name!"

Courtesy is the oil in the machinery of social life.—Avellaneda.

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.

Little Miss Dee. By Roswell Field. 12mo, pp. 241. New York and Chicago: Fleming H. Revell Co. \$1.25.

A year ago Mr. Roswell Field published that most charming novelette, "The Bondage of Balingier," a little book that has taken a prominent place among the choice bits of literature. And now he gives us "Little Miss Dee," another quaint narrative, in which the quiet life of a spinster is followed to her last Christmas morning.

Miss Dee is the last of a family that for generations has borne the burden of a prophecy uttered by a gypsy years ago, that some descendant was to attain greatness by an act, or life, of heroism, the nature of it not made clear. Miss Dee's father had dreamed of having the prophecy fulfilled in himself, but failing, he left it as a legacy to Agatha, who not marrying, adopted a boy with the hope that he might be the favored one. Mr. Field on this slight theme, develops the sweet study of the unselfish life of a true heroine. He clothes her with that charming personality that takes hold of you, and carries you along through the quiet narrative to the end. The pathetic little romance in her girlhood, so sweetly renewed in after life, and the blind selfishness of that adopted son furnish the only elements of a story. The beauty lies in Mr. Field's fascinating style of portrayal; and Griselda McClure's quaint and lovely drawing of Miss Dee makes you love her even before you read her pathetic life story, in which she unconsciously fulfills the old prophecy.

SOME JANUARY MAGAZINES.

The Century Magazine. The new year opens well. London in Transformation is a very interesting, illustrated article. The New Year is a sweet poem. Mrs. Alice Hegan Rice gives us five chapters of her bright story—Sandy. The Sale of the Unreleasable is a breezy description of pawnbrokers' auctions. Captain Geighley's Men is followed by Hon. Andrew D. White's second instalment of Chapters from My Diplomatic Life. Then follow: The Cicatrice; The Case Went Up; The Man the Consul Protected, by Benjamin H. Ridgely; Ichthyosaurus; Christmas Fiesta in the Philippines; The Scientist and the Moth; Evelina's Return; Zulosa, the Spanish Painter; A Chat About the Hand, by Helen Keller; Daddy Billy's Jugo; Topics of the Time; Open Letters and In Lighter Vein. Two of the authors, Mrs. Rice and Mr. Ridgely, are citizens of Louisville. \$4 a year, 35c a copy. The Century Company, New York.

Scribner's Magazine for January offers a tempting bill of fare: Political Problems of Europe as They Interest Americans; The Goddesses from the Machine; The Bearer of Glad Tidings; The House of Mirth I-II, by Edith Wharton; Love Song, by Thomas Nelson Page; Amsterdam Impressions; On the War Dragon's Trail; New Features of War as Illustrated in the East; His Beatitude; The Truth of the Oliver Cromwell; The War of 1812, XI, by Capt. Mahan; Erasmus; The Point of View and The Field of Art. \$3 a year; 25c a copy. Charles Scribner's Sons, New York.

The Booklover's Magazine opens with a forecast of After the War—What? Then follows a graphic description of a City Built on Rubies—Mogok; American Art is vindicated by Lelia Mechlin and the Humbler Life in Paris portrayed. The World's Great Volcanoes is a brilliant article. The Rhodes Scholar at Oxford; The Phantom Canoe; At the Inner Gate; The New Westminster Cathedral; Great English Fetish; Stevenson's View of Woman; Hustling for Newspaper Pictures; Madame Gabrielle Rejane; The Story of the Second Brother and The Best New Things from the World of Print—these make up the tempting array. \$3 a year, 25c a copy. The Library Publishing Co., Philadelphia.

American Monthly Review of Reviews. The Progress of the World tells the world happenings for the month. The leading articles are: The Dawn of the New Era in Russia; The Russian Doubt of Liao-Yang; War Pictures in Russia and Japan; Samuel Gompers; Pittsburgh—three articles, respectively, on its Steel, its commerce and its intellectual side; A Comparative Exhibition of American and Foreign Paintings; English Spelling of Russian Words; What People Read in Austria and Bohemia; Leading articles of the Month; Briefer Notes on Topics in the Periodicals; The Season's Notable Books.

The cover design of *The Pilgrim* for January presents a charming portrait of Suzanne, the heroine of Mr. Samuel Merwin's admirable serial story, "The Twere Ten Thousand Mile." In this number Mr. Harriman's serial "The Girl and the Deal," reaches an unexpected but very happy end. Among the features of this number are noted an illustrated article on Philadelphia's way of celebrating New Years, by Jane A. Stewart; another by Stella R. Crothers, on the work one woman has done in decorative basketry. The Wealth of the Desert is written of and pictured by Gerald Austen. A very interesting article deals with the Pickaninnyes of Dixieland, and its page of pictures is genuinely amusing. The ad-

mirable department "Woman's Hand in the World's Work" is maintained, as is the exclusive fashion department containing Mabel Hunt's original designs.

Fruit and Flower Breeding.—Articles of unique and valuable interest, it is announced, are under way for early publication in *The Century*, describing fully and with Mr. Burbank's authority the miracles being wrought by Luther Burbank in fruit and flower breeding. Mr. Burbank's recent work has given to science edible cacti, the white blackberry, the plumcot (a cross between a plum and an apricot), an apple tree bearing four hundred varieties, new seedless fruits, and many other wonders.

Unregenerated in the Church.

A Baptist church is a poor place for an "unconverted," that is, unregenerated man, whether in the pew or in the pulpit. If he is in the pew, he is either a disturber, or he is of no account. He cannot be at peace, and yet in the practice of Christian virtues. The things which he hears from the faithful pulpit disturb him, and he clamors for something "fresh," something beside the continual dispensation of the "old" Gospel. He is in for humanitarian schemes; some effort to "adapt the church to the times." The Gospel of the blessed God has in it little or nothing to meet his wants—we do not say his needs.

But if the unregenerated man is in the pulpit, he is still uncomfortable. He is in a strait. Having no heart-sympathy with the Gospel which he is expected to preach and the doctrines which he is expected to teach, he is obliged to provide for himself a substitute, and he must so adapt that substitute to the devout among his congregation that they may not at once discover his lack of what they most delight in. If he intends the subversion of his hearers, he must go about it adroitly and circumspectly. He must put in a little of "the old Gospel," here and there, and sandwich in his humanitarianism and "scholarship," in such a way as to conceal his purpose and secure a following, before the good people find out what he is doing. If it is a small church, and he is not a large man, he will, in any case, soon run his course. But if he has a large and prosperous and well-united church, to begin with, he may go on for a considerable time without bringing on a crisis. But the crisis is bound to come, sooner or later. Only now and then can a healthy Baptist church be carried off bodily by a religious charlatan. There are always enough good, clear-headed, true-hearted believers who know the grace of God, to make it finally impossible for the unregenerate pastor to remain, or to carry the whole thing off bodily. He may divide the church, but he cannot move it as a whole.

And all the time the unregenerate pastor is in misery. He cannot preach the Gospel as a believer, and he cannot keep his un sanctified ideas to himself. He must let out what is in him, either covertly or boldly, and what he begins to speak covertly he will by and by begin to speak with more boldness. The good people of his congregation will keep silent, for a time, and he will come to think that the silence means acquiescence; so he will venture more and more, till at length he will make himself evident. Conscious that he lacks the sympathy of the best people in his congregation, he is constantly tempted to argue the case with them. If he is a man of superior brilliancy, familiar with literature, and with the philosophy of the day, with the speculations and dogmatism of the rationalists and "advanced thinkers," he will attract to his ministry a considerable number of those who regard themselves of more than ordinary acuteness, and these will flatter him and encourage him to "speak out" what is in him, and directly he will find himself waxing bolder and bolder in his denunciation of the "old and effete" theology, and more and more positive in his promulgation of the "newer and more rational." And this will go on until he has finally exposed himself in his true character, and then the end is near. As Mr. Lincoln said about the American people, it may be said of a Baptist church: You can fool some of its members all the time, and you can fool all of its members some of the time; but you cannot fool all of its members all the time. The way of an unregenerate pastor in a Baptist church is hard.—Journal and Messenger.

And what is the use of trying to put out the fires of the Bible when all nature is on fire against sin? This is a universe of law, and violated law strikes back. It thunders into all ears. "Keep me, or get hurt!" We can refine our ideas of penalty all we please, but that will not make nature's way of dealing with us less painful or even brutal. Fire will still burn, water will drown, and disaster and death will follow on the heels of reckless disregard of law. Our carelessness, our folly and our sin will come back on us in calamities and afflictions which seem to know no mercy. "How shall we escape if we neglect so great salvation?" exclaims the writer of the Epistle to the Hebrews. And how shall we? Sin means trouble on one side or the other, and there could be no greater or more harmful delusion than to think that modern progress can relieve the situation except as it cures the sin. Men must be saved from sin or suffer, is the Bible doctrine, and there can be no other doctrine. What the sinful heart wants is a way to sin and escape. What the Bible has provided for is a way of escape from the sin of the heart. Jesus Christ is never more misrepresented than when his advent in the world is made to mean that it is safe to live in sin. The snare and delusion of our day is that the man who preaches down penalty is regarded as the merciful man. The only merciful preacher is the man who preaches up salvation.—Exchange.

**Sunday-School
Lessons**

SUNDAY, JAN. 22.

**THE FIRST MIRACLE IN
CANA.**

John 2:1-11.

Motto Text—"Whatsoever he saith unto you, do it."—John 2:5.

This miracle is to me the strangest thing in the Bible. That our Lord should have made wine as his first miracle, thus as it might seem spoiling good and wholesome water; that after the three Synoptists had given no account of it the Holy Spirit should have bidden John write it in a Gospel which gives comparatively few miracles, is a mystery. But one thing is sure, God makes no mistakes, and it is the duty of all to thank him for every line of his revelation and to know he is infinitely wiser than the accumulated wisdom and goodness of a million such races as the angels if all their wisdom and goodness could be put into one being.

"And the third day."—From the calling of Philip and Nathanael. The usual day for weddings among the Jews was Wednesday. The marriage feast was often prolonged for several days. "In Cana of Galilee."—Where that village was is not known with certainty. Authorities differ as to the claims of Kef-Kenna, four or five miles northeast of Nazareth, and Kana-el-Jeli, eight miles from Nazareth in the same direction.

"And the mother of Jesus was there."—John never mentions her name; he always calls her thus. There can be no higher title to any woman than to be mother to a noble man. As nothing is said of Joseph, it is supposed he was dead at this time. It is probable Mary was a relative of the family, from her knowledge of the lack of wine, and the directions she gives the servants.

"And both Jesus was called, and his disciples, to the marriage."—The form of the sentence shows the disciples were invited because they were his disciples. They were the five mentioned in the preceding chapter, and probably James also whom John went to find. "And when they wanted wine."—When the wine failed. Of the three reasons supposed for the failure—that the family was poor, that the feast had already continued several days, and that the coming of six or seven unexpected guests caused the failure—the last is the one most generally believed. The words used show that our Lord and his disciples were invited after their arrival in the town. "They have no wine."—It seems evident Mary expected the Lord to work a mir-

Dyspepsia

Don't think you can cure your dyspepsia in any other way than by strengthening and toning your stomach.

That is weak and incapable of performing its functions, probably because you have imposed upon it in one way or another over and over again.

Hood's Sarsaparilla

It strengthens and tones the stomach, and permanently cures dyspepsia and all stomach troubles. Accept no substitutes.

acle. He had never worked any before; but Mary had not forgotten the things she had hidden in her heart for thirty years; she had heard of John's words in regard to Jesus; she was familiar with the Old Testament and knew the miracles wrought by the prophets. Exactly what she expected of him it is impossible to say, though from his answer it would seem some exhibition of glory which might absorb the attention of the guests to such an extent they would not call for wine. For thirty years he had been an obedient son, and it is not strange that Mary could not immediately see in him her Lord and in herself one of his creatures.

"Woman, what have I to do with thee?"—There is no lack of respect and courtesy in the word "woman." It was used in addressing Queens. But there was no acknowledgement of relationship in it. "This expression, entirely respectful though it may be, gives Mary to understand that, in the sphere upon which Jesus has just entered, her title of mother has no longer any part to play." (Godet)

It was necessary in order to Mary's salvation that she should see in Jesus her God. The very intimate relation she had borne him was in danger of preventing her seeing Him thus. Hence in great firmness and in tenderest love, he separates himself from her as a son. He rebukes her by his question for her effort to control him, and, above all, to dictate to his omnipotence. Again he rebukes her by declaring his disciples are "his mother and sister and brother" (Luke 8:19), and on the cross, with all his tender care, he does not acknowledge her as mother. This rebuke in the words, "What have I to do with thee?" shows how wicked it is to pray to Mary even as an intercessor. If the Lord would suffer not the least interference with his mediatorial work from her while he was on earth, still less will he permit it as he sits upon his throne.

"Mine hour is not yet come."—As the Lord always speaks of "mine hour" as the time when he died for sins, it is probable Mary's thought was that he should then in some wonderful way disclose his glory as the Son of God. It may be, however, he meant the time for relieving the lack of wine had not yet come. It is evident from her words to the servants she did not take his answer as a positive refusal.

"And there were set there six water pots of stone, after the manner of the purifying of the Jews."—They were in the court or at the entrance of the house. The Jews had many washings and purifyings, as we know, and much water would be needed for them. "Containing two or three firkins, apiece."—A firkin was nine gallons. The servants, at the Lord's commands, filled the water pots with fresh, clean water filling them to the brim. That they obeyed so readily and so thoroughly makes it more probable that Mary was a relation of the family, whose right to command was recognized.

"Bear unto the governor of the feast."—According to the Roman custom this ruler was one of the guests chosen by themselves to preside. Godet says, however, he was not one of the guests but the chief of the servants whose office

it was to taste everything before it was put on the table.

The ruler of the feast did not know of the filling of the water pots; hence he questions the bridegroom in surprise. What ever God makes is good; the ruler of the feast perceived instantly the superior quality of this wine. "Every man at the beginning doth set forth good wine."—Before the guests had their tastes blunted. "And when men have well drunk."—This is no proof whatever that the guests at this wedding were drunk. The ruler is only stating a general custom.

"And manifested forth his glory."—He showed his omnipotence as Creator; he showed his kindness for not only the affliction but even such a minor thing as the mortification of men. He shows his grace also in the magnitude of the gift, for he made from 108 to 162 gallons of wine, far more than could by any possibility be used at the wedding, but enough to be a supply for the family for a very long time.

And this miracle teaches us it is right to have some luxuries in our families, provided, of course, God has received his tithes, his free-will offerings, his thank-offerings. Our Lord, in his first miracle supplied that which was not a necessity but a luxury. It teaches, too, that drinking wine is not a sin in itself and that a man may take it at the table with his meals and yet be a Christian.

But the words of Scripture condemning drunkards to hell are eternally true, and Paul's words that he would eat and drink nothing that would cause others to sin, require of all Christians to be teetotallers, if there is any one to whom their example will give an excuse for drinking to excess. Even if a man could know (which no man can) that he would himself never be under the influence of liquor, all Christians must obey the command to bear the infirmities of the weak and not to please themselves.

A NEW PAPER.

It has ever been a cause of complaint against religious papers that they do not publish all the articles that are sent in. The editors rule out many articles entirely, while some they publish they trim down to suit their notions. What is wanted is a paper that will publish everything, and publish it just as it is written. The religious paper as we have it, that is the best of them, is published for the sake of its readers and not for the benefit of its writers. And while it is admitted that there is something to be said in favor of that policy, yet it does not meet the case fully. There are many writers who have ideas they would like to see in print, and why should they not be accommodated? There are many young writers with literary ambition. At present they are not able to write articles such as the leading papers want, and yet they should be encouraged by publishing their writings and thus let the public know how well they can write considering their circumstances, and thus a later demand for their articles can be made. Then there are many who have poetic thoughts and aspirations, whose poems are now thrown into the editorial waste basket. Yet if the world is to

have poets, these must be encouraged and developed by having their productions published.

It is thus manifest that another paper is needed to meet this long-felt want. So I propose to publish such a paper. I will call it *The Volunteer*, since no articles or poems are to be solicited, and everything volunteered will be published. Any writer who desires can have his or her picture published along with the article or poem, provided only he or she will send a photograph and money enough to pay for the cut.

Another feature of *The Volunteer* will be that all obituary notices will be inserted free, no matter how long. When bereaved hearts pour out their grief and their appreciation of the deceased at length, the present papers charge for every word beyond a certain number. The *WESTERN RECORDER* is more generous in this respect than most of the papers, but even that charges one cent a word beyond 100 words. It is true that nobody reads obituary notices except the near friends of the deceased, but still the bereaved hearts wish to express themselves freely, and it is a drawback to make them pay for so doing. There will be no charge for obituaries in *The Volunteer*.

I cannot say how often the new paper will appear, nor what its size will be. These will depend on how much matter and how much money will be on hand. I propose that all who want such a paper send one dollar. Then let the articles come in. When enough articles and enough money are on hand a number of the paper will be issued. If the flow of articles and money keeps up, the paper will appear regularly, otherwise there will be longer intervals between issues. I do not propose to make any money out of this enterprise. Every cent received will be expended on getting out the paper. In view of this fact, I hope our papers generally will call attention to *The Volunteer*, which will not be a rival of the existing papers, since its aim is entirely different from theirs.

I do not wish to go to the expense of renting an office until my receipts justify it, and so, for the present I ask all who favor the enterprise to send their articles and money to *The Volunteer*, care of the Baptist Book Concern, 642 Fourth Ave., Louisville, Ky.

A GOOD CLOSING.

