

# WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

LOUISVILLE, KENTUCKY, THURSDAY, JANUARY 26, 1905

NO 8

Published Weekly by  
THE BAPTIST BOOK CONCERN.  
(Incorporated.)  
542 Fourth Ave. (Opposite New Postoffice), Louisville.

**TERMS OF SUBSCRIPTION:**  
PRICE—Per year in advance, \$2.00; after three months, \$2.25; after six months, \$2.50. Single copies, 5 cents.  
RECEIPT and credit of payment is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.  
POST-OFFICE ADDRESS.—Instructions concerning renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.  
SAMPLE COPIES.—We print each week a limited number, which may be had for the asking.

Dr. H. K. CROLL every year compiles the religious statistics of the country for the New York *Christian Advocate*. He gives those for 1904. The largest denomination is the Northern Methodist with 300,000 members; we omit odd thousands. Next comes the Negro Baptists with 1,900,000; third, Southern Baptists with 1,850,000; Southern Methodists, 1,550,000; Campbellites, 1,200,000; Northern Presbyterians and Northern Baptists each 1,000,000. The Catholics claim 10,000,000 but they count everything in sight and much out of sight.

The increase for the year is given, and in this the Southern Baptists are far in the lead, for when we thank God and take courage: Southern Baptists, 45,000; Campbellites, 26,000; Northern Methodists, 25,000; Northern Presbyterians, 25,000; Southern Methodists, 27,000; Colored Baptists, 20,000; Episcopalians, 25,000; Northern Baptists, 19,000. The Campbellites made the greatest gain in proportion to their numbers.

The *Congregationalist* says of the recent versions of the Bible as contrasted with the accepted version: "Most of these appeal to the reader on the ground that they express more clearly the meaning of the original text. While this may be true, the fact is no less important that they fail to express subtler and deeper meanings which inhere in the language of the old version, and to which in large measure it owes its tenacious popularity." The *Congregationalist* gives in this a strong point which we have never seen advanced before.

A WRITER in the *Interior* has been in the mountains of Kentucky, where Baptists flourish, and he says, as if it were an unheard of thing that but two classes were known, "brothers" and "sinners." A sinner was not a criminal, but was not converted. If that writer will read his Bible carefully, he will find there are only two classes known in that, the same which are known among those mountain Baptists.

AND it would be a blessed thing if all over the world sinners even the most respectable were never allowed to forget that they are sinners resting under the wrath of God. No preacher has done his duty in any sermon who has not recognized this great division of the human race.

THE *Examiner*, speaking of the proposed union of Northern and Southern Baptists into one Convention, says: "There need be no formal organization; the less machinery." We hope the *Examiner* will stick to that.

## The Canon of the Old Testament.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

I.  
The term "Canon" (Greek) meant originally a straight rod, then a measuring rod, and then a norm or standard in ethics, art, science, etc. The grammarians of Alexandria used it to denote the entire body of Greek authors who on account of the purity of their style were regarded as constituting a standard for genuine Greek. It would seem to be an easy and natural transition from this Alexandrian usage to the Christian use of the term to designate the entire body of literature that was regarded as normative or supremely authoritative from a religious point of view; but the transition was long in making and was by no means direct. Paul uses the word (2 Cor. 10:13, 15) to designate his divinely appointed sphere of missionary activity; and (Gal. 6:16 and Phil. 3:16) to designate a rule, standard, principle, or law of action. Strange to say, the earliest use of the word by Christians to designate the entire body of authoritative or normative writings, so far as research has ascertained, is that contained in the fifty-ninth canon of the Council of Laodicea (A. D. 360). The pertinent passage reads: "It is not proper for private psalms or non-canonical books to be read in the church, but only the canonical books of the Old and New Testaments. Doubtless the expression 'Canonical Scriptures' had come into use some time before this date, and henceforward it is very frequently employed.

The rise of the Hebrew Canon is involved in great obscurity and research has so far failed of perfectly definite results. The tradition which for many centuries was accepted by the great majority of Christians as resting on an indisputable fact, that Ezra under special divine inspiration assembled the Old Testament books, arranged them, and gave to his people an authoritative edition of the oracles of God, finds its first literary expression, so far as is known in the apocryphal 4 Esdras, ch. 14, written in all probability about the end of the first Christian century or the beginning of the second. The passage represents Ezra, in view of approaching death, as asking the Lord: "Who will bring to the remembrance of those who have been born again the things that have been done by thee... Nobody knows... Send into me the Holy Spirit and I will write everything that has been done in the world from the beginning, the things that were written in thy law, that men may be able to find the path and that those who shall wish to live in the newest times [or things] may live." God hears his prayer and gives him heavenly fire to drink: "And I took it and drank, and when I had drunk my heart belched forth knowledge and in my breast wisdom increased. For my spirit strengthened my memory, and my mouth was opened and was closed no more. And the Most High gave understanding to five men, and they wrote the things that were spoken successively in characters which they did not know, and they sat for forty days; but they wrote throughout the day, but at night ate bread, but I spoke throughout the day and throughout the night I was not silent. But they wrote during the forty days ninety-four books, and it came to pass when the forty days were completed that the Most High spoke saying: 'The first books [the first twenty-four] which you have written publish and let the worthy and the unworthy

read them, but the latest seventy books thou shalt preserve that you may deliver them to the wise men of thy people; for in these books is the vein of understanding, the fountain of wisdom, and the river of knowledge.' And I did as."

This late and evidently mythical narrative was suggested no doubt by the facts given in the books of Ezra and Nehemiah with reference to Ezra's knowledge of the law and his zeal in teaching it to scribes and interpreting it to the people (Ezra 7:6 and 10; and Neh. 8). The seventy books withheld from publication, according to the writer, were to furnish authoritative material for the Rabbinical books (Talmud, etc.).

It is certain that Ezra concerned himself greatly with the study and the teaching of the law and that he was instrumental in laying the foundations of a more systematic study of the Scriptures than had ever found place before. It is not improbable that he edited the books of the law (the Pentateuch) and arranged these into a canon (the "first canon"), and it is possible that he made some progress in bringing into order the other books.

The statement of Elias Levita, the 16th century Jewish scholar (1538), that "the twenty-four books had not at that time been united, but Ezra and his associates united them, divided them into three parts (Law, Prophets, Hagiographa), and arranged Prophets and Hagiographa, but not in the order in which our wise men [the Rabbins of the early Christian centuries] gave them in *Baba Bathra*," and no documentary support in earlier Jewish literature save that contained in the passage in the Talmudic book *Baba Bathra* (ch. 14) referred to by him. The passage in *Baba Bathra* is of considerable interest, though not of high authority, being probably of late date and not based upon any original information. I quote the more important clauses: "The order of the Prophets is Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, and the Twelve... The order of the Hagiographa is Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Songs, Lamentations, Daniel, Esther, Ezra, Chronicles... And who wrote them? Moses wrote his book [the precise scope of which is not indicated, probably the Law—Torah] and the section Balaam [about Balaam in Numbers 22:5-24, 25] and Job. Joshua wrote his book and eight verses in the Law [probably Deut. 34:5 seq. According to another Rabbinical opinion in the same book Moses wrote this passage from God's dictation]. Samuel wrote his book and Judges and Ruth. David wrote the Book of Psalms for ten ages, namely, Adam, Melchisedek, Abraham, Moses, Heman, Jeduthun, Asaph, and the three sons of Korah." [It is the opinion of Prof. H. L. Strack, of the University of Berlin, the high authority to whom I am indebted for the above quotations, and for much that is to follow that the passage implies that David incorporated in his collection the lyrical poems written by these men]. "Jeremiah wrote his book and the Book of Kings and Lamentations. Hezekiah and his associates wrote the Book of Isaiah, Proverbs, the Song of Songs, and Ecclesiastes. The men of the Great Synagogue wrote Ezekiel, the Twelve (minor prophets), Daniel and Esther. Ezra wrote his book and the genealogies in the Chronicles up to his time."

The book containing these statements was written not earlier than that latter part of the third Christian century and we have no reason to think that it repre-

sents more than the conjectures of certain Rabbis of that age. There is, moreover, some ambiguity about the use of the word "wrote." In some of the statements it evidently implies full authorship, in others it would seem to imply the putting into written form of orally transmitted materials, while in others it may mean only the editing and putting into final literary form of documents handed down in writing from an earlier time.

Testimony of a more trustworthy kind is that contained in the apocryphal book of Jesus ben Sirach Ecclesiasticus (B. C. 190-170). The author speaks repeatedly of the Law, the Prophets, and the other books of the Fathers, clearly indicating that the three groups of authoritative books, sometimes known as the first, second and third canons, had already been formed and were generally recognized by the early part of the second century before Christ. The probability is that this grouping was of considerably earlier date, and that it contained substantially what we have in our Hebrew Bible.

In the Second Book of Maccabees (B. C. 125) it is said of Nehemiah that "having established a library he brought together into it the books concerning the kings and prophets and the books of David and epistles of kings concerning votive offerings." In like manner also Judas [Maccabaeus] brought together all the books that had fallen asunder on account of the war that had come upon us, and they are in our possession. Therefore if you have need of them send those who will carry them to you."

This passage is less definite than that in Ecclesiasticus, but it bears testimony to the fact that Nehemiah took measures for gathering together and preserving the literature and the historical data of earlier Judaism. What is said about Nehemiah's activity was no doubt meant to include that of Ezra, and the "Epistle of Kings" were probably those that Ezra incorporated in his book. The implication of the latter part of the passage cited is that in the Maccabean wars the sacred literature was scattered and in danger of being lost; but that Judas Maccabaeus concerned himself with its regathering and preservation, and that the writer had in his possession what he regarded as the only full collection in existence at the time.

Sir Henry Bessemer discovered a means of rapidly converting iron into steel by blowing a blast of air through the iron when in a state of fusion, by which the production of steel was enormously increased; so, too, the hard, dull iron of man's earthly history is, one day, to have a blast of air poured over it—the breath of the Almighty—whereby it will be converted into something quite different, and by far better than Bessemer process. We can only dimly conjecture at present, the meaning of sin, sorrow, pain; but the point which Paul presses is, that these are parts of a larger whole, and that the higher unity will be grasped when man has reached a higher level. And here he is our spokesman, and voices the universal feeling.—J. Sparhawk Jones, D.D., in "Seeing Darkly."

Sincerity, wisdom and good judgment form a strong partnership; either without the other is liable to go into bankruptcy.

We are offering GLORIOUS PRAISE as a premium. Read the announcement.

## Incidents of Travel in 1844.

BY JAMES MADISON BENDIS, D.D.

[In the spring of 1844, Dr. J. M. Pennington, then living in Bowling Green, decided to make a trip to Philadelphia to attend the Baptist Triennial Convention and to see the world. He kept a diary of the trip, which is of special and of curious interest. By the kindness of the Hon. and Mrs. B. P. Procter, this diary has been placed in our hands, and we begin its publication with this issue.—Ed.]

11th. April 11th, 1844, calling my family together at 4 o'clock p. m., and reading the 10th Psalm, we united in prayer, commending ourselves during our contemplated separation to our Heavenly Father. Then taking leave of my beloved wife, kissing my several children, and giving a word of religious advice to the servants, I took passage in the stage for Louisville on my way to Philadelphia to attend the Triennial Convention for Foreign Missions.

12th. Having slept but little during last night, I am rather drowsy to-day, capable notwithstanding of thinking with deep interest of my family and the church at Bowling Green. Indeed I may say the church is now dearer to me than ever before, owing to a manifestation of Christian regard which I was permitted to enjoy the evening before I left home. My wife having suggested the propriety of having a prayer meeting at our house before my departure (how many wise suggestions does she make), several members of the church were notified of our desire and were present at the appointed hour. The six deacons were there, one of whom conducted the services and the five engaged in prayer. So fraternal were their allusions to me, so eloquently did their voices falter when they mentioned my departure, so spontaneously did they weep, so fervently did they pray, that I might return to them in the fulness of the blessing of the gospel of Christ, that the whole scene has made an indelible impression on my mind. Never before did I know how much my brethren loved me. Happy should be the pastor who has six such deacons to co-operate with him. Truly God is good to me. Reached Louisville at half past ten o'clock p. m., and took lodgings at the Exchange Hotel.

13th. Called to see Bro. Malcom and a few other friends, spent a short time with them, and took passage on the steamer Pike at 11 o'clock for Warsaw, Gallatin county, Ky. Found a copy of the debate between Campbell and Rice on the boat, and read over a hundred pages on their first proposition. Nothing new. The amount of what Mr. Rice says is that wash is one of the meanings of *baptizo*, and the act of washing can be performed in different ways. He ought to know that when *baptizo* means wash, the washing is a consequence of the immersion—*baptizo* limits to one method of washing. But no more at present in reference to the debate. Arrived at Warsaw at 8 p. m. Met at the wharf by Mr. Hawkins, his sister Mildred and others. How delighted to meet with friends in the midst of strangers.

14th. The morning light has dawned. This is the day of the Lord. Jesus rose from the dead on the first day of the week. How animating the reminiscences of his resurrection! Let us go to the house of the Lord. Preached with some liberty on the value of "the sacrifice of Christ" at 11 o'clock, and on "the Christian's hope" at 4. Enjoying the hospitality of Mrs. Hawkins and Dr. Gale till 8, I stepped on the steamer Ben Franklin, wishing to proceed as rapidly as possible on my journey. What a delightful privilege it is when on a steamer to have a state-room into which to enter whenever disposed so to do, and pour out the soul in prayer to God. I trust I have to-night enjoyed communion with my Heavenly Father at the mercy seat. I have not for some months realized such composure of mind. With what affectionate solicitude do I remember my wife and our dear off-

spring, when I bow my knees before the God and Father of our Lord Jesus Christ. 15th. Waked up this morning at Cincinnati. A number of boats lying at the wharf, hundreds of persons receiving freight, drays rattling, whips cracking, and men walking as if their lives depended on their going at the rate of ten miles an hour. Truly the Cincinnatians are diligent in business. O that they were fervent in spirit serving the Lord! Went early in the morning on the Clipper and took passage for Pittsburg. To my unspeakable gratification, I met with Dr. Lynd making his arrangements to go East. After breakfast, sauntering through the city, I fell in with Bro. Hail, of Franklin, and enjoyed a most pleasant interview with him. At 11 o'clock a. m. the Clipper was off. Standing on deck we looked at the Queen of the West till she faded away in the distance. We have a respectable number of Baptists on board, Brethren Sherwood President, of Alton, Lynd, Cressy, Brisbane, of Cincinnati, and Robert, of Lebanon. God grant that my association with these brethren may be conducive to my spiritual improvement. Passed Maysville about sunset, a much smaller place than I expected to see.

16th. Our boat still "clipping," and as my sweet John would say, making a "heap of soap-suds." Glad would I be to see the dear boy and his sisters; and I am happy in thinking that they would love to see their father. The monotony of steamboat traveling has been relieved to-day by various conversations on theological and other topics. We have some books, too, which we can read whenever we please. And then the privilege of prayer! How superlative the attractions of the throne of grace. How many considerations conspire to draw us with holy violence to the blood-bought mercy seat. And when I bow before God, how do I love to think that my dear wife is in all probability praying for me at the same time. I thank God that I have a praying wife. My marriage convinces me as fully as any portion of my history that Jehovah is the God of Providence. I would have ruined my usefulness but the Lord prevented. If my heart were not in this subject I surely would not include it among "Incidents of Travel."

17th. Still ascending the beautiful Ohio. No accident has yet occurred. The passengers appear to be in good health and spirits. Passed by Wheeling, the place at which most of our Western merchants leave the river on their way East. It is not so large a place as I expected to see. Felt some interest in looking on the soil of Virginia. How many themes of interesting thought does the Old Dominion suggest. Here my parents first saw the light, here they lived till the prospect of providing better for their children allured them to the more fertile soil of Kentucky. In one of the streams of this venerable State were they baptized in the name of the Lord. Here was I born and if I have been born again in the State that has adopted me all is well. Passed Wellsburg, 16 miles above Wheeling, near Bethany College. The direction to the college was pointed out. I thought with some interest of the extraordinary man at the head of the institution. What an influence has he exerted in many parts of the nation. O the majesty of a mighty intellect!

18th. Went to bed last night expecting to wake in Pittsburg. But the morning has come and our Clipper clips no longer, hung on a sandbar. However, the crew are trying to get her off. . . . She is off in the channel again; now we go. . . . Reached Pittsburg 9 o'clock a. m. Dr. Lynd's brother having engaged the stage for him, his daughter and Bro. Cressy, they leave Bro. Sherwood and Robert and myself to take the canal boat to-night at 9 o'clock. Concluding to learn as much as possible, we have visited the glass works, the coal mines and the iron works. It is really wonderful to see with what perfect ease they put the liquid glass into whatever shape they please. We saw them making tumblers, bottles, bowls, etc. A tumbler is made as soon as a person would drink a glass of milk. We went

into a coal mine 500 yards, stooping all the way. There is a railroad on a small scale; the coal is hauled out in small cars drawn by mules. Bro. Sherwood gave some good advice to the miners, expressing a desire to meet them in that world, in which there is no darkness but unclouded light. In one of the mines it is said that 300 days are employed in hauling the coal. The iron works interested us much. They beat and roll vast masses of iron into any form they please. Pittsburg seems to be a business place, far in advance of Louisville, but behind Cincinnati. But the coal dust!—O the dust! The roof of every house looks as black as soot, the water conducted along the sides of the streets is black. What is there that is not black? The city is well supplied with gas lights. This arrangement I admire very much for the lights are not dark.

