

# WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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The Interior says: "Additions to our Presbyterian churches that represent radical revolutions of character—the capture of men that have been outbroken sinners and their transformation into good men—are lamentably rare." We are sorry this is true in other bodies. The trouble seems to be that the sovereignty of the Spirit has been ignored.

THERE is too much of the spirit of the Baal priests, who thought Baal would be more apt to hear if a great many hallooed at the same time. Hence great preparations in the way of machinery and a great blowing of trumpets, and souls are not saved. Moody was a good and great man, great enough to see that his big union meetings were failures in the saving of souls, and to acknowledge the failure.

THE Interior goes on to urge the vital necessity of each man seeking to bring those around him to repentance. Our children, our servants, our employers, our relatives, our personal friends, these are the ones for each individual to seek first. The Interior concludes, "Public evangelistic meetings soon grow burdensome, but individual soul-seeking may be a quiet life occupation."

THE liberal (!) papers and preachers showed their sweetness and light in their treatment of the American Bible League before its recent meeting in Boston. This is a body of orthodox men who have leagued themselves together in defense of the plenary inspiration of Scriptures. From the attacks made upon them it is evident the liberals think freedom of speech is meant only for them.

Two of the best addresses at the meeting were made by Baptists. Dr. B. D. Hahn, pastor in Springfield, Mass., made a defence of the Old Testament as eloquent as it was scholarly. Dr. Jesse B. Thomas made as scholarly an address which delighted that cultured audience of scholars.

THE wonderful Welsh revival goes on. The people gather in their churches and pray and sing all night. The revival does not depend on the presence of Evan Roberts, the miner whose preaching began it. At Treorchy there were 190 additions to the Baptist church, the men being a majority. The change in the habits of drinking men is wonderful. The saloon-keepers see nearly all their trade lost.

PRESIDENT TUCKER, of Dartmouth College, in a recent address to his students in which he urged them to go into the ministry, said to them: "Nobody wants criticism in the pulpit." Let us hope his students will remember this, and not be

## True Christian Character.

BY J. M. WEAVER, D.D.

All Christians are subjects of the Kingdom of God. They have been translated from the kingdom of Satan into the Kingdom of Christ, from darkness into light. At the time of their translation they have also been transformed. By the Holy Spirit they have been changed in disposition, regenerated. In the Kingdom of Christ, from the moment of entrance, they are forming a glorious spiritual character. The Apostle Paul says in his epistle to the Romans: "For the Kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost." There are many grievous mistakes as to what constitutes a real Christian character. Many seem to think that if they are orthodox, that is hold sound doctrine, that that constitutes them real Christians, but this is a mistaken idea. The devil is orthodox. He knows the truth, but has not the spirit of Christ, without which none is truly Christian. One may have a Scriptural creed and yet not be a Christian. He may be zealous in performing rituals, and yet be far from the Kingdom of God.

Christ's Kingdom does not consist in "meats and drinks" or outward obedience to ordinances. Obedience to ordinances is important, yet the motive and manner of obedience to these are more important.

Christian character consists in several things mentioned by Paul in the language quoted: He says it is righteousness. Now righteousness literally is full conformity to law. This is gladly rendering obedience to all of God's commands from the motive of love to God and a desire to conform to the life of Christ. It is seeking earnestly to perfect holiness in our daily living. It is letting our light shine before men that they may be constrained to glorify God. It is non-conformity to the world. The sinful pleasures of the world are utterly ignored. Theatres and balls are never patronized. Thus it is living a moral upright life of integrity.

Again, he says it is peace. This is not so much a peace within or restfulness as living so as to be in harmony with all of our brethren and men of the world. The apostle expresses it thus: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly-affectioned one to another with brotherly love; in honor preferring one another, not slothful in business; fervent in spirit; serving the Lord Rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints, given to hospitality. Bless them that persecute you; bless and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men.... Be not overcome with evil, but overcome evil with good." What a noble and beautiful character is here presented formed by Christian development! But this character is gained by effort, not given nor conferred by men. As Mrs. Hale sings—

"There's no power  
In ancestry to make the foolish wise,  
The ignorant learn'd, the cowardly and  
base

Deserving our respect as brave and good. All men feel this: nor does the despot say His fiat can endow with truth the soul, Or, like a pension, on the heart bestow. The virtues current in the realms above. Hence man's best riches must be gain'd—not given; His noblest name deserv'd and not deriv'd."

Some are so intent in holding to the minor things of the law as to produce bad feelings in those with whom they have to do. The "mint, anise and cummin" are higher regarded than the weightier things of the law. We must be careful of the feelings of those with whom we converse. We should "contend earnestly for the faith once given to the saints," but always in the spirit of love. We should speak kindly with all.

Again, Paul says it consists in "joy in the Holy Ghost." This is to always act under the power of the Spirit, thus receiving His joyous influences in the soul. To do this we must submit to all His impressions and monitions as to what we shall do and what we shall not do. We should ever pray:

"Come, gracious Spirit, heavenly Dove,  
With light and comfort from above;  
Be thou our Guardian, thou our Guide;  
O'er every thought and step preside.

To us the light of truth display,  
And make us know and choose thy way,  
Plant holy fear in every heart,  
That we from God may ne'er depart.

Lead us to holiness, the road  
Which we must take to dwell with God;  
Lead us to Christ, the living way;  
Nor let us from His pastures stray."

Thus living, we shall show forth a Christ-like character and win men to the reception of Christ as a Saviour and Master. This character shall grow brighter and more beautiful as the days go by, and at last shine luminous with glory before the assembled hosts of the universe. Christian reader, are you thus living? Then you are in the Kingdom of God. Unconverted reader, only by entering the Kingdom of God can you come into possession of this glorious character to shine forever.

## A Hopeful View of Life's Trials.

Christianity does not exempt from life's misfortunes and changes. Afflictive dispensations are inevitable. "Through much tribulation" is the ordained pathway to glory. However varied the vicissitudes—whether the distresses be physical, mental or spiritual—it becomes Christians to maintain a manly cheerfulness and a heroic spirit. They must not sit down oppressed and discouraged. That may do for men of the world, but not for the children of grace. That may be permitted to those who have no hope of a blessed futurity, but not to those who have an abiding and glorious possession in heaven, upon which they can draw at all times and under all circumstances.

The Bible presents, to all who will appropriate them, consolations suited to every condition. It regards a gloomy Christian as a misnomer. It pictures all gracious characters, even in the darkest hours of their existence, as taking hold of a covenant-keeping God with a tenacious grasp, and finding in him and in his Word that solace which earth cannot afford. It shows how the dark clouds uplift, and how the sunshine brightens and gladdens

the soul. It declares that only weak faith yields to depression. It tells of a God who pities those who are overwhelmed, but who is pleased and glorified when his children, brave of heart and trustful in his might, take a hopeful and inspiring view of all occurrences, and seize the guaranteed compensations. It teaches that difficulties draw out the stronger and nobler elements of human nature, that they are to be overcome with patience and perseverance, and that, in and through their conquest, come joy of heart, nobility of character and strength and vigor of soul.

Howsoever we view life, we should evince superiority to depressing circumstances. If considered as a battle-field, we must enter upon its conflicts boldly, endure its hardships uncomplainingly, flinch not before a foe and fight on until the victory is won. Jesus is our Captain, and is all-prevalent. He is our Friend and Supporter; the Holy Spirit is our Guide and Helper; adequate directions are given; inspiring promises are many and sure; and a crown of reward of faithful service, worthy endurance and noble conquest is ours.

Let life be what it may, or bring what it may, there is no occasion for faint-heartedness, or dismay, or despondency. In the dreariest season God is near. There is an answering promise for every emergency. In Christ there is the responsive sympathy. The covenant ever guarantees help. The divine purpose affords the certainty and assurance of deliverance. If friends desert, God never will. If storms arise, and the billows roll, Jesus is within the vessel, or walks the sea, ensuring our safety. If Satan harass and perplex, a sheltering beneath the cross of Christ shields from all harm, and compels the evil one to retire. If family perplexities and separations fall to our lot, we have the comfort that our celestial home has no sad experiences. If our church does not prosper as we could wish, it must not be forgotten that she is dearer to God than to us, and that if we seek earnestly and continuously his presence and favor, his blessing will not tarry, but descend so richly that converts shall be numerous, Christians be revived, and the cause of desolation be removed. If death confronts us, dying grace shall be ours, and angel bands shall gather, unseen, around our couch and convey our departing spirits to the sphere of bliss and perfection. At all times and under all circumstances, with God as our trust and portion, we can, and should, like Paul, "be of good courage."—Presbyterian.

THERE IS ALWAYS TIME.—This is a hurrying age, as we often remind ourselves; and many tasks which we would like to accomplish must perforce remain unattended to. But for some things there is always time. Duty can always be done; kindness can always be shown; wayside ministries need not be neglected; private devotions are always possible. There is never an excuse for the haste that makes waste; there is always room, in the case of the man who, with divine help, plans his life, for a certain amount of self-culture and social ministry.—New York Observer.

God promises much to his people and complains little of what they are not. We promise little to the Lord, and spend a greater part of our energy in complaining.

## QUESTIONS ANSWERED.

By Senex.

"The pastor of a Baptist church and a good sister went over to a mill town and organized a Sunday School among the poor class. They elected a deacon as superintendent, but they appointed two worldly men as teachers. Is this right? They asked me to come in as secretary and teacher and I declined. Did I do right?" If the pastor could have gotten Christians to teach, he did very wrong in appointing the unconverted men as teachers, no matter how much more ability and education they may have had. But if there was no one else to be had, one can not answer with so much positiveness.

The chief business of a Sunday School teacher is to lead the children to see that they are guilty and lost sinners resting under the just wrath of a holy God, and to lead them to repent of their sins and ask God to pardon them because the Saviour died in their stead. Everything else is as nothing to that. No unconverted man can do that; he would be a hypocrite if he tried. If he really thinks salvation is of importance he would seek it for himself.

On the other hand, these children come presumably from families where they receive no religious instruction at home. The question is, should they learn nothing about the Bible, or should they receive such instruction as that indicated in the next sentence? Unconverted men ought not to teach the international lessons, for in using them, they must teach. But if they were told to have the children memorize the catechism and the proof texts and other parts of the Bible, it seems to me that, taking it for granted the children had no instruction at home and Christians could not be found to teach them, unconverted men might teach the catechism and hear the children recite the Scriptures.

As I said, if Christians could have been found to teach the children it was very wrong to have the worldly men. And why could not Christians be found? It speaks badly for the church that they could not be. If the pastor could have secured church members as teachers and did not do it, then the brother did right to refuse to have part or lot in the matter. But if the reason was that no Christians offered themselves for the work, then I think he made a mistake in refusing to be a teacher. He ought to go and persuade some of the brethren to go too. Surely in the church he could find two others who could take the place of the unconverted men. But if he could not find others he ought to go himself. And he should feel it his duty to lead those two teachers to repent and seek the pardon of their sins. He ought to talk with them, privately, of course, and pray with them and urge them to seek the Saviour of sinners. If they are willing to give their time to teaching children in Sunday School, they must think the Bible is worth teaching. And if it is, it is worth obeying. It would seem that these men are nearer the kingdom than those who profess conversion and yet are too lazy or too indifferent to go to help the pastor in this Sunday School. I hope the good and conscientious brother who asked the question will reconsider his refusal to teach, unless, as I said, the pastor could have gotten Christians for teachers and for any reason preferred the unconverted men. Then by all means he should have nothing to do with the school. And that he will consider that the salvation of those two men is something for which he must work with all his heart.

"How can I know that I am a Christian? What is my first duty as a Christian?" "We know that we have passed from death unto life because we love the brethren." And by brethren here is meant those who are converted. Do you love a man when you are thrown with him if

you perceive that he is a good Christian who loves God? A talented young lawyer who was of old family and high position socially had been convicted of sin and had a hope that he was trusting his soul to the Saviour and that God had pardoned his sins, but he feared that he was self-deceived, and hung back in fear from acknowledging his Saviour before men. He told me that what convinced him he was regenerated was his pleasure in the conversation of two aged Christians. They were poor and uneducated, but they loved God and their talk was of Him. The young lawyer found that he enjoyed nothing so much as going to see them and talking with them of God.

A mother in Israel told me that after she was convicted of sin she was in despair. She felt that although she had lived an upright life, she was so great a sinner in not having loved God supremely that she was beyond salvation. Salvation was for the publicans and sinners, and not for one raised by pious parents who had sinned against such great light. At last she resolved to love God and serve Him with all her heart, because He was worthy of such love and service, and let Him send her to hell at last, for she deserved nothing else at His hands. For three weeks she lived thus, serving God in every way she could and loving Him because He was altogether lovely and worthy of adoration. And then the light flashed suddenly into her heart. She saw that she had been converted three weeks before, for an unregenerated heart would not have felt "Though he slay me yet will I trust in him." An unregenerated heart would have said, "Well, if I am going to hell at last, I will think only of my own pleasure and have a good time in this life."

The test of conversion as time goes on past the first joy of redemption is told by John. He says we know that we have passed from death unto life because we love the brethren, and thus gives an answer to the question which might be asked as to how we may know we love the brethren. "By this we know that we love the children of God, when we love God and keep his commandments." It all comes back to keeping the commands of God. If you do desire to obey Him you will read His word, making it the man of your counsel, the lamp to your feet, your daily companion. And walking by its precepts you will think of every action of your life whether that is pleasing to God. Of course, you will feel that you fall short of your duty. But you are a Christian if you use your best endeavours to obey, leaning not upon your own understanding, but on His word.

I do not know what the brother means by his first duty as a Christian. If he means the first in time, that is to be baptized. After that his chief duty is to love God supremely and to show that love by implicit confidence.

Many a pastor feels that he has done a most efficient piece of pastoral work when he has succeeded in inducing a family to take a church paper. Henceforth that family has weekly religious visits, with information as to the church and missionary work that is being done, with light upon all the departments of Christian effort and with exhortations to every form of duty. All of these are accompanied by, or in the form of, choice literature of the best and purest nature. The pastor may feel that he will be less needed, but more appreciated in every home where the church paper is found.—Herald and Presbyterian.

It is related of Michael Angelo that when he came down from the scaffolding from which he had for some weeks been painting the frescoes of a high ceiling, he had become so accustomed to looking upward that it was with real pain he forced himself to turn his eyes to the ground. Oh, blessed engagement possible to these spiritual orbs of ours! Would that they might evermore be so arrested, habituated, held by the countenance of divine love, that we could never be satisfied to turn them from His face.—Rev. G. B. F. Hallock.

## Rich Poor People.

BY REV. THEODORE L. CUYLER, D.D.

A letter has just reached me from a venerable lady whose life-clock has reached to-day the high mark of eighty-eight. She has been for many years the inmate of a charitable "Home" for the aged and the impoverished—a kindly provided "Snug-Harbor" for those whose fortunes have been wrecked by the storms of adversity. This good woman is one of God's heiresses, and is getting part of her great inheritance in this world; for poor as she is in purse, she writes me that she is daily feeding on her Bible, and has just been reading a book of consolation which has greatly joyed her heart. No letter of condolence for such a happy soul as that; in God's sight she is one of the richest women in that city. "The Lord is my portion," saith her cheerful soul.

There are plenty of earthly cisterns that are being shattered, or are running dry. The chief thing in the cistern was money, and that has leaked away. The bags that hold a rich man's money are "full of holes." While he is sleeping, the fire may consume his warehouses, the gales may wreck his ships, or his stocks and bonds may be dwindling towards worthlessness. I once overtook and walked in a New York street with a man who in former days had been a financial king; I talked with him out of sheer compassion, for he looked so lonesome and nobody noticed him. His sceptre had been broken, and those who had courted him in his days of prosperity had "cut" him in the wintry days of his adversity. His investments had been swept away; and that raises the vitally important question whether there are not some investments in this world that we can make which are absolutely certain never to depreciate?

Yes, there are. The Bible speaks of them as the "portion of the soul." It is an actual solid possession, and it is one that meets the soul's necessities. That man or woman is well off who has what meets and satisfies his or her real wants. Many of the so-called "wants" are really fictitious. Daily bread is an actual necessity, and Christ teaches us to pray for that; but a sumptuous dinner is a luxury. It is not really necessary for any one's health or happiness of heart that he should have a handsome house or a large bank account, or a luxurious table, or high social rank, or any of those things "for which the Gentiles seek." There are certain possessions, however, that are indispensable to our happiness; they are—peace of mind, a clear conscience, the forgiveness of our sins, the favor of God, the chance to be more or less useful, and that infinite wealth that is summed up in having Jesus Christ in our souls.

More than one person who is under the harrow of pecuniary anxiety or some other sharp affliction will read this article, and say, "Well, I wish I could feel as contented as that cheerful old lady in that charity 'Home.' Her fortune has been lost, and yet she is rich; her kindred are gone, and yet she is not lonely." My friend, just inventory the good things that you may have if you will seek for them in the right place and in the right way.

The value of a bank note depends on the assets of the bank; and the value of God's promises depends on the resources of His power and boundless love. My friend, just open your casket, and read such promises as these: "no good thing will He withhold from them that walk uprightly"—"I will never forsake thee"—"my grace shall be sufficient for thee." God never defaults in His promises. Do you crave friendship? Then find a Friend who "sticketh closer than a brother." Are you lonesome? Listen to that sweet voice—"Lo! I am with you always." Are you often distracted with worries? Cast your cares on Him—He careth for you. Just think who it is that says, "My peace give I unto thee." Do you crave a full assurance that all is well with you? Then practice the faith of adherence to Christ. Remember that faith is the milk and assurance is the cream that rises on it; if your milk is half water, you cannot expect much cream. When income runs

down low, invest more in kind deeds to other people; that pays solid comfort. Is your heart aching at the sight of that empty crib, or of that empty chair at your plain table? Then don't let your grief stagnate, it will turn to poison; draw it off by trying to help somebody poorer than yourself. The saddest thing about grief is that it tends to make us brood, and grow selfish. Wealth or poverty, cheerfulness or discontent, sunshine or darkness depend on our own hearts. With Jesus Christ securely there, you are rich. That cheerful letter that inspires this article was written by an aged hand in the "Louise Home" in a certain city. Methinks the dear Master was whispering to her, as He does to all of us who trust Him—"a little while and ye shall see Me; I go to prepare a place for you, and will come again and receive you unto Myself."—Evangelist.

## The Condition of God's Presence.

The religious condition of Judah when Hezekiah came to the throne was enough to discourage the most ardent reformer. Under Ahaz the nation had gone deep into idolatry and the services of the Temple been entirely neglected. The building itself had been allowed to fall into ruin and held the accumulated filth of years.

Hezekiah, with clear vision, saw what was to be done first, and lost no time. To the assembled priests he declared the necessity for an immediate cleansing of God's house. If God was to be in their midst His ancient place of habitation must be made ready, and to make that ready meant more than repair, it meant a thorough cleansing.

This gives us the condition of the Divine Presence. If we expect the presence to dwell in the church as a spiritual organization there must be no spiritual uncleanness. That Presence which means salvation, joy and peace leaves the church which tolerates known sin in its midst. Even the uncleanness of bitter feuds and party strife will drive the Presence away. The first condition for a revival is the eradication of known sin. That does not mean the securing of an impossible perfection, simply the courageous dealing with recognized evils. The burial of feuds, the discipline of unrepentant open sinners will open the way for the return of the Spirit without which a church is a lifeless organization.

It is true, also in the individual life. The Temple which God inhabits is the heart. But He never dwells in the presence of permitted sin. The backslider's first duty must be to demolish his idol or idols. Cleansing must precede filling.

In this case we find the condition somewhat different from that found by Hezekiah. Then by purely human energy the Temple was cleansed. It was a possible achievement. In our case the heart cannot always be cleansed by our own strength or will. The chains which permitted sin have woven around the life are often beyond the power of our own strength to break. We cannot cleanse ourselves. What then, have we no part in the matter? Most assuredly. Our first duty is to surrender the idols that God may break them. It is to be willing to be purified, to co-operate with the Spirit in the work of cleansing. God never enters a heart to be a joint ruler; He accepts no partial allegiance. Only when we surrender to Him the throne does He enter and put to flight our mutual enemies. Then there is once more the music and the joy of peace.

Some churches may be styled Public Street Beggars. They have their children and women out on a constant canvass, begging money, from every one they meet. Such public begging is a belittling of the dignity of church life. Such churches ought to supply their street-beggars with a hand organ, and a monkey, so that the begging may be done in the most approved style of the Art.—American Baptist Flag.