Permit me to tell you about my "farewell" services at Oran, Mo. Christmas day brought to a close my pastoral labors with the Baptist church of Oran, Mo. This has indeed been a very pleasant work. About 175 have been added to its membership. During the time they went from half-time to full-time service, a pastor's home bought and paid for, and contributions along other lines at the same time increased.

On Christmas night I preached to an overflowing house, after which I baptized six, four of them joining that day. O, it was hard to say good bye to such a royal people, but I trust the Lord was in my resignation.

I am now pastor of the First church of Farmington, Mo. This is a good town of about 3,500, well situated for business, and is healthy. We hope, under God, to do great things for Him this ensuing year.

W. M. RUDOLPH.
Farmington, Mo., Dec. 28.

**A NEW YEAR GREETING TO
OUR OLD PREACHERS.**

"Geo. H. Cox, Cor. Sec., Owensboro, Ky."

"DEAR BRO.:—Enclosed please find check for \$25 for present needs of our aged and infirm ministers. I trust the Lord has prospered you in this work the last year. As the first of the new year approaches, Mrs. — often says: 'Don't forget the old ministers' contribution.' With many good wishes for you and them, I am
Yours truly,

Jan 2, 1905."

The above is a sample of the letter that comes to us every new year from this good brother. There are a thousand or more in the state who could do the same if— We now have thirty-six beneficiaries who are dependent for the necessities of life and others knocking at our door. Would this not be a good time for an offering from individuals and churches?

GEO. H. COX, Cor. Sec.
Owensboro, Ky., Jan. 6.

DEAR RECORDER:

In the beginning of every year it does my soul good to take a retrospect of the goodness and mercy of God during the past year. As a result of reviewing the past year's work I notice it has been one of the most prosperous years of my ministry.

During the year 1904 it pleased the Lord to give me the privilege of holding nine protracted meetings. Two of them were held in my own town, the other seven were held in the States of Georgia, Alabama and Kentucky. These meetings resulted in the reception of more than 300 members into the fellowship of the different churches where the meetings were held.

The above is the evangelistic work for the past year. In the meantime my pastoral work has been looked after, including the building of a splendid church edifice. When I came here twenty-one months ago, the Baptist cause had been on the back seat for a number of years. The possibilities of building up the cause and placing them upon the front seat were great and many. I had a mission to which I was not disobedient. Since then we have increased our offerings to missions one hundred per cent, increased our membership fifty per cent, and it is impossible to estimate the per cent we have grown in fellowship, spirituality and love.

We have had to solve many perplexing problems, but instead of the solving of these problems dividing a united membership, a membership almost hopelessly divided has been practically united. While the internal work of our church has developed wonderfully the external work has been almost as wonderful, as our treasurer's reports for some time have clearly shown. His report for the month of November came to the favorable sum of \$1,900, while the financial report for the month of December showed that the treasurer had received and paid out for all purposes, \$2,600, making a total of \$4,500 for the two months. We are out of debt with money in the treasury.

With best wishes to the Recorder and its many readers for a happy new year, I am
Yours for the truth,
JOHN E. BARVARD.
Cartersville, Ga., Jan. 5, 1905.

EDUCATIONAL NEEDS IN KENTUCKY.

BY E. Y. MULLINS, D.D., LL.D.

You request me to give my views on the present educational situation and needs in Kentucky. I will confine myself to the needs rather than to the situation, because the needs will indicate the situation.

The great and crying need of all the schools in Kentucky is largely increased endowments. This is true of the colleges and academies, as it is also true, of course, of the Seminary. The competition which the college has to encounter with the State schools emphasizes especially the need of larger endowment there. I do not know the exact amount which would be needed to endow adequately our various schools. Doubtless, however, a half million dollars would be none too much for their immediate present needs, and this would only be a beginning. I am referring to the State schools. The Seminary, as indicated by the action of the Board of trustees last May, itself needs a large increase in its endowment.

The next point which I would emphasize is the conditions necessary to raising the money needed. Among these I would name the following:

1. First of all, there is needed a campaign of education on the subject of education. In my judgment, Kentucky has not given as much attention to this subject as the necessities of the case demanded.

2. Another need which I will emphasize is that all the educational forces in the State should bend their energies, not only to educate the people to the idea of giving, but should seek to create confidence in our schools. If the people believe in the schools and are made to see their needs they will be likely to give money to support them. If confidence in the schools is undermined, people will not be inclined to help them. One of the best ways in the world to help any school do its work and to raise the necessary funds is to adopt an attitude toward it that will create confidence in it. One of the quickest ways to injure it is to adopt an attitude which tends to destroy confidence in it. We have numerous schools in Kentucky, and I am not now advocating any one to the exclusion of the others, nor am I suggesting which of them most deserves support. I take it that practically all of them are schools doing a noble work. If there are exceptions I do not know them.

3. A third need, in my judgment, is that we should all recognize the necessity for patience in efforts to obtain large sums. Those of us who are in the work of raising endowments have learned that large sums of money are not given on short notice by rich men. Educate, educate, educate! This is the law of success. A president of a great university said not long ago that no school could hope to obtain large sums of money under five or ten years after a campaign was begun. This, of course, is not always true. No one can fix the time limit. The principle which I wish to accentuate is that men of large means require time as a rule to mature the conviction which leads them to give large sums of money. No cut and dried scheme for raising money, no mechanical device, will accomplish the result. The pulpit, the press and all our educational forces should touch the

consciences and the intelligence of our Baptist people; and do this repeatedly as they appeal for education.

Of course, I do not now undertake to discuss practical ways and means. I have outlined briefly some of the points which it seems to me are of special importance now. Kentucky has great Baptist resources, and we have great Baptist schools here, and within the next ten or fifteen years, or even within a shorter period, large sums of money ought to be turned into educational channels.

BETHEL COLLEGE.

This institution has a history of which its friends are justly proud. When Bethel's cornerstone was laid (1852) Georgetown College was the only college in Kentucky at which young Baptist ministers could secure needed preparation for their work; more over, there was not, I think, a Baptist college nearer here than Murfreesboro, Tenn. This state of things was seen with grief by Drs. Baker, Pendleton, Coleman and other Baptist preachers and devoted laymen in Southern Kentucky, and after much private consultation and public talks in associations, it was resolved by Bethel Association to build a High School at Russellville, Ky. The present college building was erected at a cost of \$15,000, and Bro. Ben T. Blewett, then principal of the preparatory department of Georgetown, was chosen as principal of Bethel High School. He laid out the beautiful campus and planted the trees now there. The school so flourished that the Association at Port Royal, Tenn. at its annual meeting, resolved to ask the Kentucky Legislature to grant a college charter to Bethel High School. The trustees of the college appointed President Blewett as agent to raise an endowment fund. Meanwhile the college was doing a great work in educating young men, and especially young ministers of the gospel. Before 1865 she sent out young men who became distinguished ministers, lawyers, doctors and teachers, who but for her would probably never have received a college education, and who have more than repaid the contributors for every dollar the college cost. Since the war the list of her presidents contains the well known names of Dr. George Hunt, of precious memory, Dr. Noah K. Davis, since a professor in the University of Virginia, and author of "The Nazarene," Dr. Jacob Rust, afterwards President of Bethel College, Hopkinsville, Dr. Leslie Wagner, President of University of Texas; Dr. W. S. Ryland, during whose administration the faculty of the Southern Baptist Theological Seminary of Louisville said that the young ministers who went from here to study there took high rank among representatives from sixty-seven other institutions; and Dr. E. S. Alderman, now pastor of First Baptist church, Yonkers, N. Y. During all these years of the college's history a large per cent of her students have been young men studying for the ministry, and many of them have filled distinguished positions.

At this time the President of Bethel College is Prof. W. H. Harrison, a graduate of Richmond College, Virginia, and son of Dr. Harrison of Bethel College, Hopkinsville, with whom he was for eight years co-president.

Prof. Harrison likewise fills the chair of Higher Mathematics, and gives special attention to Analytical Geometry and Calculus, two branches which are now greatly neglected by many other institutions. His associate professors are an able body of men, assisted by competent tutors.

Bethel College has done and is doing a great work for religion and education. Her graduates and students are at the front from Baltimore to Texas, and are filling places of honor and usefulness. Such an institution must be of God's choosing, and ought to be greatly prized by the Baptists and by all others who are in the bounds of its educational influences, for many others besides Baptists have received its beneficent blessings.

The Enlow Fund, bequeathed by Mr. Enlow, has furnished part payment of the board (ministers pay no tuition) of students for the ministry who are thus enabled to attend college. If any one has money to donate, how or where could one make better investment than Mr. Enlow has done?

The Bethel College Athenæum is well nigh completed. It is a two-story brick building, containing library, reading rooms and gymnasium, the whole costing \$10,000. The students of the college are in high spirits and are a fine body of young men and boys, a large number being ministerial students. The State Association is expected to meet in Russellville this year, when visitors from all parts of Kentucky and many from other states can see the college and environments. Meantime may prayers be offered for God's blessings on this Christian institution.

Russellville, Ky.

DEAR RECORDER:

We have had an epidemic of resignations among the Virginia pastors, and the antidote for it has not yet been found. The latest are Rev. J. E. Barker at Clifton Forge, and Rev. A. J. Fristoe D.D., at Fourth St., Portsmouth, Va. We usually have some vacant country churches, because they are too weak to call a preacher for all his time, and not infrequently a suitable field cannot be found. However, it is rare in this stronghold of Baptists to have so many city and town churches pastorless. Covington, Clifton Forge, Winchester, Buena Vista, Pulaski City, Bedford City, Suffolk, and Fourth St., Portsmouth, Franklin St., Lynchburg, and one or two in Richmond, Kentucky has furnished us many good and true men, and, as you see, there is a fine opening for a few more.

Bro. Willis L. Wayts has been added to the state evangelists, and is to make his home in Alexandria, Va. We now have five, not because we believe in odd numbers, but because we need him and others to go into the destitute sections of the state.

Bro. J. M. Willis, another of the state evangelists, has recently been called to pass through the deep waters of affliction. Several of his family had pneumonia, and he lost his youngest child, a bright and attractive little girl. His wife, who also has been quite ill with the same disease, is recovering. Bro. Willis will remove from Lynchburg, Va., and make his home in Buena Vista in future.

Dr. Pickard is succeeding successfully at the First church, Lynchburg.

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT.

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

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

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

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

53 COTTAGE ST., MELROSE, MASS. JAN. 11th, 1904.

DEAR SIR: "Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water to-day and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers, I am,

Very truly yours, I. C. RICHARDSON.

Swamp-Root is not recommended for everything, but it promptly cures kidney, liver and bladder troubles, the symp-

SPECIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and 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 are so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Louisville "Western Recorder." The genuineness of this offer is guaranteed.

toms of which are, obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, head-ache, back-ache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or



settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. 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.

He has recently had a great meeting, with many additions to the membership. He writhed in the embrace of the grippe subsequent to the meeting, and was unable to fill his pulpit for one Sunday. He has gone to Georgia to recuperate.

Rev. Wade Brown has recently returned to the sacred soil, and will take charge of some churches in Southwest Virginia. He is a strong man, and we welcome him back home.

The writer recently supplied for a church not a hundred miles from Lynchburg, and, in speaking of the Seminary to one of the most prominent laymen in this section of the state, he made this criticism against the pastors who come from our great school: "So few of them ever quote a verse of the Scriptures in their sermons." Is that true? If it is, how can it be remedied? One of the things that the lamented Kerfoot always impressed upon us was, "Brethren, prove the points you make in your sermons from the Scriptures. Let God's Word buttress what you say."

Will any arrangement be made by which the valuable scraps of church history, especially those bearing upon the early origin and history of Baptists may be preserved? Could not some one make a compilation of them? They make intensely interesting reading.

Dr. Honning has put on the harness and is hard at work in the interest of the great fund to be raised for the Baptist schools in Virginia.

The wintry weather shuts up

the evangelists to the large towns and cities. Little can be done in the country districts at this season.

May the RECORDER have a bright and prosperous new year is the wish of

W. F. FISHER.

DEAR RECORDER—

I rejoice when I read of the great work that is being done in so many places, but it makes me feel sad when I look at our part of the country. We are certainly passing through a spiritual dearth. There are some pastorless churches, and there seems to be a decline in religious activity. It may be the seed sowing time, and we will look for harvest in the Lord's good time. We had good meetings at Geneva last Saturday and Sunday. The brethren and friends are responding cheerfully and liberally to our call for money to repair our house. We are very weak financially, but as we have taken the matter to heart we will be able to raise enough money among ourselves to complete the work. We have only 42 members, and all are poor and scattered; so you may know that it does me good to see the brethren so liberal and it gives me a hope that there is a good time ahead.

Bro. Roberts has begun a good work at Audubon if they will only let him complete it. Our city is a wicked one. My desire is that every one that reads this, may offer special prayer to God for a spiritual revival upon us. Long live the RECORDER and continue in the old paths.

W. H. BELL.

Our Pulpit.

A PRAYER.

BY WM. H. FITZGERALD.

O Holy One, how can I talk with Thee,

So great, so wise, so good,
While still I'm held by dire in-
firmity
Of human brotherhood?

"Ah, I'm the Brother," comes an
answer soon

From just beside the throne,
"Come to the mercy seat, with
God commune
In terms of peace alone."

I rise to Thee on borrowed pin-
ions, Lord,

Oh, hear my soul aspire,
For since the Christ of Bethlehem
was heard

Thou art my whole desire.

Touch me with zeal, my feeble-
ness extreme

Thy strength and joy shall be,
And as I work and wait it is my
dream

At last to be like Thee.

Baltimore, Md.

LIVING STONES ON THE LIV- ING FOUNDATION STONE.

BY REV. ALEXANDER MACLAREN, D.D.

"To Whom coming, as unto a
living stone... ye also, as living
stones, are built up."—1 Peter
2:4, 5.

I wonder whether Peter, when he wrote these words, was thinking about what Jesus Christ said to him long ago, up there at Caesarea Philippi. He had heard from Christ's lips, "Thou art Peter, and on this rock I will build my church." He had understood very little of what it meant then. He is an old man now, years of experience and sorrow and work have taught him the meaning of the words, and he understands them a great deal better than his so-called successors have done. For we may surely take the text as the apostle's own disclaimer of that which the Roman Catholic church has founded on it, and has blazoned it in gigantic letters round the dome of St. Peter's, as meaning. It is surely legitimate to hear him saying in these words, "Make no mistake, it is Jesus Himself on whom the church is built. The confession of Him which the Father in heaven revealed to me, not I, the poor sinner who confessed it—the Christ whom that confession set forth. He is the foundation stone, and all of you are called and honoured to ring out the same confession. Jesus is the one Foundation, and we all, apostles and humble believers, are but stones builded on Him." Peter's relation to Jesus is fundamentally the same as that of every poor soul that "comes to" Him.

Now, there are two or three thoughts that may very well be suggested from these words, and the first of them is this.

I. Those that are in Christ have perpetually to make the effort to come nearer to Christ.

Remember that the person to whom the apostle is speaking are no strangers to the Saviour. They have been professing Christians from of old. They have made very considerable progress in the Divine life; they are near Jesus Christ; and yet Peter says to them, "You can get nearer if you

try," and it is your one task and one hope, the condition of all blessedness, peace, and joy in your religious life that you should perpetually be making the effort to come closer, and to keep closer, to the Lord, by whom you say that you live.

What is it to come to Him? The context explains the figurative expression, in the very next verse or two, by another and simpler word, which strips away the figure and gives us the plain fact—"in Whom believing." The act of the soul by which I, with all my weakness and sin, cast myself on Jesus Christ, and grapple Him to my heart, and bind myself with His strength and righteousness—that is what the apostle means here. Or, to put it into other words, this "coming," which is here laid as the basis of everything, of all Christian prosperity and progress for the individual and for the community, is the movement towards Christ of the whole spiritual nature of a man—thoughts, loves, wishes, purposes, desires, hopes, will. And we come near to Him when day by day we realize His nearness to us, when our thoughts are often occupied with Him, bring His peace and Himself to bear as a motive upon our conduct, let our love reach out its tendrils towards, and grasp, and twine round Him, bow our wills to His commandment, and in everything obey Him. The distance between heaven and earth does part us, but the distance between a thoughtless mind, an unrenewed heart, a rebellious will, and Him, sets between Him and us a greater gulf, and we have to bridge that by continual honest efforts to keep our wayward thoughts true to Him and near Him, and to regulate our affections that they may not, like runaway stars, carry us far from the path, and to bow our stubborn and self-regulating wills beneath His supreme commandment, and so to make all things a means of coming nearer the Lord with whom is our true home.

Christian men, there are none of us so close to Him but that we may be nearer, and the secret of our daily Christian life is all wrapped up in that one word which is scarcely to be called a figure, "coming" unto Him. That nearness is what we are to make daily efforts after, and that nearness is capable of indefinite increase. We know not how near to His fulness we may bring our emptiness. We have never yet reached the point beyond which no closer union is possible. There has always been a film—and, alas! sometimes a gulf—between Him and us; His professing servants. Let us see to it that the conscious distance diminishes every day, and that we feel ourselves more and more constantly near the Lord and intertwined with Him.

II. Those who come near Christ will become like Christ.

"To Whom coming, as unto a living stone, ye also as living stones." Note the verbal identity of the expressions with which Peter describes the Master and His servants. Christ is the Stone—that is Peter's interpretation of "on this rock will I build my church." There is a reference, too, no doubt to the many Old Testament prophecies which are all gathered up in that saying of our Lord's. Probably both Jesus and Peter had in mind Isaiah's "stone of stumbling," which was also a "sure corner-stone, and a

tried foundation." And words in the context which I have not taken for consideration, "disallowed indeed of men, but chosen of God and precious," plainly rest upon the 118th Psalm, which speaks of "the stone which the builders rejected" becoming "the head of the corner."