19th. Taking the canal boat last night, we are to-day making our way, though rather slowly, to the city of brotherly love. Our boat is drawn by three horses and we go four miles an hour. We have passed through about thirty locks and one tunnel. The tunnel is somewhat of a curiosity. It is 900 feet long. Midway it is as dark as night. It is arched over very substantially with stone. How great the ingenuity of man. The scenery on the canal is moderately good. I cannot apply the epithet splendid to it. There are some beautiful elevations abounding in trees and the mountain laurel.

(To be continued.)

## Doing One Thing.

Men are burdened with doing. They must do this and that; and the day is too short for the works of the day, and there are not enough days in the year to finish the task appointed. Men and women are always hurrying, always worrying, always under pressure of so-called duties. But the apostle simplified the problem of life amazingly when he said, "This one thing I do." He selected the highest, the chief thing, and gave to that his whole life.

Other things will not be neglected when we give the whole of life to one thing. Joseph in Egypt did not neglect his earthly master's business when he made his heavenly Father's business supreme. Daniel in Babylon did not neglect the business of the king of that country when he made it his only business to serve the King of heaven. Nehemiah did not suffer the business of the city to languish because he made it his one business to do the will of the God in heaven. Jesus did not allow any earthly task to suffer on account of His exclusive engagement to attend to the affairs of the heavenly world.

Paul was not divided in mind. "A double-minded man is unstable in all his ways." Balaam desired to please God and Balak at the same time, and in his eagerness to please both he pleased neither and fell between two millstones. Whatever Paul did, he was aiming at one thing. Was he escaping from his enemies in a basket, let down by ropes? He was trying to please God. Was he writing an epistle to the Corinthians? He was trying to do the will of God. Did he warn those who bound him and threatened to beat him? He was doing one thing, serving his divine Lord.

Falling in this one thing, nothing is well done. Doing this one thing, all is well.—Selected.

Everywhere the Bible points to something more than mere intellectual belief as necessary to salvation. The man who, knowing the truth as to the Son of God, lives out of harmony with the Saviour, would seem to be the most hopeless of creatures. Yet many a man lives on in open or secret sin, trying to persuade himself that his church membership and his intellectual acceptance of Christ's existence and saving power will, at the last, save him. A hundred years ago a keen and consecrated writer showed the awful mistake of that when he said: "O reader, if the life of Christ be not your pattern, the death of Christ will never be your pardon."—Sunday School Times.

## Answer Your Own Prayers.

It is a mistake to dismiss our petitions with an "Amen" or leave them behind us when we close the closet door. Let us carry them out to our offices, to our workshops, to our round of household duties. Let us bind them like rosaries upon our necks to be our constant meditation. Let us labor all day long for their fulfillment. Earnestness and faith, while at the mercy seat, are not enough; they must be supplemented by an honest effort to realize our supplications, with the help of God.

Kneel down to offer your petitions with importunate confidence, and then rise up to strive for the fulfillment. Pray for the blessing as zealously and trustfully as though it must come direct from God, and then work for the blessing as though it all depended on yourself. This is both philosophy and common sense. Prayer and work go arm in arm. The match was made in heaven. What God hath joined, let no man put asunder.

It is well to look heavenward with a feeling of dependence, but they are fools who fold their hands and open their mouths, like the Jew at Taberath, and expect the clouds to drop manna free and plenteous as hoarfrost.

It is well to pray, "Give us this day our daily bread," but this does not exempt us from the obligation of that old decree, "Thou shalt eat thy bread by the sweat of thy brow."

It is well to wait on the Lord for His tender mercies, but blessed is that servant who shall be found waiting, not in his bed, but in the vineyard with sleeves rolled up and perspiration on his face.

God helps those who help themselves. And if we consider the matter we shall be surprised to see how often we are able to answer our own prayers. Indeed, for the most part, here is the way God grants our petitions. Instead of giving us the blessing, He gives us the wherewithal to gain it for ourselves. You ask for food. He does not fill your basket with baked loaves, but He gives you strength to labor for a livelihood. Or you ask for wealth. He does not fill your purse with glittering coins, but puts the mattock into your hand and points to the gold mine, saying, "Go dig!"

On a winter's night a benevolent man sits by his fireside. The winds are whistling, and the storm is fierce without. In a lull of the tempest he hears a wail of distress. He bends his head to listen more intently, and the cry is repeated. Then he settles back into his comfortable chair, shuts his eyes, clasps his hands, and murmurs fervently, "God help the hungry, helpless poor." If the winds would cease their whistling this man in his easy chair might hear a still small voice, "I hate thine easy compassion. I abhor thine indolent prayer!" Let him open his door, venture forth into the stormy night, lend a hand to the poor creature who crouches under his eaves wringing her thin blue fingers, and then God will have helped the hungry and homeless poor; his prayer will have been answered, and, by the grace of God, he will have answered it himself.

Let us not abate one jot or tittle of our "voice of supplication," but stimulate ourselves to more earnest effort for the acquisition of our own desires. Keep on praying for the miserable, but be sure you leave no stone unturned to relieve their misery. Keep on praying for the sick, but go to their bedsides, relieve their needs, and shrive their troubled souls. Go on praying for the conversion of your children, but use the voice which God has given you to warn them of the wrath to come and the hand which He has given you to lead them to Christ. Go on praying for the success of your pastor, but see to it, meanwhile, that his efforts are supported and supplemented by your cordial help and sympathy, and there will be no doubt of his success. So, in every case, if we shall follow the prayer of faith with corresponding effort, God will satisfy us with His favor.—David J. Burrell, in the Christian Intelligencer.

Subscribe for the Recorder.

Pentecostal Gifts—Rationalistic and Fanatical Errors.

BY S. H. FORD, LL.D.

To me it seems clear as the sunlight, that the blessed Lord's promise of the Abiding Spirit—Quickener, Guide—was fulfilled just before His ascension when He said unto His disciples, "Peace be unto you. As my Father hath sent me, even so send I you, and when He had said this He breathed on them and said, Receive ye the Holy Ghost."

Clear to me as the sunlight is the fact that the promised power—mental and physical—given through the prophet Joel, was to believing Israel; was measurably fulfilled at Pentecost; was afterwards conveyed by the laying on of hands of the Apostles, and ceased or was suspended, with them, to be renewed in its fullness when Israel is restored "and the receiving of them shall be life from the dead."

The general view that the extraordinary occurrences, which marked and to a great extent continued during the Apostolic age was the fulfillment of the Lord's promise of the Comforter to all believers of every age, has led, on the one hand to a denial in fact of His operation on the heart and mind, and on the other hand to fanatical professions of the gift of tongues and of living healing.

Heber, that eloquent and zealous "Bishop of Calcutta," in his elaborate work on the personality and work of the Holy Spirit, assuming that the pentecostal bestowments were the fulfillment of the Lord's promise of the Abiding Comforter, and inasmuch as such miraculous endowments have ceased, argued that the promise of that enduring Spirit is fulfilled, "Exclusively in the gift of the Scriptures of the New Testament, whereby the Holy Ghost performs all the functions of the promised Comforter." He affirms, "It is then a dispensation of supernatural truth, and it is as teacher of the doctrine of redemption that the Holy Ghost sustains, and has sustained His character as the Comforter that should come—we conclude with Warburton that this instruction (the whole work of the Spirit) is now conveyed to the world in the Scriptures of the New Testament." (Lect. VII.)

This is a denial of the operation of the Holy Spirit personally on the heart and minds of the saved.

Sandeman, of Scotland, whose errors Andrew Fuller so aptly met, advocated this same view—that the Lord's promise of the Abiding Spirit is fulfilled only in the gift of the Christian Scriptures. If this be so, as Heber and Sandeman aver, there has been no personal operation of the Holy Spirit on the consciences of men since those miraculous gifts during the times of the Apostles ceased.

Alexander Campbell, in his earlier writings, advanced with giant force this same error. He wrote, "The argument is the power of the spirit of man, and the only power one spirit exerts over another is its arguments. . . . As the spirit of man puts forth all its moral power in the words which it fills with its ideas, so the Spirit of God puts forth all its converting and sanctifying power in the words which it fills with its ideas. So I believe that all the influence of God's good Spirit now felt, in the way of conviction or consolation, in the four quarters of the globe, is by the word written, heard and read which is called the living oracles." (Christianity Restored, Vol. IV.)

Mr. Campbell modified these affirmations later. In his discussion with Nathan Rice he said: "God may employ other means—other power (if you please) in converting men. But finally nothing converts but the light and love of God in the Gospel." As a general thing the disciples adopt this modification. But many of them boldly deny any operation of the Holy Spirit on the mind or heart but the written word, and yet exhort the unsaved to "repent and be baptized for the remission of sins and receive the gift of the Holy Spirit." But surely if forgiveness of sins is conditioned upon and assuredly follows baptism, the gift of the Spirit is conditioned upon and assuredly follows baptism. But what gift but the miraculous gift of tongues, healing, etc.? Does this follow baptism, and is there no operation of the Spirit on the heart until after baptism? Turn us from this to another extreme and extravagant error in regard to the Spirit's ministry.

Edwin Irving, the pious and eloquent co-pastor for a time with Dr. Chalmers, and a brilliant light in the "Scottish Church," was called to a large church in London, and stirred that great city, we may say, to its depths. In a sermon of his reported verbatim in the London Pulpit for October, 1831, he said: "What! Can there be nothing more than the favor of God and perfect holiness and holy men? Yes, Yes, Yes—the gift of the Holy Ghost. Now, we are all in the same condition that the disciples were before the day of Pentecost; we have not received the power from on high; we have not received the baptism of the Holy Ghost. A few among us (that meant his congregation) have. Many have seen that these gifts ought to be in the church always. Was not the Holy Ghost promised to every one that believeth? Was he not promised to the Comforter that was to abide forever? Is there one here that he was to go away? This was no new acquisition. If the bestowments of Pentecost were the fulfillment of the Lord's promise of the abiding Spirit, those miraculous endowments are to be expected and witnessed still." In the course of his sermon Mr. Irving said, "You will understand that this congregation has been praying the Lord for many months past that He would

pour out his Spirit in the same way that it was done in former times; and having done so—and having asked in faith that it be given to us—us well as to other parts of the church—the Holy Ghost has been given in the same manner as it is reckoned in the Scripture. Many members of this congregation have received the gift of tongues, and some have manifested their gifts to the church."

The Pulpit reporter remarks: "It seems that the speakers in the unknown tongues are themselves ignorant of the meaning of the words which they utter. The English parts of their addresses are not an interpretation of the unknown portion preceding. Mr. Irving's explanations are to this effect: The speaker begins in an unknown tongue and continues in the known; or this order is reversed. In the unknown tongue you have the sign of inspiration—in the known tongue you have the sign of revelation. The unknown tongue shows that the speaker is under the influence of superior power—a power not his own." Mr. Irving then announced that "persons who have the gift of tongues will exercise their gifts every morning at half-past six, and that he would be present." Mr. Irving further stated that he believed the unknown tongues to be the language of the ten tribes carried away by Salmanser at the capture of Samaria and the destruction of the kingdom of Israel.

It may well be asked, is it possible that a man of mental training, of ripe scholarship, of piety, and a firm believer in the Scriptures, could be inflamed and swept away by such fanaticism?

Episcopal confirmation is an opposite extreme to this. The self-evident absurdities of Warburton and South and of "Low Church" Episcopalians generally, that the promise of the abiding Comforter is only fulfilled in the gift of the New Testament and yet teach (and practice) that in the unscriptural ceremony of "confirmation" the Holy Spirit is imparted by or through the laying on of hands of the Bishop, is in fact as wild and more mischievous than the fanaticism of Irving. The following is from a sermon preached at Johnswoods, London, by Dean Robins, an eminent cleric of the Church of England. It is reported in The Pulpit, 1811, verbatim:

"We find that after baptism the apostles laid hands upon the baptized that they might receive the Holy Ghost. Thus you remember at Samaria, Peter and John fulfilled the office; and though now no miraculous consequences are expected to follow, let us take good heed that we do not exalt the power of working miracles over the imparting of grace to the soul." Here it is taught (as indeed it is in their Prayer Book) that the grace or gift of the Holy Spirit was given by the laying on of hands of the apostles, and that it is so given still in confirmation. That is to say, without the Holy Spirit there is no salvation, but the converting grace of the Spirit is through the touch of priestly fingers. Therefore without this ceremony of so-called confirmation, there is no divine influence imparted and no mercy found. What a wicked assumption!

The error that the Pentecostal extraordinary manifestation of the Spirit—as a mighty wind filling the house, the visible tongues of fire, the power to speak with tongues—was what Jesus promised and was to abide, drove Bishops South and Warburton and Heber (author of "From Greenland's Icy Mountains") and to a great extent Mr. Campbell and the "Disciples" to deny all operation of the Spirit now. The same error led to Episcopal "confirmation," in which ceremony the Holy Spirit is supposed to be imparted by or in the laying on of hands of the "Bishop." The same error led Irving to suppose that the mental and physical power of speaking in unknown languages, healing the sick and even raising the dead, was still abiding—I affirm that the belief that Christ's promise of the abiding Comforter, Quickener, Convincer, Intercessor within, was fulfilled at Pentecost and includes all that occurred then, logically leads to the one error or the other.

Thank God "we have a more sure word of prophecy unto which it were well that we take heed until the day star arise in our heart." "When he, the Comforter, is come, he shall convict the world of sin and of righteousness and of judgment." "He shall not speak of himself. . . . He shall glorify me, for he shall receive of mine and show it unto you." The free Spirit—compared to the chainless wind—the life-breath of Jesus, is still breathed, whoever liveth and ever with his people by that Spirit-breath. Peace is his accompanying word, consolation, love, joy, service are its results. That breath opens the heart to drink in the sunlight and the dew of heavenly blessing. "Ye have received the spirit of adoption whereby we cry Abba Father."

And how may I know that the blessed Lord's promise abides in me—that the Holy Spirit dwells in me? I know it by the consciousness that I am trusting in Christ—in His life, His death, His intercession—that "I have redemption through His blood the forgiveness of sins." This is the Spirit's indwelling work in every believing soul. For this Paul prayed for the Ephesians, "For this cause I bow my knees unto the Father of our Lord Jesus Christ. . . . that He would grant you according to the riches of His glory to be strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith. . . . That ye may be filled with the fullness of God"—as the little shell upon the shore is filled with the fullness of the boundless ocean, God grant it to each of my readers. Amen.

I have examined with approval and pleasure *Oliver's Psalms*, long book issued by Harper & Burnett, Louisville, Ky. I am a poor judge of music, but one who appreciates the praise worship of God's house, and so far as I can judge, to me this seems to be a splendid all-round book for popular music and hymns.

B. H. CARROLL, Cor. Sec. Texas Baptist Education Commission.

Delayed Answers Not Denials.

BY REV. S. E. WISHARD, D.D.

Prayer is not only making our requests known unto God, it is an attitude of mind and heart. It is a life in constant communion with God. Prayer is a school of training. God is both the inspirer and hearer of prayer. All answered prayer has its spring in God. His Spirit discovers in the soul a sense of need, kindles desire, awakens longing, wafts our petition to the skies and returns the answer, in the assurance that it shall be done.

We are dull pupils in the school of the Holy Spirit. We are slow to discover that his thoughts are not as ours, his methods are not as ours. How often we tremble and wonder at his promises. Can these exceeding great and precious promises be ours? Were they spoken for us? For me! And the soul "fears to launch away." When our needs and the kindlings of the quickening spirit within press us up to the mercy seat, we do not know how to wait upon God. We are often in great haste to secure immediate answers and rush away.

The Answerer of prayer who knows just how to deal with us to secure the best results in our lives, and to glorify himself, finds it necessary often to delay his answer. His delay in answering is not, however, a denial. There are many causes for his delay, some of them in our own character, some for the better accomplishment of his wise and loving plans. It is a blessed comfort that God sees the end from the beginning, and takes in the situation all along the way of life. We had better settle that fact and never let go of it. It will help us to put the "thy will" in all our petitions, and rest them quietly where they have been registered. "I waited patiently for the Lord," or "in waiting I waited," said David.

How blessed it is to wait! We are at the mercy seat, the best place in this universe at which to wait. There is the blood, there is the ear and heart of God, there are all the answers.

But God delays. Yes, for our good. Perhaps we came unprepared to receive, and he would prepare us by waiting. Perhaps we came without due appreciation of the value of what we asked. He will teach us its value in our waiting. Possibly we came asking amiss, that we might consume it upon our lusts. He will give us time to look into our life and ascertain what it was that sent us to the mercy seat. His delay in answering is not a denial, but an education in the knowledge of self. More, it is an education in the knowledge of God and the way to secure answers. God is greatly intent on teaching the way to himself. There is nothing in which he delights so much as in answering the prayer of his people; hence he must be greatly pleased in the work of preparing us to receive his answers, for he cannot bestow them until we are in condition to receive them.

So great and good a man as Elijah had to wait for the answer. After he had dealt with Ahab, and the prophets of Baal, the time came for God to end the dearth in the land and fulfill the word of his prophet by sending the great rain. "Ahab (true to his sensual nature) went up to eat and drink. And Elijah went up to the top of Carmel, Ahab to indulge himself, Elijah to pray.

Elijah cast himself down to the earth. He began to entreat God for rain. His servant went to look out westward over the Mediterranean for the coming answer. It did not come. The prophet waited still in prayer, while his servant went again and again to welcome the answer. God delayed, but did not deny his prophet. Seven times the servant went to look for the answer, while Elijah continued waiting before God. With what importunity he pleaded! Why not give the answer immediately? "Ask and it shall be given you." Why was it not given at once? He had had the assurance that the rain should be at his word. And now he must plead and plead and plead again before the answer could come. Possibly there was too much of Elijah in the old prophet. He had been engaged in executing the law of God upon the idolaters. It may be presumed that the performance of that act had not developed his humility to any considerable extent. The man is likely to get possession of the man, and bring him into a condition in which God finds it necessary to hold the answer in abeyance for a little. Whatever the cause, the prophet had to wait for a time. But God's delay was not denial. The answer came. "The heaven was black with clouds and wind, and there was a great rain."