A wolf in sheep's clothing may look like a sheep, but he betrays himself whenever he comes in sight of a bone.

**Baptists in the Reign of Elizabeth.**

BY JOHN T. CHRISTIAN.

**THE NUMBER OF BAPTISTS.**

The Baptists had by no means been exterminated by the bloody reign of Mary. Under Mary many Baptists had suffered martyrdom, some fled to other lands, the most remained at home. It is certain that at the beginning of the reign of Elizabeth that England was full of Anabaptists. This will appear from many sources as this story progresses. The opinion of Marsden, one of the calmest of the Puritans, may be of interest upon this point. He says: "But the Anabaptists were the most numerous, and for some time by far the most formidable opponents of the church. They are said to have existed in England since the days of the Lollards, but their chief strength was, more abroad." (Marsden, p. 144).

In another place Marsden remarks: "In the judgment of the church party, and not a few of the Puritans, the Anabaptists were heretics of the worst kind, and those who denied the necessity or validity of infant baptism, however orthodox on other points, are constantly classed by writers of that period with DONATISTS, infidels, and atheists." (Marsden, p. 65).

They were constantly called "Donatists." The language of Fuller is recalled where he designates the Anabaptists as "Donatists new dipt," referring to the act of baptism as practiced by them. There can be no doubt that the Baptists were intensely hated, and that they appeared to thrive upon opposition.

Evans, usually a careful historian, says: "Not only the existence, but the wide spread of Baptist principles, during the reign of the 'royal Tudor lioness,' is acknowledged on all hands." (Evans, *The Early English Baptists*, vol. 1, p. 147).

There were a number of Baptist churches in England at this time, and the Baptists had a great following. Three reasons may be allowed for the multitudes of Baptists in England in the beginning of the reign of Elizabeth: First, Protection had been given to Dutch and French refugees. Churches were allowed to them in which divine worship, according to their own views, could be conducted. While none of these permitted churches were Baptists, yet many Baptists came in unawares to the authorities. Second, The state of the Netherlands supplied another cause. England, under a Protestant Queen, appealed to them as the promised land of freedom, and many Baptists hoped here to find at least partial liberty of conscience. (Evans, *Early English Baptists*, vol. 1, p. 149). Third, There were also in England vast numbers of native Baptists. At the prospect of liberty they came from their hiding places where they had been sequestered during the bloody reign of Mary.

**THE GOOD CHARACTER OF THE BAPTISTS.**

And indeed it looked for a time as if toleration, if not liberty, would prevail. The Queen, by a proclamation, allowed all absentees to return. It must be constantly borne in mind that the Baptists were not the reckless people we have often heard them described. They were mild and peaceful. "The Anabaptists," says Burnet, "were generally men of virtue, and of universal charity." (Burnet, *History of the Reformation*, of his own time, p. 702). There were no real reasons of State why the Baptists should not have been trusted, and have taken their place among the most patriotic citizens where they belonged; but hatred and prejudice were to prevail, and these peaceful citizens were to be hunted as wild beasts.

**THE FIRST PARLIAMENT.**

On the approach of the First Parliament of Elizabeth it was thought right on all sides that something should be done to take away from the clergy the dangerous power to persecute which was given to them by Queen Mary. It was determined that some laws must be repealed and quiet restored to the land. A majority of the people, however, were intensely Catholic and great caution must be observed. Many opinions were expressed and many plans formulated. It was reserved for one Thomas Goodrich, December, 1558, a lawyer of some eminence, to give a plan at once explicit and decided. Among other things he suggested the repeal of the Lollard Statutes of Henry IV. and V., which Queen Mary had revived. Deprived of these, the Bishops could no longer institute their processes *ex officio*; "quiet persons could live safely;" and meantime "her Majesty and all her subjects might by license of law use the English Litany and suffrages used in King Henry's time;" "her Majesty in her closet might use the mass, without lifting up the host, according to the ancient canons, and might also have at every mass some communicants with the minister in both kinds." The married priests might be "winked at, so as they used their wives secretly;" and the "learned and discreet sort" might preach the "Gospel," if they would avoid direct controversy, abstaining from irritating the Catholics, and RESERVE THEIR INVECTIVES FOR ANABAPTISTS and Arians. (Judgment of Thomas Goodrich, Dec., 1558, Domestic MSS. Eliz. vol. 1, Rolls House).

No one suggested toleration for the Baptists. Other "heretics" could be "winked at," or quietly passed over, the Catholics could be tolerated and given places of honor; but as to the Baptists no invective was too strong to hurl at them and no punishment was too severe for them.

No principles of toleration were to prevail toward the Baptists. The people of that generation, save the Baptists, never understood the principles of religious liberty. Least of all did Elizabeth understand them. On December 27,

1558, she commanded all preaching to cease, and February 4, 1559, the High Commission Court, the Star Chamber, was enacted by Parliament. This was the beginning of unnumbered woes to the Baptists. However serious might be the trials of others, in the end the Baptists were certain to suffer most of all.

Three things were undertaken against the "heretics." The first was certain "Injunctions Given by the Queen's Majesty Anno Domini MDLIX. The first year of the reign of our sovereign Lady Queen Elizabeth." (British Museum, 698. h. 20 (1) ). Two of these injunctions were: "31. Item, that no man shall wofully or obstynately defende or maintayne any heresyces, errors, or false doctrine, contrary to the faith of Christ and his holy Scripture.

"51. Against the printing of heretical and sedicious books."

That is to say that special laws were passed against the Baptists. The second was to follow these prohibitions with a search warrant, or a visitation, as it was called. When a royal visitation was to be made the kingdom was divided into circuits, to each of which was assigned a certain number of visitors, partly clergymen, partly laymen. The moment they arrived in any diocese the exercise of spiritual authority by every other person ceased. They summoned before them the Bishop, the clergy, and eight, six, or four of the principal of the householders from each parish, administered the oaths of allegiance and supremacy, requiring answers upon oath from every question which they thought proper to put, and exacted a promise of obedience to the royal injunctions. In this manner the search for heretics was pursued from parish to parish throughout the kingdom.

Such was the search that was now instituted for the Baptists. All of the Bishops were required to follow out the visitation. As usual the warrant was framed: "Articles to be enquired of in the visitation, in the first year of the reign of Elizabeth, 1559." (British Museum, 698. h. 20. (3) ). These questions constituted quite a book and covered almost all the details of life. Two of the items into which enquiry was to be made were:

"33. Item, whether any haue wilfully maintained, and detened heresyces, errors, or false opinion, contrarie to the faith of Christ and holy Scripture.

"49. Item, how many persons for religion haue dyed by fire, famine, or otherwise, or haue unpriused for the same."

The last question was evidently aimed at the persecutions of Mary, but the first shows that there were heresies remaining in the kingdom.

The third step began on February 28, in an Act for the Uniformity of Religion and came fully into operation December 17 of the same year. An Act of Parliament was obtained for one religion, for one uniform mode of worship, one form of discipline, one form of church government for the entire nation, with which establishment all must outwardly comply. This act metamorphosed the Church of England into its present state, being its fourth alteration in thirty-two years.

The whole machinery of the State, and of the church, was put in operation to exterminate the Baptists. These three steps, the passage of special laws, the search for their presence all over the kingdom, and the declaration of uniformity in religion, all directed against the Baptists, speak in the plainest terms of the number and influence of the Baptists of England in 1559.

Little Rock, Ark.

When the choice lies between happiness and usefulness, God always chooses the latter for his children. That is the key to many a mystery. We seek joy, God seeks fruit. We pray for comfort, God sends trial. Not because he is unfeeling, but because he loves us too much to please us by injuring us.

"This is the consecrated dower  
Thy chosen ones obtain,  
To know thy resurrection power  
Through fellowship of pain."

The care-free life is not the care-for life. The crown shines brightest upon the forehead where pain has plowed her deepest furrow. That life is the loveliest that has been chiseled into beauty by the sharpest tool of sorrow. God is aiming at usefulness, not limited to earth, but reaching past all stars and compassing eternity. God has chosen us, and into his plan is woven both to-day and to-morrow and the eternal years; and he will not give us the happiness of to-day if that can be purchased only by the diminished happiness of tomorrow. The most useful men to-day are not our happiest men. Our sorrow may be our best helper as we set ourselves resolutely to our life's work.—Zion's Herald.

It is both a daring and a dangerous thing to try to live secretly for Christ. It breaks off the sprouting tendrils of the new life, and so there can be neither bud, blossom, nor fruit. A light shut up tight in a lantern only soots and burns that which contains it. So it is with the soul. It is its nature to shine forth, but turned back upon itself it dims and dies. There are some in every congregation who are trying in a half-hearted sort of way "to be good." That is too indefinite. There are no sharp outlines to it. It does not mean anything that is humble or heroic. The result in almost every such case is disastrous.—E. P. Ingersoll.

The hymns in Glorious Praise are strong in their expression of Christian faith, love and hope, and in tender appeal, and the tunes are full of life, movement and pathos, well adapted for use, particularly in social and evangelistic meetings.—Henry M. King, Providence, R. I.

**The Kingdom Among Men.**

Probably there never has been more determined opposition to the progress of the King than there is at the present moment. It is said of Satan that when he sees his career is about to be cut short, he become more fanatically fierce and determined. There are reasons for believing that he sees things in this light just now, and that he is more than heretofore active and vigilant. When old Micaiah was called to prophesy before Ahab, he declared that he had in vision heard one say that he would go forth and be "a lying spirit" in the mouth of all the prophets of the king. It was thus that Ahab was persuaded to go against Ramoth-Gilead. It is evident that the lying spirit has not done all his work. He is active and efficient to-day. He is crying "Peace! Peace!" when there is no peace. He is putting those who think themselves the servants of God at cross-purposes.

That definition of "The New Evangelism," quoted by Dr. Ashmore, a few weeks ago, shows how the lying spirit is doing his work. First of all, he is advocating the idea of the "naturalness of entrance upon the Christian life." He is telling us that it is natural for the child to be religious, and that there is no such thing as original sin; that the child is born holy, fit, just as he is, for the kingdom of heaven; that, indeed, the kingdom of heaven is made up of infants.—little children. It is no longer in order to talk to children about their sinfulness. In the Sunday-school, as in the home, the effort is to make the child understand that he is good, and that any little boy or girl of the Sunday School goes straight to heaven at death. He would be regarded as hard-hearted and cruel who should stand before a Sunday School and tell the children that they are all sinners, under condemnation, "the wrath of God" abiding upon them. Why, such talk would be regarded as adapted to drive them away from the Sunday School. If we would hold them, we must offer them prizes and coax them and jolly them, and make everything as delightful for them as possible. We wonder why it is so difficult to reach the young people of to-day, forgetting that, for twenty years past, we have been teaching these same young people that they are naturally good, and that they need little or nothing to insure their future happiness. It might be well for them to "come to Jesus," but in any case it would be well for them to "join the church." They are urged and entreated and coaxed and made to think that the matter is all in their own hands. All they have to do is to "decide for Christ," whether they have any sense of sin, any idea that they really need new hearts, and that such hearts can be given them only by the Holy Spirit of God, and that when they heartily repent of their sins and mourn their sinfulness, and seek with all the heart.

We have cut the ground from under us by our trifling with the great truth of original sin and the innate depravity of the human heart. We practically deny the word of the Lord Jesus—"Except a man be born from above—from heaven—he cannot see the kingdom of God." In one breath we say we believe it, and in the next we say something which nullifies it. Then we wonder that young people do not see and feel and understand that they must "come to Christ!" in order to be saved.

In the old catechism, put into the hands of the present writer when he was a child, was the question, "What is original sin?" and the answer was, "That in which I was born;" and then effort was made to impress that truth upon the mind and the heart. Consequently there was never a day, from that time on, when he who had learned that catechism felt himself safe. He knew that he was a sinner, and he was afraid. He knew that if he were to die as he was he would be lost forever. He was never at peace. Now he thanks God for the faithfulness with which he was taught a great fundamental truth. He believes it as truly to-day as in the day when he first found it in his catechism.

These things are said and put in this form, not because of a desire to find fault with the teachers of today, nor with the methods of Christian work in vogue to-day; but because the writer notices an ardent desire on the part of pastors and Christians in general for the "salvation of souls," for the addition of members to our churches. He notices a great deal of wonderment because the Gospel seems to have lost its power, because other expedients are resorted to, with the hope that those whom the Gospel cannot reach may be reached by some other method. He wants to call the attention of his brethren and sisters to what to him seems to be a defect in our present methods, and to suggest that the fault is not new to the year of grace 1905, but is in the method pursued for a score of years past in dealing with the young—a disposition to ignore, if not to deny, the great truth of original sin, the inherent depravity of the human heart.—Journal and Messenger.

A touching incident was narrated by Dr. Horton on the second Sabbath after his return from months of treatment by a celebrated German oculist. He was waiting in the oculist's consulting room, not knowing whether or not the remainder of his life was to be passed in darkness, when he put his hand into his pocket and drew out his little Bible—not to read it, but to see if he could. As he opened it his eyes fell on the text I Samuel: "For thou art my lamp, O Lord; and the Lord will lighten my darkness." "I had not been aware of the very existence of this text," he said, "and I do not know who but an angel can have led me to it; but I felt that whether I received my sight or not, those words were enough for me, and from that time I seemed to know that I should not die, but live to proclaim the words of this life."—Christian Work.

**..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.**

*At The Deathbed of Darwinism.* E. Dennert, Ph.D. Authorized Translation by E. V. O'Hanna and John H. Peschges.

A notable book, and one that must be reckoned with. It shows how Darwinism has almost passed away in scientific circles in Germany. The author says that theories have four stages: 1st The incipient stage, with a growing in its favor, among the younger men. 2nd The growing stage, when the younger men get enthusiastic over it, while the older and more cautious men have passed away and opposing voices are hushed in the clamor. 3d The period of decay, when depression succeeds intoxication. The young men grown older are sobered, and the objections urged when they were younger assume greater weight, and 4th The final state, the period of death, and men regard the theory only as an "episode in history of science." Darwinism has reached this final stage. The 1st was from 1859 to 1870; the 2nd from 1870 to 1890; the 3d from 1890 to 1900, and the last "the first decade of the new century." So in five years the last remnant of Darwinism is to disappear.

Our author gives the views of leading scientific men in Germany who reject Darwinism and regard the theory a thing of the past. He quotes from Profs. Julius von Sachs, Schneider, Goette, Korchinsky, Haberlandt, Stofman, Weisman, Grattewitz, Fleischman, Hertwig and others. Haeckel seems to be about the only prominent man of science among the faculties who still holds to Darwinism, and he is old and is regarded as a "back number." Haeckel still holds that "man is descended directly from the ape," and even goes so far as to claim that man is now an ape. For "man" read Haeckel.

*The Apostles of our Lord.* J. G. Greenough, M.A. \$1.50. A. C. Armstrong & Son, New York.

A very fresh and suggestive treatment of a much treated subject. The work is in four parts. The 1st is introductory and tells of the sources of our information, the preparation and calling of the Twelve. Part 2nd gives what is known of the individual apostles. Part 3d shows how they were made into apostles and trained for their work; while Part 4th gives the careers of the Twelve, and of Paul and Barnabas. The questions of apostolic succession and of the primacy of Peter are treated ably, clearly and satisfactorily. It is an admirable book, and holds a place all its own.

*Tamate. The Life Story of James Chalmers.* By Richard Lovett. \$1.25. Fleming H. Revell Company, Chicago.

A thrillingly interesting book written expressly for boys. The scene is New Guinea and the islands near, and the adventures of a daring and heroic missionary are vividly portrayed. One gets a good insight into the character and customs of those far-off and little known people. It abounds in heroic and thrilling incidents, while keeping in mind all the time the great work of the Christian missionary. It is a good book with which to stir the missionary zeal of boys.

*The Baptist Hymn and Praise Book.* Lansing Burrows, D.D., Editor. 85 cts., \$8 a dozen. Sunday School Board, Southern Baptist Convention, Nashville, Tenn.

The long looked for hymn book is now ready, and the work is well done. The hymns, new and old, are carefully chosen for public worship. Dr. Burrows had the efficient aid of Drs. W. W. Landrum, John F. Purser, A. C. Davidson, S. M. Brown and E. C. Dargan. The central idea is praise to God. A number of the old hymns which in recent years have been divorced from their old tunes are re-married to those tunes.

The book is divided into nine sections, viz.: General Worship; Praise of God; in Character and Works; Praise of Jesus Christ; Praise of the Holy Spirit; Praise for the Scriptures; Call and Provisions of the Gospel; Christian Experience; The Church; Time and Eternity. Indices of tunes, of metres and of first lines are added. There are 588 hymns in all. We wish there were also an index of authors. There is no waste material in the book.

*Maltbie D. Babcock.* Charles E. Robinson, D.D. \$1. Fleming H. Revell Company, Chicago and New York.

A loving sketch and tribute of an elderly minister to his brilliant young friend. No full life of Dr. Babcock has been written, but this little volume will fulfil that purpose. Dr. Robinson begins with the mother when she was Miss Emily Maltbie, and tells of the boy, the youth, the student and the preacher, with his growing power and fame, and finally of his pathetic death far from home and loved ones. The last of the book gives the memorial services and tributes. Dr. R. E. Speer says of this book: "No biography could have breathed out more faithfully or sweetly the lovely fragrance of his remarkable life."

*About Money.* Perry Wayland Sinks. 40 cts. Fleming H. Revell Company, Chicago and New York.

Sprightly and interesting talks to children, on Getting Money, Spending Money, Sahy Bargains, The Poor Poor, The Poor Rich, The Rich Poor and the Rich Rich. The teaching is sound, wholesome and timely.

**Sunday-School Lessons**

SUNDAY, JAN. 29.

**OUR LORD AND NICODEMUS.**

John 3:1-15.

Motto Text—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

"There was a man of the Pharisees."—The Pharisees were the religious among the Jews who kept the law very strictly and were very patriotic. On account of their reputation and influence many hypocrites were among them. But taken as a whole, they were much better than the worldly Herodians and the skeptical Sadducees. "Nicodemus a ruler of the Jews."—One of the Sanhedrim, a man of great learning and great wealth and of the highest rank known among the Jews. He is mentioned twice after this night interview (John 7:50 and 19:39).

"The same came to Jesus by night."—The Lord had done what John had not done—worked miracles. Hence Nicodemus hoped he was a Messiah who was to free them from the Roman yoke. As one of the great men and rulers of the nation, he came to Jesus at night when they would be alone, hoping that Jesus would confide in him as a representative of the Sanhedrim his plan for the overthrow of the Romans and the establishment of his kingdom. Nicodemus had no thought of enquiring the way of salvation; he never doubted his acceptance with God, and his thorough knowledge of the way of life. An unwillingness to have the people know that a man in his high station would go to this carpenter of Nazareth was no doubt a reason for his going at night. "Rabbi."—This showed no small degree of honor for the Lord had not attended the schools, and the Jews were very punctilious in their giving titles. "We know."—It is likely Nicodemus had come with the knowledge and consent of other members of the Sanhedrim. The miracles were proofs not to be denied that God was indeed with the young Nazarene.

The Lord cuts abruptly across the discourse of Nicodemus. He knew what the Pharisees expected from the Messiah. He would let this great honest man know at once and plainly that his kingdom was a spiritual one only. His hearer was a man of integrity and morality; to him the Lord preaches regeneration as the great thing. If ever a man could have been saved without regeneration Nicodemus could have been. Never had preacher a more cultivated audience; Nicodemus was a learn-

ed man as well as a great one. But the Lord preaches regeneration to him forcibly and abruptly even. It would be well for all preachers if they were as their Lord in this thing.

"Except a man be born again he cannot see the kingdom of God."—Godet paraphrases: "It is not a glorified earthly life; it is not a matter of expelling the Roman legions and of going to conquer the Capitol. The true kingdom of God is a state of the soul, the submission of the heart to the divine will; to enter it there must be wrought within the man a work at once spiritual and individual." It is then the full security in which Nicodemus is living with regard to his participation in the kingdom of the Messiah, that Jesus wishes to break up, by answering him in this way.

"How can a man be born when he is old?"—Nicodemus does not see how radical spiritual renewal is possible to a man when his habits have become fixed and his character formed. It seems as impossible to him as a second physical birth. He believed in "salvation by character" and salvation by regeneration he disliked as all unconverted men, no matter how moral, dislike it to this day.