But, says Peter, He is not only the foundation Stone, the corner Stone, but a living Stone, and he does not only use that word to show us that he is indulging in a metaphor, and that we are to think of a person and not of a thing, but in the sense that Christ is eminently and emphatically the living One, the Source of life.

But, when he turns to the disciples, he speaks to them in exactly the same language. They, too, are "living stones," because they come to the "Stone" that is "living." Take away the metaphor, and what does this identity of description come to? Just this, that if we draw near to Jesus Christ, life from Him will pass into our hearts and minds, which life will show itself in kindred fashion to what it wore in Jesus Christ, and will shape us into the likeness of Him from whom we draw our life, because to Him we have come. I may remind you that there is scarcely a single name by which the New Testament calls Jesus Christ which Jesus Christ does not share with us His younger brethren. By that Son we "receive the adoption of sons." Is He the Light of the world? We are lights of the world. And if you look at the words of my text, you will see that the offices which are attributed to Christ in the New Testament are gathered up in those which the apostle here describes to Christ's servants. Jesus Christ in His manhood was the Temple of God. Jesus Christ in His manhood was the Priest for humanity. Jesus Christ in His manhood was the Sacrifice for the world's sins. And what does Peter say here? "Ye are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices." You draw life from Jesus Christ if you keep close to Him, and that life makes you, in derived and subordinate fashion, but in a very real and profound sense, what Jesus Christ was in the world. The whole blessedness and secret of the gifts which our Lord comes to bestow upon men may be summed up in that one thought, which is metaphorically and picturesquely set forth in the language of my text, and which I put into plainer and more prosaic English when I say—they that come near Christ become as Christ. As "living stones," they, too, share in the life which flows from Him. Touch Him and His quick Spirit passes into our hearts. Rest upon that foundation-stone, and up from it, if I may so say, there is drawn, by strange capillary attraction, all the graces and powers of the Saviour's own life. The building which is reared upon the Foundation is cemented to the Foundation by the communication of the life itself, and, coming to the living Rock, we, too, become alive.

Let us keep ourselves near to Him, for, disconnected, the wire cannot carry the current, and is only a bit of copper, with no virtue in it, no power. Attach it once more to the battery and the mysterious energy flashes through it immediately "To Whom coming," because He lives, "ye shall live also."

III. Lastly:

Buckwheat Cakes

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Are delicious and wholesome—a perfect cold weather breakfast food.

Made in the morning; no yeast, no "setting" over night; never sour, never cause indigestion.

To make a perfect buckwheat cake, and a thousand other dainty dishes, see the "Royal Baker and Pastry Cook." Mailed free to any address.

ROYAL BAKING POWDER CO., NEW YORK.

They who become like Christ because they are near Him, thereby grow together.

"To Whom coming, as unto a living stone, ye also, as living stones, are built up." That building up means not only the growth of individual graces in the Christian character, the building up in each single soul of more and more perfect resemblance to the Saviour, but from the context it rather refers to the welding together, in a true and blessed unity, of all those that partake of that common life. Now, it is very beautiful to remember, in this connection, to whom this letter was written. The first words of it are: "To the strangers scattered abroad throughout" &c. &c. All over Asia Minor, hundreds of miles apart, here one and there another little group, were these isolated believers, the scattered stones of a great building. But Peter shows them the way to a true unity, notwithstanding their separation. He says to them in effect: "You up in Bithynia, and you others away down there on the southern coast, though you never saw one another, though you are separated by mountain ranges and weary leagues; though you, if you met one another, perhaps could not understand what you each were saying, if you 'come unto the living Stone, ye as living stones are built up, into one.' There is a great unity into which all they are gathered who, separated by whatever surface distinctions, yet deep down at the bottom of their better lives, are united to Jesus Christ.

THE NEW STYLE OF SABBATH.

BY THEODORE L. CUYLER, D.D.

The wise and witty Dr. John Todd, of Pittsfield, who was for a short time pastor of a fashionable city congregation, once said, in his caustic way: "It is amazing hard work to keep piety alive in this world. In the country they sleep it to death, and in the city they kill it by silks and ice-creams." If Dr. Todd had lived twenty-five years longer he would probably have affirmed that a far more formidable danger to the life of true piety in this land comes from the new style Sabbath. The communities to which he preached half a century ago held what may be called the old-fashioned idea of Sunday as a day of rest from secular labor, and for the worship of God. The life of evangelical religion was held to be indissolubly linked with the one of the Christian churches, and their life to be dependent on the proper observance of God's Day and of his worship in the sanctuary. A steady and most deplorable change has been going on in these later years. A new style of Sabbath is very painfully visible to every careful observer; and the

But there may be another lesson here for us, and that is, that the true and only secret of the prosperity and blessedness and growth of the so-called Christian congregation is the individual faithfulness of its members, and their personal approximation to Jesus Christ. If we here, knit together as we are nominally for Christian worship, and by faith in that dear Lord, are true to our profession and our vocation, and keep ourselves near our Master, then we shall be built up; and if we do not, we shall not.

So, dear friends, all comes to this: There is the Stone laid; it does not matter how close we are lying to it, it will be nothing to

spiritual effects of this lowering of the Sabbath-tone are undeniable. To the church it means—"heart-failure!"

One of the outcomes of the new Sabbath is the introduction, and immensely wide establishment of the secular Sunday newspaper. That keen observer, Mr. Moody, has repeatedly declared that he regards the Sunday press as the most formidable foe to the influence of the Gospel in our land. Whether the enormous circulation of these papers be one of the causes of the lowered tone of Sabbath observance, or only one of its effects, we need not stop to conjecture. He is certainly right in regarding the moral influence of a sadly large portion of the Sunday morning newspapers as antagonistic to the spread of evangelical religion. Many of these widely circulated sheets are mere sewers for scandal and social filth; they are filled with hideous cuts, criminal intelligence, and other material that is either trashy or utterly loathsome. Even the cleanest and most reputable papers offer many columns of sporting intelligence, political and social gossip, tales, jests and frivolous matter entirely unsuited to a day which the Creator ordained for his worship and for the religious uses and benefits of his immortal creatures. The secular Sunday press does its utmost to secularize the Lord's Day; and by so doing it aims a terrible blow not only at evangelical religion, but at public morality. The main hope of our nation is in a Bible-conscience. Everything that tends to lower the reverence for God's commandments (and "remember the Sabbath Day to keep it holy" is one of them), and to lower the claims, and the duty of God's worship, is an irreparable wrong to the church, the commonwealth and society. The new Sabbath is giving us nothing worse than this almost omnipresent press which tends to eat out the central and vital idea of one day in seven as sacred to God and the salvation of human souls.

No one will deny that a vast number of people are kept from the house of God by this Sabbath-breaking press; they are spending sacred time over these blanket-sheets instead of listening to the message of eternal life. Those who do go from them to the sanctuary find a sorry preparation for worship in what Dr. Storrs has tersely called "a bath of blood and fun." I wish it were true that no members of the Church of Jesus Christ were supporters and readers of these journals. It is one of the saddest evidences of the encroachments of this new

WHY DOES

A BABY CRY?

Because it is either hungry or in pain. Properly nourished it will usually grow up right and be comfortable—that's the principal thing for a baby. If its food lacks strength and nourishment add Scott's Emulsion at feeding time. A few drops will show surprising results. If a baby is plump it is reasonably safe. Scott's Emulsion makes babies plump.

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Sabbath that so many professed Christians are willing to support a press which puts its own pecuniary profit above the commandments of Jehovah, and the eternal interests of men. "Be ye not partakers of other men's sins."

Another evidence of the new Sabbath is to be found in the increasing difficulty to maintain a second service in a multitude of churches. Various devices are resorted to, such as musical "praise services," special courses of sermons, etc.; but it is still true that churches which were once well attended in the evening are now attended by a handful. Many excellent people are kept from a second service by legitimate reasons: by home duties, or Christian labors elsewhere; yet the prevailing reason for thin congregations on Sunday evenings is the preference to be somewhere else than in the house of God. Half a day for the gospel of eternal life they consider quite enough; what Mr. Gladstone calls "the oncoers" are fast becoming the majority.

Have Christians no responsibility for the subtle growth of this new style of Sabbath? Do our pulpits emphasize sufficiently the tremendous truth that the Creator owns the Sabbath, and that robbery of him means ruin to ourselves? Do most of our church-members keep the Lord's Day as sacred and as sweet as they ought to do? The very life of the church of Jesus Christ is intertwined with the life of the Sabbath: the decay of the one means slow death to the other! We are talking about revivals; let us pray and work and act for a revival of God's Day.—Independent.

NEW WORK IN CHINA.

We Southern Baptists have work in three portions of China generally known as the North, Central and South China Missions. For a year our Foreign Mission Board has been endeavoring to open another center of work in this great Empire. Their first definite step in this direction was the appointment of Mr. W. Eugene Sallee to Interior China, and their next was giving us, as a family, the privilege of joining Bro. Sallee in this new field.

When it was first announced in China, among our Baptist missionaries, that our Board was going to open a new mission in China, some of us almost hooted at the idea. "For," said we, "how can our Board take up new work when they have not half enough men to do the work already begun?" And thus we wrote to the Board. But at the same time we wrote letters of inquiry in China about other parts of China: we studied anew the eighteen Provinces of this great Empire: we quizzed every one who had lived in the interior and could tell us of the most needy and inviting fields; Bro. Sallee and myself made an extended trip of over a month through Hunan and Kwang-Tung; we discussed it "all around" and we prayed for light and waited. "Commit thy way unto the Lord, trust also in Him and He will bring it to pass."

To rent and settle in China is not easy, and especially is this the case in the interior where foreigners are very little known. We were therefore expecting a long siege of talk and annoyance when on the 29th of August we left to locate in the interior. We travelled six days and felt we had reached the place, Cheng-Chow, Honan, where the Lord would

have us settle. At the end of the second six days Bro. Sallee and myself, Mr. Wei and our cook moved the few things that we brought with us into our new quarters. The next day was Sunday—in very truth "a day of rest and gladness." Eight days later the cook and myself bade Bro. Sallee and Mr. Wei good-bye, they remaining in the new station to look after repairs and so forth, while we went back to move family and family effects to our new field of labor.

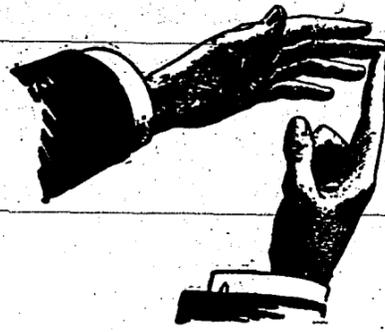
We have been here now a little more than a month. We are more and more persuaded that it is the place for us to be. The people are friendly and seem willing to listen to our message. The place is important. It is on the great trunk line, known as the Pehan Railway, leading from Hankow, in the heart of China, to Peking—the Northern capital. It will be also on a line running east and west, and thus it will be an important railroad center. The village population around here is large and conveniently near. No permanent work has ever been done here, but the harvest is ripe and the sickle must be put in else the grain will be lost.

To open this work has taken time, energy and money. To keep it up will take "grace, grit and gumption." To advance it will take prayer, patience and perseverance. To properly man it will take some of you, or some of your very dear ones, away from home and loved ones and native land. What will you do? Increase your subscription? Yes, and we thank you. Be more earnest in prayer for God's blessing upon foreign missions? Yes, and we thank you. But what are you going to do about our need for men for this new work? Brother pastors, what will you do? God has called me from old Chinkingiang field, where I have been stationed for almost ten years, to come a thousand miles by river and rail to this new field. Do not think that all the strong ties which bind one to much loved work can hold when God's command is to "Go," and do not think that the work so dear to you will not be supplied by the great Head of the church.

Seeing the need of workers in Central China, how reluctantly did I leave that populous, thrifty and wealthy part of the empire to seek a new sphere of work. "To make," as the sea-faring man would say, "a new berth for myself." But hoisting anchor at the Captain's command, we soon found another berth. And no sooner were we anchored than the good news came that Rev. and Sister McCrea and their little ones were safely anchored in our former berth.

Brethren, the workers are needed. It may be that you would like to work in Bithynia, but if the Spirit of Jesus does not permit you, you had just as well pass by Mysia, stop in Troas long enough to see a man standing and beseeching you saying, "come over into Macedonia and help us." "And when he had seen the vision—the vision" what else could they do than what they did do—"concluding that God had called to proclaim the good news to them" of Macedonia.

Should you see a vision of a man calling you to Honan, China, and desire "immediately" (I like that word. You will find it in the 16th chapter of Acts and the tenth verse) to seek to come over to



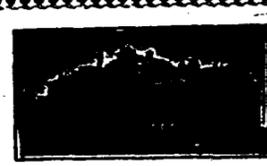
5 REASONS

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The best Route to New York, Baltimore, Philadelphia and the East, via Washington. The shortest route and quickest time. Through dining and sleeping car service. R. E. Parsons D. P. A., 257 Fourth Ave., Louisville, will furnish all the information desired.

Cheng-chow to help us, then write by the next mail to Dr. William Engere Sallee or myself so we can prepare for you. Praying God's blessing upon his work and workers in home and foreign lands, I am
Fraternally,
W. W. LAWTON.
Cheng-chow, Honan, via Hankow, China, Nov. 8, 1904.

Christian, if thou wouldst know the path of duty, take God for thy compass; if thou wouldst steer thy ship through the dark billows, put the tiller into the hands of the Almighty. Many a rock might be escaped if we would let our Father take the helm; many a shoal or quicksand we might well avoid if

we would leave it to his sovereign will to choose and to command. The Puritan said, "As sure as ever a Christian carves for himself, he'll cut his own fingers." "I will instruct thee and teach thee in the way which thou shalt go" is God's promise to his people. Let us, then, take all our perplexities to him and say, "Lord, what shalt thou have me do?" Leave not thy chamber this morning without inquiring of the Lord.—Spurgeon.

This is a healthy, a practical, a working faith. First, that a man's business is to do the will of God. Second, that God takes upon himself the care of that man. Third, and, therefore, that a man ought never to be afraid of anything. George Macdonald.

Editorial

Through the kindness of the Rev. G. W. Argabrite we have received a copy of *The Baptist Banner and Western Pioneer* for May 22nd, 1845, "W. C. Buck, Editor and Proprietor." It is a very interesting document. The name of this paper was changed to the *WESTERN RECORDER*.

The first page has an account of the meeting of the American Baptist Home Mission Society in Providence, R. I., also an article on the Foreign Mission Board, taken from the *Watchman*, as well as an article on Melchisedec, the last by "James Whitsitt."

On the 2nd page are the editorials, along with an account of the organization of the Southern Baptist Convention in Augusta, Ga. On this page is a letter from "Our New York Correspondent," giving an account of a meeting of the American Anti-Slavery Society and of a convention of infidels.

There is a brief editorial on Melchisedec, in which the editor says of Elder Whitsitt's article: "We are gratified to receive the opinion of such aged veterans in the cause of Christ, especially when they breathe such a devoted and pious spirit as does this from our venerable brother; still, we feel it our duty to say, that we differ entirely from the view taken by Elder Whitsitt as to the person of Melchisedec, and the points of resemblance, in his official character and lineage, to Christ, as the great Anti-type."

After a brief article on Indian Missions, the editor goes on at length to justify the formation of the Southern Baptist Convention. An editorial paragraph tells of the state missionary labors of "Brother H. F. Buckner," and closes as follows: "We can supply him with as many Hymn books as he wants, or can dispose of." *The Baptist Review*, to begin in Frankfort under the editorship of John L. Waller, is editorially commended. Some one had returned a copy of the paper, sent the Union Hall Society of Georgetown College, marked "not wanted," and this person is called a "vile person," "accustomed to deeds of darkness" and "the guilty wretch."

An elaborate communication beginning on the 2nd and running over on the 3d page and signed "A Baptist," justifies the formation of the Southern Baptist Convention. An article on War, numbered "Nine," advocates the formation of a "court of nations," for the settlement of national disputes. Here is the idea of the Hague Tribunal. No name is signed to the article, only the initials "H. M."

Correspondents tell of various things. One tells of the dedication of "a house of worship for the use of the Baptist church and society in Hopkinsville." Thomas G. Keene was the pastor and he preached the sermon on "Awake, awake, put on thy strength, O Zion."

There are obituary notices of Mrs. Sarah Ann Curl—"a member of the Baptist church in Russellville;" of Mrs. Ann H. Thompson; of Mrs. Elizabeth Blanton; at the house of her son-in-law Mr. William West, of Owen county.

Something over a column is de-

voted to "General Intelligence." In this we read of the British occupation of Oregon, of the poor prospects for a tobacco crop, of a Colored Convention in New York called "to consult as to the best means to obtain a change in the constitution of that state in favor of granting them the right of the elective franchise, with property qualification, &c."

Receipts for money sent to the paper the week previous are acknowledged from A. Blair, J. Morgan, Mrs. M. Haden, H. Powers, S. T. Waggoner, A. G. Slaughter, G. D. Johnson, W. Vandyke, G. Smith, M. S. Dupree, Rev. C. F. Crooks, Rev. B. B. Smith, Rev. Mr. White, S. Noel, Eld. J. S. Richmond and C. Hall.

The marriage by Dr. A. D. Sears of two Louisville couples is announced—Mr. J. Kenney to Miss Adelia Bell, and Mr. R. Looney to Miss Mary Matthews.

The 4th and last page is devoted to mission correspondence and advertisements. Among other ads we note one of *The Baptist Pictorial*, a monthly, giving pictures and sketches of the brethren, and of scenes in their lives. "All Baptist Ministers and members reading this," the ad. states, "are earnestly requested to act as our agents." We wonder what became of that venture. The "Baptist Hymn Book," compiled by the Rev. Wm. C. Buck, is advertised with commendations.