When Lazarus lay at death's door and the messenger was sent in haste to the Master, with the pathetic statement, "Behold, he whom thou lovest is sick," no response came to the suffering family. Such was the confidence of Martha and Mary that they deemed it only necessary to give our Lord the information without making a formal request. Such confidence, you would say, must bring an immediate response. But he came not. The days passed, sorrow came, but no answer. The delay must have been inexplicable to their waiting hearts. Our Lord had his own plans. He had a reason for delay. "For your sakes," said he to his disciples. He proposed a much more important work than healing a sick man, and all for their sakes. The reason of delay was in them as well as for our comfort, "on whom the ends of the world are come." But his delay was not a denial. He did come at length. He came with an answer to their message at the right time. He came when he could make known the precious truth that he was "the resurrection and the life."

Jacob's all-night prayer, unto the dawning of the day, emphasizes the fact stated. Jacob was not ready for the answer, earnestly as he sought it. How many pray earnestly, impatiently, and yet are not in a condition to receive the answer!

We have doubtless all been in the condition in which the angel found Jacob, unwilling to tell our name. "Supplanted sinner." Some of us have prayed for years without knowing actually what our names were. The Pharisee did not know his name, nor was he willing to learn what it was. He had filled himself, had decorated himself with so many virtues that he was incapable of discovering his true self. Hence he received an answer. The poor publican could not, however, open his mouth without telling who he was. The first word almost that dropped from his lips were, "Me a sinner." He out with it instantly. There was no reason longer for delay in answering. Therefore he went down to his house justified rather than the Pharisee. Let us learn to wait upon God, and that we must wait upon him because he is waiting on us, waiting to be gracious, waiting to teach us faith and self-surrender. He delays that he may do more for us than we have ventured to ask or think.—Herald and Presbyterian.

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

BOOKS.

The Life of Christ. For Little Children. Deluxe. Illustrations from the Masters. Mary Mein Garter. \$2. A. C. Holman & Co., Philadelphia.

Here are twenty-seven splendid engravings of pictures of the great Masters, who have depicted scenes connected with the life of Christ. Simple stanzas of poetry, one on a page, tell the story in a way suited to little children, but the book is suited to grown people even better than to children. We do not know where else such an art treasure can be found for the price. The first picture is Raphael's Sixtine Madonna. There are also in the collection Raphael's Transfiguration and Way to Calvary. Then there are works by Guido Rein, Correggio, Leonardo da Vinci, Murillo, Hofman, Rubens, Guercino, Francia, Carpaccio and others—a rich array truly. Recent art is represented as well as medieval—for example, we have Dongerou's Women at the Tomb, and Dore's Christian Martyrs. The pictures are large as well as splendid.

Leaves for Quiet Hours. George Matheson, F. R. S. E., D.D., LL.D. \$1.50. A. C. Armstrong & Son, New York.

Here we have Dr. Matheson at his best. We have a series of devotional meditations which are rich, stimulating and comforting. Each one is headed by a passage of Scripture which is elucidated. It is a book of practical devotions breathing the profoundest piety and the brightest hope. The reader is both illumined and kindled. These meditations, many of them, first appeared in the Christian World, at the request of whose editor this volume was prepared. They make a book of exceptional value, full of thought and of feeling.

The Choice of the Highest. Reginald J. Campbell. \$1 net. Fleming H. Revell Company, Chicago and New York.

We have eleven City Temple talks to young men, delivered on Thursdays by the gifted preacher. The first talk gives its title to the volumes. The other subjects are: Day of Decision; Spiritual Manhood; The Two Sons, the Two Destinies; Other-Worldliness; Ambition, True and False; Moral Response to Spiritual Vision; Struggle with Temptation; Two Sides of Temptation; The Larger Forgiveness and the Sheltering Manhood. These are all stirring addresses in the famous preacher's best vein.

Historical Geography of Bible Lands. John B. Calkin, M.A. Introduction by Robert A. Falconer, LL.D., Litt. D. \$1.50. Westminster Press, Philadelphia.

One would suppose that enough such books had been written, but an examination of this one will convince the reader that it is not out of place. It is specially designed for Sunday School teachers, and it is well suited to its purpose. The author has gathered the cream of the literature on the subject, with his practical aim in view. The different regions are discussed historically, so as to bring out the setting of the events of Scripture. Babylonia, Syria, Egypt, Greece, Rome, Asia Minor, &c., are historically sketched, and the history of Israel also is outlined. There are 14 maps and a complete index.

Tom Keenan, Locomotive Engineer. Edited by Neason Jones. \$1 net. Fleming H. Revell Co., Chicago and New York.

This is an autobiography of a man who has done a wonderful work among railroad men. He was fifty years on the railroad—a man of great heart, of clear head and of tireless energy. The events have an interest all their own and give us an insight into railroad life and into Christian work among railroad men. Christian workers can get many helpful hints and illustrations from this book. The public have a special interest in the character of the men who handle the railroad trains.

(Additional literary on another page.)

After a careful examination of your new book "Glorious Praise," will say I am greatly pleased with it and believe it is the coming book for popular singing.—E. B. Meredith, Kansas City, Mo.

**Sunday-School  
Lesson**

SUNDAY, FEB. 5.

**THE LORD AT JACOB'S WELL**

John 4:5-14.

**Motto Text**—"Whosoever will, let him take of the water of life freely."—Rev. 22:17.

One of the few places connected with our Lord's life which can be located with any degree of certainty is this well of Jacob's. The well is near the western edge of the plain, just in front of the opening between the hills where Nablous, the site of Shechem, is situated.—Hackett. Gerizim is not far off. The well is now 75 feet deep and dry, the rubbish, thirty feet thick, choking up the water.

"Then cometh he to a city of Samaria called Sychar."—There is a small village to this day near Jacob's well situated at the foot of Mt. Elal, which bears the name of El Ascar, and is thought to be the ancient Sychar. "Near the parcel of ground that Jacob gave to his son Joseph."—"I have given thee one portion above thy brethren which I took from the Amorites with my sword and bow," Jacob said to Joseph. The only fighting which Jacob and his sons did with the Amorites was when Simeon and Levi captured Shechem. "Now Jacob's well was there,"

which had been dug out and walled up by Jacob. Our Lord was weary with his journey and his labors and sat down on the curbstone to rest while the disciples went to procure food. Owing to the unfriendly relations between the Samaritans and the Jews, the errand might consume some time even if the food was found near by.

"There cometh a woman of Samaria to draw water."—Samaritan, not necessarily nor probably an inhabitant of the city of Samaria. Drawing water is the work of women in the East and has been from time immemorial. "Jesus saith unto her, Give me to drink."—A natural request and one to be readily complied with in that hospitable land had it not been for the dislike of the Jews for the Samaritans, and also for the scrupulousness of the Jews in regard to the ceremonial cleansing of their food and drink and the vessels used.

"How is it that thou being a Jew, askest drink of me, which am a woman of Samaria?"—She asked in surprise, no doubt also with pleasure as well, that this Jew had spoken to her. "For the Jews have no dealings with the Samaritans."—Dealings in the sense of social and friendly intercourse. The Samaritans were descended from the Assyrian colonists whom Esarhaddon had put in the place of the ten tribes. It is likely that a few of these tribes were left in the land, and their blood, mingled with that of the heathen, caused

**Get Rid  
of Scrofula**

Bunches, eruptions, inflammations, soreness of the eyelids and ears, diseases of the bones, rickets, dyspepsia, catarrh, wasting, are only some of the troubles it causes.

It is a very active evil, making havoc of the whole system.

**Hood's Sarsaparilla**

It cures all its manifestations, builds up the whole system, and has no substitute.

the Samaritans to claim that they were descended from Joseph—a claim which the Jews bitterly resented.

"If thou knewest the gift of God?"—The grace of God which he further on calls living water. "And who is it that saith to thee, Give me water to drink?"—The Samaritans, as well as the Jews, were looking for the Messiah. "Thou wouldst have asked of him."—Thou is emphatic. Her need was far greater than his, for hers was a spiritual need. Besides, no one but he could give her the living water and his disciples would soon come, bringing means to draw the water. "And he would have given thee living water."—Water from an unfailing source, ever flowing. The water of divine life.

"The woman saith unto him."—This poor woman is as literal minded as was the great teacher, Nicodemus, but she came to know afterwards, as did he, the truths which must be spiritually discerned. "Sir, thou hast nothing to draw with, and the well is deep."—No buckets were fastened to those Eastern wells. Each one carried with him to the well a line and a small leather bucket. Jacob's well, as the woman said, was deep, and required a long line. "From whence then hast thou that living water?"—Jacob's well was living water in that it was fed by an unfailing running spring, and was not a cistern. It was evident that he could not give her water from this well. "Art thou greater than our father Jacob?"—These words would have a tendency to anger a Jew, for they resented the claim of the Samaritans to have descended from Jacob, through Ephraim and Manasseh. "Which gave us the well?"—According to Samaritan tradition, Jacob had this well built at great expense. "And drank thereof himself, and his children, and his cattle?"—Jacob had to draw this water from the well. Did this man claim greater power than Jacob had, and think he could get water without drawing it, as Moses smote the rock?

"Whosoever drinketh of this water shall thirst again."—A truth which this woman knew well. "But whosoever drinketh of the water that I shall give him shall never thirst."—The aorist tense used denotes a completed action. He who drinks, drinks once for all, and shall never thirst again. Next to God's sovereignty the final perseverance of the saints seems to have been a favorite doctrine with our Lord. This shows that the living water means the grace of God in the pardon of sins—regeneration opens this fountain in the heart. And this grace is a gift from the Lord, a gift purchased from the Father by his blood.

"Sir, give me this water, that I thirst not, neither come hither to draw."—Our Lord had made her believe that he had water to give her, although she saw none, and he evidently had no means to draw from any deep well. But he might have discovered some wonder-working spring of which she had not heard. His air and words convinced her of his sanity and integrity to such an extent that she was willing to try his living water. The Samaritans did not hate the Jews as the Jews did them. They resented the refusal of the Jews to acknowledge their claim to a common ancestry, but, for the most part, they were willing to be friends.

No idea of the meaning of the Lord's words entered her mind. Her heart was fastened upon tem-

poral things. The thirst for God's pardon for her sins she did not feel. Our Lord seemingly abruptly changes to another subject which brings her sin to her remembrance, and also shows her his supernatural knowledge. Thus he brings her to feel her guilt as a sinner and her need of God's grace to forgive her.

**EDUCATIONAL INTERESTS  
AMONG BAPTISTS OF  
KENTUCKY.**

BY W. H. FELIX, D.D.

That education is a good thing admits of no controversy. The facilities for an education were never better in Kentucky. Country schools, city schools, colleges and universities are abundant and affording an opportunity for every one to get an education. In this we must rejoice. But the question among Kentucky Baptists is not simply one of education, it is one of denominational existence. That denominational schools and colleges are essential to the life and continued prosperity of denominations is another truth that admits of no controversy.

Do Baptists desire to perpetuate their existence? do they desire to hold their position in the front rank? do they desire a constantly enlarging prosperity? Then they must look well to the interests of their denominational colleges. If others educate our children, then others will reap the benefit of their strength. What is necessary to make our denominational colleges more stable and useful? There is much competition in the field, and we must be alert, or our place will be taken from us. We must rally around our colleges, and more amply endow them that their facilities may be the very best, else students will seek elsewhere to get the best. Now what is needed to secure the hearty co-operation of our Baptist people to build up our colleges?

1st. We need a denominational conviction, a denominational pride. If we believe that the Baptists are right, we should glory in the fact that we are Baptists, and in everything that bears the name of Baptists. There seems to be a disposition among some to sneer at one who glories in being a Baptist, and who is honest enough to claim that Baptist things are better than other things. The sneer at Baptist pride and Baptist conviction is a sneer at Baptist churches and Baptist colleges, and a sure way of killing the goose that is to lay the golden egg. Our preachers should endeavor to awaken and cultivate Baptist pride, and until this is done there will not be much enthusiasm for Baptist things. The rank and file of our denomination needs this very thing.

2. We need that our colleges shall have more confidence in us. Dr. Mullins in his excellent article in the last issue of the Recorder, makes a point that we should have more confidence in our colleges and schools. I agree with him, but the best way to secure this confidence is for our colleges and seminaries to have more confidence in us. The rule should work both ways. To have confidence enough to give our money to endow our schools is all right, but when we desire to have a voice in the control of that for which we give our money, we must keep hands off, (not enough confidence in us for that) that is all wrong. It was boldly declared in the Baptist Congress in Louisville that donors to an institution had no right to any voice in the con-

trol of that institution. You must not find fault, you must not criticize, you must just shut your eyes, and have confidence, and that assumes their infallibility. We want our schools and colleges, if they want our money, to have confidence in us, and not to ignore us as if we were worthy of no consideration. I do not hesitate to say, if I give my money to a denominational school, I have a right to a voice in its control, and so has every one else. We must trust our colleges and our colleges must trust us. Neither is infallible, but it would be well to hear the counsel of each. Take us into your counsel and in turn listen to ours.

3. Our colleges must come under the control of the denomination, or they will never get close to the denomination. A college simply under the control of a board of trustees, though they all or a majority may be Baptists, I am frank to say it, is not sufficient. Let the fate of Columbian College be a warning. Whenever a college is run to suit itself, without regard to the feelings of the denomination, it is sure to lose the support of the denomination, and I think it ought to lose that support. Is it not possible for us to get together and lay aside every other consideration than the highest interest of our educational work, and remain together, if necessary, until, after free discussion and wise consideration, some plan shall be adopted which shall bring to our colleges and denomination the greatest confidence and highest efficiency?

**IN AND FROM MISSOURI.**

Missouri now has a Baptist Governor in the person of Hon. Joseph W. Folk, the first since the days of the lamented Hardin. The following I take from the St. Louis Republic relative to Mr. Folk:

"Joseph Wingate Folk was born Oct. 28, 1869, in Brownsville, Tenn. In Nov., 1900, he was elected Circuit Attorney of St. Louis. In this position he displayed remarkable courage and ability.

"He exposed corruption in high circles with the utmost fearlessness. Nineteen members of the Municipal Assembly were convicted of bribery, several of them millionaires. Some of the accused turned State's evidence. The affair created the greatest sensation in St. Louis, and gave Mr. Folk a reputation over the country. After a long and bitterly fought campaign he was nominated by the Democratic party as a candidate for Governor, and last November he was elected by a majority of about 40,000, although President Roosevelt carried the State by about 25,000 majority and all the rest of the Republican ticket was elected.

"He was inaugurated as Governor January 9. His friends expect him to display the same honesty and courage and ability as Governor that he displayed as Circuit Attorney.

"They believe, too, that still higher honors await him. Already he is regarded by many as the logical candidate for the presidency on the Democratic ticket in 1908, and is being prominently mentioned for that position.

In November, 1896, he married Miss Gertrude Glass, of Brownsville."

sitions of public prominence: Edgar Estes Folk, Reau Estes Folk, Carry Albert Folk and Humphrey Bate Folk; eldest and youngest are clergymen.

Second church, St. Louis, Dr. Boyd's last charge, have planned to build a new edifice at a cost of \$100,000, and a lot has been purchased at corner of King's Highway and Washington at a cost of \$40,000.

Elder Wheeler Wilcox, in a recent article on "Why Juries are Lenient towards the Women Arraigned for Crime," said, among other sensible things:

"Woman is rapidly pushing herself to a position where men will regard her with less consideration in her time of trial. This fact is already shown in the public conveyances, where he is no longer solicitous for her comfort and health. One man gives a woman a seat now in a crowded vehicle, where 100 sprang to their feet twenty years ago."

Up to January 11th of this year of our Lord, permits had been issued to 2,200 saloons in St. Louis, and the end wasn't in sight. In addition to this, it is said that there are 20,000 fallen women in St. Louis, which almost figures 100,000 fallen men.

Missouri has a fraction less than 8,000 miles of railroad, having constructed 300 miles last year. Material prosperity, in a sense, seems to run ahead of the spiritual. At the same time, churches of all denominations seem to be doing good work.

The Baptist denomination is growing, and yet on the part of the rich there is a lack of the consecration of money.

Jos. N. BARNES.

**Louisiana, Mo., Jan 15.  
DR. CARPENTER ON ALCOHOLIC LIQUORS.**

On Dec. 6, 1849, 55 years ago, a prize of one hundred guineas (over \$500) was unanimously awarded to the world-famed Dr. Wm. B. Carpenter for "the best" essay on Alcoholic Liquors out of fifteen placed in the hands of a committee of England's three greatest physicians for adjudication. Dr. Carpenter's name, it is well known, stands as a synonym for earth's greatest physiologist; what he left on record is par excellence authority. Bearing this fact in mind, I call upon the reader to listen to what this great authority says in the preface to the essay just mentioned. Here it is: "There is but one opinion as to the fact that, of all the causes which are at present conspiring to degrade the physical, moral and intellectual condition of the mass of the people, there is not one to be compared in potency with the abuse of alcoholic liquors; and that, if this could be done away with, the removal of all other causes would be immeasurably promoted."

Can it be possible that a real Christian heart, in the face of such strong words, emanating from such high authority, can give the least possible encouragement to the open saloon? There are many ways—by suffrage, by patronage, by withholding opposing influence—to encourage the saloon. Now if we encourage it we bid it Godspeed. If we bid it Godspeed, all the evils referred to will lie at our door and we shall be held responsible for them in the judgment (2 John 11). Can it be in the heart of a real Christian to do this? Let every man read carefully Dr. Carpenter's statement and answer for himself before God.