But the character even when fixed by long years, can be changed by the power of the Spirit and must be so changed if even such a man as Nicodemus is to see the kingdom of God. The Lord answers with the solemn assertion used when he wishes to emphasize a great truth. "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—This is the text upon which those who believe in baptismal regeneration lay the most stress. But there is nothing to show the Lord has any reference to baptism whatever. We know that all men who have been baptized are not regenerated—witness Judas and Simon Magus and Ananias and Sapphira. We know, too, that men who have never been baptized have been regenerated and are in heaven to-day—witness the thief on the cross and myriads of godly Pedobaptists.

Nicodemus was familiar with the many purifications of the Mosaic law. Hence water would be to him the clearest of all symbols of the Spirit's work. As Weiss has said: "The water is thought of as, by its nature, a purifying factor, and the spirit as an efficient principle of new life; while the essential doctrine is that, without a putting off of the old sinful nature, and the generation of a wholly new nature from a powerful new principle, the birth intended in verse 3 is not realized." But Godet well says, and his words show the need of our praying and working more earnestly than ever that the Lord may open the eyes of our Pedobaptist friends: "By speaking thus to Nicodemus, Jesus did not think of making salvation depend, either in general or in each particular case, on the material act of baptism. The example of the thief on the cross proves that pardon could be without the baptism of water. But when the offer of this sign has been made and the sinner has rejected it, the case is different. "But what is meant by born of water? We think this is only a symbolical expression showing the purity of the new birth as opposed to 'born of blood' in John 1:13, which means the impure natural birth" (Broad-

"That which is born of the flesh is flesh."—Hence the necessity of regeneration. The new doctrine of Dr. Henry Van Dyke and Shedd and other Northern Presbyterians that the children of believers are presumably born regenerate is in plain contradiction to these words of the Master. Spiritual life can only come from the Spirit.

"Ye must be born again."—Emphasis on the ye which shows that the Lord claimed to need no regeneration himself, and that the most moral and upright, the greatest and best; the rulers and men high in the Jewish religion must be born again. "The wind bloweth where it listeth."—A strong comparison to show the absolute sovereignty of the Holy Spirit. This point needs emphasis in these days of machinery when meetings are held at a time when it suits the convenience and engagements of some evangelist and not when there are indications of the presence of the Holy Spirit.

"How can these things be?"—The unconverted cannot understand; only the spiritual can understand those things which are to be spiritually discerned. But, as a teacher in Israel, Nicodemus ought to have known the necessity of regeneration from the Scriptures (Jer. 31:33; Ezek. 36:26-28; Ps. 143:10 and 11, &c.) "We speak that we do know, and testify that we have seen."—He does not argue with Nicodemus. He meets his doubt in the only way doubt is to be met, with the assertion of positive conviction. There is a difference of opinion as to whom our Lord means in saying "we." My belief is he meant himself and the Spirit.

"If I have told you earthly things, and ye believed not."—Earthly things here means things done on the earth and the evidence of which could be seen by men on earth. They could not understand how the Spirit operated in regeneration, but they could see plainly the result of regeneration. The heavenly things, the designs and purposes of God, he goes on to teach his eager pupil.

"And no man hath ascended up to heaven."—No living man who could tell Nicodemus what he had seen in heaven. Our Lord declares his divinity plainly. He had been pre-existent in heaven, and he was omnipresent in that he was in heaven while he spoke to Nicodemus. This effectually overthrows the idea of some who are worse than Unitarians and insist the Lord did not have the use of his divine attributes.

"As Moses lifted up the serpent in the wilderness."—The points of resemblance are many and plain. Here he fixes his own eyes and those of his hearer upon his sacrificial death. And when he was lifted upon the cross Nicodemus knew and believed. "That whosoever believeth in him."—Not merely Jews, but Gentiles. To believe in him is to believe he has paid the penalty of sin and therefore God will pardon those who trust their souls to that finished work.

"God so loved the world."—The whole Gospel is summed up in these grand words. "For God sent not his Son into the world to condemn the world."—The world is already condemned, the whole race lying under sentence of death. And if the word should be translated "to judge," the Lord did not come then to judge. Though he is coming to judge at the last great day.

**PROGRAMME.**

The following is the programme of the Fifth Sunday Meeting to be held with Gilead church, Hardin county, Jan. 28 and 29, 1905, beginning at 10 a. m.

Saturday—Devotional exercises conducted by J. B. Hutchason. The Fourth Commandment and How Violated at the Present Day—B. F. Hagan.

General discussion. Sermon—S. H. Tabb. 12m—Adjournment for dinner. 1 p. m.—Board meeting. What can be done to Induce Church members to attend Sunday School?—R. C. Kimble.

General discussion. Condition of the Heathen without the Gospel—W. H. Brengle.

Sunday, 10 a. m.—A Good Sunday School—What is it and How Obtained?—W. F. Jagers.

General discussion. 11 a. m.—Sermon—Why I am a Baptist.—W. P. Harvey. J. B. HUNT.

**LITERARY.**

The Twentieth Century Magazine has taken a place in the foremost ranks. We believe the editor is a son of the editor of the Cosmopolitan, and if so, the father needs to look to his laurels. However, these excellent magazines have for the most part a different range of subjects, and no one will regret subscribing for both. The January numbers are, if possible, better than usual. The price, \$1.00 a year, shows the magazines must command high prices from advertisers, or such superior monthlies could not be published at those figures. Published at Irvington, N. Y.

Selfishness is the microbe that sours the sweetest nature.

**MIGHT HAVE SAVED IT.**

A Lot of Trouble From Too Much Starchy Food.

A little boy of eight years whose parents did not feed him on the right kind of food, was always nervous and suffered from a weak condition of the stomach and bowels. Finally he was taken down with appendicitis and after the operation the doctor, knowing that his intestinal digestion was very weak, put him on Grape-Nuts twice a day.

He rapidly recovered and about two months thereafter, his Father states, "He has grown to be strong, muscular, and sleeps soundly, weighs 62 pounds, and his whole system is in a fine condition of health." Name given by Postum Co., Battle Creek, Mich.

It is plain that if he had been put on Grape-Nuts at an earlier period in his life, and kept from the use of foods that he could not digest, he never would have had appendicitis. That disease is caused by undigested food decaying in the stomach and bowels, causing irritation and making for the growth of all kinds of microbes, setting up a diseased condition which is the active cause of appendicitis, and this is more marked with people who do not properly digest white bread.

Grape-Nuts is made of the selected parts of wheat and barley and by the peculiar processes of the cooking at the factory, all of the starch is turned into sugar ready for immediate digestion and the more perfect nourishment of all parts of the body, particularly the brain and nerve centres. Read the little book, "The Road to Wellville," found in each pkg.

**THE HOME BOARD AND ITS MOUNTAIN SCHOOLS.**

On request of Secretary J. G. Bow, I give below the policy of the Home Board in the conduct of its Mountain School Department.

The only special appeals which we make to the churches is for money to erect and equip buildings. We do not make special appeals for money to maintain these schools any more than for any other department of the Home Board.

When we have decided to locate a school at a certain point we require the people of that section to raise a certain amount of the money necessary to the erection of suitable buildings. We then go before the churches in the more favored sections of the state and ask them to supplement this with a sum sufficient to erect and equip the buildings.

In order to guarantee the maintenance of the school, we supplement the income from tuition by an annual appropriation from the general funds of the Board.

It is not the policy of the Board to contract debts either in the erection of buildings or the maintenance of the schools. It is our purpose to safeguard in every way possible the money contributed to these mountain school properties.

It is our purpose to establish a school at Salyersville, in Magoffin county. I have visited the section twice and spent some time in looking over the prospects and pronounce it a fine opportunity. It will require \$6,000 to erect and equip suitable buildings. People of Salyersville were asked to raise \$2,000. This they have done. I now ask the Baptists of Kentucky to supplement this by raising \$4,000.

We have secured an option on four acres of ground on which stands a six-room cottage. This cottage will be enlarged and used as a boarding hall. We wish to erect a suitable school building and provide another boarding hall. I propose to give the matter so much of my personal attention as will be necessary to secure the wise expenditure of this money. The Home Board will appropriate annually out of its general funds a sufficient amount to guarantee the maintenance of the school.

The Board appreciates the following resolutions, which were passed unanimously by the last meeting of the State Board of Kentucky:

"Resolved, That since we learn that the Home Board is in favor of planting a mission school at Salyersville, Ky., and other points, that our Secretary be instructed to inform the Home Board that we will rejoice to have it establish the said school or schools, and that we pledge our help as we see our way to do so.

"Whereas, We recognize the great need of Baptist schools in the mountains under the Home Board, we do therefore call upon our people to come to the help of this work and express our great willingness to be the channel through which such money shall reach its destination, without diminishing the regular contributions. This Board has always ruled that it is beyond our province to use mission money for this purpose unless specially designated, but we are in heartiest sympathy with these schools and want to serve them in every way possible." A. E. BROWN.

Supt. Dept. Mountain Mission Schools, Asheville, N. C.

**Hood's**

Sarsaparilla is unquestionably the greatest blood and liver medicine known. It positively and permanently cures every humor, from Pimples to Scrofula. It is the Best.

**Blood Medicine.**

FRAGMENTARY.

Rev. N. R. Pittman, writing under date of Dec. 13th from Kansas City, Mo., says: "I always look for your letter in the Recorder. Your last letter came within a letter or two of capturing my fragments." Bro. Pittman says some nice things about me that my modesty restrains me from mentioning.

U. S. GETTING BETTER CLASS OF ALIENS.

A report says that during last fiscal year, 812,870 aliens arrived in the United States—males, 549,100; females, 263,770, an increase over females compared to last year, 19,870; decrease in males, 64,046. More than 100,000 were less than fourteen; 657,156 between fourteen and forty-five; 46,565 over forty-five years old. Those who could read but not write numbered 3,953; 168,903 could write; 640,014 could both read and write. Commissioner Sergent says 103,750 had already been in this country; 95,557 brought with them \$50 or more each; 501,530 brought less. The total amount of money shown the officers by these 812,870 aliens was \$20,894,383, or nearly \$500,000 more than the 857,046 who came last year brought. The fact furnishes food for reflection along the line that there is a marked improvement in the character of the recent arrivals. The greatest number of immigrants came from Italy, 193,296, a decrease of nearly 40,000 from last year. Other countries are Austria, Hungary, Russia, Germany, England, Ireland, Sweden, Norway, Greece and Scotland. Japan furnished the largest number, 14,264, while China supplied 4,300, an increase over last year.

The Commissioner says in conclusion that the steamship companies are defying the law and landing many who are diseased, &c.

SHAKESPEARE'S BIBLE SOLD.

News sent out from London Nov. 19 was to the effect that Shakespeare's Bible was sold. Little interest was displayed in the sale of the Shakespeare Bible, which has just taken place. Bidding on the souvenir opened at \$100, and rose slowly to \$1,050, at which price it was sold. The book is to go to America immediately. If the signatures therein are those of the Bard of Avon, the value of the book is ten times the amount paid. Experts, however, raised a question as to the genuineness of the poet's signature.

OPPORTUNITIES IN THE MINISTRY.

The following I take from *Word and Way*, Dec. 1st. It's worth repeating:

"Statistics collected from 200 churches in cities, towns and country parishes about New York show an average salary paid the pastor of \$725 a year. Some salaries are as low as \$400, while others range as high as \$1,200.

"It is urged that this discourages young college-bred men who, though devoted to the church, are ambitious for a comfortable home.

"This does not seem reasonable. Most young college graduates begin on small salaries whatever the work may be. A young fellow of 25, just out of the law school, is exceptionally capable, pushing, or fortunate, if he makes more than his salt for the first year or two, and those who go into business do no better.

"No, all questions of devotion aside, there is still a good opportunity for clever young men in the ministry. The great prizes are few in the law and medicine. There may be as many clergymen with incomes of \$10,000 a year as doctors."

I was told forty years ago that the average salary for preachers was about \$400. I knew preachers then who received a salary of from \$1,000 to \$2,000. If preachers are paid for what they know, according to the above, they don't know and more than ministers knew 10 years ago. I knew some preachers then who could preach all around the present generation, and give them a week's start.

The "beautiful" has come, lots of it, and almost zero weather; no rain. If we could have had half rain and half snow it would have been better for some of us, and especially Baptists, as its somewhat dry on them.

JOS. N. BARBEE.

Louisiana, Mo., Dec. 19.

MARYLAND MATTERS.

Allow me to extend to you my greetings and commend your valiant service to the denomination in defending its doctrines and upholding its Scriptural practices. No paper that comes to this office is read with more interest than the WESTERN RECORDER, and the course of none meets with more of my approval.

Maryland is not a strong Baptist State, as you know, there being only 10,333 white Baptists in the entire state, over 7,000 of which are in Baltimore. Though strenuous efforts are being made now to plant the cause in destitute communities and strengthen it where it is now weak. Dr. E. B. Hatcher, our Superintendent of Missions, is on a still-hunt for suitable men to place at important points, and I hope he will secure some real, sure-enough Baptists, so that when the work of evangelization is done the converts will not be of a half-breed kind that can't tell for sure whether they are Baptists or not. Some very useful men were added to our preaching force last year from the Seminary at Louisville and from Crozer. The past few months in Maryland has been a period of progress.

One of the most interesting and worthy of our new fields is at the State Capital, the very important city of Annapolis. This is a city of 12,000 people, has the Naval Academy with nearly a thousand cadets, and other colleges with about five hundred students; and yet Annapolis never had a Baptist church until one was organized there a year ago with forty-five members. There are now more than sixty, and they are endeavoring to erect a creditable house of worship. About \$25,000 is needed, of which the Home Board proposes to supply \$5,000 and as much more has been obtained by solicitation in Northern States. The strange feature of it to us is that Baptists everywhere do not fall over one another trying to be first in contributing to so worthy and needy an undertaking.

The Maryland Baptist recently had a large cut of the proposed new building and that of the pastor, Rev. T. E. Holloway, who is pushing the movement with such vigor. This work is of national importance.

Yours fraternally,

M. J. WYLLIE.  
Baltimore, Md., Jan. 13.

WHAT SHALL WE SAY?

BY JUNIUS W. MILLARD.

To whom? Why, to the person who hopes to get to heaven on some one else's badness, saying that he is far better than the average Christian, and that people generally do things which he would not think of doing.

It is needless to say to him that every man must give account of himself to God, though the temptation is great, it is hardly the civil thing to say that perhaps he is not so remarkably good, but his conscience is remarkably bad.

Instead of this, let us say to him that he is measuring by a standard infinitely too low, for it is written, "Like as he who called you is holy, be ye yourselves also holy in all manner of living." Does not Paul say something about "certain of them that commend themselves," how that they "measuring themselves by themselves, and comparing themselves with themselves, are without understanding?" If a merchant should measure his cloth by a two-foot yard-stick, though we willingly grant that it would seem that he has far more cloth than he has, he would fail miserably in determining the actual amount in his possession. So the man who measures himself by other men may seem by comparison to be better than he really is, but he is mistaken, because his standard is ten thousand leagues below what it ought to be.

Next, we may say to our friend that he does not really come up to the standard which he has set for himself, for he is worse off than the weakest Christian in all the world. (Hypocrites we do not count, for all of us alike condemn and despise the hypocrite.) Between our self-righteous friend and the poorest of Christians there is this fundamental difference: the Christian, weak though he be, is trusting in the finished work of Christ upon Calvary, and the blood of his Saviour has answered for his guilt. Now when he sins, "he has an Advocate with the Father, Jesus Christ the righteous," and in answer to his prayers, God the Father forgives his sins, so that he may start each day clean and fresh. On the other hand, every transgression of the unforgiven sinner adds itself to every other sin, so that, as Paul puts it, he is treasuring up for himself wrath in the day of wrath, a pile of sins, mountain high, and deep and black as hell's mouth.

Having said this much, we can say to our friend that he is a self-deceived man and a wretched sinner, guilty of those sins which are most deadly, because insidious—pride and selfishness and covetousness and vanity of the mind. Indeed, he is guilty of the greatest sin which mortal man can possibly commit, being none other than the breaking of the greatest law ever proclaimed by God, and pronounced such by Jesus Christ, as He said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." The man who breaks this first and great commandment is in that act guilty of the greatest possible sin.

But, raising all that, we have said to him, and granting that our friend is as good as his poor deluded heart thinks he is, then what? He is trusting in a "refuge of lies," as Isaiah expressed it, for a moral man is as much

in need of salvation as the worst sinner in all the land. The difference between the two is not of kind, but of degree. If a ship were to go down in mid-ocean, the man with the dress suit and silk hat would be as much in need of a life-boat as the dirtiest stoker within the hold. This is the very figure used by scripture, when it is said that "all our righteousness are as filthy rags." To Nicodemus, correct, moral, cultured, distinguished, Jesus, though He called him a teacher in Israel, said, "Ye must be born again." No man can trust in being good who is not absolutely good. There must not be a single break in the perfect obedience in his life, for it is written, "Cursed is every one that continueth not in all things that are written in the book of the law, to do them."

And after all, though it seems uncivil, I suppose we might dare to say to our friend in conclusion, "I'm afraid you are not so marvelously good, but your conscience is marvelously bad."—*Christian Repository*.

EX-GOV. JAS. P. EAGLE.

For Twenty-one Years President of the Arkansas Baptist State Convention and for Three Years President of the Southern Baptist Convention.

BY ALLEN HILL ATRY.

Upon the announcement of his death, which occurred Dec. 20th, the whole state went into mourning. The entire Baptist world feel keenly the loss of this great servant of God. The membership of his own church, where his new life was so potent for good, the Baptist State Convention, where his wise counsel was sought for twenty-five years, and the Southern Baptist Convention, where his safe leadership was acknowledged—these all are greatly bereaved on account of his demise. Wise in counsel and rich in advice, he was an inspiration to the writer; and his life, for the fifteen years that I knew him, was a constant blessing. I thank God upon every remembrance of him from the first day I met him until the last. And I improved more than one opportunity to tell him so while he was yet alive; and his great heart always responded in words of highest appreciation. He loved young preachers almost to a fault. He sought their company, and ere they separated he would fling into their mind's some nugget of finest gold. He was truly a young man's friend. For years he was the leading moving spirit in our denominational affairs. His influence was especially felt in the missionary and educational enterprises and in all the objects fostered by the Arkansas Baptist State Convention of which he was President twenty-one years. For the cause of missions and education which he loved so much, he poured out much of his rapidly failing strength, like Nicodemus anointing the body of Jesus with "a mixture of myrrh and aloes, about an hundred pound weight." Many have wrought well, but he was the greatest Roman of them all. But best of all, he had a character unblemished, and a reputation above reproach. He was a saintly man, a guileless politician, an untarnished Governor, a skillful parliamentarian, a successful farmer, a statesman of no mean ability, a great commoner, a courageous soldier, a Christian gentleman, a faithful church member, a consecrated preacher, an ideal husband,

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

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You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Louisville "Western Recorder." Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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a loyal friend, a denominational benefactor, and a model Missionary Baptist. His own words applied to his deceased companion, written soon after her death, apply with equal force to himself, with the pronouns changed: "Self-renouncing in his fidelity to what he conceived to be right; self-denying and self-sacrificing in his devotion to the cause he espoused; gentle as the evening breeze; pure as the snow-flake; firm as the granite hills." Like a full-grown rose he faded in a day, only to leave behind a Godly example and the sweet aroma of a well-spent life to bless mankind for generations to come. "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity." (Mal. 2:6). Hope, Ark., Dec. 23, 1904.

HE KNOWETH THE WAY.

BY REV. CAMPBELL COYLE.

Ever when the way grows misty,  
And the clouds lie dark on the  
skies,  
And I see not the path before me  
For the tears that flow up to  
my eyes,  
A Bell in the mist ever ringeth,  
Whose ringing I never mistake—  
A note of the chimes of the Bible—  
"He knoweth the way that I  
take."  
Ever when the way leads onward  
Through deserts both barren  
and drear,  
And sighing, sad rivers flow  
darkly  
'Mid regions that are haunted  
with fear,  
A Flower ever blooms in the des-  
ert,  
Whose fragrance I never mis-  
take—  
A rose from the garden God plant-  
ed—  
"He knoweth the way that I  
take."  
Ever when the way winds down-  
ward  
Into the glooms that are rayless  
and chill,  
And fears, like birds of ill-omen,  
Crowd in my sad bosom to fill,  
A Light in the night ever shineth,  
Whose shining I never mistake—  
A star in the sky of the Bible—  
"He knoweth the way that I  
take."  
And when I draw near the deep  
valley  
Where lies the dark shadow of  
death,  
And feel on my brow the cold  
breathing  
Of solemn eternity's breath,  
This Rod and this Staff will me  
comfort—  
A staff that I never can break,  
A rod that will ever protect me—  
"He knoweth the way that I  
take."