This is an interesting old document and we will refer to it again.

In the proposed union of the Northern and the Cumberland Presbyterians, there is provision for the organization of separate presbyteries for Negroes. Against this Dr. Herrick Johnson, of Chicago, protests vigorously. He says: "I. In the first place, the overture is founded in race prejudice. And race prejudice is no basis or occasion or justification for any movement in the kingdom of God, except a movement to cast it out."

It is a very cheap and, alas! a very common way of disposing of an opponent's view to dub it "prejudice." We recall once at a seaside resort hearing some gambler's talk about their business, and one of them said: "There are a good many people who have a prejudice against gambling." In their view opposition to gambling is "prejudice." Such a method of procedure is unworthy of Dr. Johnson. It seems he is unable to see any reason except "prejudice" why any Presbyterians should desire separate presbyteries for white people and Negroes. Differences of race, race instinct, differences of characteristics, of affinities, of tastes, of aptitudes, &c., &c., &c., count for nothing with him.

Holding that whites and blacks should have separate church organizations is not prejudice at all; it is wisdom. Under normal conditions both races prefer it. Before the war in the South the Negroes and the whites held membership in the same churches, and the division came after the Negroes were freed and could therefore act for themselves. It is much better for the Negroes to have their own churches. Of course, they should have the hearty sympathy and ready help of the whites, but Negro churches are decidedly better for Negroes than are white churches. Negroes in a white church would

necessarily occupy back seats in all respects. They would be in the lead in nothing, and hence they would not be developed. Nothing develops like responsibility. And the best results, as experience abundantly shows, are reached by the Negroes' having churches to themselves, which they can manage and where they will feel their responsibility. Neighboring white churches should always be ready to extend any needed help, both by advice and by money.

The two races are different in many respects, and it is not "prejudice," but the simplest good sense to recognize these differences and to act on them, rather than to ignore them and to act as if they did not exist.

"Do the Scriptures teach that the unregenerate man has an inward and an outward man, or is this something peculiar to the regenerate man?"

SUBSCRIBER.

The Scriptures teach that the unregenerate man has a spiritual and a physical nature, which may be called "the inward and the outward man;" but his spiritual nature is "dead in trespasses and sins." The Holy Spirit in regeneration imparts spiritual life to the dead soul and then the struggle begins between the old Adam and the regenerated nature. The unregenerate man is spiritually dead and the regenerate man has spiritual life. Regeneration does not impart new faculties to the sinner, it gives him new life. He is dead and must be made alive. He is blind and must receive sight. He does not get a new soul, but his dead soul is made alive. Such is the teaching of Scripture. We could fill our columns with passages but this does not seem to us needful. See Romans 7 and Ephesians 2.

The Congregationalist (Boston) speaks of Philadelphia as the city "where civic corruption in general is more deeply entrenched probably than in any other American city." *The Press*, a leading Philadelphia paper, speaking of the public schools, says: "Philadelphia has to-day the worst system for governing, managing and controlling its schools in existence in any American city. It teems with evil. The worst are not even mentioned in the arraignment, serious as it is made by teachers who know this system in all its ramifications. Under this system good men are dwarfed and bad men given their fullest opportunity."

These evils, though perhaps worse in Philadelphia than in any other American city, are by no means confined to that city—alas!

As we announced last week, Dr. Everett Gill resigned the pastoral care of East church to accept an appointment as missionary to Rome, Italy. His resignation goes into effect the last of March. He will have been pastor two years and one month. Since March 1st, 1903, there have been 180 additions to the church. Beside paying all running expenses, a debt of \$1,500 has been paid and \$300 spent in improvements. The church have taken charge of East Mead Mission and are carrying it forward effectively. The church is also supporting Mrs. Snuggs, a missionary in China. They have two members on the foreign field

and four others are looking forward to going as missionaries. Recently the church had a "back door revival," and dropped from the roll 340. The present number is 664. Dr. Gill has made a good record, and he and his family will carry with them to Italy the prayers and benedictions of many hearts.

A recent writer thus sums up the "assured results" of the "advanced" theologians:

"A pantheistic god, instead of a personal God."

"A human saviour, instead of a divine Saviour."

"Infallible scholarship, instead of an infallible Bible."

"Modern thought! instead of a Thus saith the Lord."

"A development of religious ideas from the human mind, instead of a revelation from God."

"The natural in all things, the supernatural in nothing."

"Reformation, instead of regeneration."

"Culture, instead of conversion."

"A change of environment, instead of a change of heart."

"The energy of the flesh, instead of prayer and faith."

"Interest in the secular, instead of zeal for religion."

"Nobody afraid of hell, and nobody caring much about heaven."

"Everybody coming out right anyhow, and nobody on the wrong track except those who cling to the faith once delivered to the saints."

And that is just about the size of it. This is identical with old-fashioned infidelity, but now it passes as "progressive theology."

The Living Church, a leading Episcopalian paper, has come out squarely in favor of the Roman Catholic doctrine of transubstantiation. In a recent issue it says:

"We intended to imply that at the consecration of the Holy Eucharist, the Son of God enters into the substance of the bread and wine consecrated, in a manner mystical, spiritual, impossible exactly to be apprehended, but most truly; so that His Presence in the consecrated elements becomes a localized, objective Presence, which is thereby given to and taken and received by the faithful who receive the sacrament."

There it is in plain English. And this is the legitimate outcome of ritualism. Once start along that line, and there is no stopping place short of the position Romanists have all along occupied. This problem has long ago been fully worked out and Romanism is the result. Hence it is an object lesson to the world.

In the Common Version of Scripture we read "modest apparel" in 1 Timothy 2:9. We find the same translation in the Revised Version and in the American Version. Turning to the Greek we find the word rendered "modest" is *kosmos*, which means like a *kosmos*, or order, fitness. The writer wondered that the revisers, both British and American, should retain the translation "modest." Going home from his study he picked up Dr. A. S. Worrell's Translation of the New Testament, lying on the desk, and found the word *kosmos* rendered "becoming," which is correct.

The Maine Baptist Convention will manage *Zion's Herald*. This will add to the data needed for wisely answering our question—On what principles shall the number, location and personnel of our Baptist papers be determined?

Editorial Varieties

"The psychological moment" is a new way of saying opportunity.

The Baptist of London speaks of our city as "St. Louisville." What is fame?

Dr. William Ashmore, the veteran missionary, on Christmas day celebrated his 80th birthday. He is a great and a good man.

A Cleveland paper suggests that if a man loses a good deal of sleep writing a long article, his friends will make up the loss as they try to read it.

Robert Burns' Bible sold at auction for \$7,800. That is a far larger amount than Burns ever had. Burns lived very poor, and now his relics bring enormous prices.

Dr. Henry S. Burrage retires from the editorship of *Zion's Herald*, and becomes chaplain at the Soldiers' Home at Togus, Maine. We are glad to say that he has promised to write for our columns. He is one of our strongest men.

The *Commonwealth* gives the amounts given by leading Baptist churches in Philadelphia last year to foreign missions. Here are some of them: Memorial, \$4,500, of which \$4,000 came from one giver; Bethlehem, \$1,250; First, \$675; Gethsemane, \$500; Fifth, \$500, and Fourth, \$310.

Dr. Strong writes to *The Examiner* that the date 1640 on page 5 of his Cleveland address, should have been 1660. Neither he nor any other man has yet produced any evidence at all that at any time in that century the Baptists of England made any important change in their faith or practice.

From July 1st to Jan. 1st was the most prosperous six months the *WESTERN RECORDER* has ever known. Thanks to our good friends who have so faithfully seconded our efforts. Will they not so continue their co-operation that the next six months will go beyond the last? We aim to make the paper indispensable to those who love "the faith once for all delivered to the saints."

We would remind *The Examiner* of what it seems to have forgotten. The demand of the "new theology" men for revision of theology is not at all that we revise our theology according to the Scriptures, but that we revise our theology according to the "Christian consciousness." Witness Lyman Abbott's recent utterances. We are glad to have the papers criticize our utterances, but it is too much to ask that they inform themselves on the subjects involved?

Thomas Carlyle, shortly before his death, said: "I am now an old man, and am done with the world. Looking around me, before and behind, and weighing all as wisely as I can, it seems to me there is nothing solid to rest on but the faith which I learned in my old home, and from my mother's lips." And there is nothing else. Modern substitutes for "the faith once for all delivered to the saints" are worthless.

The *WESTERN RECORDER* has not changed a particle in regard to a general organization of Baptists North. Originally it was suggested that our organizations unite and form one. That we opposed and still oppose. Then that purpose was disclaimed, and then we suggested a sort of organization—educational—which seems to us the only one either practical or desirable. Only that and nothing more. There has been no change whatever in our position. We reaffirm every word we have said on the whole subject. The facility of some brethren for misunderstanding the *WESTERN RECORDER* is quite noticeable.

We have recently been hearing addresses and reading pieces on what the pastor ought to do. We are told the pastor should do this, the pastor must not neglect that, many pastors fail because they do not do the other thing. It will never do for the pastor to omit this, great losses are incurred because the pastor does not do that, the reason churches do not prosper is because the pastor neglects to attend to something else. So we have made a calculation and we have concluded that in order for the pastor to do all the things "he must do," according to the speakers and writers, there must be at least four of him, and each day must be at least 100 hours long.

A GREAT OFFER.

There is a constantly increasing demand for Glorious Praise Hymn Book. Considering the high character of its music and the choice selection of hymns, suitable for all church services, and the elegant style of binding it is by far the cheapest of all books of its kind.

SEMINARY NOTES.

C. W. KNIGHT.

Dr. Sampey conducted chapel exercises last Monday; subject, Buying up the time.

Bro. Wood, from Monticello, Ark., is our new student for the past week.

Dover church presented herself with a superior church organ for a New Year's gift. Bro. J. W. Dickens is the pastor of this progressive church.

Supplies for Sunday: Bren. Paul Bagby, Fisherville, Ky.; J. C. Turner, Newport, Ky.; M. P. Jackson, Brooksville, Ky.

Bro. Argabrite and J. M. Frost were our visitors for the past week.

Bro. Robert Kirby has been called to the care of Sardinia church, Ind., and Bro. J. E. Hampton, Elkhorn, Ky.

Dr. Sampey is attending the Florida Baptist Convention at Jacksonville.

Intermediate examinations begin next Monday.

Dr. W. O. Carver delivers four lectures on the Gospel of John in North Hall this week.

Silas church presented their pastor, W. M. Lee, "with a handsome gold-headed umbrella" for a Christmas present.

THE STATE.

Pastor M. E. Staley writes from Morganfield: "We have just closed our meeting here. Bro. B. B. Hall was with us. As a result of the meeting 7 were baptized and 9 received by letter; also Bro. R. N. Meadows was baptized by the pastor for our Woodland church.

Just after the close of the meeting the pastor's family were safely quartered in our handsome new parsonage, from which he is writing the Recorder at this time, and where 'Santa Claus' stormed us with good things from the Morganfield and Woodland churches.

God bless these dear people for their many tokens of love to their pastor. The old reliable Recorder makes its weekly visits to my study and is always carefully read, especially the editorial page. I would be glad if more of our people read your paper.

Enough canvass of our Association by some of your good men would be productive of good, and I assure you our people would do all in their power to enable your representative to get over the territory. The Recorder is productive of strong, noble men of God, and we want it in our homes."

Pastor A. C. Dorris writes: "Please allow us enough of your valuable space to express our hearty thanks to the members of Mt. Pleasant church for their kind remembrance of their preacher and his family anent the Christmas holidays. On Saturday—Christmas eve—while we were away to an appointment in another county, they came in on our family bringing fruits, edibles, dry goods and such things as we were calculated to make glad the hearts of a preacher's family. We thus tender our hearty thanks to all who participated in the agreeable surprise. Fortunate indeed is the preacher whose lot is cast among such people as compose Mt. Pleasant. May the Lord make his face continue to shine upon them."

Bro. J. Elgin Anderson writes from Dover: "It seems that Baptist ministers are scarce articles in this section. Our church has been pastorless for two years, and we are quite anxious to secure the services of a good man for one-half of his time. There are other churches close without pastors. As there is no minister living in this town, we would prefer a man who could live here and do pastoral work. I thought perhaps you would be good enough to call attention to our wants through the columns of your paper. Any communications should be addressed to the church clerk, W. A. Munzing, Dover, Ky. I hope the Lord will direct a good, live man our way."

Pastor Chas. Martin writes from Paintsville: "Bro. G. W. Argabrite preached for us one week just before the holidays, and, owing to festivals, Janquets, &c., we closed the meeting for the time being. Bro. Argabrite preached the word and it had its effect. His preaching for the few days he was with us did much good, and we hope to have him with us again in the near future, as there are many inquiries as to when Bro. Argabrite will return and spend some time in expounding the Gospel."

Bro. W. L. Pierce writes: "I closed a few weeks ago a meeting at Macedonia church. Bro. A. L. Brown, of

Buffalo, Ky., did the preaching. The people were greatly pleased with Bro. Brown. He made many warm friends in that vicinity, who pray the rich blessings of God to rest with him in his noble work. There were 17 professions; all joined the church and were baptized by the pastor. Also closed a series of meetings at Trammel Creek church. Eld. W. M. Smith, of Rochester, Ky., did the preaching. The people were edified by Bro. Smith's able talks. He preached the Gospel in its purity, beautified each sermon by a sound and earnest spirit that strikes the heart of every true and attentive listener. There were two additions and the church greatly revived."

OTHER STATES.

Pastor E. Lee Smith writes: "Please change my paper from North Birmingham to Birmingham West End. I have accepted a call to the church there and entered upon the work with the beginning of the year."

Pastor W. C. Lyle writes from Watson, Mo.: "We closed a gracious meeting at High Creek church on Monday night the 2nd inst. Bro. J. H. Dew was with us 17 days. Results of the meeting: 44 additions to the church, 40 for baptism, 2 by restoration and 2 by letter. Bro. Dew is a power under God for great good. High Creek is perhaps the best country church in the state, having over 200 members, parsonage and all-time preaching."

Bro. H. H. Pearce writes: "The First church at Robert Lee, Texas, has tonight (Dec. 18) closed a meeting with 6 professions and 4 baptisms. The baptism of two men and two young ladies was administered this afternoon in the Colorado river, with a large concourse of people as spectators. Pastor Johnson did the preaching."

What Sulphur Does

For the Human Body in Health and Disease.

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

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

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

Our grandmothers knew this when they dosed 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 troubles 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 remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, 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 (taubored 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 far safer, more palatable and effective preparation.

CHRISTIAN SCIENCE EXPOSED

In Four Great Sermons by

REV. A. C. DIXON, D.D., of Ruggles St. Baptist Church, Boston.

To be published in the FOUR JANUARY ISSUES of the Union Gospel News, Cleveland, Ohio.

FIRST SERMON. "How Christian Science Contradicts the Scriptures," giving numerous quotations from the Bible and Mrs. Eddy upon important points.

SECOND. "How Christian Science Wrecks the Scriptures," pointing out instances of perversion of scripture text, and also showing how absurd are attempts to conceal the failure of Mrs. Eddy's health. Points about Mrs. Eddy's character and life.

THIRD AND FOURTH. "Facts about Christian Science." A general discussion of the teachings of Christian Science concerning Christ, the Bible, our physical life, disease, drink, etc. Also showing the effect of Christian Science teaching upon belief.

Send 10 cents in stamps for the 4 issues to the Union Gospel News, 670 Caxton Bldg., Cleveland, O.

LEBANON.

Last Sunday it was my pleasure to preach morning and evening for Pastor A. C. Graves, D.D. On arrival of train I was met by Hon. John McCord, and he gave me my first sleigh-ride of the season.

The church building, under the leadership of Rev. V. E. Kirtley, was erected in 1859. The lot was donated by Mr. David Phillips, and Mr. Foster Ray furnished the most of the money, and it may be considered his monument.

For many years Dr. Graves has been pastor, and as the years have passed he has grown more and more in the affections of the church and community. Some time ago the church undertook the remodeling of the building. The floor has been raised and is to be covered with hard wood. The walls and ceiling have been decorated, and the windows, doors and pulpit have been put in hard wood and varnished.

Instead of heating by stoves, a fine furnace has been put in, and now the audience-room is not only comfortable, but is furnished with all modern conveniences. The organ is being repaired at a cost of about \$200. In addition a new front, with massive tower, has been added, and in style and finish the church will be a model of architectural taste. When completed the cost will be over \$2,000, and nearly all the money is in hand or secured.

Ordinarily, such an improvement would cost about \$3,000, but Dr. Graves is fortunate in having among his members first-class business men, who have managed the work in detail with business skill. Some work was contributed by members and friends, and wholesale prices were secured on almost every item used. The following brethren deserve much credit for the improvement: C. W. Bosley, as chairman, had experience in building; W. G. Matson, manager of Lebanon Lumber Co., aided in many ways; C. C. Matson superintended putting in the furnace; W. G. Rogers, W. P. Myers, W. P. Ricketts superintended wood work; W. P. Mayers, treasurer of Building Committee, R. L. Parrott, B. O. and J. R. Durrett, J. A. Wayne, Willis Burlett, J. H. Estes, W. T. Patterson, W. D. Gilmore and others, and the ladies of the church, led by Mrs. John McCord, have done nobly their part. The church seems to have taken on new life, and the future is most bright for the Lebanon Baptist church, and this will be a cause of sincere congratulation on the part of their many friends.

A CHURCH ORGANIZED AT LITTLE CYPRESS, KY.