T. E. RICHY.

THE EDUCATIONAL SITUATION.

BY J. J. TAYLOR, D.D.

According to figures furnished by the Superintendent of Public Instruction, there are in the state about 300,000 persons of college age. By a simple problem in proportion it appears that from forty to fifty thousand of these are in Baptist families and under Baptist influence, of whom probably not one in ten is getting the benefit of the higher education, while many of our churches are not able to maintain Sunday Schools for want of competent superintendents and teachers.

There is need of a great revival concerning the practical utility of education. Many parents feel that if their children are to be farmers, mechanics, traders, business men, there is no special reason for giving them the opportunities of higher education. They begrudge the few hundred dollars necessary to give their sons and daughters the advantages of education, preferring to give them property which in many instances they are not able to keep. But as a matter of fact, education is a means of making money. True college education develops the character, and character is back of all real success. The time is coming and now is when the uneducated man has less chance than ever before; he can make a living, of course, almost anybody can do that; but he cannot, on equal terms, compete with the educated man for the prizes of life.

If a young man thinks of serving God in the ministry, ample provision is made for him. He can attend college or seminary without paying a cent tuition; often his board also is provided, and in many cases he has opportunities of helping himself by preaching on Sundays. This is an important work, and none too much has been done for it; but too little has been done for the education of those who are not ministers. Thousands of young men and women, who might be exceedingly effective in the work of the churches, are left without the training necessary to the higher forms of efficiency.

Brown University, the oldest of our American Baptist institutions, has \$2,372,000 in endowment, and \$2,125,000 in equipment. Colby, the next in order, away up in the State of Maine, which has only 22,000 Baptists, has \$456,000 in endowment, and \$125,000 in equipment. If Georgetown had as much in proportion to the number of Baptists in Kentucky, her endowment would be about \$5,000,000, and her equipment would be worth about \$9,000,000 more. Colgate University, though Rochester in the same state has \$1,400,000 assets, has \$1,700,000 in endowment, and \$700,000 in equipment. And Colgate is only ten years older than Georgetown College, which was chartered January 15th, 1829.

Georgetown College, in a state that boasts of 200,000 white Baptists, representing the wealth and culture and liberality of a great commonwealth, has with recent additions about \$252,000 in endowment and about \$120,000 in equipment. And yet the assets of this institution are larger than the combined assets of all other institutions of learning belonging to the Baptists of the state, the sum total, not including the Seminary, which belongs to the whole South, being about \$750,000.

Clearly, then, the quickening of our interest has not come too soon.

There is urgent need of impressing the importance of getting an education and also of providing better facilities for it. The work cannot be done in a few months or a few years. As every generation must be educated for itself, so every generation must be kept alive to the importance of the theme. As for institutions, they are the growth of years, decades, centuries.

In an able address before the Pennsylvania Baptist Education Society, Bro. O. J. Sturgis, himself a layman, expresses surprise that while laymen respond with cheerfulness and liberality to calls for aid in educating preachers, they are often indifferent to the needs of their own class—not that they have done too much for the ministry, but too little for the general cause.

Says he: "We have schools, and faculties, and endowments" (up in Pennsylvania) "to be proud of, but still they stop short of financial help to needy students. This need could be met, to a large extent, by the establishment of liberal scholarship endowments in our Baptist colleges and universities; and herein is a great opportunity for men of means to consecrate it to noble uses. Our denominational schools with scholarships available for needy students who shall serve the church whether that service be in the pulpit or the pew. When our educational facilities reach this stage of development, then shall we be able to realize the fruits of the relation between an educated laity and an educated ministry."

Dr. John A. Broadus also says: "In our churches the most crying need at present is an educated membership. We have heard a great deal about educating our ministers, but educated private members of both sexes are just as necessary." How shall they be provided?

Georgetown College.

THE FLORIDA STATE CONVENTION.

This body convened with the First church of Jacksonville, Jan. 11 at 10 a. m. The Convention was called to order by former President S. B. Rogers. After singing, prayer by Dr. A. J. Barton, the election of officers, followed by the re-electing of Rev. S. B. Rogers, President; Rev. C. T. Lintner and Hon. C. A. Carson, Vice-Presidents; Rev. E. H. Reynolds, Secretary, and Rev. F. C. Edwards, Assistant Secretary.

After some preliminaries necessary to complete organization, Dr. Sampson, of the Seminary, being present, presented the claims of that institution and took a collection for same of \$160.

The visitors present were: Dr. R. J. Willingham, Dr. Graham, of the Index, Bro. Thomas, of the Courier, A. J. Barton, of the Home Board, McCollum, of Japan, J. Henry Burnett, of Kentucky, representing the Recorder, J. A. Lee, of Kentucky, J. M. Frost of Sunday School Board, Dr. Sampson, of the Seminary.

First Day, Evening Session.

Ministers' Assurance Association met for one hour, when the Convention resumed business. The report on temperance was very ably discussed, and some strong resolutions passed in its favor.

At the evening session of first day the Convention Sermon was preached by Rev. F. C. Edwards, John 14:12.

Following this the Secretary of State Board of Missions made

his annual report, which was a very flattering one, and showed a great advance over past years. Amount raised for missions was over \$30,000, all obligations having been met, with a balance in the treasury of over \$500. The missionaries of the State report over 600 baptisms.

The report on Orphanage was presented and a collection of \$1,130 taken for same.

This Orphanage is less than a year old, a beautiful building has been erected and located at Arcadia. Twenty-three children have already entered, and everything is progressing finely.

The Sunday Schools and every other department of our work was presented and ably discussed by the brethren and visiting brethren present.

The report on periodicals was read and ably discussed.

Our paper, The Southern Baptist Witness, was purchased by Mr. J. B. Stetson, and presented to the Florida Baptist State Convention some six months ago. During this time the Executive Board of State Missions have been made custodian of the same, when through them it was presented as a gift to the Convention and accepted, expressing their gratefulness for same. A committee was then appointed to arrange plans by which the paper should be conducted. The committee recommended a board of publishers consisting of three to have charge of the paper and report at each annual session; also this board is to be elected by the Convention annually. This plan will be watched with great interest, as the Convention is owning and running the paper.

Florida is making great advancements. The Convention agreed to try to raise \$40,000 for all purposes for the present year. The speeches by Bro. McCollum and Willingham on Foreign Missions were a great blessing to our people.

Taking it all in all, this is one of the best Conventions Florida has ever held.

The entertainment and hospitality shown by the Jacksonville saints was royal, their beautiful house of worship recently completed at a cost of \$50,000, is the most beautiful of any in the state. Bro. W. A. Holson is pastor.

The Convention goes to Bartow next year, in South Florida, among the oranges, where Rev. S. G. Mullins, formerly of Kentucky, is pastor, and where he will give all a cordial welcome.

Ministers' Meeting.

On the day before the Convention the Ministers' Meeting convened. Rev. J. H. Thorpe, of Lakeland, was elected moderator and Rev. M. S. Stevens secretary. A programme had been previously arranged, which was carried out. A large number of the brethren were in attendance, and the subjects ably and satisfactorily discussed. This body will meet the day before the Convention at same place.

Women's Missionary Union.

In conjunction with the Convention, this body of noble women met and had a splendid session. A better showing than any in the past. During the session they raised over \$2,000; \$1,200 of this goes to pay the salary of Rev. Fowler and wife, who are missionaries from Florida to Argentina.

EDITOR OF THE VOLUNTEER: We read with a great deal of pleasure your proposition to start

ARE YOUR KIDNEYS WEAK?

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

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

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

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

Didn't Know I Had Kidney Trouble.

I had tried so many remedies without their having benefited me that I was about discouraged but in a few days after taking your wonderful Swamp-Root I began to feel better.

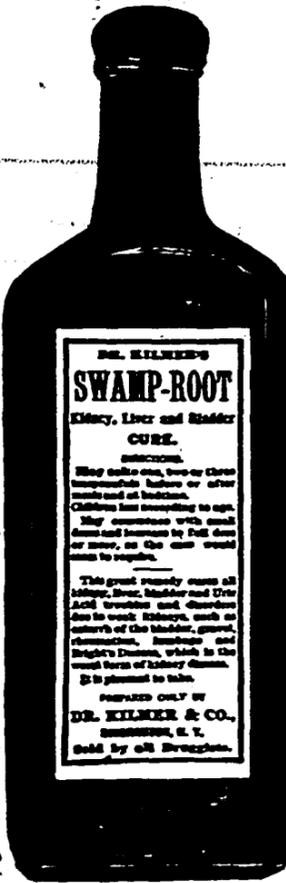
I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root, as above stated. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers.

Gratefully yours,

Mrs. A. I. Walker, 21 McDaniel St., Atlanta, Ga.

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

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



Swamp-Root is pleasant to take.

HOW TO FIND OUT.

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

NOTE.—So successful is Swamp-Root in promptly curing even the most distressing cases, that to Prove its wonderful merits, you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle.

In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Louisville "Western Recorder."

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

this new paper. The only surprise to me is why some one has not thought of that before. Isn't it easy to see the need of a thing after some one has mentioned it? Was it Solomon who said, "There was nothing new under the sun?" And wasn't it Dr. Eaton who said, "There is nothing true that is new?" Well, just wait till this new paper, The Volunteer, comes out, and then we will see where poor old Solomon and Dr. Eaton stands. We think the plan of the paper is an admirable one—free to everybody and everything. How can we have free thought and freedom of the press without this. We have always thought there was a spirit of ungrateful selfishness in all our religious papers. Why should they decide what should and should not go into a paper? Is not the writer the best judge as to the worth of an article. He knows how he sweat, bled and (died) to produce the article. Just to have an editor mark it X—We are glad that day is past and everybody will have an equal chance with everything.

seems to be too many "ifs" if money and articles. I'm sure there will be no trouble about articles. As these are the only two conditions, why not send us the paper a half year on the articles, and when the money comes send the other half?

This whole matter reminds us of what they tell on a good brother who has entered into his reward. He went up into the mountains to preach. The brethren liked him so well they called him as pastor. A good brother suggested, "We'd better see what we can raise on his salary." One of the deacons said he was opposed to hirelings, he wanted to give just what he felt like, and so it was settled. When they asked the good brother what Sunday they might look for him, he told them it was not necessary to have any set time. If they were going to pay him by their "feel-like," he would preach as he felt like. He wouldn't be there "till he felt like it." Now this is the only objection to this paper. But I'm for you. Put me down as a subscriber. This is my first article, but I won't volunteer to send the dollar till later.

Wm. McMillan, Catlettsburg, Ky., Jan. 18, 1905.

ELIJAH FED BY RAVENS

Elijah's example declares,  
 Whatever distress may betide,  
 The saints may commit all their  
 cares  
 To him who will surely provide;  
 When rain long withheld from  
 the earth  
 Occasioned a famine of bread,  
 The prophet, secured from the  
 dearth,  
 By ravens was constantly fed.  
 More likely to rob than to feed  
 Were ravens who lived upon  
 prey;  
 But when the Lord's people have  
 need,  
 His goodness will find out a  
 way;  
 This instance to those may seem  
 strange  
 Who know not how faith can  
 prevail;  
 But sooner all nature shall change  
 Than one of God's promises fail.  
 Nor is it a singular case:  
 The wonder is often renewed;  
 And many can say, to his praise,  
 He sends them by ravens their  
 food:  
 Thus worldlings, though ravens  
 indeed,  
 Though greedy and selfish their  
 mind,  
 If God has a servant to feed,  
 Against their own wills can be  
 kind.  
 How safe and how happy are  
 they  
 Who on the good Shepherd rely!  
 He gives them out strength for  
 their day.  
 Their wants he will surely sup-  
 ply;  
 He ravens and lions can tame,  
 All creatures obey his com-  
 mand:  
 Then let me rejoice in his name,  
 And leave all my cares in his  
 hand.  
 —John Newton.

Our Pulpit.

THE SLAVE'S GIRDLE.

BY REV. ALEXANDER MACLAREN, D.D.

"... Be clothed with humility: for God resisteth the proud, and giveth grace to the humble."—1 Peter 5:5.

The Apostle uses here an expression of a remarkable kind, and which never occurs again in Scripture. The word rendered in the Authorized Version "be clothed," or better in the Revised Version, "gird yourselves with," really implies a little more than either of those renderings suggests. It describes a kind of garment as well as the act of putting it on, and the sort of garment which it describes was a remarkable one. It was a part of a slave's uniform. Some scholars think that it was a kind of white apron, or overall, or something of that sort; others think that it was simply a scarf or girdle; but at all events it was a distinguishing mark of a slave, and he put it on when he meant work. And, says Peter, "Do you strap round you the slave's apron, and do it for the same reason that he did, to serve."

So, then there are three points in my text, and the first is what we have to wear; second, what we have to wear it for; and, third, why we should wear it.

I. What we have to wear.  
 "Gird yourselves with the slave's apron of humility." Humility does not consist in being, or pretending to be, blind to one's strong points. There is no humility in a man denying that he can do certain things if he can do

them, or even refusing to believe he can do them well, if God has given him special faculties in any given direction. That is not humility at all. But to know whence all my strength comes, and to know what a little thing it is, after all; not to estimate myself highly, and, still further, not to be always insisting upon other people estimating me highly, and to think a great deal more about their claims on me than fretfully to insist upon my due modicum of respect and attention from others, that is the sort of temper that Peter means here.

Now, that temper which may recognize fully any gift that God has given me, its sweep and degree, but that nevertheless takes a true, because a lowly, measure of myself, and does not always demand from other people their regard and assistance, that temper is a thing that we can cultivate. We can increase it, and we are all bound to try specifically and directly to do so. Now, I believe that a great part of the feeble and unprogressive character of so many Christian people amongst us is due to this, that they do not definitely steady their thoughts and focus them on the purpose of finding out the weak points to which special attention and discipline should be directed. It is a very easy thing to say, "Oh, I am a poor, weak, sinful creature!" It would do you a great deal more good to say, "I am a very passionate one, and my business is to control that quick temper of mine," or, "I am a great deal too much disposed to run after worldly advantage, and my business is to subdue that," or, "I am afraid

I am rather too close-fisted, and I ought to crucify myself into liberality." It would be a great deal better, I say, to apply the general confession to specific cases, and to set ourselves to cultivate individual types of goodness, as well as to seek to be filled with the all-comprehensive root of it all, which lies in union with Jesus Christ. We have often to preach, dear brethren, that the way of self-improvement is not by hammering at ourselves, but by letting God mould us, and to keep the balance right. We have also to insist upon the other side of the truth, and to press the complementary thought that specific efforts after the cultivation of specific virtues—and all the more if they are virtues that are not natural to us, for the Gospel is given to us to mend our natural tempers—is the duty of all Christian people that would seek to live as Christ would have them.

And how is this to be done? How am I to gird upon myself and to keep—if I may transpose the metaphor into the key of modern English—tightly buckled around me this belt which may hold in place a number of fine articles of clothing?

Well, there are three things, I think, that we may profitably do. Go down deep enough into yourself if you want to cure a lofty estimate of yourself. The top storeys may be beautifully furnished, but there are some ugly things and rubbish down in the cellar. There is not one of us but, if we honestly let the dredge down into the depths, as far down as the Challenger's went miles and miles down, will bring up a pretty collection of wriggling monstrosities that never have been in the daylight before, and are ugly enough to be always shrouded in their native darkness. Down in us all, if we will go deep enough, and take with us light bright enough, we shall discover

enough to make anything but humility ridiculous, if it were not wicked. And the only right place and attitude for a man who knows himself down to the roots of his being is the publican's when "he stood afar off, and would not so much as lift up his eyes to heaven, and said, God be merciful to me a sinner." Ah, dear friends, it will put an end to any undue exaltation of ourselves if we know ourselves as we are.

Further, let us try to cultivate this temper, by looking at God, and having communion with Him. Think of Him as the Giver of everything in us that is good, and that annihilates our pride. Think of Jesus as our pattern; how that kills our satisfaction in little excellences! If you get high enough up the mountain-side, the nodulating country which when you were down amongst the knolls showed all the variations of level, and where he who lived on the top of one little mound though himself in a fine, airy situation as compared with his neighbor down in the close valley, is smoothed down, and brought to one uniform level; and from the hilltop the rolling land is a plateau.

I have heard of a child who, when she was told that the sun was ninety-five million miles off, asked if that was from the top or the bottom storey of the house! There is about as much difference between the great men and the little between heroes and the unknown men, as measured against the distance to God, as there is difference in the distance to the sun from the slates and from the cellar. Let us live near God, and so aspiration will come in the place of satisfaction, and the unattained will gleam before us, and beckon us not in vain, and the man that sees what an infinite stretch there is before him will be delivered from the temptations of self-conceit, and will say, "Not as though I had already attained, either were already perfected, but I follow after."

But there is another advice to be given—cultivate the habit of thinking about other people, their excellences, their claims on you. To be always trying to get a footing in a social grade above our own is a poor effort, but there is a sense in which it is good advice—live with your betters. We can all do that. A man writes a bit of a book, preaches a sermon, makes a speech—all the newspapers pat him on the back, and say what a clever fellow he is. But let him steep his mind and his heart in the great works of the great men, and he finds out what a poor little dwarf he is by the side of them. And so all round the circle. Live with bigger men, not with little ones. And learn to discount and you may take a very liberal discount off—either the praise or the censures of the people round you. Let us rather say, "With me it is a very small matter to be judged of man's judgment. He that judgeth me is the Lord."