—Herald and Presbyterian.

Our Pulpit.

THE LIFF-LOOK.

BY C. H. SPURGEON.

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." —Isaiah 45:22.

I have preached a good many times from this text. I hope to do so, if life be spared, many more times. It was about twenty-six years ago—twenty-six years exactly last Thursday—that I looked unto the Lord and found salvation, through this text. You have often heard me tell how I had been wandering about, seeking rest, and finding none, till a plain, unlettered lay preacher among the Primitive Methodists stood up in the pulpit and gave out this passage as his text: "Look unto me, and be ye saved, all ye ends of the earth." He had not much to say, thank God, for that com- mended him to keep on repeating his text, and there was nothing needed—by me, at any rate—except his text. I remember how he said, "It is Christ that speaks. 'I am in the garden in an agony, pouring out my soul unto death; I am on the tree, dying for sinners; look unto me! Look unto me! That is all you have to do.' A child can look. One who is almost an idiot can look. However weak, or however poor, a man may be he can look; and if he looks, the promise is that he shall live." Then, stopping, he pointed to where I was sitting under the gallery, and he said, "That young

man there looks very miserable." I expect I did, for that is how I felt. Then he said, "There is no hope for you, young man, or any chance of getting rid of your sin, but by looking to Jesus," and he shouted, as I think only a Primitive Methodist can, "Look! Look young man! Look now!" And I did look, and when they sang a hallelujah before they went home, in their own earnest way, I am sure I joined in it. It happened to be a day when the snow was lying deep, and more was falling; so, as I went home those words of David kept ringing through my heart, "Wash me, and I shall be whiter than snow," and it seemed as if all nature was in accord with that blessed deliverance from sin which I had found in a single moment by looking to Jesus Christ.

I have always felt inclined, when this time of the year comes round, to preach from this text. I have sometimes thought—"They will suppose I must go over the same ground again, and give them the same sermon; and so, perhaps, I shall not have so attentive an audience." I cannot help it if it is so, for I must preach from this text. As it was blessed to me, I hope it will be blessed to somebody else. I wanted to preach from it last Thursday night, on the exact anniversary of my spiritual birthday; but I was led to take another text, and I am glad I was; for, when I entered my vestry to-night I found on the table this note: "Mr. Spurgeon, I want to tell you that your 'good news' last Thursday, was the means of reclaiming a wanderer." How good of Jesus to take such an one as I am back, and give me the joy I had when first I knew him!" The writer encloses a thanksgiving offering, and blesses the name of the Lord. So, this text has been reserved for to-night, and who knows but that there has come here somebody who was not here on Thursday night, and whom the Lord intends to bless? I only hope it may be so; indeed, I know it will be so.

I. First, Jehovah says, "Look unto me and be ye saved, all ye ends of the earth." What does this word "look" mean? It means a great deal more than I can tell you; and, among other things, it means this.

First, consider that there is a God, and enthrone him in your mind as a real Person, the one living and true God. You have been trying to cure yourself of your spiritual maladies; now think of God as the great Physician of your soul. Let your mind turn towards him. You are like that young man who left his father's house, and whose circumstances became so bad, through his own fault, that he was obliged to take up very low and mean employment; and yet, with all that he could do, he did not earn enough to fill his belly. The best thing that he could do was to remember that he had a father; and the happiest day for him was when he came back to his father, and received a loving welcome from him.

You say that you are not happy, you are not at rest, your conscience is disturbed, and you have tried ever so many things in order to get peace. Now, think about your God. Think about the loving Father who receives his wandering prodigal children; and as you think of him you will have begun to look to him. While you are thinking about him I wish you would remember this concerning him—that "God was in Christ reconciling the world un-

to himself, not imputing their trespasses unto them." Think of that wonderful truth that God came here in human flesh and blood, and for us men and for our salvation died a cruel death upon the tree. Turn that over and over again, for it is there that your only hope of salvation lies. Do think of that; read often—

The old, old story Of Jesus and his love.

Think over all the details of it; accustom yourself to look towards God in Christ Jesus in your thoughts and contemplations. By the blessing of the Holy Spirit, this will breed faith in you. Set your face that way—look at God as he has revealed himself in the person of the great Propitiation, Jesus Christ his Son.

Looking to God means, however, more than that. When you have considered him, and taken him into your calculations, then address yourself to him. Speak to him. Tell him where you are, and what you are. Tell him what you feel, and what you do not feel, and what you ought to feel, and what you wish to feel. Tell him what you want which you have not yet got. If you cannot pray, tell him so; if you cannot repent, and cannot believe, tell him so. Only speak to him, for that speaking will be a turning to look, and I find that the Hebrew word used here is not so well expressed by the word "look" as by the phrase "turning to look." If I want to look at the clock above my head, I must turn to look at it. In that fashion I want you to turn towards God, to consider him, and then to speak to him. Tell him that you are a wretch undone without his sovereign grace. Tell him whatever you know to be the truth; do not mock him with mere words that do not come from your heart, but let your heart speak to him. Address him, for that is looking to him.

Only, mind that you do get to God. The mischief is, dear friends, that we often stop somewhere short of God when we are seeking salvation. A Romanist, for instance, erects a crucifix, and bows down before it. The original intention of the crucifix, no doubt, was to help the person who used it to remember the death of Christ; but, frequently, the thought rests on the crucifix, instead of upon Christ. If the Romanist says that he does not worship the image, it is not true, because there is a certain "Our Lady of Lourdes," and another "Notre Dame de la Garde," and other "Our Ladies." Why is it that the Virgin Mary in a certain church or a certain town, works great cures, and gets more worship than "Our Lady" in a certain other place? The fact is, it is the image that is worshipped, and so is it with the crucifix; that gets the Romanists' worship, and not the Christ. They stop there; but why do I talk about this to you Protestants? Why, because many of you do just the same in other respects. You say, "Now, if I am to be converted, I ought to read the Bible." Yes, that is quite right. Read the Bible; but, if you stop at the Bible, you will no more get to God than if you stop at the crucifix. What you need is to get to God through what you read, and not merely to come to the Book. The Bible, or the most gracious words, or the most appropriate collects, or the most pious prayers, cannot save you; you must pass through these things, which ought to be helps, and not make their into barriers;

for, if you make them into barriers by stopping there, you will never be saved. You have to get to God, dear heart—to God in Christ; and I pray you, do not stop till you feel, "I have spoken to God in Christ; I have confessed to him my sins; I have sought his forgiveness; I have asked him for mercy." You are sure to get it if you have done so. But if you stop at this point—"I have prayed so often, I have read so much," these very readings and prayers will get to be idols, and they will keep you away from God. I do not find fault with prayer or the reading of the Scriptures; God forbid! But I do complain of putting prayer and the reading of the Scriptures into the place of getting to God; for it is looking to him as he is revealed in Jesus Christ that will save the soul, and nothing short of that, be it what it may, will do so. Therefore, looking to God means that we are to consider God, and then to address ourselves to him.

In the next place, to look to him means that we must know that, if we are ever to be saved, salvation must come from God alone. Learn this, O man, that you are helpless and hopeless apart from God;—that you are shut up and cannot come forth, bound with fetters of iron, and laid like the dead in their graves, numbered among the slain like those that go down into the pit; and no arm can help you but the arm of the Omnipotent; nothing can save you but the blood of Jesus Christ.

Then, next, to look to him means expect that he will save you. Oh, what a step that is for any one to take! I would that, by God's grace, you might take it, saying, "Nobody but God can save me. Salvation comes from him, but he is gracious; he has given his dear Son to die for sinners. I, a sinner—the most unworthy, nevertheless, who ever lived—will, nevertheless, dare to hope that I shall be saved. Nay, more—

"He has promised to receive All who on his Son believe"

"so I will now trust his Son and look to him to give me full and free salvation because I trust him." Joseph Hart's hymn puts it—

"Venture on him, venture wholly, Let no other trust intrude; None but Jesus Can do helpless sinners good."

Some have objected to the verse, because they say it is not a venture. It is very easy to be too critical. It is a venture to the sinner's thought; it appears to him to be a venture, and you must not expect him to talk as you wise men talk. Do not put into a sinner's mouth words that would be above his range of thought. I know it seemed a wonderful venture to me. I thought, "Can it be true that this is all I have to do? Have I to believe God's grace in Christ, and trust myself only to that? Why, if the minister had said, 'You must go home, and take a whip, and flog yourself;—twenty lashes will do;—I tell you I would have laid them on as heavily as I could, for I should have felt, 'I will make sure work of it;' and they sweetest cuts that ever a man endured. If they made me smart, I would have blessed God for them, so long as I received mercy through them. But there was nothing in the gospel about lashing myself,—nothing even about lashing my conscience; I was told

simply to look to God as he revealed himself in Jesus Christ, and I did so, and thus I was saved.

II. Secondly, for what part of salvation are we to look to God? For every part of it, from beginning to end; and, first, for the pardon of sin, you must look to God in Christ; for who can pardon an offence except the person who was offended? If somebody over there has offended a brother yonder, it would be no use for me to say to that person, "I forgive you the offence." The other brother might say, "The wrong was not done to you, it was done to me. Only I, who have been offended, can forgive the offence." So, if you want the pardon of your sin, it is evident that it can only come from God. But you tell me that you feel as if you were not fit to be forgiven. Very well then, if there be such a fitness,—I know there is none,—but if there be any truth in what you mean, that fitness must be given you by God, and you must look to him for it.

"True belief and true repentance. Every grace that brings you nigh. Without money, Come to Jesus Christ, and buy."

Possibly you say to me, "It is not merely that I want to have my sins forgiven; I want to become a new man." You must look for that also to God. I think that the best man to clean a watch is the watchmaker, and the best person to renew the heart is the God who made the heart. He who made you can alone remake you. There is no power under heaven, except the power that created you, which can create anew in Christ Jesus; so you must look to God for that.

But you say, "Well, if I were made a new man, I fear that I should go back to my old sins. Must I not trust to something to keep me? No, to nothing but God; for all the bonds and all the devices that men make, to keep themselves from sin, are of no more strength than a spider's web. God must keep you alive as well as make you live; 'for I am God,' saith he, 'and there is none else.'" Rest in the almighty power of God to keep you from going back to sin after he has rescued you from it.

You know, also, that you must be perfect, or you can never enter heaven. How are you to become perfect? Well, you must look to God for that, too, for he, the perfectly Holy One, can sanctify you wholly, spirit, soul, and body. May your faith embrace the whole of salvation, and see it to be all in God in Christ, and look to God in Christ Jesus for it all!

III. Our third question is, What is our encouragement to look to God?

I tried to show you what it was to look,—to consider God, to speak with him, to trust in him as he is revealed in Christ Jesus, and to rest wholly in him. You say, "What is my encouragement to do that, and to expect that thus I shall be saved? May I do it? I know that trusting in Christ saves men, but may I trust him?"

Your encouragement to do this is, first of all, God's command: "Look unto me, and be ye saved, all the needs of the earth." We certainly, almost beyond the inhabitants of any other country, might have been called "the ends I should not dare to encourage sinners to believe in him; but of the earth." There was a time when England was reckoned to

the Ultima Thule,—the far-off land; it was supposed that there could be nothing beyond the British Islands. When the prophet spoke, these were the very ends of the earth; so, surely, God commands you, my dear hearer, to look unto him, inasmuch as you belong to the ends of the earth. If you tell me that you come from America, well, you also come from the ends of the earth. Do you say that you come from Australia? That is another of the ends of the earth. Some of you sail round the world; well, sometime or other, you have been at the ends of the earth; and you know that when God sends his command to the ends of the earth, it always includes everything within its bounds. He certainly commands the middle as well as the ends. Those who are farthest off from him are bidden to look unto him; and as he commands you to do it, what better warrant can you desire than his command? The gospel command is, "Believe on the Lord Jesus Christ and thou shalt be saved." You never ought to say, "May I believe?" for God commands you to do so, and threatens you with punishment if you do not, for he says, "He that believeth not shall be damned." The only warrant for a sinner's believing is the command of the gospel. Oh, that you might be encouraged by that!

The next encouragement for you is God's promise: "Look unto me, and be ye saved."—as much as to say, "As surely as you look, you are saved." When you look, you are saved." Does it mean that? If anyone said to you, "Sit down, and eat, and be filled," you would not say, "He only means that I am to sit down at a bare table;" but you would feel sure that he meant that there should be something on the table of which you might freely eat. So, sinner, do but look to the Lord; turn thine eye in confidence to God in Christ Jesus, for there is no other God and no other Saviour; and when thou hast done this, thou shalt be saved at once. Still further to encourage you, you have the fact of his Godhead: "For I am God." You need a God to save you. You have a great load of sin resting upon you, but the Omnipotent can lift it off your shoulders. Then, there are the bonds of iniquity, the old habits of forty years, perhaps of fifty years; but Christ can tear away the iron net, and break the chains, and set the captive free in a moment, for he is God. Were he Saviour any less than Divine, there is a Divine Saviour, infinitely gracious, so, thou blackest, foulest, vilest sinner, why shouldst thou not obey the com-

mand of my text, and look unto him, expecting mercy and favour from him?

Another encouragement to you comes from God's character. He knew that you sinners would be afraid that his justice would stand in your way, and that, though able to save you, he might not do it because you have been such great sinners, and he must punish you; so kindly read what he says in the latter part of the 21st verse: "There is no God else beside me: a just God and a Saviour: there is none beside me." God can justly save you by his wondrous plan of substitution; you look unto him, he will not mar the integrity of his government or the severity of his justice in order to save you; for, by the blood of his dear Son, his law has been so magnified, and made so honourable, that he can be as just in pardoning as he would have been just in punishing. This doctrine of the atoning sacrifice of Christ is the marvellous mystery of the gospel, the greatest of all revealed truths; and this ought to take away from the guilty conscience everything that makes it fear to trust God. God's justice is satisfied by Jesus' death; therefore, trust him, I implore thee, trust him. Didst thou know the joy that faith brings—couldst thou but understand the peace, the liberty, the transport, the bliss which simple confidence in Christ will bring to thee—thou wouldst not need my pleadings, but thou wouldst say, "Blessed Jesus, I rush into thine arms, accepting thee as my Saviour, and rejoicing in thy great salvation."

IV. Our last question was to be, What is the best time in which to look to the Lord?

I answer—the best time is God's time. And when is God's time? What does the Holy Spirit say is the best time? "To-day, if ye will hear his voice, harden not your hearts." This is God's time—today. I do not remember, nor do I think there is in the whole Bible, a single precept addressed to the sinner, requiring him to repent and believe to-morrow, or next week. The gospel promise runs, "Believe on the Lord Jesus Christ, and thou shalt be saved;" but it does not say, "Believe next February," or "Believe next March," or "next year." It is understood that every gospel precept or command is for this present moment. God himself, my hearer—not I, poor, feeble man, but God himself—saith to thee, "Let the wicked forsake his way, and the righteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon;" and he says this to you at this moment. What is thine answer? What reply shall I give to him who sent me to you with this message? Wilt thou have him to be thy Saviour, or wilt thou not? Say one or the other, for that will bring you to the point; and if you say "no," it may be that, having taken up that position, you may begin to think where you are, and you will go home saying, "I have refused to look to Christ; I have refused the great salvation in God through Jesus Christ." I wish, sinner, that you would even do that, rather than act as so many do, who say, "Go thy way for this time; when we have a more convenient season, we will send for thee;" for that tends to quiet conscience, although the convenient season never comes and Felix is most infelicitous. There is nothing felicitous in what he

says. Happy by name, he is most unhappy in his fatal procrastination concerning this all-important matter. I must have an answer to give to him that sent me. Wilt thou now be saved or not? God sets the time; the time is now; so say, "Yes" or "No."

Let me, however, remind you that the present is the only time you have. The past is gone; the future may never come. Should it come, it will be present when it does come. On this winged hour all eternity hangs. Possibly, you are thinking of what you will do when you get home; but you do not know that you will get there. Do not many fall in the street never to rise again? You are calculating upon what you will do to-morrow. The image of death will be on your face when you are asleep; are you quite sure that you will ever awake from that form of death into real life again? May not that bed become your sepulchre? You have planned what you intend to do on Monday, and Tuesday, and Wednesday; yet you know not what a day may bring forth. There is a seat, just there, that may speak to some of you. There used to sit in that pew one who was well known to you. He came home from business feeling slightly unwell; the doctor was sent for, but our friend was dead ere he arrived. Why should not that which has happened to many others, who have attended here, happen also to you, or to me? "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

If I knew how to preach to you, so that I might win men to believe in Jesus Christ, God knoweth that there is nothing that I would not say, or leave unsaid that might conduce to that end. I know that there is no power in mere rhetoric or oratory, so I have chosen to speak to you very plainly and simply, without any ornament of speech, and almost without an illustration, that he who runs may read. It is not one half so much my business, dear hearer, that you should be saved as it is yours. When I have faithfully delivered the word of salvation, I wash my hands of you. If you refuse it, I cannot help it. At your own door must your doom lie, and at your own door alone. Yet would I pluck you by the sleeve and say, "Dear friend, you need to be saved. Salvation must come from God, and he bids you look to him for it. Trust his Son for it. God in Christ must be your hope. Will you trust him? Do you understand me? Simply relying upon the atoning sacrifice, trusting in it, resting in it, believing God to be God, and henceforth yielding yourself up to be ruled by his goodness;—believing Christ to be able to save you, and yielding yourself up to be saved by him, and guided in the way of holiness and peace;—believing that the blood of Jesus can take away your sin, and trusting to it so to do;—if so it be, it is done, and you are saved." The salvation has commenced which will never end, for, in the simple act of faith there lies a living seed which the devil himself cannot crush—which, though it be small as the mustard seed, will begin to swell, and germinate, and send forth its shoots, till it shall be such a tree that many a happy bird of the air shall come and sit and sing among its branches; and your life, made happy and shaded by this blessed faith in Jesus, shall then bring forth fruit unto God, and the end shall be everlasting life.—God grant that it may be so, for his dear Son's sake! Amen.

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**Editorial**

A FRIEND has sent us the published sermon from a Presbyterian preacher on "Temperance," with the request that we answer it. While it is not likely that many of that preacher's hearers will see what we say in reply, yet since he gets off arguments (?) whiskey men often put forward, a reply may do good. His first point is that temperance does not mean total abstinence at all, but a moderate use of liquor. The Scripture meaning of temperance is self-control. Just so soon as a man forms the habit of drinking he has to that extent lost his self-control and so is intemperate, no matter how small the quantity he is in the habit of taking. Then everybody knows that the habit of drink grows by indulgence. To drink a little is to be a little intoxicated, and to drink more is simply to be more intoxicated. We heard of a man once arraigned for drunkenness, who claimed that it was the last drink that made him drunk. The fact is, the last drink did not do one whit more to him than did the first. No; Bible temperance forbids any use of liquor as a beverage at all.

1st Timothy 4:4 is cited in favor of drinking liquor. But the Apostle is there talking about celibacy and refraining from food, with not the slightest reference to alcoholic liquors.

It is claimed that the wine Christ made at Cana of Galilee was "fermented." When did it ferment? It was drawn out "immediately" and there was no opportunity for fermentation. Instead of offering any proof that that wine was fermented our preacher simply sneers at the contrary. This is a very cheap method of argument.

Because "the Son of Man came eating and drinking," our preacher claims that Christ used intoxicating liquor as a beverage. As well say that His "eating" must have included brandy peaches, as to say that His "drinking" must have included intoxicants. The above statement is simply a concrete way of saying that Jesus was not an ascetic, like John the Baptist. The Bible abounds in concrete statements. "They shall beat their swords into plowshares and their spears into pruning hooks," is simply a concrete way of saying there will be no war in that good time foretold by the prophet.

Then the use of alcohol in the arts and as medicine is harmed upon as a reason for using it as a beverage. There is no sort of connection between these things. Shall people drink nitric acid and strychnine because, forsooth, they are used in the arts and medicine? Who opposes using alcohol in the arts and in medicine? In the latter, however, there is much abuse. Many medicines are simply made for drinking purposes, a large part of them being intoxicants.