On the morning of Dec. 7, 1904, a council of the following brethren, G. W. Perryman, J. M. Bearfield, D. M. Green, T. B. Rouse, J. E. Wallace and H. M. Wallace, met at the residence of Rev. J. M. Bearfield, Little Cypress, Ky., for the purpose of organizing a Baptist church. After a most excellent sermon by Elder G. W. Perryman from Acts 27:23, the council was organized by electing Bro. D. M. Green moderator and T. E. Wallace clerk. Twenty-three members went into the organization. After the organization two others were received. The church called a pastor and appointed a building committee. The outlook for the Little Cypress church is very encouraging. We aim to build a house of worship in the near future.

T. De LOURSE, Pastor.

The Highland Baptist church have treated their pastor, Dr. B. A. Dawes, most handsomely. He and his family were handsomely remembered on Christmas. They voted him a vacation and a trip abroad next summer, they to pay all expenses. Dr. and Mrs. Dawes have just celebrated their crystal wedding, and their home was occupied by the members, who brought a rich array of cut glass ware. Then on Wednesday night of last week they added another \$200 to their pastor's salary. This is the third \$200 increase in five years. This means the more since they contemplate building an extensive addition to their house this spring. Dr. Dawes completes ten years of service in the Highlands on Feb. 1st. Ten years ago the church had 120 members—now it numbers 400.

AN APPEAL FROM OKLAHOMA.

If any of the readers of the WESTERN RECORDER would like to pass their papers on to some one else after they have read them each week, I shall be glad to send them the names and addresses of people out here on the frontier who would appreciate them. This is a time of seed-sowing. I want to sow this field down with the truth. I hope that hundreds may respond to this appeal. Enclose stamp to pay postage.

B. A. LOVING, Missionary Pastor, Persimmon, O. T.

HOW TO CHOOSE THEM.

DEAR RECORDER: Seeing what you said about the 21 Americans who are to be on the programme of the coming World's Congress in London, I feel like making a suggestion. If the Congress is to be really a great occasion, it is important that we send our best speakers. How then shall our 21 best be chosen? We cannot have a general vote. If a committee select them, will they not be influenced by personal favor, by a desire to compliment certain ones and also by a feeling that certain sections, which may be bare of talent, should be represented. There is a better way than to have either an editor or a committee to make the selection.

Here is my plan: Let the topics be announced. Let those who wish to be on the programme go to work and prepare speeches, under the conditions imposed. Let these speeches be sent to competent judges, with the names of the writers in sealed envelopes, numbered to correspond with the speeches. Let the judges carefully go over all the speeches, without knowing who are the authors, and select the best 21 of the lot. Then let these 21 be put on the programme. This will be fair all around. No one can then complain of being slighted or discriminated against, and the 21 best speeches will be secured. What possible objection can there be to this method? For myself, I do not expect to attend the Congress, but I love fair play.

Sincerely yours, FAIR PLAY.

It was a noble tribute paid to Gov. J. P. Eagle at his funeral by his pastor, Dr. J. T. Christian. It is published in the Advance of last week. The last address of Gov. Eagle, delivered before the Arkansas Baptist State Convention, is issued as a neat little pamphlet, and entitled "His Valedictory." It is a noble deliverance and a fitting utterance from its loved, honored and lamented author. We take it, there will be a memorial meeting held in Kansas City on the Sunday afternoon of the Convention. It ought to be made a memorable occasion.

We are deeply pained to hear of the death of Mrs. T. J. Ham, the wife of the Rev. T. J. Ham, and the mother of Evangelist M. F. Ham. She was ill of pneumonia five days. Her illness and death delayed her son's trip to Florida on his evangelistic campaign. We deeply sympathize with the bereaved and tender our condolence, invoking upon them the gracious ministry of the Holy Comforter.

It is one of the mysteries. Now, why, in the notice of Bro. J. W. Bolton, Alexandria, La., who so generously gave his Sunday School more than \$200 worth of books, his name should get to be Bolton, we do not know, yet such was the case.

The Young People's Convention at East church last week carried out the programme substantially as announced in our columns. The closing address by Dr. Robins, of Cincinnati, on Friday night, was, however, an important addition. His theme was an Old Time Revival the need of the day, and his address had the true ring. Dr. B. A. Dawes was unanimously elected President, and he presided with dignity and grace. The position of Secretary is to be filled by the Executive Committee.

The January publications of our Sunday School Board are exceptionally fine. Dr. Van Ness is a first-class editor.

AMONG THE Churches.

LOUISVILLE.

Walnut St. (Third and St. Catherine Sts.)—Pastor Eaton: Being clothed and Redeemed. Five by letter.

Broadway—Pastor Jones: Noble narrowness. Annual "Family gathering" 3 p. m. No meeting at night. 158 additions during the year; total, 1,435, including missions. Two by letter. Contributions nearly \$25,000 for the year.

Chestnut St.—Pastor Weaver: Mission obligation and Sowing and reaping. Bro. B. B. Bailey preaches twice daily. Three by letter and one for baptism. Over \$7,000 raised during the year.

East—Pastor Gill: Christian love necessary to revival, and Christ's definition of life.

McFerran Memorial—Pastor Hamilton: God's part and Cur part in the revival.

Twenty-second and Walnut—Pastor Cree: The great revival and "Loved, loosed, lifted." Two by letter, one for baptism.

Clifton—Pastor Foster: Holy Spirit and Ten Virgins. Two by letter, one for baptism, one baptized.

Franklin St.—Pastor Jenkins: Unity and individuality, and The test of work.

German—Pastor Janzen: Christ's possessions and Prince of peace. Two by letter.

Highland—Pastor Dawes: The lost, and Repentance and remission. Two by letter. Dr. B. F. Eager and J. Y. Fields made deacons. Closed the year without debt. Salary increased another \$300.

Logan St.—Pastor Watts: Pentecostal preparation, and Bro. J. T. Watts: Vision of Christ. One by letter.

Parkland—Pastor Taylor: Christian liberality, Bro. G. C. Cates: God's love. Two by letter. No debt.

Southgate St.—Pastor Clarke: Nehemiah, and The wicked turned into hell. One baptized, one restored.

Third Ave.—Pastor Ransom: Plans for the year and Those God not seeking to save.

Twenty-sixth and Market—Bro. G. C. Cates: Bringing men to Jesus, Pastor Reed: Superiority of love. Balance in treasury. Baptized one.

Thirty-sixth and Grand—Pastor Heilig: Jesus and the First Disciples.

East Mead—Pastor Greathouse: Missions. Bro. J. W. Long: Excuses. One baptized.

Oakdale—Pastor Mehler: Good Samaritan and Man born blind. One for baptism. Money ahead. 46 added in the year.

Ormsby Ave. — Pastor Muirhead: Life, Light, sought soldier and epistle, and deceitfulness of sin. 3 by letter.

Hazelwood—Pastor Althoff: Fishing and Jealousy.

Van Buren St.—Pastor Eble: Attitude to God and Faith the victor.

Hope Mission.—Bro. E. C. Dargan preached. 11 professed. 73 women rescued during the year. Mission Day Jan. 29th.

Family Circle.

Stories for the Young and Old.

RIGHT AND WRONG.

"It always takes courage, my boy, to do right; 'Tis easier far to do wrong. But the right makes you walk with your head erect, And fills your heart with a song.

'Tis harder to say that little word "No" Than to yield to the tempter's voice; But, ah, that "No" gives you victory, lad, A victory that makes you rejoice.

'Tis harder my boy to climb up a hill Than to go down the other way; At the bottom are shadows and darkness, and gloom, At the top is the brightness of day.

Then try for the right, and boldly say "No."

Whenever you're tempted to stray, Ask Jesus to help you; he'll do it: know, And give you the victory each day.

—Exchange.

AUNT CAROLINE'S SUM.

BY ANNIE HAMILTON DONNELL.

"Morry's a great boy to work," the proud little mother said. She could hear the faint creak-croak of his saw across the orchard. Morry was helping Mr. Parr's hired man saw wood.

"Mr. Parr says he's equal to Abner any day."

"Humph!" breathed Aunt Caroline, then "Humph," again—once for the little mother's first remark, once for the second. Aunt Caroline often said "Humph" when it was Morris they talked about, especially when the proud little mother boasted of his industry.

"And Mrs. Parr says she never saw such a willing little fellow to run errands—he's always ready. The Parr's think a good deal of Morry."

This time the little ejaculation did not escape Aunt Caroline's lips; she held it back. But it was there in dumb pantomime. The little mother folded her work and got up. She stumbled a little, she was so tired. It takes more than a half-hour's rest on a cool veranda to refresh as weary a woman as the little mother. Ever since sunrise she had been stirring.

Presently Aunt Caroline heard a nearer creak-croak that quavered a good deal as though the saw was not going very steadily. Women can't saw wood very well.

"Humph," ejaculated Aunt Caroline. The word was plain enough now. So the little mother of Morry was sawing wood! Next thing she'd be split—yes, there she was doing it! It was Aunt Caroline's turn to fold her work and get up. She went painfully round the corner of the house towards the sounds of saw and ax—Aunt Caroline had never gone anywhere except mainly for forty years.

"What in the world are you doing, Rose?" she demanded.

The little mother of Morry was Rose. "Getting supper," she smiled breathlessly. Her thin cheeks were flushed with exertion. "This wood is too long for the kitchen stove and too broad too—every stick has to be sawed and split. There, I guess that's enough to get supper with. I tell you I've learned to economize! I'm glad Morry can't see my bungling."

The water pail was empty and she toiled to the pump and back, while Aunt Caroline looked on and softly humph-ed to herself.

"I shall have time to feed the chickens and call up Creampot while the kettle's boiling," the little mother nodded, but she did not add—aloud—"If Creampot doesn't come up I believe I shall cry!" She was so tired.

Sometimes Creampot had what Morris called "the mischief" and failed to come careering up to the pasture bars at the sweet familiar call. Tonight was one of the times and the little mother of Morry was obliged to trudge wearily over the uneven ground to hunt her un-naughty Creampot—or wasn't it Creampot who was naughty?

Somewhere a boy was whistling "When Johnny Comes Marching Home" and the clear sound was sweet on the evening air. The little mother smiled. There was Morry going for Mr. Parr's cows—Morry was such a sweet whistler!

"Abner says all he has to do is to say, 'O dear me, it's cow time again!' and Morry's off. He never thinks it any trouble at all, and Mr. Parr's cows are hard to drive everybody knows."

Aunt Caroline had to bobble to the

stove and put more water in the kettle before the little mother of Morry got home. When she did come she was almost out of breath with hurrying.

"I never saw such a cow!" she scolded gently. "Here I've been all this time chasing her round! And now I'm afraid I shan't have a chance to make the Morry-cakes for tea."

"Morry-cakes!" "Yes, because he's so fond of them," smiled the tired little mother, "Morry's the greatest boy for Morry-cakes!"

But there was time after all. The puffy little cakes were a golden brown and the whole kitchen was spiced with the smell of them when Morris came home.

Morry was tired, too. He had been working hard.

"My, that old woodpile's a tough one!" he laughed, stretching his lame arms above his head to rest them. "But it gives a fellow a muscle—look at my muscle, Aunt Caroline!"

"My!" Aunt Caroline said, but it almost sounded like "Humph." Then with a queer little twinkle in her gray eyes she sat looking at the hungry boy eating Morry-cakes. When the fourth one was disappearing she spoke.

"Morry, can you put two and two together?" she said.

"Me?—add 'em?" choked the astonished Morry over his puffy brown cake. What was Aunt Caroline thinking of! Humph, when he was next to the header in the algebra class! "I'm studying algebra," he said aloud, rather stiffly.

"O, then you can do it," Aunt Caroline said quietly. "Sometime I'm going to get you to do a little sum for me—when you're not too busy working for Mr. Parr."

"Morry's one of the best mathematic boys in school," the little proud mother said. "The teacher says she can't puzzle him often, and you caught her once, didn't you, Morry?"

"Yes, sir!" the boy craned, the pleasant memory sharing honors with the fourth Morry-cake. "I didn't leave her anywhere!"

But it was several days before Aunt Caroline propounded her little sum. Meantime she was watching the boy who was such a worker and the little mother who did his work. She wanted to solve the "sum" herself first. One day she crept painfully across the orchard to call on Mrs. Parr. She had a bundle under her arm when she came back. Then she made a call upon the little mother of Morry. It was quite a long call.

"What!" the little mother said indignantly. Then: "O—well—well, for Morry's sake—if you think I ought to, for Morry's sake!"

"My dear, I think you ought to, for Morry's sake." The little mother of Morry drew a long breath. "Then I will do it," she sighed.

The next time that Morris came hurrying into the house to be mended, the mother was patching the sleeve of a little dress.

"Please sew me up—I'm ripping dreadfully," Morry cried.

"But I'm doing something else now, dear; you will have to 'sew yourself up,' I guess. I'm mending Tilly Parr's dress."

"Mending Tilly Parr's dress!" Morry eyed the little red heap in his mother's lap in amazement.

"Yes; the sleeve is all worn out. I'm setting a piece in," the little mother said calmly.

Morry went away slowly. He could not understand. Mother had never worked for Mrs. Parr before. She had never been too busy before to work for him. He put on another jacket and sat down on the doorsteps to try to puzzle things out. Of course he felt queerish—when your mother mends other folks instead of you, it makes you feel queer, of course.

And it happened the next time, too, and the next. Once Mother was mending Mr. Parr's stockings! Once it was a stocking of Mrs. Parr's!

"Your mother's a great woman for mending," remarked Aunt Caroline. "The Parrs are pretty fortunate folks, I think, to have a neighbor ready to work for them like that!"

Morry did some more puzzling on the doorsteps. It was getting stranger and stranger. Perhaps the Parr's were fortunate folks, but—but—how about other folks—the other folks that Mother wasn't willing to work for? Little tingles of indignation tingled down Morry's arms and legs. He sat up pretty straight and looked directly ahead of him, out into the blue blur of sunshine. But he only saw a little mother mending Mrs. Parr's stocking.

The climax came one night at bedtime when Morry found that nobody—that is, no mother—had made his bed. It was just as he had surmised out of it that morning.

"Why!" exclaimed Morry. Then he

said it again—"Why?" Aunt Caroline was in her room across the bit of hall. She hobbled to his door and looked in.

"What's the matter dear?" "Why, my bed isn't made, Aunt Caroline!" The tingles of indignation were in Morry's voice this time.

"Dear, dear! Well, your mother has been so busy. She was out this morning at the time she usually makes the beds—perhaps she was over to Mrs. Parr's making Tilly's bed." Then Aunt Caroline hobbled back.

Morry's shoes were off so he couldn't sit down on the front doorsteps, but he sat down on the edge of the unmade bed. He felt almost sick, there was such a strange feeling somewhere inside him—he was not quite sure where. A light was dawning upon him, perhaps it burned him a little. He had been doing some very hard puzzling indeed and now he had almost got to the answer. He had almost "put two and two together!"

A little later Morry crossed the bit of hall to Aunt Caroline's room and softly knocked.

"Is it you, dear? Come in!" Aunt Caroline called. "I was just going across to get you to do a little sum"—"You needn't," Morry said briefly, "I've done it already and got the answer!"

Then he slipped downstairs and surprised the little mother mending his jacket, with his stockings in neat rolls beside her. Morry kissed her—only kissed her, but there was the promise of woodpiles sawed and water pails filled, in the kiss. The little mother of Morry was satisfied.—Congregationalist.

THE ONE-TALENTED GIRL.

BY M. A. BULLOCK.

"I wish I had a million dollars," sighed Marion.

Her father glanced from his paper to the sweet, flushed face. He laid down his paper. "What would you do if you had a million dollars?"

"I've been reading about Miss Helen Gould and the good she has done. I would build an orphan's home and educate poor children," she answered.

"Marion, have you ever read the parable of the ten talents?"

"Why, yes, father."

"Who did the most good?"

"The one with the most talents, of course. He had something to do with," answered Marion.

"What did the man with the one talent do?"

"Hid it."

"That is true to-day. The men with money are doing much good. Most of them, like Miss Helen Gould, have nobly done their part, and the men with one talent look on, envy and let their own talent rust; her father earnestly said.

Marion was sixteen and an earnest, thoughtful girl. "You mean"—she began, and then hesitated.

"Just what I say, Marion. You are wishing for a million dollars. If you had it, you would educate the poor. Last night Mrs. Brewster brought your mother's dress home. You wear in the parlor at the piano. Little Mamie ran to

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the door and eagerly drank in every note. The poor mother sighed and wished she could afford to give the child lessons. You have been studying music under splendid teachers for six years. Are you hiding your talent, Marion?"

"I have been, papa, but I am going to dig it up this very day," she answered. She patted him tenderly on the head and left the room.

Mrs. Brewster was at the sewing machine, and Mamie sat before her, and was moving her hands as if at a piano. There was a low knock at the door, and Mrs. Brewster looked around. "Come in, Miss Marion. Mamie, give Miss Marion that chair. She has been playing that table is a piano ever since she heard you playing last night."

"Does she love music?" "O, yes. She can play a little by ear, and doesn't know anything about music," the mother answered. And then Marion heard a little sigh.

"Will you let me give her lessons?" asked Marion.

"I'd like to, Miss Marion, but I can't spare the money."

"O, I don't mean that way. I want to give her the lessons without any money," cried Marion. "I've studied music for six years, and I think I can teach her."

Tears came into the widow's eyes. "You don't know what that means to us, Miss Marion. I want Mamie to have every advantage, and God will bless you. I can't thank you enough. Mamie, do you hear? Miss Marion is going to give you lessons."

Marion slipped out as quickly as possible. Thanks always embarrassed her. There were to be sacrifices, she soon found. She must miss walks with her girl friends. Sometimes she didn't feel well; but she persevered, and little Mamie learned fast.