There are plenty of hands, foremost among them a black one that is not so much a hand as a claw, ready to snatch the girdle of humility off you! Buckle it tight about you, brother; and in an honorable temper of lowly estimate of yourself live and work.

II. The second thought here is, What we are to wear the Apron or Girdle for?

The Revised Version makes a little alteration in the reading as well as in the translation of our text, the previous words to which, in the Authorized Version, stand,

"Yea, all of you be subject one to another." There is another reading which strikes out that clause, and adds a portion of it to be first part of my text, which then runs thus: "Yea, all of you gird yourselves with humility to serve one another." That is what Christian humility is for. The slave put on his garment, whatever it was, when he had work to do.

But perhaps there is a deeper thought here. I wonder if it is fanciful to see in the text one of the very numerous allusions in this Epistle to the events in our Lord's passion. You remember that Jesus laid aside his garments and took a towel and girded himself, and washed the disciples' feet, and then said, "The servant is not above His master. I have given you an example, that ye should do as I have done to you." Probably, I think, there floated before the memory of the man who had said, "Lord, Thou shalt never wash my feet," and then, with the swift recoil to the opposite pole which makes us love him so much, hurried to say, "Lord, not my feet only, but also my hands and my head"—some reminiscence of that upper chamber, and of how the Master had girded Himself with the slave's apron, or towel, in order that He might serve the disciples; and then had told them that that was the pattern for all Christian men, and for all Christian living till the very end.

Service coming from humility, and humility manifested in service, are the requirements laid down in the text. Humility is the preparation for service; and service is the test of humility. If a man does not feel himself to be needy and low, he will never be willing to help those that are. You must go down if you would lift up. Laces and velvets and the fine feathers that the peacocks of self-conceit in this world strut about in are terribly in the way of Christian work. Rough work needs rough dress; and the only garb in which we shall be able to do the deeds of self-sacrifice that are needed in order to help our brethren is humility, the preparation for all service.

But, further service is the test of humility. Plenty of people will say, "I know that I have nothing to boast of," and so forth; but they never do any work. And there is a still more spurious kind of humility, that of a great many professing Christians (I wonder if there are any here) who, when we ask them for any kind of Christian service say, "I do not feel myself at all competent. I am sure I could not take a class in the Sunday School. I do not feel sufficiently master of the subject. I cannot talk. I have no facilities for influencing other people," and so on. Too many of us are very humble when there is anything to be done; and never at any other time, as far as anybody can see, and that sort of humility the Apostle does not commend. It is unfortunately very frequent amongst professing Christians. Christian humility is not particular about the sort of work it does for Jesus. Never mind whether you are on the quarter-deck, with gold lace on your coat and epaulettes on your shoulders as an officer, or whether you are a cabin-boy doing the humblest duties, or a stoker working away down fifty feet below daylight. As long as the work is done for the great Admiral, that is enough; and whoever does any work for Him will never want for a reward. There are some of us who like to be officers, but do not

like carrying a musket in the ranks. Humility is the preparation for service, and service is the test of humility.

III. Lastly, Why we should wear this Girdle.

There is one reason given in my text, which Peter quotes from the Old Testament, "God resisteth the proud but giveth grace to the humble." That is often true even in regard to outward life. Providence and man often seem to be in league together to lift up the lowly ones and thwart the proud. If a man walks with his head very high, in this low-roofed world, he is pretty sure to get it knocked against the rafters before he has done. But it is the spiritual region that the Apostle is thinking about, in which the one condition of receiving God's grace is a lowly sense of my own character and nature, which is conscious of sin and weakness, and waits before Him. And the one condition of not receiving any of that grace is to keep a stiff upper lip and a high head. If I think that I am rich, "and increased with goods, and have need of nothing," that "nothing" is exactly what I shall get from God, and if I have need of everything, and know that I have, that "everything" is what I shall get from Him. "He resisteth the proud, and He giveth grace to the humble." On the high barren mountain-tops the dew and the rain slide off and find their way down to the lowly valley, where they run as fertilizing rivers. And the man that is humble and of a contrite heart, "with that man will I dwell, saith the Lord." If we gird ourselves with the slave's dress of humility, then we shall one day have to say, "My soul shall rejoice in the Lord: for He hath clothed me with the garments of salvation; and He hath covered me with the robe of righteousness; as a bride-groom decketh himself with his ornaments, and as a bride adorneth herself with her jewels."—The Freeman.

DEATHS

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

CHAMBERS.

Dr. Frank Chambers, of Hancock county, Ky., born Aug. 19, 1845; united with Blackford church by experience and baptism when about 15 years old; married Miss Ellen Stewart Sept. 15, 1868, who, together with his son, Ira H. Chambers, and his daughter, Mrs. Annie Wiles, survives him. He practiced medicine 37 years, receiving his diploma from the University of Louisville. He willingly obeyed the summons to "come up higher" Jan. 5, 1905, having spoken of his "loving Saviour" whose "arms were continually about him."

His was the simple child-like faith of a strong, well-stored mind, having fully examined the evidences supporting it. In youth Dr. Chambers was a good student, taking high rank wherever he studied; in manhood a very humble, modest Christian, always interested in his church's prosperity; a tender, loving husband, an indulgent father, an obliging neighbor and second to none as a physician.

His standing in his profession was attested by the physicians of his county acting as pall-bearers. The funeral sermon was preached in the presence of what was said to be the largest assembly ever gathered at a funeral in Hancock county, from John 11:25, 26, by the writer, who had been, first and last, his pastor for about twenty years and enjoyed his services as family physician for twenty-seven years.

(Continued on 15th page)

LITERARY.

Any book here noticed can be had at publishers' price by ordering from the Baptist Book Concern, Louisville, Ky.

(Continued from 3rd page).

Makers of the American Republic. David Gregg, D.D. E. B. Treat & Co., New York. \$2.

This is a series of patriotic lectures impressive and stirring. Incident and lesson are happily blended. We have: The Old Dominion, the Virginia Colonists; The Pilgrim Forefathers; The Puritan Founders; The Hollanders in the New Netherlands; The Scotch; The Huguenots; The Quakers, or Ideal Civilization; The American Foremothers; The Old-time Minister; The Bench and the Bar; Some Medical Men of the Revolution; Columbus, the Results of His Life. George Washington, a Factor in American History; The Church and the Republic; The Honor Due to our Patriotic Dead; The Black Forefathers.

Dr. Gregg makes a powerful appeal for patriotic Americanism and for good citizenship. It merits a wide reading.

The Harmonized and Subject-Reference New Testament. Rev. James W. Shearer. \$2. The Subject Reference Company, Delaware, N. J.

Here is the result of an immense amount of patient work. King James' Version is used, and it is arranged like other books, the lines running across the whole page. Direct speech is put in quotation marks and in a special paragraph. The ordinary rules of capitalization are observed, while the chapters and verses are retained. The text is put in paragraphs, however, and appropriate headings are given, according to the topics treated. The system of cross references is new and striking. Figures arranged as a fraction numerator and denominator—tell where else the same language is used or the same thought expressed. This is a great saving of space and avoids breaking the connection. The chronological order is clearly indicated, and thus the harmony of the Gospels is brought to view.

Index I. gives a full outline of the harmony of the Gospels, with maps and references. Index II. discusses the points on which harmonists have differed, and gives the author's reasons for the harmony he adopts.

Readers using this book will have the contents of the New Testament made more vivid and more real to them, and will find they

SCOTT'S EMULSION

We don't put Scott's Emulsion in the class of advertised cure-alls; it doesn't belong there. We hardly like to use the word "cure" at all, but we are bound to say that it can be used for a great many troubles with great satisfaction. Its special function is to repair the waste of the body when the ordinary food does not nourish, and this means that it is useful in many cases which are indicated by wasting.

We'll send you a sample free. SCOTT & BOWNE, 409 Pearl Street, New York.

can save much time in hunting up parallel passages. We wonder such a work as this has not been done before, and we expect the book to be widely circulated. Dr. Shearer has done the public a real service.

MAGAZINES.

The January-February (for it is a bi-monthly) number of the American Antiquarian (\$4 a year, Chicago.) is of remarkable interest. "Recent Discoveries in Western Asia" contains valuable information; "Ruins of the Mesa-Verde" tells of the ancient cities of the Cliff-Dwellers; "The Mythology of the Plains' Indians" opens a new chapter in American archaeology; "Constellations and Their History" is full of most curious and interesting information; "Eliolium. The Object of Primeval Worship" shows that before Maimonides the Jewish belief in the unity of God was in a compound unity; this being taught in the Old Testament. "The Newly Found Coan Inscription" is described with its story of early Greek history; "The Amateca Tribe in Mexico" is of curious interest. Then the articles—brief ones—on autropology are informing, and of special interest are the articles on the "Ancient City and Sacrificial Tower Discovered in Mexico," and "Nautch Girls, Dedicated for Life to Hindu Deities." The Book Reviews tell what is being written along antiquarian lines.

The Bibliotheca Sacra still keeps up to its high standard of excellence, giving, each quarter, articles which, in the way of scholarship and good thinking, rank among the best produced in the country. Dr. G. Frederick Wright is its editor, and that is a guarantee that there will be no wide departure from the great doctrines and principles of the gospel and the Bible. Dr. Wright does not think that there is such a conflict between the Bible and Science that the former has been in any sense subordinated to the latter. The number for Jan. contains articles as follows: "The Religious Life of Modern Japan," by George E. Albrecht; "Did Jesus Die of a Broken Heart?" (1), by Edward M. Merrins; "The Destination and Doctrine of God in the Prayer Book," by Burnett Theo. Stafford; "The Latest Translation of the Bible" (vii.), by Henry M. Whitney; "Indebtedness of Later English Literature to Earlier," by Theodore Whitfield Hunt; "The Authority of the Hebrew Prophets" (1), by Francis B. Denio; "Miracle—Testimony of God," by F. J. Lamb; "What is it to be Educated?" by Charles William Soper; "The Ecclesiastical Situation in Scotland," by James Lindsay; Notes and Notices of Recent Publications, with an obituary notice of the late Prof. Samuel Ives Carter, make up a number of much interest. The price of the Bibliotheca is \$3.00 a year; single numbers, 75 cents. It is published at Oberlin, O.

THE ABUSE OF BABY SARMS

One afternoon a smartly-dressed woman came down the steps of a fashionable New York apartment house. She was evidently in a hurry, and her quick, long strides made a mighty race for the tiny feet, which finally lost the power to take any steps at all. The woman, unwilling to be delayed by the child, hurried on, dragging

the little one after her, deaf to the protesting wail that came from under the big hat atop the little figure at her side.

On she went, anxious, no doubt, to make up time lost in hunting a misplaced hatpin, in lingering for a final word of gossip, or a long-drawn-out good-by—one of the hundred little delays that make women always in a hurry and never on time.

The people she met paid no heed. If one or two turned and gave a passing look to the pair, it was merely to wonder absently why the child cried. But from across the street the driver of a coal cart, busy unloading coal into a hole in the sidewalk, caught sight of the woman, and, with a brief exclamation intended for no one in particular, ran after her, calling loudly:

"Madam, if you don't pick up that child, I'll call a policeman. You'd ought to be ashamed to treat a baby worse'n you would a bull pup."

At first the mother paid no attention to the man, unless inwardly to resent his interference. But as he repeated his threat she stopped, impatiently set the child on his feet, wiped his tears away, scolded him a little for crying, then went on at a pace the baby legs could keep, while the driver turned back to his cart, muttering:

"If I'd struck one of them horses there'd a been a dozen women's heads out of windows yelling at me to stop, and they'd let another woman yank the arm clean out of a baby's body and never say a word."

No other single act of cruelty is as common as that which earned for the mother of this child the righteous indignation and the reprimand of the coal cart driver. The lifting and dragging of children by the arm is something that is done every hour of every day, with what lasting injury to children only doctors know.—Bertha H. Smith, in Good House-keeping.

Two men are in deep suffering; the same great woe has fallen upon each of them. They need, with their poor bruised and mangled souls, they both need some healing, some strength which they cannot make for themselves. What is the reason that one of them seems to get it, and the other fails? Why is it that one lifts up his head and goes looking at the stars, while the other bends and stoops, and goes with his eyes upon the ground? Is one God's favorite more than the other? Is God near to one and far off from the other? We dream such unhealthy dreams. We fancy such unreal discriminations and favoritisms. We think that one soul is held in the great warm hands, while the other is cast out on the cold ground. But then comes in our truth: "He is not far from every one of us." From every one of us. The difference then, cannot be in God and in his willingness; it must be in the souls.—Phillips Brooks in "Seeking Life."

A few days ago I purchased from the Baptist Book Concern a copy of Worrrell's translation of the New Testament Scriptures. I have examined this work critically and I desire to express through the columns of the Recorder my appreciation of this work.

The light thrown upon "baptizo" and "ecclesia" deserve great consideration.

There should be a committee on Denominational Instruction in

Bethel College

(Incorporated.)

Russellville, Kentucky.

A high grade school for boys and young men. Classical and Scientific Courses. Able Faculty. Thorough instruction. New library and reading room. Laboratory equal to all demands. Beautiful campus. Athletic field, new gymnasium, tennis courts, croquet grounds. Buildings contain all modern improvements. Electric lights, hot air heating, water supply and baths. Special attention to boarding department. Tuition free to ministers' sons and licentiates. Expenses moderate. Next half opens January 19, 1905. For illustrated catalogue and information, address WM. H. HARRISON, President.



5 REASONS

WHY

You should take a Course at the

Massey Business College

LOUISVILLE, KY.

- 1. It is the leading Commercial School in Kentucky.
2. Its courses of study are thorough and systematic.
3. A written contract, backed by a special deposit of \$1,000.00 is given to place our graduates in positions paying not less than \$45.00 per month immediately upon graduation.
4. We pay students' railroad fare to Louisville.
5. We refund, upon graduation, every cent of tuition paid to us if the pupil is not thoroughly satisfied.

Write for Elegant Catalogue and Special Discounts

MISSOURI BAPTIST SANITARIUM,

919 Taylor Avenue, St. Louis

A well equipped, quiet, Restful Sanitarium. Large grounds, Large, well-kept Buildings. Every Comfort.

Every appliance, convenience and accommodation for the best and most successful medical and surgical treatment.

Rates as low as can be for accommodations furnished. For further information, address

MRS. I. H. CADWALLADER, Supt. DR. L. H. CADWALLADER, Physician-in-Charge

Will You Be an Anvil or a Hammer?

DON'T BE BOSSED—BE A BOSS

NOW IS THE TIME TO CHOOSE

Invest a few months and dollars in a good business education. The Spencerian Course is best. Get the proof.

Spencerian BUSINESS COLLEGE. EXPERT ACCOUNTING DEPARTMENT. Union National Bank Bldg. Sixth and Main Streets. LOUISVILLE, KY.

Chesapeake & Ohio Railway

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

Hath any wronged thee? Be nobly revenged; slight it, and the work's begun; forgive it, 'tis finished.—Quarles. A quiet, sympathetic look or smile many a time unbars a heart that needs help which you can give.—Josephine Pollard.

Editorial

When the papers began discussing Dr. Lyman Abbott's recent deliverances before the Congregational Union and at Harvard, we wrote him the following letter: "My Dear Dr. Abbott—

Have noticed what some of the papers have said about your recent addresses, and am moved to ask you a question. Giving up the authority of the Bible, we must, as you say, rest our religion on the same basis as our science, viz.: on nature, including human nature. Now I do not find anything in nature that teaches God's love to man. Such an idea was unknown to the Egyptians, the Greeks and the Romans, as it is unknown to all the heathen today. The idea is not found where the Bible has not gone and imparted it. Giving up the authority of the Bible seems to me to compel us to give up the belief that God loves man. Assured that you believe God does love man, I am constrained to ask what basis you have for such belief.

An early answer will oblige, Most respectfully yours, T. T. EATON."

To that letter there came the following reply: "My Dear Dr. Eaton:

Your letter of Dec. 22nd is received; but this is the first moment I have had in which to answer it. The sermon at Harvard you will find in this week's Outlook, as nearly as I could reproduce it. You will probably not be surprised to find that a paragraph report of thirty or forty lines, assuming to give the substance of a sermon which occupied half an hour in delivery, and made by a reporter who gave what seemed to him the striking sentences without their context, did not very accurately represent the sermon. My object was to convince the five or six hundred students before me that we are ever living in the presence of God, or perhaps rather, I should say to awaken in them a consciousness of that presence. And I am glad to be able to say, as the result of interviews with some of them afterwards, that I did not wholly fail of that purpose.

"I do not give up the authority of the Bible, or rest religion on the same basis as natural science. I think, however, that the authority of the Bible is spiritual, not external. It lies in the witness of the Spirit. The people when they heard the Sermon on the Mount said that Christ spoke with authority. This authority was not in miracles, for no miracles accompanied the preaching of that sermon. It was in the answer of their own conscience to his declaration of the law, and their own needs to his offer of the glad tidings.

"Of course, all this is very familiar to you, because, if I mistake not, it is all essentially Wesleyan doctrine.

"Nor did I maintain that the basis of our religion is the same as the basis of science. I only attempted to show the students that science and history and literature, the first interpreting nature, the second progress, the third life, all confirmed the fundamental faith of religion in an ever present and an ever active God.

"I might write much more at length if time allowed me. As it is, I must content myself simply putting in this brief disclaimer of

opinions attributed to me by the press, and refer you to the full report of the sermon in the Outlook, bearing date Dec. 31, and to my last volume from the press, 'The Great Companion.'

"Thanking you for writing me so frankly, believe me Yours sincerely, LYMAN ABBOTT."