Our preacher makes a fatal concession when he says: "I am sure that most people ought wholly to abstain from intoxicants as beverages." If "most people" ought to do this, then everybody ought to do the same. Certainly there can be no obligation resting on "most people" which does not equally rest on all. And how can the exceptions be picked out in

advance? There can be no exceptions—what "most people" ought to do, all people ought to do.

Our preacher argues (?) that we must not refrain from drinking water because the Flood destroyed all the race except Noah and his family, and because water does harm now; since "our bodies are 70 per cent water." But our bodies are not any per cent alcohol. Alcohol is conceded to be a poison and not a food, and a healthy body is entirely free from it. And we all can live without alcohol, while we can't live without water, and drinking water does not make men beasts. This preacher says of alcohol, "I know it is a poison," and yet he argues in favor of people poisoning themselves with it. Poison may be useful as a medicine, as arsenic and alcohol, but it is not to be taken by people in health, and by no one except on the advice of a skilled physician. One needs special care in handling poison.

The sermon goes on to say that there are other things worse than drinking. But how does that help drinking? Murder is worse than lying, but does that make lying any better? This preacher denies that most of the crime in the land comes from drink, but he does not dare to offer any statistics. That is simply a question of facts and figures, to be settled by appealing to the statistics of crime. These have often been published, and they show that the great majority of the crimes are caused by drink.

Our preacher says we cannot legislate men into the kingdom of God. Who said we could? But if that be a reason for refusing to legally suppress the saloons, it is equally an argument against legally suppressing gambling, brothels and all forms of evil. We cannot legislate men into honesty, but shall we therefore have no laws against stealing? The laws against stealing are not designed to make thieves honest, but to make honest men safe. It is right and it is needful to give our boys a good chance to be sober, by eliminating temptation from their paths.

One seldom sees more absurdity in the same space than is found in this sermon. Besides this, there are many unsavory expressions, too unsavory to quote. Here, however, is one sentence with an unsavory idea though the language is quotable: "Should he succeed in wholly refraining from the use of alcohol, he would thereby only have put himself on a moral plane with swine, for I believe hogs do not use it at all." Ahem!

"The Journal & Messenger did not claim that Dr. Graves was, during his life, an antagonist of the Southern Baptist Convention (since Gospel Missionism had not then arisen), but it claimed that the principles announced by Graves and adopted by a large number of Southern Baptists led directly to the present movement. If inquiry were made, it would be found, we think, that every Gospel Missioner is a Gravesite, more or less pronounced."—*Journal & Messenger*.

If he was not so "during his life" he was never so. He has not been heard from on the subject since his death.

The principles announced by Dr. Graves, which were claimed to teach "Gospel Missionism," were called for and quoted. An examination failed to show any "Gospel Missionism" in them. The only point remaining, therefore, is that some who agree with Dr. Graves have taken up "Gospel Mis-

sionism." "If so and so," "we think" so and so, does not prove anything. Whether "every Gospel Missioner is a Gravesite" or not, we do not know, and only a careful canvass could determine, nor does it matter. Every "Gospel Missioner" believes in the inspiration of the Bible, yet it will not be claimed that belief in inspiration logically involves "Gospel Missionism." Every Mormon believes in immersion, yet who will say that believing in immersion logically involves Mormonism?

It is safe to say that the great majority of those who agree with Dr. Graves reject "Gospel Missionism." He himself could see no inconsistency between his views and supporting the Convention and its Boards. Dr. Pendleton and Dr. Dayton, princes of Landmarkers, could see no such inconsistency. Nobody has attempted to show that Landmarkism logically leads to "Gospel Missionism." The language quoted from Dr. Graves certainly has no such logic in it. The only point left for the claim is that some Landmarkers have become "Gospel Missioners." Thus completely does the claim fail. Unless our memory is at fault, the author and founder of Gospel Missionism—Dr. Crawford—was not a Landmarker.

HENRY KALLOCK ROWE explains—"What Can the New Theology Offer to a Wavering Faith?" He mentions three things—1st the fatherhood of God, 2nd "our spiritual affinity with God," and 3d "the coming of the Kingdom of God."

We have been waiting for a good while for some statement of principles of the "new theology," which has so far offered only denials. So here, at last, we have the three alleged fundamentals of the "new theology," and we can note what there is new in them. 1st the fatherhood of God. All through the centuries Christians have uniformly taught that all believers are the children of God. So the doctrine of the fatherhood of God has in it nothing new. Even applying that fatherhood to all mankind, though unwarranted by Scripture, is nothing new, since the Universalists and the Unitarians have been saying that for generations.

2nd. "Our spiritual affinity with God." Certainly there is nothing new here. All Christians have always and everywhere held that believers had affinity with God. Even applying this affinity to all the race is not new, since this is simply what those who deny total depravity have ever done. Certainly there is nothing new in this 2nd point.

3d. "The coming of the Kingdom of God." This has been the faith of the ages. All who have borne the Christian name for nearly nineteen centuries have prayed for the coming of the Kingdom. And the prophets of old told of it and prayed for it. So there is nothing new in this 3d point.

It is manifest, therefore that there is absolutely nothing new in the "new theology." Even in its denials, of which the "new theology" mostly consists, there is nothing new, for all those denials are as old as infidelity. Hence the claims that the "new theology" is new, that it offers "advanced views," that it is "progressive" &c., &c.—all these claims are the emptiest nonsense.

THE Baptist Banner tells how seven or eight years ago when the General Association of West Virginia met in Wheeling, Prof. Foster of the University of Chicago

was there. Old Father Theodore Given took pride in telling how he had baptized Dr. Foster. While the latter was preaching a sermon before the body, he gave utterance to some of his off-color views and old Brother Given would shake his head and mutter, "I never baptized that," "I never baptized that."

We cannot always tell what we are baptizing, but we can tell, if we will, what we are ordaining to the ministry, and what we are appointing to teach our young men. And special care should be taken in selecting men to teach our young preachers.

It is well to note in this connection that Prof. Foster is no longer to teach undergraduates in the Chicago University Divinity School, but his courses will be post graduate and special. The authorities of the University would not remove him, for that would have been to violate his "liberty of teaching," but they put him where his views will make as little stir as possible.

A section of our Educational Committee visited Georgetown College last week. We found everything working well. There are in attendance 256 students, with more coming in for the second half of the scholastic year. President Taylor has proved himself the right man in the right place, and he has a noble corps of co-adjutors. That Dr. Lewis, President of the Board of Trustees, is well again is a cause of general thanksgiving. He was for a long time critically ill.

The special new features presented to the Committee were the additions and improvements in the chemical and biological laboratories. These departments are now up to date. Prof. Ryland is gathering specimens of Kentucky geology, and he asks help in making his collection complete. Any one in the state who knows of any peculiar rocks will confer a favor by writing to Prof. Ryland on the subject.

The lowest grade of the Academy has been abolished since the public schools cover that work well and that department did not pay expenses.

Prof. Arthur Yager has been recently giving special attention to Kentucky Baptist history. He began his work in preparing his sketch of Georgetown College for the last Commencement. Our readers will be glad to be informed that Dr. Yager has decided to write a popular history of the Baptists of the state. Such a book is needed, and it will do much good.

The faculty and trustees of the College are very much in favor of the proposed Educational Conference, and Georgetown will be well represented. The brethren feel that we need in the state a general educational revival, and they are ready to heartily cooperate.

The College was never more prosperous and never did better work than now.

It is not out of order, Bro. Moderator, to mention that the worthy Moderator of our General Association, who is one of our Educational Committee, Dr. W. H. Felix, took occasion while in Georgetown last week, to give his check for a comfortable sum to the endowment fund of the College.

NEARNESS to God, the possession of Him alone, is what satisfies the heart of man.—Rev. W. J. Waterson.

**Editorial Varities**

There are more men than women in the United States, although in the cities there are more women than men.

Sunday Schools and churches who wish to supply themselves with the best song book in existence, without expense, except for freight, should write to Dr. W. P. Harvey, 842 Fourth Ave., Louisville, Ky. He will give a simple and lucid explanation of the method. Now is the opportunity.

Many are saying that Thomas G. Lawson, who is exploiting his views on "Frenzied Finance" in the papers, is utterly unreliable and cannot be trusted. Whether this be true or not, we know not, but we know that a man can be a great mendacious and yet tell a great deal of truth.

The Conference in New York on the 25th is to be held in the Fifth Avenue Baptist church on Fortieth Street, and not at the rooms of the Home Mission Society. The meeting is at 10:30 a. m. The object of the Conference is to consider forming a General Baptist Convention.

The N. Y. Christian Advocate reports that Dr. Minot J. Savage, the Unitarian preacher, had declared his belief in Spiritualism. Even so. When a man cannot believe the Bible, there is no absurdity too great for him to believe. Horace Greeley said of a certain skeptic: "He can believe anything provided it is not in the Bible." The credulity of skeptics is proverbial.

The Trustees of Georgetown College held their mid-winter meeting last week. A boy's dormitory is to be provided, and a committee was appointed to arrange for the proper celebration of Prof. Rucker's jubilee next June. The committee is Dr. B. A. Dawes and the Hon. A. Y. Ford, along with the editor of the Recorder, the last being chairman. Dr. Rucker has made a wonderful record.

Prof. Shaler Matthews is quoted as saying: "All over the world the number of young men who are being educated as clergymen is growing smaller." The fact that in some quarters the number of theological students is falling off is taken to mean that the number of preachers is diminishing. But the tables of statistics tell a different story. Many of our greatest and most useful preachers were not "educated as clergymen"—Spurgeon, for example. If fewer men enter the ministry now than formerly, what keeps up the statistical tables of ministers?

A recent writer says "the dynamic rather than the static, the evolutionary rather than the deposit theories of truth have entered into the thought of men, modifying their attitudes of all kinds, the family and the church, as well as the state." The influence of this in the family is seen in the increase of divorce; in the church is seen in the repudiation of religious authority and in the state, in the increase of crime. To hold that marriage is really sacred is to be "static," and to hold the "deposit" theory of marriage. To hold that a man ought to pay his debts is to reject the "dynamic" and "evolutionary" theories of honesty.

Dr. C. H. Judson, of Greenville, S. C., has turned over real estate to Furman University valued at between \$7,000 and \$8,000. This is in addition to his recent gift of \$21,000. We are ready to record similar action on the part of some Kentucky brother or sister toward one of our Kentucky institutions. We prepare the item so far as at present advised, viz: It gives great pleasure to announce that \_\_\_\_\_ of \_\_\_\_\_ has given \$\_\_\_\_\_ (or property to that value) to the endowment fund of \_\_\_\_\_. We congratulate the donor and also the institution. "Go thou and do likewise."

We are pained to learn of the sudden death of Dr. Harvey Hatcher, of Atlanta. He dropped dead in the Sea Island Hotel in Beaufort, S. C., on last Sunday. He had just returned from preaching in the Baptist church of that city. He had been apparently in good health. He was a native of Virginia, and was 49 years old. He was widely known and loved. For years he had been connected with the American Baptist Publication Society, with headquarters in Atlanta. He was a man of commanding presence, of warm affections and of brilliant mind. Our readers will remember his account of the life of Dr. Henry McDonald, recently published in our columns.

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The best book ever written on Catarrh and how to cure it is being given away absolutely free of charge by its author, Catarrh Specialist Sproule, the greatest authority of the age on the treatment and cure of Catarrh.

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FREE CATARRH BOOK COUPON. NAME ADDRESS

ANNUAL MEETING. The regular Annual Meeting of the Directors of the Baptist Book Concern will be on the first Tuesday in February, being the 7th, at 11 o'clock a. m.

AMONG THE Churches.

LOUISVILLE. Walnut St.—Pastor Eaton: Strong drink and Zedekiah. Two by letter. Bro. Stewart I. Long ordained Wednesday night.

Third Ave.—Pastor Ransom: Divine and human elements and Sinfulness of sin. Twenty-sixth and Market—Pastor Reed: Ebenezer and the Gospel. Hazelwood.—Pastor Althoff: Perfect feet man and Lying.

East Mead—Bro. Bunyan Stephens: God's hand; Pastor Greathouse: Accepting Christ. Oakdale—Pastor Mohler: Confidence in God; Bro. G. C. Cates: Cleansing by the blood.

Van Buren St.—Pastor Ehle: Cloud of witnesses and Seeing Jesus. Elizabethtown.—Pastor Brengle: Watchwords of awakening and Christ at the door.

Hope Mission—Pastor Bruce: A good week. Bro. Eaton presented, by request, a paper on Christian Science. Bro. Althoff, Janzen, Bruce, Cates and Brown spoke.

Bro. J. E. Maley is our new student for the past week. He is from Washington. Supplies for Sunday: Dr. Mullins, McFerran Memorial; Rren. J. E. Martin, Finchville, Ky.; R. L. Gillon, English, Ky.;

Bro. Greaves' family from North Carolina, came to Eminence, Ky., last week. They were given a very appropriate welcome. Bro. Greaves was recently elected pastor. However he continues his Seminary work.

Intermediate examinations are on. THE STATE. Pastor W. W. Williams writes: "Our work among the good people of Leitchfield is in good condition. We are praying for and expecting most blessed results from our coming meeting.

Bro. R. J. McCully writes from Earlinton: "I can't do without your valuable paper. My home has not been without the RECORDER for 40 years. I enjoy the good instruction out of it."

Pastor J. C. Holmes writes: "I have just closed another prosperous year with my field, Augusta and Twolick, in Bracken county, Augusta is a beautiful little city of about 3,000, situated on the bank of the Ohio river about 40 miles above Cincinnati. Twolick is a strong country church situated about 12 miles from Augusta in a nice farming country. I have been pastor of this church for seventeen years. When I took charge of this church they were occupying a small house on a dirt lane, a quarter of a mile from a turnpike road, with once-a-month preaching, for which they were giving about \$25 or \$30 a year for missions. They now have one of the handsomest and best located houses of worship in the county, two and a half miles from the old site, they have preaching twice a month and pay \$500 a year pastor's salary, \$100 for missions, \$65 for education and other benevolences. When

I came to Augusta, eight years ago, I found them in a dilapidated condition, having been without a pastor for over two years and encumbered with a debt of \$2,600. Every dollar of the debt has been paid, and paid by the members of the Augusta church. They have the best location in the town and the finest and largest building, they have preaching twice a month and pay \$500 salary. They gave last year \$175 to missions and education. The church is in good condition, and quite a number have been added to its membership the past year. Both churches have evergreen Sunday Schools and B. Y. P. U. Both churches kindly remembered the pastor with a handsome donation Christmas, which filled the pantry with all sorts of good things, and the heart of the pastor and his family to overflowing with gratitude to them and to God for their kind remembrance. May God richly bless this kind and loving people, is the prayer of their pastor."

OTHER STATES. Bro. Geo. H. Hansell has died at his home in Brooklyn in his nintieeth year. He joined the Fifth Ave. church seventy years ago and has been a deacon in it for fifty-seven years. A few years ago he wrote a valuable book "Reminiscences of Baptist Churches and Baptist Leaders of New York and Vicinity from 1835 to 1898." Bro. Hansel has been a power for good in New York City.

The First church, Galveston, Texas, has set apart their new house for the worship of God. Pastor J. G. Lowrey writes from North Birmingham, Ala.: "Please change my address from North Birmingham to Pine Hill, Ala. The Lord continue to bless you in your great work."

Pastor A. E. Burns writes from Blocton, Ala.: "Please change my address from Blocton, Ala., to Brighton, Ala. Have resigned the First church, Blocton, and accepted Brighton, and will move onto the new field next week. God bless the RECORDER."

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.

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 river, 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 taboed 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.

ton, Ala.: "Please change my address from Blocton, Ala., to Brighton, Ala. Have resigned the First church, Blocton, and accepted Brighton, and will move onto the new field next week. God bless the RECORDER."

The First church, Corsicann, Texas, started the year with a New Year Rally and roll call. The corrected list has 358 names, 52 additions since September 1st. Bro. Giles C. Taylor is pastor.

Pastor E. W. Spencer has moved from Shuqulak, Miss., to Meridian, Miss., and is now serving the Highland church of that place.

Pastor J. H. Ellis writes: "Please change my address from Cold Springs, Texas, to LaPorte, Texas. Have just moved here and am pastor of the church at this place and Pasadena, one-half time at each place. There is a great future for this coast country, situated as it is between Houston and Galveston."

Pastor H. M. Long writes: "Please change my address from Carrollton, Ala., to Newport, Ark., whither I moved last week to take charge of the church to the pastorate of which I was recently called unanimously for full time. The Lord prosper you in your work, and sustain you in your unswerving defence of the truth."

Pastor J. H. Taylor writes: "Send RECORDER to Nevada, Texas, where I am now pastor."

Pastor John D. Jordan, of Savannah, writes: "Our church has just closed a great year, perhaps the greatest in her history. More than \$3,000 for missions. All bills paid and a balance on hand. In seven years and seven months, 677 have been added to the church. Net membership increased from 592 to 912. All salaries increased and mission contributions increased threefold. Peace, harmony and hopefulness prevail."

Pastor George W. McDaniel, of Dallas, Texas, becomes pastor of the First church of Richmond, Va. We expect to get fine reports of his work.

Bro. B. A. Hall, a student in the Westminster Institute, Texas, has been called to the pastorate of Blue Ridge church, Collin county, same state.

Bro. W. A. Jarrel, of Dallas, Texas, author of several widely read and highly recommended books, is helping Pastor Chas. E. Hitt, of Carini, Ill., in a good revival meeting.

Deacon and Mrs. B. E. Garvey, of New Liberty, have been called to the city by his illness. He comes for special treatment. We earnestly hope he will soon be fully restored. It is a pity for such useful men to be disabled even for a time.

Dr. G. W. Perryman, of Paducah, was in Louisville last week. He came up to bury the body of Mr. Henry Logsdon, who was train dispatcher of the Illinois Central railroad at Paducah, a brother of Col. J. W. Logsdon, Supt. of the Louisville & Nashville railroad at Evansville. We tender our condolence to the bereaved.

Dr. A. E. Brown, Secretary of the Home Board for Mountain Schools, has been spending several days in the city in the interest of the school at Salyersville.

Pastor W. M. Stallings (Ky.) writes: "My admiration for the RECORDER grows with the passing years, and I believe that Kentucky Baptists owe it a debt they can never pay for their growth and development as a denomination. In my judgment it has done far more for Baptist principles than any other agency among us."

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J. M. Frost, Secretary, NASHVILLE, TENN.

GARFIELD.

It was my pleasure to supply the pulpit last Sunday for Pastor English at Garfield. Considering the disagreeable weather congregations were good. The Sunday School is well organized, and Superintendent M. P. Compton and his corps of teachers are doing fine work. Bro. A. A. Richardson is the Bible class teacher, and he is the right man in the right place. Pastor English is greatly beloved by his people. This is a young and growing church, and its influence is destined to be great in this region.

I enjoyed the hospitality of Bro. Richardson, and dined Monday with his son, I. B. Richardson and his bride, nee Miss Lalla Compton, in their cozy and elegant new home.

The annual meeting of the Tabernacle Baptist church, New Albany, Ind., will be held Thursday and Friday, Jan. 19th and 20th. On Thursday evening Prof. Edwin C. Dargan, D.D., LL.D., a distinguished author, and one of the strongest preachers in the South, will preach the sermon. On Friday evening it will be our pleasure to listen to brief, thrilling addresses by Rev. Dr. J. W. Duncan, Rev. Chas. P. Foreman and Rev. B. E. Cato upon the subject in which we trust every one is interested, "The Coming Campaign." To all of these services you are most cordially invited.

J. V. BIGGERT, MRS. E. T. CRAWFORD.

A GRACIOUS REVIVAL.

The Hartford church began a meeting the first week in December by holding prayer meetings conducted by the members. The second week the pastor preached day and night to increasing congregations. On Monday night of the third week Bro. W. E. Foster, of the Clifton church, Louisville, came and preached two weeks. He is a godly man and a scriptural preacher of great power. He made a profound impression in Hartford, and his preaching and visit were a benediction to our church and community. It was a joy to work with him. The Lord greatly blessed the preaching to the reviving and strengthening of Christians and to the conviction and conversion of sinners. There were about 30 professions of faith, some ten renewals and eighteen additions, and sixteen for baptism. During the meeting we had prayer meeting twice at 5 a. m. They were seasons of great spiritual power. To God we give the glory for this gracious revival. The members gladdened the hearts of pastor and family by sending a box filled with good things. No pastor needs a soldier's people. They love the WESTERN RECORDER and are devoted to the old faith of the Bible. Yours for the Master.