Marion's girl friends were surprised when she began teaching Mamie. They knew her father's income did not require her aid.

Finally Stella Lawton, Marion's closest girl friend, found out the secret from the little dressmaker. She told the other girls. "And Marion never said a word about its being free."

When they spoke to Marion about it, she quietly told of the talk she had had with her father.

"I've been wondering what I could do. I don't even know what my one talent is," sighed Stella.

"There is your education training. Stella, Granny Wilson would be so glad if you would read to her. Your articulation is so clear that she could understand you well. You see, since father opened my eyes I have seen opportunities I didn't see before," Marion answered.

"What can I do," questioned Bessie Morris.

Marion thought for a minute. "When I had pneumonia last winter mother said she would feel safe when she left you with me. You could help nurse the little child at Mrs. Baker's."

Bessie's clear laugh rang out. "I've been thinking too. I sat up there last night," she answered.

Marion's father came in the gate and straight across the lawn to the girls. "What are you magpies chattering about," he asked.

They told him.

"I haven't decided yet, Mr. Barr. What can I do?" asked Grace Russell.

"If I had your beautiful voice, I could find what to do, Grace. The children at the Orphan's Home need training, and any lonely home would be brightened when you had sung some sweet song. There are many places where a beautiful voice may be used. Mother is calling me. I must go; but let me say, dear girls, that you are gathering sheaves for the great harvest. Every good deed or kind word spoken or, I might say, every talent spent, lifts your own and some other heart closer to God," she said softly.—Children's Visitor.

THE EDITOR AT HOME.

The editor having written two or three leaders telling the British Government how to manage its affairs at home and abroad, advising the Czar regarding his treatment of his subjects, censuring the German Emperor for his excessive "freshness," suggesting threateningly that the Khedive had better be careful what he is about, patronizingly instructing the Pope, and informing France that the editor had his eye upon the doings of the Republic of the east, he has now decided to devote his attention to the domestic sphere.

"Now, John, the servant has gone home with influenza, so you must get some coals up from the cellar directly, and after that run round to the grocer's and buy some soap and a yeast cake. I totally forgot them."

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Stories for Little Ones.

BETTY'S WRATH.

BY LUCY JAMESON SCOTT.

"What is it, Betty? Who has stepped on your toes?" Betty's older sister, Louise looked up from her sewing to ask the question as the little girl came in from school with a flushed and tearful face.

"O, I know," Max volunteered, "some of the girls told me after school. She and Pansy Wright have had the worst falling out that ever was. Yes, sir, the Siamese twins have dissolved partnership."

Betty's mother began to listen then, and Grandmother Blanchard closed her book and looked anxiously toward her favorite grandchild. Betty was inclined to think she had too many grown-up friends when anything unpleasant happened, for they all called her to account and wanted so many particulars. But at Christmas there wasn't one too many—no indeed!

As they all fixed their eyes upon her now, she answered sharply: "Yes, we have resolved partnership. I'm not going to have anything more to do with her—never." "Why-ee?" exclaimed Max, "what'll you do with your twin dolls and cats?" "And your twin blue dresses," added Louise.

"And your books? Why, I think Pansy's name must be in every one of them," her mother said with a half smile. Betty drew a long breath. "I shan't wear my blue dress when she does, and I can rub out her name I should hope."

Betty spoke scornfully, but her lips twitched and she had to wink hard to keep back the angry tears. "What is it all about anyhow?" the dear grandmother inquired. "I don't like to see little girls quarrel."

Betty turned towards the window as she answered in a voice which did not sound at all like her own: "Teacher chose me to read on the platform. She chose me. Of course she knows who can read best to show the others. And Pansy thought she ought to have been the one, and she told Mabel Turner that I went up—as if I—owned the whole school-house! And when I asked her—what she meant—she just laughed—and went off with Tilly Simons."

Then there was the sound of low sobbing at the window.

How Mr. Gordon's Life was Saved—A Terrible Case of Cancer Cured by Anointing with Oils.

Blanche, Tenn. June 2, 1904. Dr. D. M. Bye Co., Indianapolis, Ind. My DEAR DOCTORS—I am now well and thought it just and right that I should notify you of the fact, and will state to you, as near as possible, my condition. When I began your treatment I had six cancers on my face; two of them were larger than a silver dollar, one half as large, the others smaller. One of the large ones was of twenty years' standing, the next one ten years' and the others from two to four years' standing. I have had several people say to me since I got well, that they had no idea I would get well. I am sixty-five years old. My family, sure, rejoiced when they saw I was going to get well. I, sure, feel very grateful to you for curing me, and you have been so honest and gentlemanly with me in all of our transactions in this matter. I have the irrepressible confidence in you and your treatment. Very truly your friend, S. A. GORDON. A combination of soothing and balmy oils has been discovered which readily cures all forms of cancer and tumor. It is safe and sure and may be used at home without pain or disfigurement. Readers should write for free books to the originators, whose home office address is Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

sobbing at the window. "And Mabel Turner told you what Pansy said; I suppose. That wasn't a nice thing to do, for I suspect Pansy was just in fun. Can't you imagine how she would say it, with a twinkle in her pretty blue eyes?" said Betty's mother.

But the little girl shook her head very positively, answering as well as she could: "There wasn't any twinkle, Mamma. Mabel said she looked just fierce. O, I know she can, too, but I didn't think—"

"You didn't think she would ever feel that way toward you—of course not. But possibly Mabel made it appear a little worse than it really was?"

"O now, Betty," struck in Max, "girls take things so hard. Now a boy—why, a boy would set his teeth and say, 'What if I did look as though I owned the whole schoolhouse? Who's a better right?' And he would snap his fingers at the other boy and tell him to step out doors with him if he wanted to say anything more of that sort. That's the way to take it, so cheer up, Betty."

"I shan't ever go with her any more, nor have things like hers nor divide things, nor tell secrets. And I'm going to pull up all my pansies."

The voice was still full of tears and full of anger.

Max went out to the pantry for his usual after-school luncheon, and Mrs. Blanchard signed to Louise not to say anything more, even in behalf of the pansy bed. But Grandmother Blanchard said very gently, "Betty, let not the sun go down upon your wrath. It is nearly sunset."

Only the Sunday evening before this they had had such a good talk in grandmother's room over that very text. And Betty had resolved that she would never let the sun find her afraid to see it set. Wrath was such a dreadful word! But this burning, choking feeling which made her heart swell until it was ready to burst—this must be wrath.

No one spoke to her again, and finally she went out into the garden. There was the dear little heart-shaped pansy bed to which she had given such loving care! But now she jumped into the middle of it and stamped with both feet. The bright-faced flowers looked up as if they were astonished, and those that were crushed seemed to say to her, "This is what wrath does, O, for shame, Betty!"

She turned her back upon them, trying to feel justified as she swung down the path to the gate. It was only a short distance to Pansy's house, and as she looked gloomily toward it, she noticed a group of children in the back yard, moving around as if they were quite excited. And there was Mabel Turner—yes, it was Mabel—running toward her. Betty turned her face away, but Mabel was calling:

"Just think! Pansy Wright fell into the bonfire and got burned! She's awful bad, and the doctor's there—why no! she isn't dead—you can't see her, Betty!"

But Betty was running toward Pansy's house as fast as she could go. She forgot everything but that her dearest friend was suffering. In at the back door, through the kitchen and dining room she hurried. There in the back parlor was Pansy in an arm chair with Doctor Pratt, who lived next door, leaning over her, and her mother, holding the little girl's hand while the doctor examined

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it. The blue dress like Betty's was on the floor, blackened and wet.

The doctor looked up. "Here's Betty Blanchard," he said. "Now, Mrs. Wright, I insist that you sit down or I'll have you fainting on my hands. Betty will hold your little girl's hand. Right around the wrist—firmly now—that's right! You'll make a brave little nurse. Steady now! Hand me the cotton, Betty. Now another finger."

And so, talking and encouraging the children while he watched both with his keen eyes, he dressed the poor blistered hand. Pansy white and trembling, with tears chasing each other over her cheeks, bit her lip and would not groan or cry out. Betty felt a little dizzy and sick, but stood like a soldier, gripping Pansy's wrist and feeling Pansy's tears upon her own hand, until every bit of "wrath" had disappeared.

"Brave girls!" cried the doctor when his task was done. "Why, Mrs. Wright, I don't believe there's another girl in ten towns who would have thought to use that fountain hose. It saved her life—of course it did. Drink this my dear, and get to bed. Here comes your father just in time."

Pansy's father had been summoned by the swiftest runner among the children on the street, and you can imagine how he felt when he saw his little girl's hand aged hand.

"It smarts awfully, Papa," she whispered as he carried her up the stairs. "but I'm no—cry—baby—and there was Mamma!" "Don't try to tell me, my dear little girl. Your mother will be all right in a short time, but she faints easily, and it was an awful shock. How can we ever thank God enough for our little daughter's life?"

"I guess He made you leave the house playing on the lawn today, He? And then He made me think to splash right into it and then roll on the wet grass. Now I want Betty to undress me, and tell Mamma I'm all right."

After she was safely between

the sheets, she put her well arm around Betty's neck and said: "I love you dearly, Betty. I'm glad Teacher had you read from the platform, and I'm sorry I laughed when you got mad with me, but your eyes were so big!"

"It was because you told Mabel about the way I walked—you know what—but I don't care," Betty interrupted. "You may say it again if you want to. Maybe I did feel a little tippy-tippy because Teacher chose me."

She smoothed the sheet under Pansy's chin and kissed her in a motherly fashion. Then with one little thankful sob from the depths of her loving, sensitive heart she whispered, "For all the world I won't have wrath against you again."

Her head was beside Pansy's on the pillow when Mrs. Wright came up, and both pairs of eyes were full of tears. The mother smiled upon them as she said gently: "No more tears, children, and no more talking, the Doctor says. Thanks to you, Betty, I can take care of Pansy now, but I want you to tell your mother what a brave, helpful girl you have been. Come in again to-morrow, dear."

After Betty started for home she wondered why her legs felt so queer—just as if they couldn't walk straight—but her heart was very light and happy, so it did not matter about legs! A sudden memory made her look toward the west. There were the soft, bright clouds—red and gold and purple—like so many angels' outspread wings—and the sun was not quite out of sight!

She hurried into the house to tell her story and be asked all sorts of questions, and there were none too many grown-up people now that they were all smiling, and so happy that Pansy was safe and the "Siamese twins" were gone again. But Betty did not feel that her story was quite finished until, with her arms around Grandmother's neck, she had whispered, "And the sun didn't go down upon my wrath."—Congregationalist.

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FROM VIRGINIA.

On Sunday, the first day of January, 1905, the First Baptist church of Richmond, Va., extended a call to Rev. G. W. McDaniel of Texas, to the pastorate of that church.

The First Baptist church of Bristol, Va.-Tenn., has called Rev. G. H. Cowan, of Kinston, N. C. to the pastorate of that church, Bro. Cowan succeeds Rev. Dr. B. Cabell Henning, who is in charge of the Education Commission of Virginia.

Rev. A. J. Fristoe, D.D., takes charge of the Park Avenue church Norfolk, Va., on the 16th inst. A. E. OWEN.

Ex-Gov. Eagle, late President of the Southern Baptist Convention, left an estate valued at \$150,000. In his will he gave \$15,000 to Onchita Baptist College at Arkadelphia, Ark.; he bequeathed \$2,500 to the Second Baptist church of Little Rock, of which he was a faithful member, to be applied to a new building fund; \$500 to the First Baptist church of Hot Springs towards a new building, to be paid when the foundation for a new \$40,000 edifice has been completed. He had given before \$500 to this enterprise. The rest of the estate is to be "divided as equally as possible" between his brother and sisters and the brother and sisters of Mrs. Eagle, who was a Miss Oldham, and a native of Madison county, Ky. The writer can never forget the deep impression made on him during the late session of the Arkansas Baptist State Convention, at Pine Bluff, when Gov. Eagle, unable to stand erect, delivered his parting address, accompanied with deep emotion, to those with whom he had labored for the Lord so long. I then felt that I was hearing him for the last time. "Blessed are the dead who die in the Lord." May his unselfish example long live and continue to inspire the Baptists and especially the Baptists of Arkansas to noble and self-sacrificing deeds. W. P. H.

Information has reached us of the death of Hon. S. H. Shouse of Woodford county. He was one of the leading laymen and a member of Hillsboro Baptist church. He was prominent as a public man, and will be greatly missed. The funeral services took place at Hillsboro church, conducted by Dr. W. H. Felix and Elder J. S. Shouse. H.

God is creating and of infinite creation, filling all creatures; the comfort of the soul and the true joy of the heart.—Thomas a Kempis.

MORGANFIELD, KY.

Bro. Barry B. Hall, a student in our Seminary, reports that he assisted Pastor M. E. Staley in a two weeks' meeting and that the result was 17 additions to the church. Our church in Morganfield is one of the best in the state and they have one of our best preachers and pastors, and they keep him, however tempting may be the calls to other fields, because they manifest their appreciation of his services, not only by promptly paying a fair salary, but by studying how to make him and his family comfortable. They have finished an elegant parsonage and fitted it with all modern conveniences. This will explain to some people why it is that Pastor Staley is so hard to move from Morganfield. W. P. H.

"ROMANISM IN ITS HOME."

This excellent work was brought out some years ago by the Rev. Dr. J. H. Eager, with an introductory by the Rev. Dr. J. A. Broadus of blessed memory. While no doubt, many pastors have read it, I want to call attention to it, as a most helpful work for pastors who labor in or near strong Catholic communities. I much regret I did not get it and read it before my pastorate in Covington, one of the strongest Catholic communities in our country. The book is written in a smooth and flowing style, and manifests a most gracious spirit. The author was certainly well adapted to labor among that people, and also to give to others a correct view of their lives and teachings, as found in the home of the supreme head. Our Foreign Mission Board gives it for 20 subscribers at 25 cents each to the Foreign Mission Journal, hence it is in easy reach of every pastor who desires it. It is a most helpful work, and I trust many will get and read it. B. F. SWINDLER, Owenton, Ky.

Rev. M. C. Clark, of Orleans Ind., while in Louisville, called at our office. In conversing with him we learned that he was born in Jessamine county, Ky., near Wilmore, and that in 1856 he was ordained to the Gospel ministry in Harrodsburg Baptist church. The ordaining council was composed of the pastor, A. W. LaRue, V. E. Kirtley, W. B. Smith, Daniel Buckner and his son R. C., now one of the great leaders of Texas Baptists, and B. O. Branham. For many years Brother Clark preached in Mercer and surrounding counties. The remainder of his ministerial labors were in Indiana and Illinois. For a man of his age he looks hale and hearty and seems as zealous as ever in the Lord's cause. W. P. H.

The Sunday School Convention of Spencer county convened with Elk Creek Baptist church last Sunday. They elected new officers, and Mr. John Wigginton was elected president, and Miss Ruby Van Arsdale, secretary.

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Neither do the thousands of people who are sending testimonial letters, gratefully explaining the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere, Vernal Remedy (Palmetto Berry Wine). Every reader of the Western Recorder can receive a trial bottle absolutely free of charge by writing at once to the Vernal Remedy Company, Le Roy, N. Y. It is a perfect cure for all complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health, and be freed from catarrh, rheumatism, headache, constipation, and the other many diseases that are caused by an unhealthy condition of the stomach, liver, kidneys and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere.

MY MEETINGS.

DEAR RECORDER.— I began my meeting with Little Union church Sept 4th, Sunday, and continued sixteen days. I had the assistance of my brother, Charles Gregston, of Princeton Ky., during the meeting. He did all the preaching, and did it to the delight and satisfaction of the church. He has only been in the ministry four years, but he is a strong, earnest preacher of the gospel. He reached the people, and the result was the church was greatly revived and 30 souls added to the church, 26 by experience and baptism and 3 by letter and 1 restored. I have never had any evangelist with me who did better work or gave more universal satisfaction. All learned to love him for his work's sake.

I began my meeting at Little Bethel church, Union county, Oct 4th, Sunday, with Bro. M. E. Staley for help. He preached twice a day for twelve days with power and effectiveness. The Lord greatly blessed his ministry in reviving the church and saving sinners. The results were 24 professions of religion and 22 additions to the church by experience and Baptism. Bro. Staley is a young man, but he is a strong and fearless defender of the faith. No Christian can hear him preach much without having his spiritual strength renewed. My people were delighted with his work and its results. He is doing a good work here in the pastorate. May he live long to preach the Word. Last Saturday at our regular conference meeting I resigned the care of Highland church, Union county, where I have preached 11 years and a half, to take effect at the close of this year. I have served them two Sundays in the month most of this time. We have held meetings every year and have always had more or less additions. We are to begin a meeting there next Sunday night with Bro. B. F. Hyde to assist us. He had a glorious meeting at Smith's Hill, about six miles from Highland, this fall. There were about 40 additions to the church. I pray the Lord may be with us in our meeting here and revive the church and save the lost. Respectfully, C. H. GREGSTON.

PROGRAMME.

The following is the programme of the Ministers' and Members' Meeting of Salem Association, to meet at Blue Ball church, Jan. 27, 28, and 29, 1905:

Friday, 10 a. m.—Song and prayer service by D. F. Shacklett. The acceptable and objectionable of the modern protracted meetings—W. H. Bruner. Bible doctrine of church discipline—E. K. Shults. 1:30 p. m.—What the Bible teaches concerning the future state of the righteous and the wicked.—J. M. Jones. Christian giving.—J. J. Willett. Saturday, 10 a. m.—Song and prayer service—John S. Willett. The best plan for raising money for missions.—R. D. Stephenson. Sermon on Missions—J. M. Buchanan. 1:30 p. m.—Meeting of District Mission Board.