It is evident that Dr. Abbott does not hold the views attributed to him by the newspapers, and we are glad he does not. We are glad he does not give up the authority of the Bible, though the view he takes of that authority is different from ours. He brings in the human consciousness (the new theology men make much of "the Christian consciousness") and seems to make man the measure of truth. Christ spoke certain truths; the consciousness of the hearers recognized His utterances as true, and therein was their authority. We claim the authority would have been the same whether the hearers recognized it or not. While Dr. Abbott does not say so, his language seems to imply that whenever truth is presented the human consciousness will recognize it, just as when light is presented the eye recognizes it, and when sound is presented the ear recognizes it. That would be true, no doubt, were man in his normal state; but alas, man is "dead in trespasses and sin," he is "depraved by guilt, and his faculties are not to be trusted to test spiritual truth. Only when his heart has been opened by the Holy Spirit, can he recognize the truths that are offered to him in Revelation.

While we cannot endorse Dr. Abbott's views as orthodox, we are very glad to have so direct and clear a statement from him, showing he is much more nearly orthodox than he has been represented.

THE reaction against the doctrine of evolution, especially in Europe, is wonderful. In France the men of science were never swept off their feet by the wave, as was done in Germany and England, so the reaction makes the less difference in France. While in Germany there have not been lacking men, like Virchow, who opposed evolution, yet it virtually swept the field and "claimed everything." Now the reaction has gone so far that Prof. Haeckel—now old and out of date—bemoans that he is left almost alone. He says: "Most modern investigators of science have come to the conclusion that the doctrine of evolution and particularly Darwinism is an error and cannot be maintained." Then he proceeds to name a long list of prominent men of science who were evolutionists but who have abandoned evolution.

We recently noticed in these columns Prof. Dennert's book "At the Deathbed of Darwinism," and another recent German work on the same line is Prof. Hartman's "Passing of Darwinism." Even in this country the evolutionists are taking water. Prof. Shaler of Harvard recently said: "It begins to be evident to naturalists, that the Darwinian hypothesis is still essentially unverified. Notwithstanding the evidence derived from the study of animals and plants under domestication, it is not yet proved that a single species of the two or three millions now inhabiting the earth had been established solely, or mainly, by the operation of natural selection." Prof. Beale of London says: "There is no evidence that man has descended from, or

is, or was, in any way specially related to any other organism in nature through evolution or by any other process. In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence." Prof. Townsend of Boston did not speak too strongly when he took as the subject of his recent brilliant address, "The Collapse of Evolution."

Since the "higher criticism" is avowedly built on evolution, the collapse of the latter must mean also the collapse of the former. Hence we advise the youngsters who are inclined to look with favor on the "higher criticism" to go slow, or they will find themselves behind the times.

While we have never had the shadow of doubt as to the outcome of the controversy about evolution, we have lamented that so many individuals should be led astray by it, and hence we have resisted it to the utmost of our strength. It is being more and more generally recognized, even by those who have advocated evolution, that the most "assured result" of evolution is that it is not true. Josh Billings said: "It's better not to know so much than to know so much that ain't so." And with the "higher criticism" also, its most "assured result" is that it "ain't so."

THE interest in the proposed educational conference in Kentucky is manifestly increasing. In the last issue of the 'Davies County Baptist' (monthly) Dr. Nowlin has a strong and a sensible article on the subject of denominational education in the state. The First church of Bowling Green (Dr. J. S. Dill, pastor) have kindly placed their house of worship at the disposal of the Educational Committee for the proposed conference.

All the arrangements have been made for calling the conference, but before the call is made it is desired that more interest be aroused on the subject. This interest, we are glad to note, is being aroused, and we think the holding of the conference, itself, will greatly stimulate that interest. We have published a number of able articles on the subject, and this week we have one from Dr. W. H. Felix. We shall be glad to hear from others.

Denominational education is a subject in which every intelligent Baptist is, of course, interested. If only we can succeed in focusing attention on the actual condition and needs of our Baptist educational situation in Kentucky, good is certain to result.

Our readers have been informed in regard to the Baptist troubles in Hawesville, Ky. Their pastor, a genial and a gifted man, turned out to be loose on the subjects of the Lord's Supper and of church order. The church divided, the majority siding with the pastor. Some felt that he had been badly treated, and, no doubt, this influenced them to sympathize with him. The district association decided that the minority are the church, since they hold the old faith. The General Association also recognized the minority as the church. The law-suit for possession of the property has just been decided in favor of the minority.

This whole case is an instructive object lesson to our churches. It was taken for granted that the pastor in question was sound in the faith, and great trouble resulted. In view of the fact that an increasing number of our

younger ministers are not thoroughly sound, the churches should exercise special care in calling pastors. Due care in the beginning will save great trouble in the end, and will save the cause from disaster. We are glad the courts have decided that the property belongs to those who are true to the faith—obviously the correct decision—and we hope our churches generally will learn the lesson. Sometimes our churches have trouble with unsound pastors, when the trouble does not go so far, but due care in making calls will avoid such troubles entirely. Let the churches take care.

According to the New York World Almanac, the following are the figures of the different religious connections mentioned, their number and their net increase for the year:

Table with 3 columns: Pres. No., Increase for year, and Religious Group. Includes Baptists N., Baptists S., Bap. Negro, Meth. N., Meth. S., Presby. N., Presby. S., Episcopa., Disciples, Congrega., and Unitarians.

These are interesting figures and will bear study. While we regret that the Northern Baptists did not increase more, we are gratified at the showing of Southern Baptists—the best of them all. May not the loose views which prevail so largely in the North and the strict views which prevail generally in the South, explain this difference? It pays to stand squarely for "the faith once for all delivered to the saints."

The Methodist figures show much smaller gain than we would have supposed, while the Episcopalians and the Congregationalists by a small margin held their own. The same figures are given this year as last for the number of Unitarians in this country, showing they have made no progress at all. Yet the large way they talk would indicate that they are sweeping everything before them. To claim everything and to possess nothing often go together in this world.

MR. LACE KINDRED, who lives near Lawrenceburg, is 104 years old and is in fine health. For 84 years he has been a Baptist. He attributes his long life and present health to his leading an active life and to his never having tasted alcoholic liquors. He has lived in the open air. Is he not the oldest man in Kentucky? Is there an older man in any state?

We begin this week the publication of Dr. J. M. Pendleton's diary of a trip he took in 1844 from Bowling Green to Philadelphia to attend the meeting of the Triennial Convention. It is a very interesting document, giving us an insight into the then conditions. Besides, his opinions of men and things are of curious interest. We call special attention to these publications.

We have just received the January number of the Baptist Review & Repository. It contains articles by Drs. James Stalker, A. T. Robertson, A. H. Newman, H. Dement, R. H. Graves and S. M. Provence, beside numerous book reviews by the members of the Seminary faculty. Will notice it more fully next week.

Editorial Varieties

South Carolina College has conferred the degree of LL.D. on President E. M. Poate.

Do not forget to write to Dr. W. P. Harvey, 642 Fourth Avenue, Louisville, Ky., if you wish to receive without cost, except for carriage, for your Sunday school or church, a supply of the best song books in existence.

President Roosevelt has consented to act as chairman of the Harvard-Mission Committee, which proposes to send out twenty foreign missionaries. This work is distinct from the work of any mission board.

We have received the Repository for January. It is a handsome number. Drs. S. H. Ford and J. J. Taylor are the editors with Drs. Robert J. Burdette and W. R. L. Smith as associates. The price is reduced to \$1 a year. We wish it a wide circulation. Christian Repository Co., 1407 Olive St., St. Louis.

Literary Great Britain cannot forgive our Ambassador, Mr. Choate, for claiming for an "American orator" a passage from Milton: "Peace hath her victories." How about prominent people's misquoting Scripture and attributing to the Bible what Storne, Wesley and others have said? Mr. Choate is coming home.

In naming a war the name of the defeated country is put first, e. g., the Franco-Prussian war, the Spanish-American war, &c. Now Dr. Aekama, a Japanese, has produced a book in English with the title, "The Russo-Japanese Conflict." He assumes that Russia will be the defeated country. A Russian writer would, probably, call it the Japano-Russian war.

In the estimates of the Indian Office, presented to Congress as the basis of appropriations for the current fiscal year, there are amounts aggregating \$102,780 set down to sectarian schools. All this is for Roman Catholic schools except \$4,320, which is for a Lutheran school. We enter our most solemn protest against appropriating public money for sectarian purposes, and we call upon Congress to refuse the appropriation. Reader, write your protest to your Senators and your Representatives.

There are 1,815,097 more males than females in the United States. If all possible marriages, with the present population, were consummated, there would be that many bachelors left over. Let us put a higher estimate upon our women. In Europe the women are in excess. One reason we have an excess of men is because so many more men than women come from Europe to this country.

There are some who wish to pass for orthodox, who are ready to apologize for those who attack the faith while they are ready to snarl at those who defend the faith. In speaking of the attackers these apologists regret that the attackers go too far, but praise their independence, and their spirit, while the defenders are called narrow, unprogressive and intolerant. Beware of such apologists.

The Pope sends a strong appeal to this country for money. His troubles in Italy, France and other countries have seriously reduced his revenue; and he calls on "the faithful" in America for help. In proportion to population the Pope gets a great deal more from Ireland than from any other country. Spain is "the most Catholic country" in the world, and yet comparatively little reaches the Vatican from Spain. It would be easy for the Pope to raise money by selling some of the many art treasures in the Vatican. Now may be an opportunity to get some of those treasures to this country.

While complimenting the Western Recorder for its clearness and fairness toward the "Hardshell Baptists," the Gospel Messenger devotes a good deal of space to replying to an article by Senex. The editor gives his reasons for not accepting the baptisms of the Missionary Baptists, the main one being that we believe in "salvation by works," while they believe in salvation by God's sovereign grace. That is a new charge truly. Here for four score years the Western Recorder, to say nothing of others, has been advocating the doctrine of salvation by grace; and fighting the doctrine of salvation by works. We do not know of any Baptist paper that advocates salvation by works, nor of any Baptist theological seminary where that doctrine is taught. The Baptist (i. e., the Bible) doctrine is that men are saved to works and not by works.

**Have You Asthma in Any Form?**

Medical Science at last reports a positive cure for Asthma in every form in the wonderful Kola Plant a new botanical discovery found on the Congo River, West Africa. Its cures are really marvelous, therefore this remedy is of the most vital interest to Asthmatic sufferers.

Mr. Thos. Phillips, No. 267 Middle St. Pawtucket, R. I., writes May 9th, I thank God and the Kola Importing Co. for my cure of Asthma after I had given up hopes of getting cured. Mrs. Maggie Gardner, of Ackworth, Iowa, writes May 6th, suffered for several years with Asthma and could get no relief, but the Kola Compound permanently cured me. Mr. C. J. Case, Johnsonville, N. Y., writes May 5th, the Kola Compound proved a God-send to me, as it cured me of Asthma in the worst form, and I had suffered with it from childhood. Mr. E. Aldrich, 201 Mill St., Poughkeepsie, N. Y., a prominent citizen, writes, my son suffered with Asthma for seven years, Doctors could do nothing for him, and to save his life advised me to take him to Denver, Colo. A friend advised me to try Hymalya and it completely cured him. Hundreds of similar letters have been received by the Importing Co. of which they will be glad to send you.

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

**ANNUAL MEETING.**

The regular Annual Meeting of the Stockholders of the Baptist Book Concern will be on the first Tuesday in February, being the 7th, at 11 o'clock a. m. All stockholders are requested either to be present or send their proxies. Meeting will be held at the office of the Baptist Book Concern, 642 Fourth Ave., Louisville, Ky. W. F. HARVEY, President.

**AMONG THE Churches.**

**LOUISVILLE.**

Walnut st.—Pastor Eaton: Soul winning and Receiving Christ. Three by letter. Sunday school social Tuesday night. Bro. G. C. Cates spoke Wednesday night.

Broadway.—Pastor Jones: Two Mounts and Christ the pilot of destiny. One by letter.

Chestnut st.—Pastor Weaver: Salvation and Visitation unrecognized. Bro. Bailey went home Saturday. His preaching greatly appreciated. Weather very unfavorable. Two received for baptism and three baptized.

McFerran Memorial.—Pastor Hamilton: Jesus making wine and the Great Revival. One by letter.

Twenty-Second and Walnut.—Pastor Cree: Prepare the way of the Lord; Bro. G. C. Cates: Water of life.

Clifton.—Pastor Foster: Glory of Jesus and Seeing Jesus. Two baptized.

Franklin st.—Pastor Jenkins: Perfect obedience and A Great fool. One for baptism. Deacon Albert Watkins died.

German.—Pastor Jensen: God's work and Presence of God.

Highland.—Pastor Dawes: The way and Absolute necessity. Two by letter.

Logan st.—Bro. Paul Bagby: Paul's ideal: Pastor Watts: Cure of sin. Two for baptism. One baptized.

Parkland.—Pastor Taylor: City full of idols and Living to oneself.

Southgate st.—Pastor Clarke: Living in Christ and The judgment. New lot secured.

Third Avenue.—Bro. G. C. Cates: Brother's keeper; Pastor Ransom: God first.

Twenty-sixth and Market.—Pastor Reed: Edification and the Last enemy.

Hazelwood.—Pastor Althoff: Three shelves and Swearing. "Shower of greenbacks" at night. House of worship finished.

Oakdale.—Pastor Mohler: Love for souls and How to escape condemnation.

Ormsby Avenue.—Pastor Muirhead: The transfiguration; Bro. Dillon: Hope of righteousness.

Van Buren st.—Pastor Ehle: Three sorts of hearers and Three foolish excuses. Two by letter.

Hope Mission.—Bro. E. Y. Mullins: Come unto me.

The Pastors' Conference heartily endorsed the effort to pay the debt of the Immanuel church (colored) and pledged co-operation.

**SEMINARY NOTES.**

C. W. KNIGHT.

New students are coming in for the last term. Miss Miller, of Alabama; Brethren Mead, of N. Y.; B. J. Skaggs, of Kentucky.

Supplies for Sunday: Brethren R. L. Gillon, Ormsby Ave.; M. F. Shepard, Muldraugh, Ky.; Frank Barnard, Cedar Creek, Ky.

Dr. Mullins conducted chapel service. Subject: Faithfulness.

Dr. Robertson leaves next week for Europe.

We anticipate the pleasure of hearing Dr. Len G. Broughton, on our missionary day next Wednesday.

Bro. E. B. Atwood led the mid-week prayer service. Subject: Paul's prayer for the Ephesians.

The pastor of Elk Creek church had the pleasure of being present at the celebration of Mrs. Jno. Wigginton's fiftieth anniversary. Relatives and some friends were present. A joyful occasion.

Bro. J. S. Compere, pastor of Warren, Ark., is in New York Hall for a few days.

**THE STATE.**

Please change the address of my paper from Parksville to Florence, Ala. I have

**What Sulphur Does**

**For the Human Body in Health and Disease.**

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

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

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

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

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

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

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

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason 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.

recently accepted a call to the East Florence church and leave for that city on the 10th. May the dear old paper long be spared to pursue its glorious work.—J. B. Jones.

Pastor J. A. Howard writes: Please change my paper from Crockett, Tex., to Brady, Tex. A change of climate is necessary for my little daughter by the advice of a physician. I leave a very important work at Crockett for a very hopeful one at Brady.

Pastor James E. Wolford writes from Hemet, Cal.: Please change my address to the above as I have taken charge of the Baptist church at this place. My removal is due to the fact I was too near the ocean and the altitude was too little for me. My improvement in health was not as rapid as hoped for. I rejoice that God led my steps hither, as there is great need for men here who love and try to preach the old truth as "handed down" by Broodius and our Southern nobles. God bless the dear "Old Guard." It cheers us, and feeds us on good food.

Arrangements have been made for Dr. J. B. Moody to preach a week in LaGrange. We congratulate LaGrange.

**OTHER STATES.**

The meeting with East Fork church, five miles southeast of McKinney, Tex., closed with 14 additions to the church. Bro. H. F. Vermillion, Magnolia, Ark., did the preaching.

Cottonwood church, Texas, Pastor J. M. Bullock, is graciously revived through their meeting resulting in 28 new members by experience and baptism, and 14 by letter and restoration.

20 were added to the church at Vanderpool, Texas, 17 by experience and baptism, 3 by letter as the result of their meeting.

The church at Petty, Texas, closed their meeting with 17 additions, 12 by experience and baptism.

In the meeting at Spurgeon Memorial church, Norfolk, Va., J. T. Riddick, pastor, 16 were received for baptism. Bro. C. J. Parker, Durham, N. C., aided Pastor Riddick.

The County Line church, Va., has been thoroughly revived by their meeting. 13 baptized and others expected.

Pastor W. L. Cate, Maryville, Tenn., as a result of his meeting, welcomed into his membership 26. 15 by baptism, 1 restored. Bro. J. M. Anderson, Morristown, did the preaching.

Pastor G. W. Ried, Danville, Va., as a result of his meeting, received 9 by experience and baptism and 2 by letter. He also aided Pastor W. D. Barr at Oak Grove, Va., where 17 were added to the church.

Bro. L. E. Barton aided Pastor J. R. Goode, Drummondtown, Va., in a meeting in which 13 were added to the church.

The meeting at Mt. Vernon, Va., closed with 24 additions—4 came from the Methodists.

Bro. C. T. Kirtner aided Pastor Morris, Buchanan, Va., in a "glorious meeting." 31 additions to the church.

The church at West Knoxville, Tenn., closed their meeting with about 60 additions.

Pastor B. W. Cole, Power, Tenn., aided by Bro. Stewart, of Nashville, held a meeting resulting in 22 additions to the church.

The new meeting house at Mt. Pleasant, Tenn., has been set apart to the worship of God. Bro. Golden preached the dedication sermon.