J. H. BURNETT, Pastor.

The Rev. Walter Colley, Gen. Sec. B. Y. P. U. A. becomes pastor at Upland, Pa.

Family Circle

Stories for the Young and Old.

MAKING UP.

Yes, Bessie and I really quarreled; She wanted to play with the dolls, And I wanted to ride on the "teeter."

We argued and quarreled and argued An' then Bessie gave up to me; Then, of course, I gave up to Bessie, 'Cause she's the littlest, you see.

Well, somehow, our quarrel was over; We kissed the bad feelin's away; We played what we both of us wanted, And then we were happy all day. —Little Folks.

THE RE-UNION: A THANKSGIVING STORY.

BY M. C. P.

The snow was beginning to fall as night approached. It was Thanksgiving eve, and the streets were crowded with hurrying people.

Mrs. Innes-Page, who stood at a window watching the passing throng, was a very lovely young woman, with masses of chestnut hair rippling low on her forehead.

In the inner circle of friends that revolved about herself and her husband their hyphenated name was the subject of many pleasanties, which they lightly disregarded.

To-night the smile was absent from the woman's lips. A dread lay back in the azure depths of her eyes, a dread that she was trying to hide, yet could not hide. Her husband was ill. He was not strong; he had never been strong, and for six years he had been working beyond his strength.

"An artist's model!" he shouted, almost mad with fury. "An artist's model he received by me as the wife of my son! Never! I would see him die of starvation before he should enter my house, or take my hand again!"

In vain had his son explained to him that his fiancée was no artist's model in the real sense of the word; that she had but sat to one or two artists—himself among them—for her face and head, to earn a little money with which to ease the last days of a dying mother.

Gertrude had long noticed that her husband was looking very delicate. Now, in the dusk of this Thanksgiving eve, it struck her more forcibly. They were alone. "Chip," as they called their little boy, was in bed. Gertrude suddenly knelt beside her husband.

"Charles," she cried, in a sudden passion of love, "you are ill; for rest from work. Listen to me, my husband. And this time, if you love me, don't say no. Let me go to your father! Dearest, let me go to him! He can not be so hard as you say. He will listen to me if I kneel as I am kneeling now, and tell him you are killing yourself. I am not proud, my darling. The General will hear me. He will forgive you. Let me go!"

But she spoke in vain. The young man's handsome face hardened as a flint. "Never," he said in a low concentration of anger and determination. "He insulted me. He insulted you. Never, with my permission shall you seek his presence."

Charles got up, and gently took her in his arms. He was her lover, just as he was in those exquisite days of courtship. He pressed the chestnut head down upon his breast, and kissed the waves of hair. He murmured tenderest words of endearment broken words of unutterable love.

"I must go and have my usual peep at Chip," he said in an ordinary voice. "And I think I heard the postman a little while ago. I'll see if there are any letters."

He was gone some minutes. When he came back, Gertrude was no longer crying. She was leaning back, very white in the face, and looking very exhausted. But she started as she looked at her husband.

"What is it, Charles?" she cried. "Here is a letter from my father," he said quietly. "We will read it together."

His voice was curiously quiet. But Gertrude understood. None but she knew how Charles had loved and admired and almost broken his heart about his fine old father. His mother had died when he was a mere baby, and all his love had been centered in his father. The hand which cut the envelope trembled visibly. Husband and wife read the letter together and in silence.

November 27, 1900.

"Although I have sworn never to speak to you again, I made no such vow with regard to your children. I know that you have a son. If you care to send him to me to-morrow morning at twelve o'clock you may do so. I do not wish any servant to accompany him. He must be left at my house alone, and I will see that he is returned to you in safety before night. If you do not care to send him, there will be no necessity to inform me of that fact. Your father. CHARLES INNES-PAGE.

"Oh Charles! But Charles was silent. His hand covered his face. His father—his father—had written to him again. "You will let him go, Charles? He is such a splendid boy—such a splendid boy."

"Of course he will go," was Charles's muttered response. And then, for some time, husband and wife sat hand in hand without speaking.

CHAPTER II.

"Promise me not to be shy or frightened, or cry, Chip. No boy over five ought to cry. It is a terrible thing."

"Of course I won't cry, muzzie. I've never let the teentiest, weentiest little tear come out since I had my five year's birthday. I's going to be a soldier, like grandpa."

"Quite right; you may tell him so." And Gertrude patted her offspring approvingly. "And remember, darling, your real name is not 'Chip.' That is only your pet name. Your real name is Charles Henry Innes-Page. And the first letter of each name put together make 'Chip.' So you must tell grandpa your real name if he asks you."

"Oh, yes; I can remember it quite well. And shall I give him your love, and daddy's?" "Yes, muzzie, I shall remember perfectly. Muzzie, isn't it time for me to go?" "Yes, dear. It's nearly time to start now. And you will be very polite, Chip. Soldiers are always very polite. And, another thing, be perfectly truthful, Chip."

"I will, muzzie. I will do everything, exactly as you say. And do let me go. It must be twelve ever so long ago."

Up a flight of richly carpeted stairs stepped the eager little boy, whose hand was clasped within the fat hand of the butler. In his other hand he carried his fawn-colored cap, which exactly matched his neat little covert coat and gaiters. They came to a door at which the man knocked, and, dropping the child's hand, announced him in a pompous voice.

It required all of Chips fortitude not to show his grievous disappointment upon entering the room. Ever since he had heard that he was going to see his grandfather he had pictured to himself how his grandfather would appear. And this was exactly as he appeared in the little painting of him which hung in his father's room. A tall, soldierly figure, in a magnificent uniform with a sword girded to his side, and a cocked hat in his hand, and spurs to his heels. Instead of which he saw a bowed figure in an armchair, with a shrunken, almost yellow face, with a shawl across his shoulders, and loose carpet slippers on his feet.

As the door opened, the old man had put his hands on the arms of his chair, and leaned eagerly forward, and he, too, was surprised at what he saw. But in another way. Such a superb specimen of boyhood he had never expected to see. Anything so beautiful as the chubby, glowing face, the fearless eyes, and upright, well-knit little form of the child he had never seen. Oh, how his hard old heart suddenly yearned. But a long-prepared precaution came upon him. He would consider before he took the child to his heart. He must see if any vulgarity from his plebeian mother rested upon him.

For one moment the old man and the child remained staring at each other in silence. Then the door was reluctantly closed. The pair were alone. The child suddenly remembered one of his mother's instructions. He was to be polite. He advanced a few steps till he reached the great armchair.

"How do you do?" he said, holding out a little hot hand to his grandfather. But the latter thought there was a suspicious meekness in the tone of his voice. The General took the little chubby hand and held it firmly.

"What is your name?" he asked. "Charles Henry Innes-Page," answered the child, shyly. "The first letters make 'Chip,' which is my pet name."

"Well, Charles, something is troubling you. What is it?" The scarlet lips quivered. But the brown eyes were unflinching.

"I's a little—disappointed about something."

"Well, about what? You need not be frightened to tell me."

"I's not a bit frightened." (So proudly that the old man's heart thrilled.)

"But I's a little disappointed. I thought you would be in the uniform."

"The uniform! What do you mean, child?"

"What soldiers wear—like you have on in daddy's picture. With a sword, and a cocked hat, and spurs. I was so in hopes of seeing you in soldier's clothes."

There was no mistaking the genuine disappointment in the child's voice. He was very gently drawn between the thin old knees.

"I'm too old to wear them now," said the General, "But I'll tell you what I'll do. I'll show you the things some day. I have them in a box up-stairs. And you shall try on the cocked hat."

"Oh, may I?" in the most joyful of voices. "And may I—may I hold the sword?"

"You may, my boy. Do you want to be a soldier?"

"I's going to be one," decidedly. "And you can tell me exactly what to do, as you are one. I don't want to make any mistakes, so we shall have talks about it—you and I shan't we?"

"That we will."

One thin arm rested around the sturdy shoulders now. The old General felt new life, new health, new interests and new hopes flooding his feeble frame. The hard old heart was fast melting.

"Will you kiss me, Charles?"

A sudden wave of scarlet dyed the little boy's face.

"Men don't kiss," he said, shyly. "Daddy and I only shake hands since my five year's birthday. Mother kisses me; but Daddy and I greed not to kiss, 'cept on birthdays and Christmas day, oh, and whenever daddy's hurt himself. He made me promise that when I settled we oughter not kiss. And you wouldn't kiss me when daddy was hurt himself. And then I always kiss him directly, and he says it helps to make him well."

The General was blinking and frowning very much indeed. Something was the matter with his eyes, thought Chip. The child felt something akin to remorse for his refusal to kiss his grandfather. And then the old man took a long, hungry look at his downcast face.

Its exquisite youth, its innocence, its truthfulness, its purity struck the General in appalling contrast to his own worn-out frame. Yet he was once as this lovely boy.

"Do you know who I am?" he asked suddenly, perhaps a little harshly, for his heart was working strangely within him. "Of course I do," said the boy, looking up with his frank, bright glance. "You're the Old Block."

It was no wonder if a cry of horror escaped the General's lips, and so started the child that he slipped away from the encircling arm. He misunderstood the boy. He thought the words were "the Old Block," and a very madness of anger suddenly seized him. So that was what they called him at home—his son and his vulgar wife.

"Who did you say I was?" he asked, even more harshly than before, and looking hard into the truthful brown eyes.

"The Old Block," repeated the child, still with the same peculiar pronunciation. "Don't you see?" trying, a little nervously, to explain. "I'm the Chip, and you're the Old Block. You and I are like each other, daddy says—though I don't think we're very like—and he always says I'm a chip of the Old Block, and then he one day explained that the Old Block was you, and that I'm so like you as to be like a little chip broken off. Don't you see?"

Did he see? How could he see with a blur like a mist across his sunken eyes—eyes which had once been so like those which now so curiously scanned his face. The latter took a frightened expression as they perceived a tear running down the worn old cheek. Compunction seized the childish heart.

"Oh, are you hurt anywhere?" he asked, anxiously. "Cause if so, I'll do as I do to daddy."

"Yes, I am hurt," cried the delighted old man, as he gathered the little fellow into his trembling arms. "But you are making me well now. My boy! My grandson! God forgive me!"

A few hours later a note was handed by the maid to the old General's son. A footman had left it, she said. It ran as follows:

"MY DEAR SON:—The 'Chip' has decided to stay the night with the 'Old Block,' as he can not go without seeing the uniform, which has to be fished out of a box in the attic. So if you find that noble little fellow's mother will forgive a cross-grained old curmudgeon, and come and stay the night, too, joining us to-morrow in our Thanksgiving celebration, you will add to the happiness which is already his in the discovery of such a grandson. Your loving father.

And so it came to pass that night that three people instead of two took the usual "peep" at Chip as he slept. Three happy people, with perfect peace in their hearts. And one had heard the words "my daughter," as she had never thought to hear them spoken again, and least of all by General Innes-Page. Pictorial Review.

A GEORGIA STORY.

A few days ago Rev. Josiah Strong said that the "pulpit has no message, and ministers speak not because they have something to say, but because they must say something."

This reminds me very much of an incident that happened on the banks of an up-the-country creek. A good old Baptist preacher and myself were holding a meeting. The old preacher was preaching a splendid sermon. He was telling of the influence of the Holy Spirit on the life—how life was made happy by the presence, how the soul was made to rejoice in a heartfelt religion. Thereupon a "Disciple" brother got up to inform the old preacher that "there was no such thing as the Holy Spirit—no such thing as a heartfelt religion." The old minister answered him by telling him this true story. These are his words:

"Back in Georgia in the town where I lived there was a man something like you. He was a preacher. His darkey always hitched up his team and drove him to church. One day this preacher was telling the people that there was no such thing as the Holy Spirit and no such thing as heartfelt religion. On the way home the preacher asked the darkey what he thought of the sermon. 'Now, Massa, you knows I don't want to criticise up your sermons,' said the darkey. 'Well, I want to know your opinion,' said the preacher. 'Well, Massa, you say no such thing as heartfelt religion?' 'Yes, I said that.' 'Now, Massa, would it not be better for you to say, 'None as I knows off'?"

Would it not be better for Josiah Strong to say about the same thing—"No message I knows of." He should not think he is the "whole thing." —Duncan McKee.

Strange New Shrub that Cures Kidney and Bladder Diseases, Rheumatism, Etc.

We have previously described the new botanic discovery, Alkavis, which proves a specific cure for diseases caused by Uric acid in the blood, or disorder of the Kidneys or urinary organs. It is now stated that Alkavis is a product of the well-known Kava-Kava Shrub, and is a specific cure for these diseases, just as quinine is for malaria.

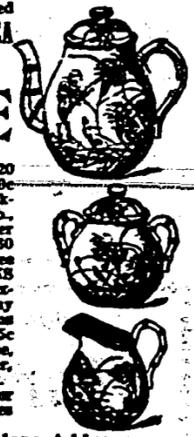
Among the many testimonials received the Hon. E. C. Wood, of Lowell, Ind., writes that in four weeks Alkavis cured him of Rheumatism and Kidney and bladder disease of ten years' standing, and Prof. Edward S. Fogg, the noted Evangelist of Corington, Ky., gives similar testimony. Many ladies also testify to its wonderful curative powers in disorders peculiar to womanhood.

The only importers of Alkavis so far are the Church Kidney Cure Company, of New York, and they are so anxious to prove its value that for the sake of introduction they will send a free sample of Alkavis prepaid by mail to every reader. WESTERN RECORDER who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Diabetes, Dropsy, Gravel, Pain in Back, difficult or too frequent passing water, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company and receive the Alkavis entirely free. Address Church Kidney Cure Company, No. 404 Fourth Avenue, New York.

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Stories for Little Ones.

PRINCE CHERRY BOY'S BED.

BY HANNAH G. FERNALD.

Paul's mamma thought he was unhappy because he was cross, and Paul thought he was cross because he was unhappy, but no one doubted that he was both. His little cousin Edith was crying because Paul would not play nicely. Grandma was comforting Edith; Mamma was looking grave and Paul was scowling dreadfully. "He got out of the wrong side of the bed!" said Grandma.

"Same's I always do!" snapped Paul. Uncle Ned put down his newspaper. "That's just what Prince Cherry-boy told the Fairy Godmother!"

"Is it a story, Uncle Ned?" cried Edith. "O, tell it, please!"

Uncle Ned looked at Paul. "Please?" said Paul, sulkily. So Uncle Ned began:

"Once upon a time there lived a king and queen who were very happy when the Fairy Gardenia brought them a beautiful little boy to be their own."

"Whatever happens," said Gardenia, "don't let the child have anything to do with the Fairy Prickle." And the Queen promised that she would not—if she could help it.

"They gave the little boy many fine names, but he was so bright and lovable that every one called him Prince Cherry-Boy. His favorite playmate was little Rosalys, the head shepherd's daughter, and they passed their days together merrily until the Prince's sixth birthday brought him the Red."

"It was a beautiful bed to look at, shaped and colored like a shell; and the sheets and coverlets were of silk almost as soft and dainty as rose petals. No one knew just where it came from. The servants found it in the courtyard, early on the morning of Cherry-Boy's birthday, and as the initials of all his fine names were carved on its side, every one knew that it must be a gift for the Prince."

"Rosalys and Cherry-Boy played all day with the birthday toys, and ate a great deal of the birthday cake and candy, and the Prince went late—for so small a boy—to sleep in the new bed."

"All night he twisted and tossed, and the next morning came down stairs with the strangest expression on his face. And he behaved even more strangely than he looked! He would not share his toys with Rosalys, and he would not go into the garden to play as she wished. When the queen questioned him gently he answered her so rudely that she felt sure her boy must be ill, and sent at once for the Court Physician."

"The Court Physician was a very wise man indeed. He felt Prince Cherry-Boy's pulse, and looked at his pink tongue and at his scowling forehead. "Your Majesty," said the Court Physician gravely, "His Royal Highness's temper is very much out of order. It is not his illness, but his temper that is the trouble. Permit me to advise you to consult his Fairy Godmother." "The State Coach was dispatched with an urgent message to the Fairy Gardenia, but the horses were scarcely out of hearing when the Fairy darted into the room,

"I thought I'd better not wait for the coach," she said. "What's the matter?" But the minute she saw the Prince she knew what was the matter. "What has he been sleeping on?" she asked. The Queen told her about the bed.

"The Fairy Prickle's work," exclaimed Gardenia. "She has sent him one of her bed's with a wrong side, and he has got out of that side to-day!"

"Then," said the Queen, "he must get out of the other side to-morrow, and we shall be happy again; or perhaps it will be safer to change back to the old bed."

"The Fairy shook her head sadly. "If it were only as simple as that," she said, "how many mothers would be happier! But the mischief is done and no mere change of beds will make it right. Since this has happened he is as likely to get out of one bed the wrong way as another—and to-day's right side may be to-morrow's wrong! I'm afraid our Prince will always be likely to start wrong sometimes, but he needn't stay wrong." And then she turned to the Prince.

"Cherry-Boy," she said gently, "are you willing to admit that you started wrong to-day?" "Cherry-Boy looked at his mother's red eyelids and at Rosalys' little hand held tight against her cheek. He knew, and now he blushed to think that the marks of his own fingers were under Rosalys' hand, for, for the first time in his life, he had struck her. He saw that something was wrong and he began to think it might be himself, so he looked straight into Gardenia's eyes and said, "Yes'm?"

"That's the first step out of the trouble," cried the Fairy, "and you've taken it bravely! Now, dear child, whenever this happens again, there's just one thing to do! Go back to your room, sit down on the side of the bed, and wait there patiently until you think of something kind to do for somebody, and then go and do it!"

"Before Cherry-Boy could answer, the Fairy was gone. The Prince hesitated a moment and then walked slowly up the stairs. They heard his door shut, and the Queen took Rosalys on her lap and smoothed the smarting cheek. "By and by Cherry-Boy came skipping down the stairs two steps at a time. He ran into the room looking just his old, merry self.

"Rosalys," he cried, "here's some fumery to put on your poor cheek, and if you'll come to the garden now, I'll build the loveliest bower for your dolls." So the Queen kissed them both tenderly and they ran off to the garden.

"Is that all?" said Edith. "Tell about the bower." "That's all!" said Uncle Ned, and took up his paper again. Paul scuffled slowly out into the hall and up the stairs to his room. Pretty soon he came back, smiling shamefacedly at Uncle Ned. He held out his hand to Edith.

"Edie," he said, "I guess I could make a sort of a bower! Let's come try!"—Congregationalist.

JUST FOR A MOMENT.

In the early days in Iowa, the Youth's Companion, a village school was held in a room of a farmhouse. The farmer, Mr. Jennings, told the pupils that they must not molest his bees. They were obedient children and respected the farmer's rights;



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moreover, since most of them went barefoot, they were not anxious to stir up trouble in the hives.

One day a little girl went to Mr. Jennings and made this naive and sincere explanation: "Please, Mr. Jennings, my brother Willie stepped on a bee, but it was an accident and he got right off."

HER FIRST RAILWAY TRIP.

An old lady on her first railway trip noticed the bell cord overhead, and turning to a boy she pointed to the cord and he said: "That, marm," with a mischievous twinkle in his eyes, "is to ring the bell when you want anything to eat."

Shortly afterward the old lady reached her umbrella up to the cord and gave it a vigorous pull. The whistle sounded, the brakes were put on, the train began to slacken its speed, windows were thrown up, questions asked and

confusion reigned among the passengers. The old lady sat calmly through it all, little dreaming that she was the cause of the excitement.

Presently the conductor came rushing through the train and asked: "Who pulled the bell?"

"I did," replied the old lady, meekly.

"Well, what do you want?" snapped the official, impatiently. "Well," said the old lady, meditatively, "you may bring me some ham sandwiches and a cup of tea, if you will."—Ex.

We trust our friends for a sea voyage to the captain of the ship, although we miss them when they go. And is Christ so poor a captain that we cannot trust our friends to go before us on the homeward voyage with him?—Bolton Jones,

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PREACHING HELL.

BY GEO. VARDEN, PH.D.

I have been unusually interested and and pleasingly instructed in reading and studying "Two Centuries of Christian Activity at Yale."

Many of the chapters are prefaced by mottoes. I always did like to read a well selected and pithy sentence or paragraph indicating the guiding idea or embracing in a nutshell the content of a chapter.