Sunday, 10 a. m.—Sunday school mass meeting led by J. W. Shephard. 11 a. m.—Sermon—Bro. Englund. D. F. SHACKLETT.

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PROGRAMME.

The following is the programme of the Circle Meeting to be held with Hebbardsville church, beginning the 28th of January, 1905 at 10 o'clock a. m.: Is intercommunion of Baptist churches Scriptural?—H. A. Jones, B. A. Geiger. How far ought Baptist churches to affiliate with the interdenominational Sunday School Union?—J. N. Rowlett, W. B. Swan. Christidephianism—G. W. Robertson, J. T. Farley. How can we secure a more regular and better attendance at our Saturday church meetings?—H. A. Jones, Zack Conaway, Jr. Pastoral Visiting—W. W. Schwerdtfeger, Ira Kerr. Sunday School mass meeting Sunday morning. Everybody is invited to come. By request of Committee. W. H. BELL. Each day is a new life and an arrangement of the whole. I will so live as if I counted every day my first and my last; as if I began to live but then and should live no more afterwards.—Joseph Hall.

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THE PASTOR'S COURSE AND THE SPRING TERM AT THE SEMINARY.

The second half session of the Southern Baptist Theological Seminary will begin Feb. 1st and close the last day of May. The courses of study are all arranged so that students can enter and begin work at that time to advantage. If they should remain two or three years to complete the course for a degree, the work can be concluded in the middle of the session. Many students will be entering in the next two or three weeks. I write this note for the information of any and all brethren who may be expecting to come. If they can come a day or two before to get their arrangements made, it will be better. Let each student bring credentials of some kind—ordination or license paper, or a recommendation from the church of which he is a member. On the subject of financial aid address Mr. B. P. Smith, treasurer of Students' Fund, New York Hall. For catalogue or other information, write to me.

It has been found in recent years that the spring term is an excellent opportunity for the pastor to get leave of absence, especially the pastor of the country church. In many of our country churches activities are in large measure suspended through the winter months, and it has been found possible for a number of pastors to come to us for the spring term, getting leave of absence for three or four months from their churches. Doubtless many brethren will find it possible to do this during the present year and go back to their work for an active summer's campaign in the country church. I shall be glad to correspond with any brethren on this subject, if correspondence is desired.

It is proper also to announce that the ladies of Louisville have rented and equipped a home for the young women who are attending the Seminary, preparing themselves for mission work. Any ladies who desire to take the Seminary work will do well to correspond with Mrs. W. J. McGlothlin, 1937 First St., or myself, as to terms, &c. The home is com-

fortable and attractive, and ladies planning to do work of the kind indicated will be welcomed. It is important, however, to correspond in advance in order to complete arrangements.

E. Y. MULLINS, President.

DEAR RECORDER:

Please find enclosed \$4.00, for which renew my subscription to your paper for one year, also that of J. W. Logan, of Boyd (formerly Maharville), Kans. I am 73 years of age and have been a reader of your paper for many years. My father took it when it was the *Baptist Banner*. After leaving my father I never read it regular until 1881, since which time I have been a constant reader. The *WESTERN RECORDER* is next to the Bible with me. I can't do without it. I expect to take it as long as I live.

Yours very respectfully,
Mrs. BENJ. FRESH.
Hoisington, Kans.

DEAR RECORDER—

I have recently closed a meeting in my church, in which I was assisted by Dr. H. M. Wharton. As a partial result of the meeting, our church is revived and 50 new members have been added to our church roll. The congregations were the greatest in the history of the city, and the interest general and profound. Dr. Wharton was never more effective than he is to-day. His preaching is simple and powerful, his style easy and captivating. I believe that there is no man on the continent who is a greater master of assemblies than H. M. Wharton.

Last Sunday we had Bro. R. J. Willingham with us and gave him \$825 for the support of a foreign missionary. This is more than double our greatest contribution in this connection.

During my pastorate here of less than three and a half years, there have been more than 400 additions to our church, and our congregations far more than doubled. We raised two weeks since \$4,100, the last payment on our lots. We have also recently put in one of the largest and best pipe organs in the state. Rejoice with us.

J. W. PORTER.
Newport News, Va., Jan. 3.

DEAR RECORDER:

No greater honor is conferred on a mortal man than to be a good soldier of Jesus Christ. This may be different from being an eloquent or popular preacher. It is to be feared that some preachers seek to be popular with men rather than to be pleasing to Christ. To be broad and progressive is the aspiration and boast of some. These seem to forget that truth is exclusive, and that the delivered faith should be earnestly contended for.

As I write this I am thinking of a recent exceedingly pleasant visit to Frankfort where it was my delight to hear two brave, manly sermons by Pastor M. B. Adams. Dr. A. is a Bible student and a logician, and has ever been exceedingly courageous in the pulpit. His church is large and strong and is constantly growing stronger. His people hear him gladly, and hold him and his wisely chosen wife in high esteem. As I sat in the pulpit I observed the most earnest attention by the entire audience, members of the choir leaning forward with wrapt interest, a thing not always witnessed.

In the forenoon the pastor discussed Woman's Work in the Church, assuming that she was man's equal, and that her sphere though quite as important as man's, was essentially different in some respects, and that the differences should not be ignored by her; arguing that women should not preach or be teachers of mixed assemblies; that where women usurped the masculine offices of the church and undertook the performance of essentially men's work, the church was thereby injured and always became weak. On the other hand, a church composed entirely of men, or without the distinctive work of women could scarcely exist.

He greatly deplored that the mighty influence of women, by reason of their superior culture beauty and loveliness, was often lost to Christ and the church because of their indulgence in cards and the dance. She thus robbed the church of the benefits of her best gifts and holiest influence, and thus prevented her sweetest and mightiest religious influence over men.

In these notes I feel that I am not doing that splendid sermon justice.

While in Frankfort I enjoyed the princely hospitality of N. B. Hayes, the Attorney General. Mr Hayes is an earnest, conscientious, hard-working officer.

Judge J. P. Hobson presented me with a pamphlet written by himself on the trite title "What we Owe from a Lawyer's Standpoint." It is the finest thing I have seen on tithing. This tract is sent to any preacher to the number of twenty, postage paid, on the asking for them. Thus much good is being done and many hearts are made grateful to the liberal author. I wish every Christian could read it.

I. W. BRUNER.

A Notre Dame Lady.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the spine, Pain in the back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 212, Notre Dame, Ind.

DEAR RECORDER:

I have been here since June 25 Accepted the work as soon as I got back to Kansas. Have had some gracious services since I have been here. I have just closed one of the most glorious revival services that it has ever been my privilege to enjoy. I had the assistance of Rev. E. H. Teall, of Oberlin, to assist me for about two weeks. From the very beginning there was a deep spiritual power realized. There were a number of conversions, one man 82 years old was saved; he has not been baptized yet. Another 73 years old was converted, his wife, 58 years old, was also converted; another was saved 55 years old, these last three with eight other happy converts. I had the pleasure of leading into the baptismal font and bury with their Saviour in baptism. There were two united by letter and one by restoration—14 additions in all. The church and town were deeply moved by the revival spirit, which was not characterized by the overflowing crowd of people, but by a quiet, spiritual-minded people seeking to know and do the will of the Lord. Another result of the meeting is that the church has appointed a building committee to take steps to the erection of a new building, which is the great need of our people here.

Bro. Chas. Walsh, of Phillipsburg, Kans., is doing good work as is also Bro. F. D. Heightmeyer of Hill City, Kans. Kansas Baptists say, give us more such zealous young men from the Seminary. Success to the Recorder.
J. S. UMBERGER, Pastor.
Jewell, Kans.

DEAR RECORDER:

In the Recorder for this week you publish my little letter commenting on some things. In that letter I made one general statement which unfortunately your printer failed to present intelligently. I think that statement of mine is of sufficient importance to justify me in asking that it be made correctly.

Referring to Dr. Eager's recent article concerning our relations to our Baptist "standards," I said this: "When it becomes necessary to re-state our creeds, I apprehend that the chief thing to do will be to get clear of some verbal rubbish, that the centuries of theological controversy have accumulated."

J. L. D. HILLYER.
Rome, Ga., Dec. 24.

Dr. Howard Osgood, of Rochester, N. Y., says in speaking of Dr. A. S. Worrell's translation of the New Testament:

"As far as I have read I think God for the spirit in which the work is done, for the constant testimony to the truth in Jesus, and the heartfelt desire that men should know and love and serve and live by the only, the omnipotent Saviour.

"I am very glad that you have chosen to represent the work in the language of to-day—the only language that our people know. You have kept close to the Greek, and your work is a real translation. You have done your work as unto Christ, and he will give it the success He deemeth the best."

This translation can be had from the Baptist Book Concern in three bindings at \$1.00, \$1.30 and \$1.70.

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Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work absolutely sure. Write at once. BOTAL MANUFACTURING CO., Box 880, Detroit, Mich.

The Farm

and Household

Ed Freyman, of Cynthiana, sold his crop of 8,000 lbs. of tobacco at 15c all round.

The Continental bought several crops of Mason county tobacco last week at 13 cents.

A Mason county man who keeps tab on the weather says the drouth in Kentucky lasted 136 days.

J. J. Jones has sold his crop of 8,000 lbs. of tobacco at eleven cents per pound and \$25 premium. It was raised on four acres of ground.—Winchester Dem.

Mr. Norman Hambrick sold his crop of tobacco to Mr. E. W. Hughes as follows: 15,000 pounds at \$11.50; 20,000 pounds at \$11. and 25,000 pounds at ten.—Georgetown Times.

Mordecai Myers sold a pair of two-year-old mules to a North Carolina man for \$315. Robert Karriek bought of H. C. Howell 39 acres of land and improvements on Grassy Lick pike, for \$4,400.—Mt. Sterling Sentinel-Democrat.

Mr. R. J. Toohey, of the local firm of Toohey & Sullivan, who ship thousands of dressed turkeys to the eastern markets each year, said that his firm had shipped in during the past week 5,000 dressed turkeys to wholesale firms in Providence, Rhode Island, and Boston. These were purchased in Boyle, Mercer and Casey counties and were bought for 10 cents per pound on foot.—Danville Advocate.

Mr. Jos. Finley bought nine mules at Warsaw on Court day as follows: Of Will Turley a pair of broke mules for \$280; of Wm. A. Reeves, of Markland, Ind., two mule colts, \$100; of Dr. J. C. Walker a pair of broke ones at \$275; of John Peak one at \$80; of Isaac Simonton a pair at \$215. He also bought a five-year-old gelding.

One of the experts of the Bureau of Forestry says: "Kentucky people are beginning to experience what Spain and Judea and other deforested countries have experienced, and that is torrential floods alternating with drought, and at the same time a diminished and fluctuating rainfall from the same general cause. A well wooded country is a well watered country. The removal of the forest works a change in a climate, there is less humidity and the extremes of heat and cold are more marked. If it be deforestation that is working the change for the worse in Ohio region and causing the drought—and there is every reason to believe that such is the fact—it behooves the people to turn and help their own prayers—that is by taking measures through legislative enactment and otherwise for the preservation of the forests."

At Mt. Sterling Court yearlings sold at \$3.50 to \$3.75; heifers, at 2 1-2 to 2 3/4 cents, and cows at 2 to 2 1-2 cents. The day was bad and few people at the pens.—Kentucky Gazette.

STARCHING AND IRONING.

BY LIAS CARPENTER.

During a winter spent at a little seaside town in the south of England I attended a course of lectures on the novel subject of starching and ironing. The enterprising "local board" had engaged a charming young lady, apparently in the early twenties, who had won a diploma both for that subject and cookery at the famous Kensington school of cookery in London, to come and deliver these lectures once a week for three months. The lectures were held in the Odd Fellows' Hall, which had been provided for the occasion, with a slightly raised platform or dias, on which were a gas cooking stove with four flatirons on it and a table. The lecturer was a girlish figure with curly brown hair and a faultless tailor-made dress, partially hidden by an apron, collar, and cuffs, somewhat on the order of those worn by a hospital nurse, but more coquettish looking, being made of salmon pink linen and hemstitched. She proceeded, after a bow and smile to her audience, to smooth out a piece of blanket on her ironing table, covering it with a sheet, which she pinned under very carefully at each corner. "The subject for to-day is cold water starch. I shall begin," she said, "with collars and cuffs, and while I am mixing my starch in this little bowl I will dictate the ingredients to you: One tablespoonful of starch, half a pint of water, four drops of turpentine, and as much borax as will lie on a sixpence dissolved in a tablespoonful of boiling water. Pour a little water onto the starch and mix it up quite smoothly with the hand; then pour in the rest of the water, turpentine and dissolved borax, taking care not to pour in the sediment of the borax, which might cause a speck of iron mold. The borax helps to stiffen. This quantity will be enough for four collars and two pairs of cuffs. One pint will do three shirts."

In that part of England every one uses box irons, heating the heart-shaped pieces of iron red hot before dropping them into the box. These irons are particularly nice for starch things, and I always use one myself. In London, however, and elsewhere in England, the ordinary flatirons are used altogether, and this was the kind the lecturer had provided. Taking one from the stove, she dipped a piece of rag in olive oil and bath brick and rubbed the bottom well. A rag dipped in kerosene or salt, she told us, is also good for this purpose. She emphasized the necessity for scrupulous cleanness of the irons to produce good work, and indeed it is absolutely essential. Dipping a cuff, rough dried from the wash, into the starch mixture, after first stirring it smooth with her forefinger, she wrung it out and rubbed the starch in vigorously. She then repeated the dipping and rubbing, and put it away rolled up tightly in a towel for about half an hour. It is better as a rule, she told us, to leave them an hour or two before ironing when practicable. Spreading out the cuff on the table and wiping it carefully on both sides with a piece of wet rag, she took her iron and ran it first of all very lightly on the wrong side, then lightly on the right side; heavily on the wrong

side, and heavily on the right. All these details sound trivial, but they are very important in getting a thing exactly right. For instance, if you iron the cuff or collar heavily at once the iron will probably stick, which it is also liable to do if you do not rub the surface first with the wet rag. Again, if you rub heavily on the right side first instead of the wrong, the thickened edges where they are turned in will present a raised surface on the right side. It is also important to keep on ironing the same article till it is quite dry and stiff. While the collars and cuffs are still hot they may be given the requisite curve by pinning the corresponding buttonholes together; by the time they are cold, the pin being removed, they will be found to retain their rounded position.

"To get good results in the somewhat difficult art of polishing," she said, "requires immaculate spotlessness in the polishing iron, as well as some practice. It is really quite hard work, though it sounds simple, which is the reason so few people have it done at home." Taking a cuff already starched and ironed, without, of course, any polish, she carefully recleaned and repolished her polishing iron, already as bright as a looking-glass. Then she dipped a soft rag in cold water (using nothing else), and slightly dampened the surface of the cuff on the right side. "You must be extremely careful," she said, "to have your polishing iron heated to exactly the right degree, for if it is too hot it will scorch, and if the slightest bit too cool it will be also ineffectual." Taking the polishing iron in her hand, she then moved it very quickly to and fro and from side to side, with considerable force, over the cuff. She held it up to our view, glossy and perfect.—Good Housekeeping.

There is a growing appreciation of the utility, as a feeding stuff, of corn stover, a substance which has heretofore been wasted throughout the country. It is estimated that at the nominal value of one dollar a ton, the corn stover crop in the United States would be worth at least \$100,000,000. Few things that grow, it may be noted, are as completely utilized as corn. The grain is employed as food for human beings—meal, hominy, grits and in many other forms—and for cattle. The blades and stalks are valuable fodder; the pith of the stalks is used in making smokeless powder, paper and varnish. A way has been found to utilize the cobs in the manufacture of briquettes. Starch and glucose are additional articles of which corn is an ingredient, and millions of bushels of this most versatile of our products are used annually in the preparation of whiskey and spirits.

New blood in poultry is the basis of beauty, vigor and prolificness. It is more essential to successful poultry than all else combined. Fowls that are inbred in line for several years, without the infusion of new blood from other strains of the same variety, but to which they are not related, become inactive, diminutive and unprofitable. To have healthy, vigorous and profitable poultry new blood should be introduced annually. Sell off all of the cocks and purchase whatever number is needed of new blood each year. This is the only safe plan of management.

DREAD OF HUMANITY

I am compelled by a sense of gratitude to tell you the great good your remedy has done me in a case of Contagious Blood Poison. Among other symptoms I was severely afflicted with Rheumatism, and got almost past going. The disease got a firm hold upon my system; my blood was thoroughly poisoned with the virus. I lost in weight, was run down, had sore throat, eruptions, spots and other evidences of the disease. I was truly in a bad shape when I began the use of S. S. S., but the persistent use of it brought me out of my trouble safe and sound, and I have the courage to publicly testify to the virtues of your great blood remedy, S. S. S., and to recommend it to all blood-poison sufferers, sincerely believing if it is taken according to directions, and given a fair trial, it will thoroughly eliminate every particle of the virus. JAMES CURRAN, Stark Hotel, Greensburg, Pa.

Painful swellings in the groins, red eruptions upon the skin, sores in the mouth and loss of hair and eyebrows, are some of the symptoms of this vile disease. S. S. S. is an antidote for the awful virus that attacks and destroys even the bones. S. S. S. contains no Mercury, Potash or other mineral ingredient. We offer \$1,000 for proof that it is not absolutely verifiable. Home treatment book giving the symptoms and other interesting and valuable information about this disease, mailed free. Our physicians advise free those who write us.

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The Swift Specific Company, Atlanta, Ga.