The meeting at Prairie Plains church, Tenn., resulted in 18 additions. Bro. L. N. Marshall, Shelbyville, has been called to the pastorate.

Pastor W. D. Boswell, Olive Branch church, Texas, closed his meeting with 14 additions, 12 by baptism, 1 by letter and 1 by restoration.

Old Shiloh church, Denton, county, Texas, has been most graciously blessed, 18 received for baptism and 7 by letter.

Nevada church, Texas, closed a fine meeting with 32 additions, 26 of them by experience and baptism.

One of the most helpful meetings ever held at Ponder Springs church, Ga., resulted in 27 additions by baptism, 3 by restoration and 2 by letter.

Pastor H. R. Moran closed his meeting at Prosperity church, Texas, with 11 additions, 10 by experience and baptism.

Bro. Allie Stith writes from Schuler, Ky.: Just closed a two week's meeting with the Cedar Grove church in state of Ohio. The Lord blessed our labors with four converts and a revival of the church. I was assisted by Brethren W. F. Bagby and B. F. Yelton, and the kind help of the good brethren. Our home was with Bro. John Humble and wife. May God's many blessings be upon that home.

Marble Falls, Texas: "I have resigned the pastoral care of the church at this place and accepted a call to Hyde Park church at Austin. I leave the church here in fine condition and resolutions were unanimously adopted commending me very kindly by the church. The call to Hyde Park church was unanimous and the members are in perfect harmony with each other. The church is situated in a beautiful part of the city and is a very important field. PASTOR W. J. DURHAM.

The Ferris, Texas, saints are happy. The new meeting house, costing \$8,000, has been set apart to the worship of God. Bro. G. B. Rogers, who, two years before, helped organize the body, preached the dedication sermon.

Bro. T. H. Feagan, Beaumont, Texas, held a meeting at Davton, resulting in 29 additions, 26 received by baptism, 2 restored and 1 by letter.

Ten baptized at Salem, Va., Pastor I. B. Williams doing the preaching. Less than a year ago when Bro. Williams took charge this church numbered 54. The membership is now 79.

Bro. Dock Pegues assisted Pastor J. F. Elder in a meeting at Mangum, Okla., which resulted in 15 received by experience and baptism, 6 by letter.

Bro. David Henburn, Richmond, Va., held a meeting at Skingquarter, which greatly impressed and stirred the people. 8 professed Christ, 5 added to the church by experience and baptism.

Pastor H. S. Driscoll, Holdercroft, Va., was aided in a "most blessed revival" by Bro. C. P. Stealer. 17 received for baptism and one restored.

Laurel Grove church, Va., has enjoyed a season of refreshing from the Lord. 28 additions to the membership, 19 by baptism.

Pastor T. A. Hall, Brulington, Va., at the close of his first anniversary sermon, baptized 10 converts, part of the results of a meeting conducted by himself, and the church begins another year with joyful and hopeful hearts.

Pastor M. W. Bloxen and the Norwood, Va., saints are rejoicing over 18 happy souls baptized as a result of their meeting.

Bro. J. G. Council, past four score, but with young heart, aided Pastor J. C. Bradford in a meeting at Woodbridge, Va. Also helped V. H. Council at Marshall and Calverton. Both churches greatly revived. 12 baptized with more to follow.

Pastor J. R. Wilkerson, Meneral, Va., is happy. 17 additions to his membership. Bro. J. B. Hutson, Richmond, did the preaching.

South Quay and Sycamore, Va., are rejoicing. Meeting held at the two churches resulted in more than 20 being received into the membership at Sycamore and 14 at South Quay.

The meeting at Spring Creek, Va., closed with 19 accessions. Bro. Hugh C. Smith aided the pastor.

The State Y. M. C. A. Convention meets in Owensboro Feb. 16-19. Among the speakers are Drs. F. W. Hinitz, F. H. Burt, S. D. Gordon, C. G. Michener, W. D. Weatherford, Dr. Geo. J. Fisher, A. G. Knebel, G. B. Hodge, Tom Keenan, E. W. Peck, J. E. Acheson, with E. W. Peck in charge of the music. Limited free entertainment is offered. Credentials can be had from H. E. Rosevear, Third & Broadway, Louisville. The railroads will give one-third rate.

**A Notre Dame, Lady's Appeal.**

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia, please to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You can cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 212, Notre Dame, Ind.

**Herman Straus & Sons Co.**

A record of 33 years as Louisville's most popular and progressive store.

We are giving away

**Umbrellas, Gloves, Handkerchiefs, Scissors, Carriage Bags, Belts**

and thousands of other articles free. Write for particulars. You will be pleased with the offer.

Address DEPARTMENT B.

**LET US MAKE YOU A SUIT.**



A handsome style, like this picture, of fine cloth, for only \$9.95, or cheviot for \$10.95, or broadcloth for \$11.95. Our expert tailors will cut and make the Suit to your measure. We guarantee the fit; we guarantee satisfaction, or refund the money. We have pleased thousands of others; we can please you. Highest references. Write today for samples of suits, waists, and ladies' wearing apparel. Send for Style Sheets. LON CAMPBELL & CO., Louisville, KY.

**WINCHESTER.**

Last Monday the writer had the pleasure of preaching to a fine congregation. Winchester church is one of the best in the state. The city has grown more in twenty years than any other city in the state. It is the gateway to the mountains of Eastern Kentucky. The church realizes her responsibility, for it has led in liberality in the promotion of missions and school enterprises in our mountain regions. The church is famous all over the mountains because of its contributions to various religious objects throughout Eastern Kentucky. The church has not succeeded in securing a successor to the talented Dr. Bailey, who served them most acceptably for ten years. I enjoyed the boundless hospitality of Bro. N. H. Witherspoon, one of the most prosperous and biggest-hearted Baptists in the state. It was a disappointment not to see Judge Stephen French, who is recovering from serious illness. His life has been a benediction to our Baptist cause, and he is loved and honored by all who know him. Although advanced in years, we pray and hope that he may long be spared to his family, church and community. Although without a pastor the church maintains regular services. The Sunday school scholars present last Sunday were 106, and we learn the prayer meeting is well attended. H.

The Rev. H. C. Lyman has been elected Business Manager of the Baptist Young People's Union of America.

The gross earnings of the Louisville & Nashville Railroad system for the last six months of 1904 were \$10,470,531, which is one-half a million increase on the year before. The men who handle this great system know their business thoroughly and they render great service to the public as well as to the stockholders. Since this system lies almost wholly in the South, its prosperity argues the prosperity of the Central South, at least.

We are pained by the death of Mrs. Gen. W. Perry, who died last week at the home of her sister, Mrs. P. P. Huston, at Anchorage, after a severe illness. Mrs. Perry was the widow of Gen. W. F. Perry, one of the leading educators of the South, and she was a woman of rare gifts and accomplishments. She died in the triumph of grace. We tender our condolence to the bereaved.



ALLEN'S Best Cough Medicine LUNG BALSAM Safe, Sure, Prompt

Illinois Central RAILROAD.

Two fast express trains daily to Memphis and New Orleans. Direct line to HOT SPRINGS, ARK. New first class line Chicago to ST. PAUL, MINNEAPOLIS and the Northwest. Best of service. Free Reclining Chair Cars, Pullman Sleepers, Dining Service a la carte.

Only line running through personally conducted Excursion Sleepers Louisville to CALIFORNIA, NEW MEXICO, ARIZONA and TEXAS.

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

FARMING IN THE SOUTH.

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

For Folder and Free Descriptive Matter of California, Cuba and New Orleans, and Circulars Descriptive of Lands in the South and through tickets, apply to W. J. McBride, F. W. Harlow, C. P. & T. A., Div Pass Agt., 4th & Market, Louisville, Ky.

25c For Any One of These 25c

- Best Pocket Companion—Torrey. Best Pocket Dictionary—Webster. Best Texts for Soul Winners—Williams. Good Book for Workers—Drury. List of the Sunday School Lesson (1905). Best Pocket Church History. Best Pocket Testament (leather). Four Thousand Questions and Answers. Best Pocket Bible Dictionary—Boyd. Pocket Concordance—Brown. Pastors' Companion (for Weddings and Funerals). Eye Shade (Celluloid). Moody's Anecdotes. John Ploughman's Talks. Black Book—Connor. Beautiful Marriage Certificates. Staffed Marking Ink (Indelible). Women's Thoughts for Women. Letter Writer. The Perfect Pocket Wallet. Ruby—The Heart of Gold. Daily Promise (leather). Twentieth Century City—Strong. Peace, Perfect Peace—Meyer. Mountain Tops with Jesus—Meyer. Christian Science Exposed. John Ploughman's Pictures. Hints on Prayer, Revival and Bible Study, by Yutman. The Blues Cure and Other Stories. Lessons for Christian Workers—Yutman. Christian's Secret of a Happy Life. He Perfect—Murray. From the Ballroom to Hell. Majesty of Calmness. How Christ Came to Church. Bible and How to Teach It—Hovey. Fox's Book of Martyrs. The Teacher's Cabinet—M. Cook. Hand Book of Bible Study—M. Cook. Primary Manual—M. Cook. Children's Meetings and Their Purposes. Primary Exercises and General Exercises—M. Cook. Shepherd Psalm—Meyer.

AGENTS WANTED. BAPTIST BOOK CONCERN, 642 4th Ave., Louisville, Ky.

Stories for Little Ones.

THE FAGOT-GATHERER.

BY FLORELLA ESTES.

Once upon a time there lived an Old Woman in a hut on the edge of a pine forest. The hut was small and old, with a thatched roof, a broken window and a rickety door. The Old Woman was alone and forgotten by the world, and very poor. Her only means of support were the pine fagots which she gathered in the forest. These she carried to town and sold for the little money which bought her coarse bread. She eked out her food with the herbs of the field and gathered her firewood in the forest. But she was very, very old and weak; her back was bent, and the town was far away; so it often befell that her bread was scanty, and the hearthstone of her miserable little hut was cold. Weighed to earth by the burden of her lonely and loveless lot, by the feebleness of age, and by hunger and cold, no wonder she thought night and day only of her own wretchedness.

One day, at nightfall, when the Old Woman returned from the forest with a load of fagots on her back, she found by the door of her hut a half-starved cat, mewing piteously. She carried the cat into the hut, fed it and gave it a comfortable bed of straw. All the while she was thinking: "I will feed and shelter this cat because it will be useful to me. It will rid the hut of the rats that overrun it, and besides, it will be company for me."

But when she awoke the next morning, lo! the cat had gone away through the broken window, and it never came back.

"Ungrateful cat!" cried the Old Woman. "I relieved its distress, and it has done nothing for me."

A month after that time, again at nightfall, the Old Woman heard a pitiful whining, and opening the door she beheld a dog, which begged after the manner of its kind, for food and shelter. The dog was a huge mastiff, gaunt and footsore. The Old Woman bade the dog come in, fed him and made him a comfortable bed of straw. All the while she was saying within herself:

"This dog will be useful to me. He will carry the heavy fagots on his back to town, and besides he will be to me a protector and a companion. Therefore will I feed and shelter him."

But when morning came the dog was gone, having pulled open the rickety door with his huge paw. The Old Woman was angry, and said, "I have wasted my

SOME OF YOUR NEIGHBORS

will probably be quick to take advantage of the offer which is being made by the Vernal Remedy Company, of Le Roy, N. Y., to send free of charge to every reader of the Western Recorder who writes for it, a trial bottle of Vernal Palmatoma (Palmetto Berry Wine), the household remedy that is attracting the attention of physicians and the public at large, for the reason that it is the best specific known for the quick and permanent cure of all diseases of the stomach, liver, bowels and urinary organs. The proprietors want every one to try the remedy before investing any money, so that all can convince themselves that it is the greatest restorative and tonic in the world. Better send today and check your disease at once for if you wait a week or two it may be too late. Only one dose a day is necessary.

BEST HYMNS NUMBER THREE. New Evangelistic hymnbook. Admirably suited for use in any church service. 180 songs, words and music; 3 bindings, 10, 15 and 20c. Returnable sample free. THE EVANGELICAL PUB. CO., Lakeside Bldg., Chicago.

scanty food on a thankless beast." A few weeks later, as she was returning from town, at twilight, she found in the path to her hut a little child. The child had wandered far, and was sobbing bitterly from fright, and weariness, and hunger and cold.

The Old Woman said to herself, "I will take this child to my hut, and feed and shelter him. If his people come for him they will give me a goodly reward. If they do not come, then he will be useful to me. He looks to be a strong and healthy child, and his young and nimble feet will save my old and halting ones many steps. He will gather fagots, and fetch and carry for me, besides, he will keep me company in this lonesome place."

So she led the child into the hut, warmed and fed him, bathed his bruised feet, and shared with him her own poor bed. But in the early morning the child's father came for him, having traced his foot prints in the light snow, and took him away. And, being a very poor man, he could give naught but hearty thanks for the child's care and keeping.

Then the Old Woman wept and said: "It is God's will that I should be alone and unassisted always. Hereafter I will seek nothing for myself but that I may bear my lot patiently until my release shall come."

Soon winter fell upon the land, the forest floor was covered with snow, and the fagots were buried beneath it. One evening the Old Woman, sad and hopeless, sat before her little fire. She had only a small piece of bread left, and her supply of fagots, even with great care, would last only into the morrow. The wind howled dismally around the hut, and the snow whirled in through many crevices. At length there came a knocking at the door.

The Old Woman hobbled as fast as she could and threw the door open. There stood leaning on a staff, and with a pack on his back, a thin, bent, old man, covered with snow and shaking with cold. Before he could speak a word the Old Woman seized his arm and pulled him into the hut, saying, "In the name of our common Father and our common humanity, come in." Then she threw the last fagots on the fire, to make a great blaze, and she gave the stranger her last piece of bread, and she climbed into the loft and slept on straw, so that the weary old man might have her own more comfortable bed.

When she arose next morning, she looked through a hole in the thatched roof and beheld her guest of the night departing. The storm had ceased, the sun shone warmly, and the old man walked with a vigorous step, not leaning on the staff in his hand. The Old Woman lifted her tear-filled eyes in prayer:

"I thank thee, my God, that thou hast permitted me, so poor and weak and miserable, to give strength and comfort to one of Thy creatures."

With her heart filled with that peace which can come only from unselfish acts of kindness, she descended from the loft. And lo! a great fire blazed on the hearth, a huge pile of firewood stood against the wall, while on the table lay bread and meat and some pieces of silver. Also, a large warm shawl lay across a bench. The Old Woman wept with joy and gratitude. She felt that God had sent her all that she had so much needed, and she sought no other explanation. But the fact was, the old man whom she had

MAYFIELD SANITARIUM 912 TAYLOR AVE., ST. LOUIS, MO.

An ideal place for those in need of the most efficient and careful attention in sickness. It has no superior in the west. Founded and maintained by Baptists. Thousands have been restored to health. Scores have found Christ within its walls. Homelike, attractive, just the place for the sick and suffering. Rates reasonable for the excellent service given. Write for particulars. DR. W. G. TYZZER, General Manager, DR. W. H. MAYFIELD, Surgeon-in-Chief.

THE Bryant & Stratton Business College

N. E. COR. SECOND AND WALNUT STREETS, LOUISVILLE, KY. Book-keeping, Shorthand, Typewriting. Seven experienced teachers, each one a specialist in his line. Write for a beautiful book giving testimonials. School open all year, students can enter at any time. E. J. WRIGHT, Pres't.

SUNDAY SCHOOL TEACHERS & WORKERS

- Should have the best Lesson Helps. We recommend the following as worthy of your consideration. GIST OF THE LESSON—Torrey. A Vest Pocket Commentary that can't be beat 25c. ARNOLD'S COMMENTARY. A practical Commentary for all 50c. PELOUBET'S SELECT NOTES. Conceded by all to be the best Commentary on the Sunday School Lesson \$1.00. —ORDER NOW.—

BAPTIST BOOK CONCERN 642 4TH AVE., LOUISVILLE, KY. SUNDAY SCHOOL HEADQUARTERS.

sheltered from the storm was a peddler, and he had given from his pack the shawl and the food and from his purse the silver. And seeing her need of firewood, he had risen early and gathered the pile of sticks which stood against the wall.

A few days afterward there came to the hut a strong young peasant, who clasped the Old Woman to his breast and kissed both her withered cheeks, crying:

"Grandmother, I have come to take you to my home, where you shall have every care and comfort as long as you live. When I got back from the war I learned that I had been reported killed in battle. You were gone from the old home, and I believed you dead until I met the peddler whom you sheltered from the storm a few nights ago."

The strong young peasant took the poor Old Woman away from the wretched hut on the edge of the forest to a home of peace and plenty, where she lived a few happy years. Often she gathered her great-grandchildren around her, and taught them, in her simple way, the lesson which she had learned so late—that there is no true happiness, no real good, except in the love which "seeketh not its own."—Congregationalist.

CREDIT TO WHOM IT IS DUE.

A member of Mr. Spurgeon's Tabernacle, at the time of his conversion acted as butler in the family of a nobleman. Some months later he took a gift of two guineas to his pastor and explained: "When I became a Christian I cleaned the family plate so much better than I had done before that my mistress brought in some distinguished friends to see my work."

One of them gave the butler a couple of guineas in appreciation, and the servant, in thanking him, said:

"I shall take that money next Sunday to Mr. Spurgeon. Because I love the Lord Jesus I am a better butler than I used to be; and I want my Saviour to have the credit for all I do."



HOTEL EMPIRE Broadway and Sixty-third St. New York City.