The chapter on The Great Awakening and Its Effects (1741-1790), by Henry T. Wright, class of 1868, has as its motto the following paragraph, quoted from Dr. Joseph Tracy:

"It is very true that 'preaching hell cannot frighten men into religion; but it may frighten them into serious thought, and secure to religious truth that attention without which it cannot save the soul. After all that can be said of the power of love and of kindness, and the winning accents of mercy, and the like, it remains an awful truth, that men will not give any efficient attention to those things till they have been first brought to see their need of them. Till then, all that they hear about the mercy of God only gives them courage to neglect it."

Most sincerely do I commend this timely thought to the prayerful and practical consideration of the ministers of to-day, who may well thank Dr. Wright for sifting it out of Dr. Tracy's writings.

Having myself read this forceful and momentous paragraph, I beg leave to call attention to some forgotten or neglected texts. I quote them without any reference to their historical or doctrinal setting, or even their grammatical connections:

"He that believeth not the Son shall not see life, but the wrath of God abideth on him. If ye believe not that I am he, ye shall die in your sins. These shall go away into everlasting punishment. In hell he lifted up his eyes being in torments. Lest they come into this place of torment. I am tormented in this flame. They shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of their tormentors ascendeth up forever and forever. Those who obey not the gospel of our Lord Jesus Christ shall be punished with everlasting destruction. How can we escape the damnation of hell. The wicked shall be turned into hell with all the nations that forget God. The unbelieving and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death. Upon the wicked he shall rain snares, fire and brimstone, and a burning tempest; this shall be the portion of their cup."

But much of this is highly figurative language! Yes, and in the dreaded future it is pretty certain that these realistic figures of speech will cut an appalling

figure. It would be better for you, my friend, to quit caviling and to be forecasting what sort of a figure you will cut in that day.

The sermon that led to my awakening and conversion was founded on the passage: "Judgment will I lay to the line and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then shall ye be trodden down by it."

Our good brother, Rev. W. A. Simmons, who has just taken up the work in the Paris church with that degree of earnestness which promises to be abiding, found occasion in one of his sermons to remark: "You see, brethren, I believe in the old-fashioned doctrine of hell. In all my preaching I aim to go by the plain declarations of the book." One's views of sin become a pretty accurate measure of one's notions of punishment. The intensity of sin is directly as the intensity of punishment.

DEAR RECORDER:

Will you allow me space to express my thankfulness for the appreciation shown me by my churches at Salem and Russell Springs. I preached at Salem on Christmas day, and I was presented with a nice box of presents, which was highly appreciated, and the second Sunday in January I came to Russell Springs, where I was presented with a good load of presents and some money, too. We have had a hard struggle at Russell Springs in building a house, but now we are enjoying it together. I shall always remember the kindness shown me by these good people. We are hoping for great things when Bro. Argabrite comes to help us in a meeting. I love the Recorder more and more.

Yours truly, J. L. ADKINS.

That best portion of a good man's life is still His little nameless, unremembered acts Of kindness and of love.

—Wordsworth.

An Asthma Cure at Last.

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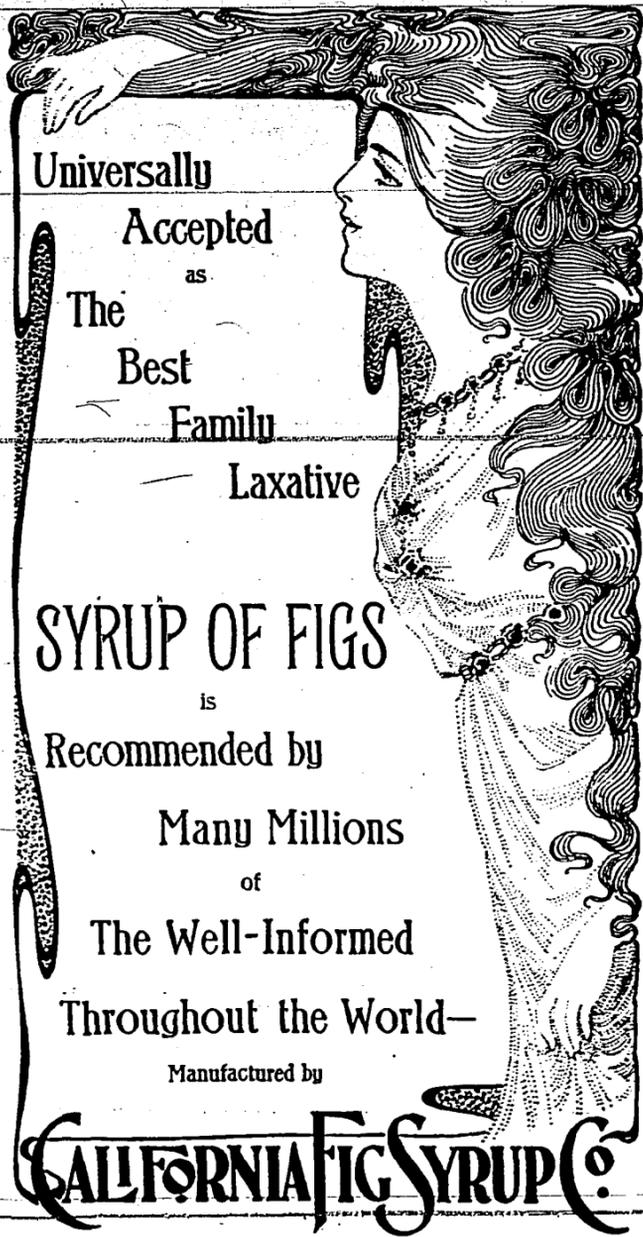
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AN EDUCATIONAL CONFERENCE.

Many interesting articles on the subject of education have recently appeared in our religious papers, and many of our people are making efforts to strengthen and extend this line of work. This indicates that God has a blessing in store for us, and is stirring us up to pray and labor for it—working in us to will and to do, that this blessing come not upon us as a thief in the night.

I have noticed that each husbandman is specially interested in his own field, and so I write from a mountain standpoint.

The people of this vast region are Baptists—just such Baptists as might have been found almost anywhere one hundred years ago. It is the love of freedom—freedom of conscience—that gives these single-hearted, undeveloped people their inclination to Baptist principles. This is not an accident. God means something by giving the people of this vast region to the Baptists. But what does He mean?

It is obvious to those on the field that these people need religious education. There are among them as many regenerate people in proportion to population as can be found anywhere. This shows that the Holy Spirit is not passing them by in the sovereign work of regeneration. Their preachers are nearly all of the evangelistic type, exhorting sinners to repentance.

But this religious education must come to them through

schools established among them. They have neither the inclination nor the ability to go away to school.

Now, if we do not furnish these schools other denominations will; and these people will lose the benefits of a Baptist education, and themselves be lost to the Baptist cause. This is already being done in many places.

I have before me as I write a copy of the Hazard Enterprise, a Perry county paper, in which appears an article from Witherspoon College, a Presbyterian school on the Middle Fork of the Kentucky river in Perry county. Among other things in this article are the following items: "Tuition for each and all grades, one dollar per month. Meals, one dollar per week at Refectory. Any deserving student unable to pay tuition will be eligible to a free scholarship. A faculty of five efficient teachers."

Now, this school is in a Baptist community. I don't think there was a single Presbyterian there when they began work three years ago. And yet they have already organized a church and are sprinkling infants on this new field. They get their footing on the school plea—the rest follows. This is being done in many parts of this region.

I think it is high time for a conference. We hold the truth as no other people do. There is not a single truth of the Christian religion held by any other denomination which is not also held by us. This makes our responsibility great indeed. Let us have a con-

ference quickly. Let us take the men and the money which are given to us and teach the truth to the people throughout our homeland, and let us have one great school as a centre to which shall gather the forces from all the other schools. If the Baptists of our state give \$1 each we shall have \$200,000 per year to put into this work. Let us have a conference—not only of the educators, but of the Baptists—a mighty meeting of our forces to consider plans for immediate operation.

J. A. BURNS.

MARRIAGE.

At the residence of the bride's father, Mr. Andy Snider, of Claiborne, Parish, La., on the afternoon of Jan. 11, 1905, Miss Ida Snider was united in marriage to Mr. Ivan H. Wise, in the presence of quite a gathering of relatives and friends. The ceremony was performed by Rev. Ivan M. Wise, of Owensboro, Ky. The bridegroom is the brother of Rev. J. L. Wise, pastor of the Baptist church at Welsh, La., and also a nephew of the officiating minister.

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LODGINGS AND HOMES.

The restlessness of the age shows itself in nothing more disastrously than in the substitution of lodgings for homes. Lodgings have an important place in the economy of modern life; they are often extremely comfortable; they afford greatly needed rest and change; they make privacy and family life possible in foreign countries; they are admirable places of refuge in prolonged and exhausting travel. But they are temporary and provisional; they provide shelter for short periods, in times of change, in vacations; but they are not, and they cannot be, solid foundations of repose, growth, the full and free life.

The child misses things of inestimable value if he is not born in a home; and childhood loses immeasurably if the word home does not gain from its daily experience a wealth of sweetness, trust, association, sense of security.

In youth, when the "year of wandering"—which is so rich in the flowering of the imagination and the opening of the spirit to the beauty and wonder of the world—comes, the home is a rich and potent background of pure memory, of steadying impulses, of anchorage of the affections.

When the work of life is at the flood, the home is a refuge from the disheartening influences which sap the strength of the most aspiring, a place of peace where the vision grows clear and courage returns, and the armor is put on with new heart; and neither for man nor for woman can any kind of success, influence or power compensate for its loss.

There is no spectacle in life more pathetic than homeless old age. At the end of the working years, when the final period of ripening comes, the clearing of the air after the dust of the highway is laid, the opening of the windows of the soul to the tranquil sunset light, the home becomes a temple as well as a refuge.—Outlook.

The Apostle, in writing to the Captain of our salvation, said that he was made perfect through sufferings. He was a man of sorrows and acquainted with grief. His life was one of toil, poverty, privation. Notwithstanding it all, there was a joy set before him which inspired him to endure the Cross and despise the shame. Therefore, as children and heirs of God, and joint heirs with Christ, we are called to suffer with him, that we may be also glorified together. The fruit of the Spirit develops and ripens more rapidly in the shade of trial or sorrow than in the sunshine of health and prosperity. It becometh the divine Husbandman to cut back and prune with severity the branches of the true vine that they may bring forth more fruit. We are in school under tutors and governors until the time appointed of the Father. Many of the lessons we receive are hard and test our faith and patience to the utmost, but if we "endure as seeing the invisible," the cloud, as it passes, will wear a silver lining and at eventide it shall be light.—Christian Uplook.

Mrs. M. L. Piatt sends the 52nd renewal of her subscription. She has been a constant subscriber to the WESTERN RECORDER all those years—a noble record. It goes without saying that she is a staunch and stalwart Baptist. For a dozen years she has been of our Old Guard.

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## The Farm

and Household

James Humphrey sold his crop of tobacco to Mr. Honaker at 8 1/2 cts.—Georgetown Times.

Johnson Aldridge sold a two-year-old horse to Frank Terry, of Morristown, Tenn., for \$100.—Winchester Democrat.

In Mason, Thos. L. Best has bought 600,000 pounds of tobacco, paying as high as 15 cents for the best.

John T. Hughes, of Lexington, the well known horseman, has sold \$4,000 worth of saddle horses, to various parties, in the past week.

Three thousand turkeys were shipped out of Robertson county last week, for which the raisers received an average of 10 cents per pound.

Waller Rodes sold Monday of last week to the American Tobacco Co. 60,000 pounds of tobacco at 12 1/2 cents per pound. This is one of the largest sales in this section. The agent pronounced the tobacco the best that has been delivered in this section.—Danville Advocate.

Dan Peed, of Paris, has purchased tobacco recently as follows: Of Hume Clay, 20,000 lbs., 12 1/2c; Gano Hildreth, 16,000 lbs., 12 1/2c; Will Wornell, 12,000 lbs., 11c; Ben Bedford, 5,000 lbs., 10c; Sam Hardin, 6,000 lbs., 9c; Towler & Munson, 6,000 lbs., 8c; Joe Dejarrette, small crop, 10 cts. All crops were raised in Bourbon county.

Bourbon Court.—Monday was a dull and rainy Court Day. Small crowd in town and no stock worth mentioning on the market. A few mules changed hands at from \$10 to \$15 lower per head than last court. Several eastern buyers were here looking for fancy gaited saddle and harness horses.—Bourbon News.

Bush & Ramsey report the sale of P. N. Bush, deceased, on the 29th as largely attended and good prices obtained. Several milk cows and calves brought from \$25 to \$34; 2 cows, \$18.50 and \$24; 2 two steer calves \$13 each; 36 hogs of various sizes, \$4 to \$4.25; one 13-year-old buggy mare, \$76; oats \$1.15 per hundred bundles; fodder, 14 1/2 cents per shock; Irish potatoes, 35c a bushel; hens 8c lb.; roosters, 4c lb.; household goods and farming implements in the greatest abundance brought fair prices.

Last Saturday week J. W. Clay bought of A. B. Ratcliff 50,000 lbs. of tobacco at 12 cents straight. This tobacco was raised on 27 acres and is one of the finest crops in the county. Mr. Clay also bought of Arthur Jacobs 28,000 lbs. at the same price. This was also a fine crop of tobacco. R. C. Gatewood sold his crop of tobacco to J. N. Hise for the Continental Company; 20,000 lbs. at 13 1/2 cents and 10,000 lbs at 10 cents. This is the highest price paid for tobacco in this county for some time. L. L. Bridgeford bought of Ray Moss 149 shocks of corn with use of lots to feed in for \$309. He also bought of N. O. Moss 100 shocks under same conditions for \$200.—Mt. Sterling Sentinel-Democrat.

### THE VALUE OF CHESTNUT TREES.

Throughout the northeastern states, from Massachusetts to Maryland, and as far west as Indiana, chestnut holds an important place as a timber tree. Commercially, it is chiefly in demand for ties, telegraph and telephone poles, and posts, for all of which purposes, as well as for some constructional uses, it is especially adapted by its peculiar power to resist decay in contact with the soil. It is also largely used for fuel and general farm purposes. In Maryland alone, according to the twelfth census, its annual market yield of lumber, railroad ties and telegraph and telephone poles amounts to over \$100,000, besides large supplies of material for local consumption. It happens that chestnut is especially fitted for management in farmers' wood-lots. The superior market for chestnut, combined with its rapid growth, gave it, on the whole, the leading place in the esteem of those wood-lot owners, who by winter cutting were able to turn to good account time for which farm occupations gave no employment.

The results of a study recently conducted and soon to be published by the bureau of forestry show strikingly the advantages of chestnut for this kind of management, and at the same suggest some very practical conclusions concerning how the method now in vogue may be improved. Like

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Col. E. B. Spileman of the 9th United States Regulars, located at San Diego, Cal.: says: "Dr Miles' Special Treatment has worked wonders in my son's case when all else failed. I had employed the best medical talent and had spent \$2,000 in doing so. I believe he is a wonderful specialist. I consider it my duty to recommend him." "For years I had severe trouble with my stomach, head, neuralgia, sinking spells and dropsy. Your treatment entirely cured me."

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As all afflicted readers may have his book and \$2.50 worth of Treatment especially adapted to their case free, we would advise them to send for it before it is too late. Address Dr. FRANKLIN MILES, Dept. G, 130 to 140 Main Street, Elkhart, Indiana.

Address WILBUR R. SMITH, LEXINGTON, KY. You cannot get this "Cheapest and Best College" COMMERCIAL COLLEGE OF KY. UNIVERSITY... (text continues)

other trees which reproduce by sprouting, chestnut loses its vigor when the root system becomes too old. Trees grown from seed increase, both in height and bulk, more slowly for many years than those grown as sprouts from the stump. But by the time the trees are from 80 to 100 years old the seedling trees will catch up, and eventually reach a larger size than the others. For ordinary use, however, chestnut is cut long before this age is reached, and coppicing is therefore the best way to raise it. But unless new seedling growth starts in the forest along with the sprout growth, the declining vigor of the old root systems will result in smaller and smaller production until only a sickly stand of inferior timber is left to draw on.

Chestnut tends to produce seed abundantly, and if the nuts were left to sow themselves the forest would take care of itself very well. But crows and squirrels and other animals levy a heavy toll. Far more formidable, however, in well-settled regions, are the gatherers of nuts for the market. With chestnuts selling at an average of \$2.50 a bushel, there is a premium on the seed crop which makes propagation of the tree through this means a matter of dubious chance. When in addition the logs are permitted to range the woods for mast, and cattle to browse the tender shoots as they rise from the ground, the prospect of seedling growth is small indeed.

Chestnut is not exacting in its soil requirements. Its roots spread comparatively deep, so that it is not so sensitive to fire or humus destruction from any cause as most species. Its sprouts grow so fast that a height of seven or eight feet at the end of the first season is not uncommon, and its stumps are so vigorous that one will often produce forty or fifty sprouts. Not more than one in eight or ten of these will mature, but by selecting the most promising the full vigor of the parent stump may be concentrated on them to the great improvement of their rate of growth. The observations made by the bureau have proved that low stumps produce more vigorous sprouts than high ones, and that winter or spring cutting is followed by better results than that done in the summer or fall. Telephone poles are grown in Maryland, from healthy stumps in from 35 to 38 years, and ties may profitably be cut in about 29 years. Too early cutting of ties should be discouraged as wasteful in the long run. The practice of permitting contractors to cut unrestrictedly for a given sum is one which works much injury to the permanent productiveness of the woods.—Ex.

### RHUBARB FOR SPRING FORCING.

If the rhubarb is enclosed in frames I would allow it to remain exposed so that the soil and plants will become frozen, as rhubarb seems to require a period of rest. After the ground is frozen to a depth of one foot or more the frames can be filled with litter and covered with sash or boards to keep out the water. As spring approaches the litter should be removed and the sash replaced. A few days of sunshine will soon start the rhubarb, when an application of nitrate of soda will push things along. Care should be taken that the frames have air on bright days.—J. Jeannin in Rural New Yorker.

## ITCHING ECZEMA

In July, 1883, I began to break out with Eczema on my head, legs and arms, and began treatment with local doctors, but did not get much relief. They said the disease had become chronic. I then quit them and tried various ointments and soaps for another two years, but as soon as cool weather came I was as bad off as ever, so I finally decided to let medicine alone, and for twelve or thirteen years did nothing towards curing the Eczema, except bathing. This seemed to do about as much good as anything I had tried.

During the time I lost about one-half of my hair. I began S. S. S. doubtful of a cure, because the disease had run so long, but soon discovered your medicine was doing me good, and continued to take it. I used seven bottles, when I was completely cured, not having a single spot on my body, which before was almost completely covered. F. C. NORFOLK, 1017 Hackberry St., Ottumwa, Ia.

The head, feet and hands are usually the parts affected, though the disease appears on other parts of the body. While external applications allay the itching and burning temporarily, it is the acids thrown off by the blood that cause the irritation and eruptions upon the skin. The acids must be neutralized and the system cleansed of all humors and poisons before the cure is permanent. S. S. S. is guaranteed entirely free of Potash, Arsenic and other minerals. Book on the skin and its diseases sent free. Medical advice furnished free.

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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 Cuka Ranges. This is a superbly elevated plateau the lowest point of which is 2,000 feet above the level of the sea.

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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. R. Allen, Asst. Gen. Pass. Agt., St. Louis, Mo.; H. R. Spencer, General Manager, St. Louis, Mo.

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**Items of Interest**

News the World Over.

In England they keep the statistics of the number in their insane asylums who were crazed by drink. Dr. Clouston reports for the Royal Edinburgh Asylum that last year 42 per cent of the men and 18 per cent of the women were sent there by alcohol. This proportion shows a rapid increase over former years and in regard to it Dr. Clouston says: "No explanation will account for this but the one that certain classes of the population are drinking to greater excess than they did, and in doing so are many of them destroying their sanity."

Very many grow dizzy when they look down from a height. Some have an impulse to jump off. Men in the cities washing the upper windows of the skyscrapers have themselves chained to the wall to keep from jumping. But one window washer in New York City presents a queer case to the puzzling of the doctors. When he washes the windows of the upper stories, he goes to sleep. He is not dizzy, nor has he any desire to throw himself down. He is sleepy and unless he goes into the house he will go to sleep in spite of all his efforts to keep awake. Once he was found asleep on the window-sill of the twentieth story.

The London News says that England is heading towards national bankruptcy. The deficiency in revenue this year will be \$40,000,000. And this is owing to a falling off all around, and to the great increase in government expenses. The nation is being bled to death, the News declares. The bleeding is not done so much by Parliament as by the cities. These have gone far into socialism with "free" things which must be paid for by the land-owners. It would seem that both the patience and the pocket of the English tax-payers are becoming exhausted.