VARIABLE ROUTE TICKETS

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NOW ON SALE VIA

SOUTHERN RAILWAY

IN CONNECTION WITH THE

QUEEN & CRESCENT ROUTE.

Travelers from Louisville, Cincinnati or points north to the Sunny land of Florida traveling southward via Chattanooga, Lookout Mountain, Atlanta, and Jacksonville can now, at the slight additional cost of \$3.00, return via Savannah, Columbia, Asheville, Hot Springs (N. C.), and Knoxville, or vice versa—thus passing through the beautiful "Land of the Sky"—that portion of Western North Carolina lying between the Blue Ridge Mountains and the Iron, Smoky and Unaka Ranges. This is a superb elevated plateau the lowest point of which is 2,000 feet above the level of the sea.

ASHEVILLE, with its splendid hotels, open the year round, is encircled by magnificent ranges of mountains, and is a favorite stop-over point for thousands of tourists annually. Other noted resorts in the "Land of the Sky" and "Sapphire Country" are Hot Springs, Flat Rock, Tryon, Brevard, Toxaway, Waynesville, &c.

ALL FLORIDA WINTER RESORTS are quickly and comfortably reached by the fast and convenient trains schedule and through sleeping car service of the Southern Railway and Queen & Crescent Route either through the "Land of the Sky," or direct via Chattanooga and Atlanta.

The "Florida Limited," leaving Cincinnati 8:30 a. m., connecting at Lexington with morning train from Louisville arriving at Jacksonville early next morning, runs every day in the year. The "Chicago and Florida Limited," leaving Cincinnati in the evening connecting at Lexington with the evening train from Louisville will go into service early in January, 1905. Both of these trains run through solid to Jacksonville with Dining Car service en route. For low winter tourist rates, schedules, literature or other information apply to:

T. W. Crews, Traveling Passenger Agt., Lexington, Ky.; C. H. Hungerford, District Passenger Agt., Louisville, Ky.; G. B. Allen, Asst. Gen. Pass. Agt., St. Louis, Mo.; H. B. Spencer, General Manager, St. Louis, Mo.

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Do You Suffer with Asthma?

If you do, you will be interested in knowing that the Kola Plant, a new botanic discovery found on the Congo River, West Africa, is pronounced an assured cure for Asthma. Most marvelous cures are wrought by this new plant, when all other remedies fail. It is really a most wonderful discovery.

Mr. R. Johnson, Sr., a prominent citizen of Grand Forks, N. Dak., writes: I tried twelve physicians and changes of climate without relief, but was completely cured by the Kola Compound after fifty years suffering. Dr. W. H. Vall, an eminent physician of St. Louis, Mo., writes that he tried Himalaya on several different cases of Asthma with satisfactory results in every case. Mrs. Minnie Borchers, Amanda, O., writes: I suffered with Asthma twelve years until the Kola Compound cured me. Mrs. W. E. Murgitroyd, North Chatham, N. Y., writes: I suffered for several years with Asthma and could get no relief until I used the Kola Compound which cured me. Hundreds of similar letters have been received by the importers, copies of which they will be pleased to send you.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1161 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of the WESTERN RECORDER who suffers from any form of Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

Items of Interest

News the World Over.

The tow boat Defender was one of the largest on the Ohio River. After most of the crew had retired at night, the boiler exploded throwing the boat, a mass of shattered timber, into the air. What was left of the frame immediately took fire. The only ones of the crew who escaped were six who were thrown into the river by the explosion, and who were picked up by boats. These are all seriously injured. The exact loss of life is not known, but it is thought to be about 30.

As it becomes known under what conditions the Russians in Port Arthur were fighting, the admiration for Stoessel and his men increases and the contempt and indignation for Alexieff, who brought on the war without being ready, and for the Russian government. Stoessel had 5,000 men in the forts and 20,000 sick and wounded. But 2,500 of the men in the line were wounded though still fighting, all were starving and their ammunition had given out. Scoury was very bad among them. The few well men were so exhausted by four days and nights of fighting without rest that they would go to sleep standing up behind their guns.

The German government finds its financial affairs need careful consideration. The revenues from nearly all sources have fallen off, and under the leadership of their strenuous emperor the expenses have been mounting upwards. The war with the Hereros in Africa is costing heavily. The custom receipts are less by \$3,000,000. The revenue from tobacco has fallen off, 800,000,000 less cigars having been smoked in a year. But the saddest thing is that there has been a great increase in the consumption of whiskey and brandy.

Since 1855 the Chicago Tribune has compiled the statistics for the country during the year, and it has made quite a reputation for accuracy. The wheat crop was 200,000,000 bushels less than in 1902. Murders had fallen in number, being about 500 less than in 1903. But 8,482 murders in one year is appalling. There was fewer lynchings than in any year since the record has been kept. But the worst thing in this record is the increase in suicides. For several years there has been a steady increase in these till there were last year 9,240.

The attempt to defame Gen. Stoessel as a hero is amusing. He said he would fight to the last and he did. His ammunition was gone, only 2,500 men were left who were not sick or wounded, and they were so exhausted by five days and nights continual fighting they slept on their feet. To have refused to haul down his flag would have meant not a fight but a murder of the few men left. A man who fights till his ammunition is all gone has fought to the last ditch.

It is a question among military men in Europe as to whether Nogi has not paid too dearly for Port Arthur. He has lost a whole army corps, correspondents say, and has used an enormous amount of war material, at an enormous expense. And Japan has only a limited

supply of these, especially of such men. Stoessel has done what he set out to do—kept the flower of the Japanese army from crushing Kuropatkin when his forces were small.

The Congregationalist says that one of the old-fashioned abandoned things which is now being called for is physical punishment in the home, the school and the state. We are glad of it. We have been old-fashioned enough to believe in the inspiration and wisdom of Solomon, and we are glad to have the progressives advance to our position. It says President Roosevelt is urging for a whipping-post in the District of Columbia, and that 223 out of the 269 principals in the public schools of New York City have petitioned the School Board to give them back the switch.

Mr. Howard Eades, son of C. E. Eades, Esq., one of our leading Kentucky laymen, has gone to Oklahoma to try his fortunes. His wise father subscribes for the WESTERN RECORDER for him, and thus the paper follows him to his new home. It were well if parents generally, whose children move away, would do likewise. We hope our young brother in his Western home will be greatly blessed and prospered.

The Southern Baptist Theological Seminary will receive \$7,000 to \$9,000 from the estate of the late Mrs. E. J. Gilbert, Springfield, Tenn. A friend who withholds his name gives the Seminary \$12,000. The old house for the President on Fourth Ave. having been sold to the Carnegie Library, another is to be provided. The cost will be about \$15,000, and it is to be in the Highlands—on Longest Ave.

We are indebted to Rev. Ervin F. Lyon, ThM., of Natchez, Miss., for his neat little tract on Infant Baptism (10 cts. a copy). He shows how the practice has lost ground, how it gained recognition, how it is opposed to Scripture and hurtful in its effects.

THE MARKETS.

LIVE STOCK.

Report for week ending Jan. 7.

Table with columns for livestock types and prices. Includes: Extra good export steers, Light shipping steers, Choice butcher steers, Fair to good butch. steers, Com. to med. butch. steers, Choice butch. heifers, Fair to good butch heifers, Com. to med. butch. heif., Good to extra stock steers, Com to med. stock steers, Good to choice stock heif., Com to med stock heifers, Plain light mixed steekers, Med. to good milch cows, Plain to com. milch cows, Good to choice botogna bulls, Med to good bulls, Choice veal calves, Com to med calves, Choice to fancy milch cows.

HOGS.

Table with columns for hog types and prices. Includes: Choice pack and butch, Medium packers, Light shippers, Choice pigs, Light pigs, Rugs.

SHEEP.

Table with columns for sheep types and prices. Includes: Good to choice sheep, Fair to good sheep, Common sheep, Bucks, Best butcher lambs, Fair to good butch lambs, Culls and tail ends.

LEAF TOBACCO.

Table showing tobacco report for the week and year ending Jan. 7, 1905. Columns: Week, Year. Rows: Jan 1 to date, Year 1904, Year 1903, Year 1902.

COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales of new crop to date, 1905, 5,528; 1903, 2,830; 1903, 13,570. Sales of new crop to date, original inspection, 1905, 5,225; 1904, 2,685; 1903, 16,935.

REJECTIONS.

Rejections this week, 1905, 366; 1904, 114; 1903, 702. Percentage of rejections to auction sales, 1905, 14; 1904, 9; 1903, 19. Rejections Jan. 1 to date, 1905, 366; 1904, 114; 1903, 702.

RECEIPTS.

Receipts this week, 1905, 2,126; 1904, 1,119; 1903, 3,130. Receipts Jan. 1 to date, 1905, 2,126; 1904, 1,119; 1903, 3,130.

COSTS NOTHING TO INVESTIGATE. WRITE US FOR OUR PROPOSITION, ANYWAY. \$20 TO \$35 AND EXPENSES WEEKLY. NO EXPERIENCE REQUIRED.

\$1000 to \$1500 Annual Income

LET US START YOU WRITE TO-DAY Big Profits.



Traveling Outfit for Gold, Silver and Nickel Plating.

No Humbug, Fake or Toy Proposition.

An Honest, Legitimate Enterprise, Backed By An Old, Reliable, Responsible Firm, Capital \$100,000.

WHAT IS THE USE OF YOUR SLAVING LONGER FOR SOME ONE ELSE?

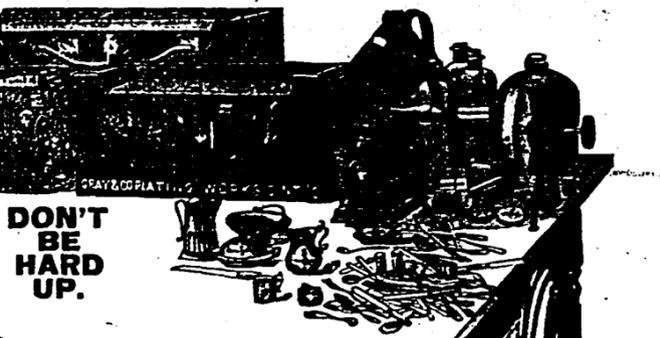
Why not start a business for yourself, reap all the profits and get a standing in your locality. If you are in some one's employ, remember he will not continue to pay you a salary only so long as he can make profit out of your labor. In this era every bright man and woman is looking to own a business, to employ help, and to make money. It is just as easy to make money for yourself as it is to coin money for some grasping employer, who pays you a small salary each week. If you are making less than \$30 weekly it will pay you to read this announcement, for it will not appear again in this paper. If you read it and take advantage of the opportunity offered, you will never regret it. To own a business yourself is certainly your ambition.

We start you in a profitable business. Teach you absolutely free how to conduct it. To show you what others have done, we quote the expressions of a few who have made money in the nickel, gold, silver and metal plating business. "MR. REED MADE \$58.10 THE FIRST DAY." Mr. Cox writes: "Get all I can do. Elegant business. Customers happy." Dave Crawford writes: "The first week I had my outfit I made \$42.75." E. D. Waterbury writes: "Am 60 years old. Just completed job 1800 pieces tableware. I clear about \$6.00 a day profit."

Gentlemen and ladies positively make \$5 to \$15 a day at home or traveling, taking orders, using, selling and appointing agents for PROF. GRAY'S Latest Improved, Guaranteed Plating Machines and Outfits. NO FAKE OR TOYS, but genuine, practical, complete, scientific outfits for doing the finest of plating on WATCHES, JEWELRY, KNIVES, FORKS, SPOONS, CASTORS, TABLEWARE OF ALL KINDS, BICYCLES, SEWING MACHINES, SWORDS, REVOLVERS, HARNESS AND BUGGY TRIMMING, metal specialties; in fact all kinds of metal goods. HEAVY THICK PLATE EVERY TIME. GUARANTEED TO WEAR FOR YEARS. No experience necessary. There is really a wonderful demand for replating. You can do business at nearly every house, store, office or factory. Almost every family has from \$2 to \$10 worth of tableware to be plated, besides watches, jewelry, bicycles, etc.

Every boarding house, hotel, restaurant, college or public institution has from \$5 to \$75 worth of work to be plated. Every jeweler, repair or bicycle shop, every dentist, doctor and surgeon, every man, woman and child you meet has either a watch, some jewelry, bicycles, instruments or some articles needing plating. Besides the above there are hundreds of patentees and manufacturers of metal goods, bicycles, sewing machines and typewriter repair shops who want their goods plated, or to whom you can sell a plating outfit, furnishing them supplies for doing their own plating. Retail stores who handle hardware, harness, tableware and plated or metal goods all need a plating and polishing outfit for refinishing goods that become worn, soiled, rusty or tarnished. Every undertaker requires a plating outfit for repairing and finishing coffin and hearse trimmings which are soiled, tarnished and rusty.

Manufacturers are making and selling tons of new tableware, jewelry, bicycles and various kinds of metal goods every month which has only a very thin plate, which, in a few weeks, wears off, making the goods



DON'T BE HARD UP.

New Quick Process



Royal Silver Outfit in Operation.

unsightly, unfit for future use unless plated. Manufacturers of new goods do no replating on old goods whatever, but try to force the public to throw away the old and buy new at high prices, but this only makes the plating business better. The more new thinly plated goods sold the greater will be the demand for plating. Plate some articles for your friends and neighbors by Professor Gray's Process, and let quickly-proves-to-them its genuineness and merit, and that your plating is much thicker, will wear better and longer than a



Factory and Warehouse of Gray & Co., Cincinnati, Ohio. Capital, \$100,000.00. Employ 200 to 300 people daily.

large percentage of the new goods. Your trade is then established and within a short time you will have all the goods you can plate. Plate a few articles for your friends, call a few weeks, a few months, or five years later, and you will find the plate satisfactory, and they will give you every article they have needing to be plated. When you deliver the goods plated to customers they will be well pleased, in fact, delighted with the work, will pay for it promptly, and you will be given on an average twice as much work to be plated as they gave you the first time you called.

YOU CAN DO PLATING SO CHEAP

that every person can afford to have their goods plated. No tidy housekeeper will allow worn and rusty tableware to go before a guest when it can be restored and made equal to new. No person will wear jewelry or a watch, or ride a bicycle, or use a typewriter, sewing machine, or anything made of metal from which the plate is worn off when they see samples of your work and hear your prices. People in this day and generation are too sensible and economical to throw away their old goods and buy new when they can have their old goods replated for so small a cost, making them, in many cases, better than when new. The best part of the plating business is that it increases fast and is permanent. Put out your sign, secure your outfit, do a little work, and quickly you will be favored with orders. If you do not wish to do the plating yourself you can hire boys for \$3 or \$4 a week to do the work the same as we do, and solicitors to gather up the goods to be plated on commission.

It is not hard work, but it is pleasant, and especially so when your business is netting you \$20 to \$35 a week for 5 or 6 hours work a day. This is only a minimum income which

may be earned by any one who is not lazy; hustlers should make \$100 weekly.

TREMIENDOUS PROFITS.

The profits realized from plating are tremendous. To plate a set of teaspoons requires only about 2c worth of metal and chemicals; a set of knives, forks, or tablespoons about 2c worth. The balance of the price received for the work is for the agent's time and profit. Agents usually charge from 25c to 50c per set for plating teaspoons, from 50c to 75c for tablespoons and forks, and from 75c to \$1.00 for knives.

We allow you to set your own price for plating. Get as much as you can. You will have no competition. You know what it costs to plate the goods, and all you get over cost is profit. Some agents charge much more than the above prices, while others do the work for half and still make plenty of money.

Let us start you in business for yourself at once, don't delay a single day. Be your own boss. Be a money-maker. We do all kinds of plating ourselves, have had years of experience, and are headquaters for plating supplies. We manufacture our own dynamo and outfits, all sizes, and send them out complete, with all tools, lathes, wheels and materials; everything ready for use.

We teach you everything, furnish all receipts, formulas and trade secrets free, so that failure should be impossible, and any one who follows our directions and teachings can do the fine plating with a little practice, and become a money maker.

THE ROYAL SILVER OUTFIT.

Prof. Gray's Famous Discovery.

THE NEW DIPPING PROCESS is the latest, quickest, easiest method known. Tableware plated by simply dipping in melted metal, taken out instantly, with a fine, brilliant, beautiful plate deposited. All ready to deliver to customers. MAKES THICK PLATE EVERY TIME. GUARANTEED TO WEAR 5 TO 10 YEARS. A BOY PLATES 100 to 200 pieces tableware daily, from \$10 to \$20 worth of work, profits almost 100% per cent. Goods come out of plate finely finished. No polishing, grinding or work necessary, neither before or after plating.

You will not need to canvass. Agents write they have all the goods they can plate. They bring it for miles around. You can hire boys cheap to do your plating, the same as we do, and solicitors to gather work for a small per cent. Put a small advertisement or two in your local paper and you will have all the plating you can do. The plating business is honest and legitimate. Plating on our machines gives perfect satisfaction. Wears for years; customers are always delighted and recommend you and your work.

We are an old established firm, have been in business for years, know exactly what is required, furnish complete outfits, the same as we ourselves use, and customers always have the benefit of our experience. We are responsible and guarantee everything. Reader, here is a chance of a lifetime to go in business for yourself. We start you. Now is the time to make money.

FREE—Write us To-day

for our new plan and proposition; also valuable information how the plating is done. Sit down and write now, so we can start you without delay. If you wish to see a sample of plating by our Outfit, send 2c postage. Send your address anyway.

GRAY & CO., Plating Works, 662 Miami Building, CINCINNATI, OHIO.

The above firm is thoroughly reliable and do just as they agree. The outfits are just as represented, and do fine plating, and after investigation I consider this one of the best paying enterprises any one can engage in.—A. S. Deitzman, Adv. Mgr.