Speaking of the stir in Scotland over the Law Lords' decision, J. A. Stewart recalls an old saying of the difference between the English, Scotch and Irish: "In all public matters John Bull proceeds logically and calmly by constitutional means, the good Patrick blustered unconstitutionally, but that Sandy sits down to forecast the profit and loss account and, if the reckoning turns out unsatisfactory, philosophically sharpens his bowie-knife. Of late Sandy appears to have lost something of his philosophic composure, and to the din of grinding bowie-knives adds a great noise of shouting."

At the St. Louis Fair a Sunday school map of Lewis county, Mo., was exhibited. It showed every residence in the county, the number of persons in each and the number from each house, that were either pupils or teachers in the Sunday schools. Christian Work says that 95 per cent of all the people in the county were connected with some Bible school. The figures seem almost incredible.

M. Danchenko telegraphs an interview which he had with Gen. Kuropatkin. The General told him to examine the positions of the troops himself and to write the facts adding: "It is better that the people at home should know the truth than hear praise on one side and slander on the other." Kuropatkin told him that if the home government will send him good troops he can accomplish the task before him. He said the health of his men is splendid the army having less sickness than in times of peace.

Russia is an inland country, having few merchant ships, and therefore few sailors. It is not surprising then that her navy has never been efficient. Still one would think that even fools would not repeat a course which had already led to great disaster. Alexieff has a powerful fleet when the war began, but he had it divided into three sections with the result of its destruction. Rojestvensky has learned nothing from his experience and divided his fleet into three parts. The Japanese are proposing to attack each squadron separately. No one doubts that Togo will destroy the Russian fleet.

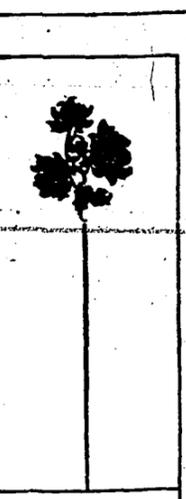
Diaz of Mexico is one of the greatest rulers the world has ever known. He won the Presidency in a revolution by the sword, but he has ruled so well Mexico has conferred him the honor for 27 years. He is getting old, and at the last election he had Ramon Corral chosen as Vice-President. This is the first Vice-President Mexico has ever had. Diaz has trained him for years, having had him for Minister of the Interior and intends him for his successor. It is to be hoped he will prove as able a man.

**A Few Selections from Glorious Praise to Give You an Idea of Its Value**

- Abide With Me
- Abiding and Confiding
- A Hest Eternity
- Alas and Did My Saviour Bleed
- All Hail the Power
- All Taken Away
- All the Way My Saviour Leads Me
- All to Christ I Owe
- Amazing Grace
- At the Cross
- Blessed Assurance
- Blessed Be the Name
- Hest Be the Tie
- Close, Close to Thy Cross, O Christ
- Come, Great Deliverer, Come
- Come, Thou Fount
- Draw Me Nearer
- God Be With You Till We Meet Again
- Graven On Thy Palms
- Hail the Conqueror
- Hills of a Mighty King
- His Leader Me
- He Saves Me
- Hide Me, O My Saviour
- Hiding in Thee
- Holy, Holy, Holy!
- Holy Spirit, Faithful Guide
- Home Over There
- How Firm a Foundation
- I Am Praying for You
- I Am Satisfied
- If the Saviour Journey with Me
- I Know That My Redeemer Liveth
- I Love Thy Kingdom
- I Love to Tell the Story
- I Need Thee Every Hour
- In the Cross of Christ I Glory
- I Want to Go There
- I Will Sing the Wondrous Story
- Jesus, Lover of My Soul
- Jesus Saves
- Jesus, Saviour, Pilot Me
- Jesus, Thuring Pilot
- Keep Me Thine
- Keep Your Heart Singing
- Labor On
- Lead, Kindly Light
- Leaning on the Everlasting Arms
- Let Jesus Come Into Your Heart
- Life Through the Crucified One
- Light of My Life
- Loyalty to Christ in All Things
- Make Me a Blessing Today
- More Holy Would I Be
- More Love To Thee
- Must Jesus Bear the Cross Alone
- My Faith Looks Up to Thee
- My Saviour First of All
- Nearer My God to Thee
- Never Alone
- Never Will I Cease to Love Him
- No, Not One
- One Blessed Hour With Jesus
- One More Day's Work for Him
- Onward, Christian Soldiers
- Our Burden Bearer
- Precious Name
- Rescue the Perishing
- Rock of Ages
- Safe in the Arms of Jesus
- Saviour Thy Dying Love
- Say Yes to the Spirit
- Show Thy Love
- Some Day the Silver Cord Will Break
- Some Sweet Day By and By
- Stand Up! Stand Up for Jesus
- Sunlight
- Sweet Hour of Prayer
- Sweet Peace, the Gift of God's Love
- Take My Life and Let It Be
- Tell Me the Old, Old Story
- The Best Friend Is Jesus
- The Comforter Has Come
- The Hour of Prayer
- The Hour We Spend With Jesus
- The Mother's Goodby
- The Palace Gate of Prayer
- There is Peace
- There is Power in the Blood
- 'Tis the Blessed Hour of Prayer
- To the Work
- Tread Soberly
- Trust and Obey
- Turned Away from the Beautiful Gate
- What a Friend We Have in Jesus
- When Love Shines In
- When the Roll is Called Up Yonder
- Will You Come to the Cross?
- You May Have the Joybells

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My people are well pleased with "Glorious Praise."—Wm. M. Stallings, Marksbury, Ky.

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**WHITE.**  
Mrs. Annie B. White was born July 31, 1846, and died Nov. 23, 1904. She professed faith in Christ and was baptized into the fellowship of Hanging Rock church by Elder J. Armstrong, December, 1863. Was married to Elder H. B. White Feb. 25, 1864. Sister White was confined to her home about one year. While she desired to remain here

with her loved ones, she rejoiced in the assurance that to be absent from the body was to be present with the Lord. Her remains were taken to Hanging Rock church, and after funeral services by her pastor were laid to rest. She was a devoted Christian, kind neighbor, tender mother, loving companion. The family has the profound sympathy of all.  
J. N. LYNN.

**GILL.**  
Squire Jas. A. Gill was an honored member and once clerk of Clay Village Baptist church. He was a prominent farmer, and served as magistrate for 32 years. He died after a long illness, Nov. 8, 1904. He was seventy-one years and one month old, and was one of Clay County's best known and most highly respected citizens. He was married Dec. 5, 1866, to Miss Margaret L. Johnson. Besides his wife he is survived by three children two daughters, Mrs. N. A. Richards, of Louisville, and Miss Francis Gill, and a son, J. W. Gill. "Blessed are the dead who die in the Lord."  
W. P. H.

**TWENTY-THIRD PSALM.**  
The Lord is my shepherd; I shall not want.  
He maketh me to lie down in green pastures; he leadeth me beside still waters.  
He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.  
Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.  
Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.  
Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

The Old Reliable  
**ROYAL**  
BAKING POWDER  
ABSOLUTELY  
PURE  
There is no substitute

Items of Interest

News the World Over.

In a fight in the Look district, island of Moros, the United States troops attacked a Filipino fort. The Filipinos fought with great bravery, but were finally defeated and their fort captured. Lieut. Jewell was killed and one private, and several officers and privates were wounded, the wounds being mostly slight. The loss of the Filipinos was not stated.

Modern warships again! As the British warship *Majestic* was leaving the Bay of Biscay in calm weather she managed to get up an explosion in which three men were badly burned. Fortunately there were no more men in reach at the time. When will the nations build glass houses in which to store these most costly toys of theirs which are showing themselves so dangerous in peace?

Warren F. Draper has died in Andover, Mass., aged 86. He has been a great publisher of religious works. He established the *Bibliotheca Sacra* and published it for many years when it was removed to Oberlin. He gave large sums of money to Andover Theological Seminary and several colleges.

The alarming discovery made by the State Board of Health in New York City of the custom of some drug stores of substituting cheaper things than the physicians' prescriptions called for has stirred up other boards to investigation. The Illinois Board sent round 130 prescriptions to different drug stores which of course did not know the Board sent them, and only 39 of these contained pure drugs. What are the people going to do about it?

The Royal Meteorological Society appointed a meeting in London to discuss the subject of the "decrease of fog in London." The day of the meeting London was covered with one of the worst fogs the city has ever known. Thus does Nature have her little sarcasm. The fog was so dense that one of the great department stores had only six customers. A few days before the customers had been counted as they passed through the doors and they numbered 15,000.

Recently *Punch* published together the pictures of Emperor William and President Roosevelt and ridiculed them for their propensity to talk all the time and on all sorts of subjects. The U. S. newspapers paid no attention, and if President Roosevelt saw it he merely laughed. But the German papers lashed themselves into fury and some actually called for war with England!

The old abuse of the Senate has begun again. And this is simply because the Senate stands by its duty under the constitution and refuses the abject surrender to the Executive which the House of Representatives has made. The cry is that the Senate is usurping power—but not one single thing has been pointed out in which the Senate went beyond its legal rights. Just now the chief abuse is in regard to certain treaties. The Senate has an absolute and unquestionable right to amend or reject any treaties. It is, moreover, the duty of the Senate whenever in its judgment the treaties are not best for the people. And it is not bound in the least by the opinion of the newspapers in regard to them.

The London Schoolmaster gives some amusing answers given by children. They are interesting because they are the real answers of real children. One boy thus defined "etc.," "It is a sign used to make believe you know more than you do." Another was asked why David would rather be a doorknocker in the house of the Lord, and replied, "Because he could walk about outside while the sermon was being preached." Another boy was asked, "Why was Elisha sorry when the woman's son was dead?" and replied, "Because he did not like being

left alone with a widow." That boy's name must have been Samivel Weller.

Herr Woas has been travelling throughout China for a year and a half. He says the Japanese traders are not only on the coast of China, but in all the inland towns. A Japanese technical school has been established at Nanking. Even in the province of China which was seized by Germany, the Japanese had sold so cheaply the German traders could not compete with them. The Chinese naturally prefer the Japanese to the white invaders.

In the recent burning of a Sound steamer, all the passengers were saved, owing to the coolness and heroism of Capt. MacAllister and his crew. One young fireman named Miller deliberately gave up his life to a most terrible effort in the chance of saving a woman's life.

Pastor J. D. Fulton (Miss.) writes: "May God bless you in editing the best paper I read, and I read the state papers from four of our Southern States. You may count me a standing subscriber to the *WESTERN RECORDER* just as long as I live, if you continue to stand by the truth, and I believe you will."

PUTTING IT STRONG

But Doesn't It Look Reasonable?

This may read as though we were putting it a little strong, because it is generally thought by the majority of people that Dyspepsia in its chronic form is incurable or practically so. But we have long since shown that Dyspepsia is curable, nor is it such a difficult matter as at first appears.

The trouble with Dyspeptics is that they are continually dieting, starving themselves or going to the opposite extreme or else deluging the already overburdened stomach with "bitters" "after dinner pills," etc., which invariably increase the difficulty even if in some cases they do give a slight temporary relief. Such treatment of the stomach simply makes matters worse. What the stomach wants is rest. Now how can the stomach become rested, recuperated and at the same time the body nourished and sustained?

This is a great secret and this is also the secret of the uniform success of Stuart's Dyspepsia Tablets. This is a comparatively new remedy but its success and popularity leave no doubt as to its merits.

The Tablets will digest the food anyway, regardless of condition of stomach. The sufferer from Dyspepsia, according to directions, is to eat an abundance of good, wholesome food and use the tablets before and after each meal and the result will be that the food will be digested no matter how bad your Dyspepsia may be, because, as before stated, the tablets will digest the food even if the stomach is wholly inactive. To illustrate our meaning plainly, if you take 1,800 grains of meat, eggs or ordinary food and place it in a temperature of 93 degrees, and put with it one of Stuart's Dyspepsia Tablets it will digest as if the meat was enclosed within the stomach.

The stomach may be ever so weak yet these tablets will perform the work of digestion and the body and brain will be properly nourished and at the same time a radical, lasting cure of Dyspepsia will be made because the much abused stomach will be given, to some extent, a much needed rest. Your druggist will tell you that of all the many remedies advertised to cure Dyspepsia none of them have given so complete and general satisfaction as Stuart's Dyspepsia Tablets, and not least in importance in these hard times is the fact that they are also the cheapest and give the most good for the least money.

A DEN OF THIEVES.

What is it to make the house of prayer a den of thieves? Is that a sin that can now be committed? Have you or I anything to do with this? Is it true that open trading within the portals of our sacred places, unless it be an occasional entertainment, banquet or supper, is not now permitted; no oxen, or sheep, or doves are sold, no money is changed, no business of that sort is carried on. Nor should these things be. The church that has to be sustained by suppers and banquets scarcely deserves to live. Imagine the Apostle Paul manipulating a grab-bag or superintending an oyster supper! But is the warning simply to be confined to these things, my brethren? Surely not.

Anything which detracts from the dignity of the house of prayer, which God has deigned to call his, is the making of the holy place a den of thieves. Do we sufficiently venerate the sanctuary? Do we feel like Jacob, that this place is indeed the house of prayer, God's house and the gate of heaven? Do we feel that here, in an especial manner, we are near to God? If we know not, if we treat this place as a mere meeting-house, or preaching house—if when we come here we leave not the world outside, but bringing our business and our worldly occupations, we pay but feble attention to what should chiefly concern us, then we do indeed dishonor God.

If this be God's house of prayer, should we come here for purposes of vain display, to sleep or idly waste our time? If this be God's sanctuary is it not a scandalous thing to turn it into a dormitory or a place for dress parade? If this be God's house, how ought we to comport ourselves in his presence? A minister who for the long period of fifty-seven years was pastor of one congregation, in the beginning of his ministry had inscribed on the dial in his church the impressive sentiment, "On this moment eternity depends."

Oh, think of these things! You must all feel how many traps Satan places in the way of those who are trying to serve God properly; you must know how the world and your sinful natures make the way of holiness steep and difficult; and you will doubtless allow, though with grief, that you have not made the use of this house that you should do. Let me entreat you all, earnestly, to lay these matters to your hearts and pray that God will enable you to overcome all difficulties in this respect. And be assured that the same Jesus who cleared the Temple of its unworthy occupants when he was upon earth will drive away all your difficulties if you by prayer seek him, who is the source of all your hopes and strength.

Would that all people knew what blessings Christ has purchased for his people; what stores of comfort, strength and sustenance God has laid up in his house. Time would fail me to dilate on the grievous loss of those who neglect the service of praise and prayer, which it is our bounden duty as well as our high privilege to offer to our Creator, Redeemer and Sanctifier in the days of our pilgrimage here. But may you at least show by your constancy and zeal that you appreciate your blessings and know what is your duty. May you show that you feel the value of the glorious promise of our text, which has been so amply fulfilled in our day.

For our faint hymns of praise shall not ascend to the ear of God alone—they shall be accompanied by other strains from all countries where the name of Christ is known and in all tongues—and shall be but the opening notes of the great song which shall be sung around the throne of God perpetually.

And above all, let us remember that we are but a part of the one great church of our blessed Redeemer, in all ages, in all lands, in earth beneath and heaven above. "No bond is closer than the unity of the church on earth with the church unseen; hell has no power over it; sin cannot blight it; schism cannot rend it; death itself can but knit it more strongly. Nothing is changed but

ONE-FOURTH OFF  
BLANKET & COMFORT SALE

With the prices of Wool climbing upward and the thermometer downward, this sale takes a commanding position as the Season's Greatest Bargain event. Every housekeeper that fails to attend this sale can't help but feel the actual loss as she looks back upon this opportunity in the near future. Wise shoppers will buy now.

WHITE WOOL BLANKETS.  
**\$1.88** A PAIR — 10-4 size White Fleece Blankets, soft and fleecy, regular price \$2.50 a pair, 25 per cent. discount, \$1.88 a pair.  
**\$2.62** A PAIR — 11-4 size White Fleece Blankets, extra good quality; regular price \$3.50 a pair; 25 per cent. discount, \$2.62 a pair.  
**\$3.75** A PAIR — 11-4 White Wool Blankets, extra heavy weight; regular price \$5.00; 25 per cent. discount, \$3.75 a pair.  
**\$5.98** 11-4 White All-wool Saxony Blankets; extra weight and size; regular price \$8.00 a pair.  
GRAY WOOL BLANKETS.  
**\$2.98** A PAIR — 11-4 Gray Fleece Blankets; extra large and good weight; regular price \$4.00; 25 per cent. discount, \$2.98 a pair.  
**\$3.75** A PAIR — 10-4 size Gray Wool Blankets; extra weight; will not shrink in washing; regular price \$5.00 a pair, 25 per cent. discount, \$3.75 a pair.  
**\$4.48** A PAIR — 11-4 size Red Wool Blankets; extra quality; regular price \$5.00; 25 per cent. discount, \$3.75 a pair.  
**\$5.98** 11-4 All-wool Red Saxony Blankets, very fine wool, soft and fleecy; regular price \$8.00; 25 per cent. discount, \$5.98. 25 per cent. off on all Fine Wool Blankets, ranging in price from \$10 to \$20 a pair. Odd lot of Plaid Blankets at like reduction.

STEWART DRY GOODS CO.  
New York Connection—Jas H. Gregory & Co. 23rd Street  
LOUISVILLE, KY.

the relation of sight; like as when the head of a far-reaching procession, winding through a broken, hollow land, hides itself in some bending vale; it is still all alone; all advancing together; they that are farthest on their way are conscious of their lengthened following; they that linger with the last are drawn forward as it were by the attraction of the advancing multitude." So they that have almost reached the pearly gates and they that are far behind shall enter singing hallelujahs and shall lay their trophies at the feet of Him upon whose head are many crowns—King of Kings and Lord of Lords—Pastor's Assistant.

DEAR RECORDER:

January 1, 1905, found all local church expenses paid and balance in hands of treasurer. Local church expenses were about \$2,500; about \$2,800 paid to missions and benevolence. More was paid for salaries of missionaries than for salaries in the local church. There were about 75 additions. Sunday School and congregations were larger than ever. A meeting conducted by Evangelist Paul Price was disappointing in conversions, but through no fault of his. A smallpox epidemic scared us all and prevented our reaching the people we hoped to reach. Bro. Price is a fine man and made an excellent impression, but did not have a fair chance.

Bethel Female College has a considerable increase in the boarding department. To know Pres. E. Harrison and his wife is to honor and love them. He teaches a large Bible class of leading business men.

Bro. J. A. Kirtley and his wife are valuable additions to our work. He is pastor at South Union and Locust Grove, and has made an excellent impression.

I hear fine reports from Bro. P. B. Grant and his noble women at Salem. They sent a box worth

\$177 to make a missionary and his family happy and then added a nice Christmas gift of \$77 to foreign missions.

Bro. W. E. Mitchell and wife have taken strong hold at Pembroke. He fully expects his church to double her gifts to missions this year.

Bro. H. C. McGill is full of zeal and enthusiasm at Olivet. Bro. M. E. Staley helped him in a most successful meeting resulting in many conversions and additions. We have great cause for profound gratitude every way. I am now in my fifteenth year as pastor here. The people are very patient and kind.

CHAR. HARRIS NASH.  
Hopkinsville, Ky., Jan. 12.

Midwinter is here with all its dangers for sufferers from Catarrh, and every reader of this paper who is a victim of that annoying and treacherous ailment will be interested in the announcement of Catarrh Specialist Sproule, of 92 Trade Building, Boston, in this issue. This eminent physician will gladly send to any sufferer from Catarrh his instructive book on Catarrh and how to cure it, and all who desire this book should ask for it at once.

FOR SORE THROAT.

Try Scott's Emulsion for a sore throat. Don't wait till sore throat goes on into sore lungs. Scott's Emulsion heals both sore lungs and sore throats. A great safeguard against winter weather.

A famous painter was asked which of his pictures he thought the best. He replied, "My next."

The poet Browning tells of one known as the "faultless painter," who, at the height of his fame, pronounced himself a failure because he had ceased to feel any ambition to improve his art.

For each of us the secret of excellence, either in the field of sport or in the arena of serious life, is to play the game better to-day than we played it yesterday. Improvement may be measured by inches rather than strides, but steady progress, however slow, will at last reach the goal and win the prize.—Exchange.

We have something valuable to lose, we have spiritual enemies to encounter, hence the need and importance of watching.—Rev. H. B. McCree.