OVER \$250,000 in improvements. JUST COMPLETED. ELECTRIC CLOCKS, TELEPHONES AND AUTOMATIC LIGHTING DEVICES IN EVERY ROOM. Completely Remodeled and Re-decorated. Furnished throughout in Solid Mahogany and Brass. One minute to Elevated and Subway Stations. Take nearest car at any Railroad or Steamboat Terminal, they all Pass or transfer to the Empire. Within easy walking distance of all Theatres and Department Stores. Restaurant noted for Excellent Cooking. Efficient Service and Moderate Charges. Rooms (with use of bath) \$1.50 per day up. Suites "private" 2.00 " " 3.50 " " W. JOHNSON QUINN

Children's Teething

Mrs. Winslow's has been used for over 50 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Sold by druggists in every part of the world. Twenty-five cents a bottle.

ROUND NOTES or SHAPED NOTES For Sunday Schools, Young People's Societies, Revival Meetings, etc. 100 New Songs. 256 Pages. Bound in cloth. 4 EDITIONS: REGULAR, EPWORTH LEAGUE, CHRISTIAN ENDEAVOR, BAPTIST Y. P. UNION. BUY OF YOUR DEALER. 5c. per copy - RETURNABLE SAMPLE FREE. THE DUGLOW & MAIN CO., New York, Chicago.

1905--NEW SPRING SILKS--1905.

Elaborate showing of New and Fashionable Silks. A great many of the ultra novelties to be worn this season will be on sale this week

"CHAMELEON FASINE."

Small checked effects, all new combinations, the correct thing for shirt waist suits; prices range from \$1.25 to 85c

"FAILLE REGENCE."

Faille Regence is a soft material with a beautiful luster; in all the new tints for spring; \$1.00 per yd.

"CHECKED LOUISINE."

Checked Louise, with small Jacquard figure, 20 inches wide, splendid quality; 69c per yd.

"PRINTED WARP TAFFETA."

Printed Warp Taffeta, in small Persian effects, 21 inches wide, excellent quality; \$1.00 per yd.

"PIN-STRIPE TAFFETA."

Pin-stripe Taffeta, chameleon effect, in the new combinations, such as red and green, blue and brown, etc.; \$1.00 per yd.

"PRINTED PANNE DE SOIE."

Printed Panné De Soie, 24 inches wide, in shades of green, brown and blue; per yard \$1.00

1905--NEW WOOLEN FABRICS--1905

Early spring style inquirers eagerly awaiting the showing of Woolen Fashions for 1905 will find a select display in our Dress Goods Section, which we control for Louisville.

46-inch Plaid Embroidered Taffeta Suits, spring's very newest weave, light weight for coat suit, in green, tan, blue, gray and brown, \$1.75 yard.

47-inch Shepherd Check, Voiles, very sheer, will not crush, spring's newest material for shirt-waist suits, in black and white, green and blue, tan and white, \$1.75 yard.

46-inch Embroidered Dotted Voiles, very fashionable for light-weight coat suits, in heliotrope, green, navy, brown, \$2.00 yard.

45-inch Cashmere d'Alma, new and very popular, in all the new shades for street and reception wear; \$1.00 yard.

20 pieces English Mohair, Ripley dye and finish, none better, permanent luster, 46 to 54 inches wide, in patterns of checks, plaid and fancies, brown, blues, greens and grays, price, \$2.00 yard, \$1.00 to

We make special announcement of the arrival in this department of over 25 imported White Linen Robes, all in the newest hand-worked embroidery, very attractive.

MAIL ORDERS PROMPTLY FILLED. WRITE FOR SAMPLES.

STEWART DRY GOODS CO.

New York Connection--Jas McCreary & Co. 23rd Street. LOUISVILLE, KY.

POLITICAL AND ECCLESIASTICAL DESPOTISM.

J. A. SCARBORO.

The Czar of Russia holds his throne on the theory that he rules by divine right; that the autocracy is providential. "the divine right of kings." His person is holy. His subjects must not speak or write against anything he does. "I will attend to government and management, you go to the front and die to support an autocrat who grinds you to powder, or I will send you to the dungeon, exile or death."

So did Egypt, Babylon, Greece, Rome and all the dead empires of the past. The four "Beasts" of Daniel vii., the monstrosity of Revelation xiii., composed of the same, were but the dramatic and symbolic representations of the origin and nature of those despoticisms. Arising out of the "sea" of humanity (Rev. xvii.) and deriving their power from the Dragon--Satan (Rev. xiii.)--they ruled men with a rod of iron. A thousand battlefields testify to the heartless, blood-curdling oppressions and cruelties they inflicted upon humanity. War for conquest, pillage, plunder and pelf, humanity butchered and states despoiled to diadem the brows of kings! And this the world has been taught to believe is "civilization, government?" And that these monsters in human form derived their authority from God!

As a counterpart and cognate of this diabolism came the ecclesiastical despotism. Constantine used the name "Christian" to bolster a decaying despotism and the human ambition and thirst for place, power and glory furnished volarics to accomplish the diabolical

scheme. Rome in all her political prestige and glory was the child of the Devil, and popery is the child of Rome. Her scarlet robes and political fornications identify her as the "woman" of Rev. xvii., riding the "Beast" and displaying her nameless and shameless abominations. She it was who perverted the sublime simplicity of "the glorious gospel of the blessed God," buried its heart-solacing promises and simple but impressive ordinances under the rubbish of Pagan philosophies and heathen traditions and dazed and thrall-ed humanity a thousand years with her pomp and moral pollution, sitting as the corrupt and corrupting mistress of political despoticisms and staining humanity and history with her bloody hands.

This "woman" was "the mother of harlots;" she had daughters. Who were and who are they? We say they were and are the religious-political ecclesiastical despoticisms born of Rome Papal. Her travails are falsely called the "Great Reformation." Her children are in the world, and, like their polluted mother, perverting the gospel of the Son of God, hiding its beauty, simplicity and blessings under the flummery of their mother's old clothes. Our Baptist brethren in England are having an experience with one of her "daughters," paying taxes to have her flummery taught in the schools.

Humanity, in its conflict for freedom against despotism of both kinds, has had to meet two dangers: 1. Anarchy, sometimes falsely called Democracy, the rumseller, gambler, robber, using liberty as license, "using the livery of heaven to serve the devil in." 2. Segregated despoticisms, at war with humanity and each other.

Europe and Asia present that condition now. Whenever a little section of the down-trodden millions of earth overthrow a despot and strive to erect a free state, as the Boers in South Africa, some usurper seizes the reins of government, and as dictator, plunges the people in wars for conquest and commerce, as England in the Boer war. America furnishes the one exception to the rule, but he who "puts his ear to the earth" may hear the distant thunder of a coming mighty conflict in our own loved land.

The parallel applies in the religious world. Political and ecclesiastical despotism are twins. The movement for a great conglomerate "church of all churches" in the land means persecution for dissenters as of old.

Fulton, Ky.

ON THE SECRETARY'S DESK.

On my return home this morning from a trip over the snow-clad hills of Madison county, in the interest of our Aid Society, I found quite a batch of letters on my desk, and if you will allow me space in your most excellent paper, I will give your readers a sample of a few as they were opened.

Jan. 14, 1905.

"Dear Brother Cox: Many thanks for the check. My wife and I are very poorly. We have very cold weather which goes very hard with us, being so old and feeble. We have a good room to stay in, but no carpet on the floor, which makes it very unpleasant. My wife, before afflicted, kept our floor carpeted with her own make, but these are worn out. If we could get a cheap one how thankful we would be.

Your friend, Geo. H. Cox, Owensboro.

Jan. 7, 1905.

"Dear Brother: I enclose \$2.00 for the Ministers' Aid Society, one of which my son, contributes. While this amount is small, yet I do rejoice that my son joins me in aiding the old preachers, even in this amount, and if it will only do the receiver as much good as it does us to send it, we are repaid. May God bless you and your work this year for Him, as never before is the prayer of a Sister in Christ.

"Mrs. P. S. Our pastor has never taken a collection for your work since he has been with our church."

Jan. 12, 1905.

"Dear Bro. Cox: The check came safely to hand, for which please accept my thanks. I was needing a load of coal and hardly knew how I was to get it. So you may know how glad I was to get the aid, I do thank the Lord that He has promised to be a friend to the widow.

"Mrs. Ky. Jan. 12, 1905.

"Geo. H. Cox, Owensboro: Dear Bro: I am thankful to you for reminding me of my obligation to your Society. In the press of business I forgot it. So pardon me. May God bless you and the aged ones to whom you minister is the prayer of your brother.

The above are a fair sample of many others found on my desk from those who are beneficiaries and those who have been assisting in this great work. In this mail we had two new applications for aid. There are thousands of men and women and boys and girls in the state who, like this good wo-

PRE-INVENTORY SALE OF Colored Dress Goods

At this time of the year, as usual, stocks all over our vast establishment must be reduced to their lowest limit before invoice. To accomplish this, rigid price reductions have been made, which are most emphatically demonstrated in the few following items.

- 60c FLAKE CHEVIOT 35c; 38 inches wide and strictly all wool; predominating colors green, royal blue, navy blue and black; flake is white; our price is 15c cheaper than usual; a yd... 35c
50c PLAID MOHAIR 35c; at the same reduced price we have a nice line of fancies; full 38 inches wide. Authoritative fashion sheets tell us that mohairs will be the thing this spring; special, a yard... 35c
50c ALL-WOOL ALBATROSS 35c; dark street shades and delicate evening colors; all wool and 38 inches wide. This material can be washed, and a little care will prevent shrinking; special, a yard... 35c

- 75c ALL-WOOL GRANITE 50c; this material is better liked than others chiefly because it does not rough up, get ugly and lose its desirable effect within one or more wearings; special, a yard... 50c
\$1.50 ALL-WOOL SUITINGS 75c; Scotch Mannish and Mixed Suitings; 54 inches wide; materials are heavy enough for separate skirts; make ideal long coat suits; every thread wool; half price a yard... 75c
\$1.00 ALL-WOOL ZIBELINES 50c; colors are blue, tan and gray; 46 inches wide and all wool. Zibeline has a good soft nap and is extremely desirable for separate garments; special, a yd... 50c

Any Order Amounting to \$5.00 or Over,

Whether purchase be made from this particular advertisement or not, will be delivered to the nearest railroad or express office within 200 miles of Louisville absolutely free of charge.

J. Bacon and Sons, 330-338 West Market LOUISVILLE, KY.

THE MARKETS.

LIVE STOCK.

Report for week ending January 21.

Table with columns for livestock types and prices. Includes: Extra good export steers \$4 75a 5 00, Light shipping steers 4 00a 4 40, Choice butcher steers 3 75a 4 00, Fair to good butch. steers 3 00a 3 65, Com. to med. butch. steers 2 50a 3 00, Choice butch. heifers 3 40a 3 65, Fair to good butch. heifers 2 85a 3 25, Com. to med. butch. heif. 2 25a 2 75, Good to extra stock steers 3 25a 3 60, Com to med. stock steers 2 75a 3 00, Good to choice stock heif. 2 50a 2 75, Com to med stock heifers 2 25a 2 75, Plain light mixed stockers 1 75a 2 25, Med. to good milch cows 25 00a 30 00, Plain to com. milch cows 18 00a 20 00, Good to choice botogms bulls 2 50a 2 60, Med to good bulls 2 00a 2 50, Choice veal calves 5 25a 5 75, Com to med calves 3 50a 4 50, Choice to fancy milch cows 25 00a 40 00

HOGS.

Table with columns for hog types and prices. Includes: Choice pack and butch 4 70, Medium packers 4 70, Light shippers 4 50, Choice pigs 4 20, Light pigs 4 00a 4 05, Rungs 3 50a 4 20

SHEEP

Table with columns for sheep types and prices. Includes: Good to choice sheep 4 00a 5 25, Fair to good sheep 3 50a 3 75, Common sheep 2 50a 3 00, Bucks 2 50a 3 50, Best butcher lambs 6 25a 6 50, Fair to good butch lambs 5 50a 6 00, Culls and tail ends 4 00a 5 00

LEAF TOBACCO.

Following is report for week and year ending Jan. 21, 1905.

Table with columns for tobacco sales. Includes: Jan. 1 to date 2,953 5.90, Year 1904 2,161 3.21, Year 1903 2,969 7.57, Year 1902 1,578 10.85

COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales of new crop to date, 1905, 7,751; 1904, 4,373; 1903, 22,174. Sales of new crop to date, original inspection, 1905, 7,220; 1904, 4,111; 1903, 19,986.

REJECTIONS.

Rejections this week, 1905, 244; 1904, 201; 1903, 757. Percentage of rejections to total sales, 1905, 14; 1904, 11; 1903, 20. Rejections an. 1 to date, 1905, 78; 1904, 315; 1903, 1,495.

RECEIPTS.

Receipts this week, 1905, 2,217; 1904, 1,471; 1903, 2,850. Receipts an. 1 to date, 1905, 1,200; 1904, 2,591; 1903, 5,980.

A Remedy for Epilepsy

Out of deep sympathy for those sufferers who are afflicted with epilepsy, we wish to give the following information. Our son suffered from this dreadful disease from childhood and had the attacks daily, and often as high as eight and ten times a day. All medicines and doctors were of no use--his case was considered hopeless. The more medicine he used the worse he became. Somewhat over two years ago we heard of a doctor who had, after thirty years of hard study, found a cure. As hopeless as our case was we decided to try this doctor. One of our ministers from there wrote us that he was personally acquainted with the doctor, and knew of the most incurable cases, some of which were of thirty and forty years' standing, which had received help, and had been enabled to enjoy good health thereafter. We put our boy under treatment, and at once were aware of a change for the better. The first five weeks he had but one spell a week; then followed weeks in which he had none; the last two spells which he had occurred two years ago, and otherwise his health is bettered. Thanks to God! Any further information will be cheerfully given to anyone who may inquire. Rev. E. R. TINSCHER, City Missionary and Editor of "Our Visitor," 643 Olive St., St. Paul, Minn.

Free Catarrh Remedy.

That Box of Dr. Blosser's Catarrh Cure Mailed Free to any One Suffering from Catarrh.

Dr. J. W. Blosser, the celebrated Catarrh Specialist, offers a trial box of his valuable remedy to any one suffering from Catarrh, Asthma, Catarrhal Deafness, etc. The remedy is applied in the form of a warm medicated smoke-vapor, which being inhaled, makes a direct treatment of the diseased parts.

(We regret that through an accident the publication of this letter was delayed. But it will be found interesting yet.—Ed.)

DEAR RECORDER—

On Christmas day Drs. W. J. McGlothlin and A. T. Robertson and Rev. J. M. Gaddy, of Texas, came to Beechland church to assist in the ordination of Rev. W. C. James, our pastor. Bro. James and his wife joined by letter. The examination of our pastor was conducted by Dr. McGlothlin, Dr. Robertson delivered the charge to the candidate. Dr. McGlothlin presented a Bible to Bro. James from the church. Rev. Gaddy was the moderator of the presbytery, and offered the ordination prayer. This Christmas Day will linger in our memory as a very precious occasion. We have an excellent pastor and are planning for better service in our church in every way. Bro. James is our twelfth Seminary pastor and the fifth one we have ordained. These men serve as our pastors while attending the Seminary, and we are a mutual benefit to each other. Two of our former pastors served under the Home Mission Board and we now have two on the foreign field, and one under appointment to be sent to China. Two of our pastors have answered calls to heaven, but the rest are doing faithful service in the Master's vineyard. But Brother W. E. Powers did the most difficult service by gathering the eleven charter members and with the help of Bro. Spencer and Rev. Thomas Gray, organized our church in 1860. Bro. Powers gave the church twenty-two years of faithful work as pastor. We are expecting to celebrate our fiftieth anniversary in 1910, and are hoping that Walnut street church cannot get the Southern Baptist Convention to meet with it until that year. We are expecting to invite all of our former pastors to help us celebrate this golden jubilee.

God has blessed us very greatly in the past. May He continue to bless us and all of our former pastors, and that Brother James and Beechland church will with the help of the Lord, accomplish a good work this coming year, is the prayer of A Member of Beechland church. Valley Station, Ky., Jan. 3, '05.

His Cancer Did Not Prove Fatal—Owes His Life to the Combination Oil Cure.

Dr. D. M. E. By Co., Indianapolis, Ind. Dr. D. M. E. By Co., Indianapolis, Ind. I am entirely well—a complete absolute cure. Dr. By, I think I owe my life to you, as I am certain it would have killed me long before now. I have nothing but the highest praise for you. I cannot explain my feelings. May God bless you and success crown every effort of your life is my earnest prayer. I remain ever your friend. G. W. GILLMAN. All forms of cancer and tumor cured by soothing, balmy oils. Doctors, lawyers and ministers endorse it. Write for free book to the Home Office, Dr. D. M. E. By Co., Denver 505, Indianapolis, Ind.

DEAR RECORDER—

There will be a missionary institute at the Smith's Grove church beginning February 23rd. Drs. Bow, Eaton, Dill, Loving and others will be on the programme, and the local Baptists are expecting a rich feast.

Dr. Eaton will lecture for the Ladies' Missionary Society on "Poor Kin" while here.

Adjacent churches are cordially invited to attend these meetings.

The many friends of Dr. J. B. Moody, who supplied here for several months last year, are rejoiced to hear of his recovery from his recent illness.

I see that one subject to be discussed by the Pan-Baptist Congress in London is this: "What Place does the Baptist Denomination occupy in the Christian Church?" If Baptists only occupy a "place" in the "Christian church," then they have no right to an existence, and ought to go out of business. If the "Pan" can't fry out anything better than that, it is not entitled to the respect of our denomination.

The Baptists of this section are interested in the proposed Educational Conference, and would be glad to have it meet at Bowling Green. We are exceedingly anxious to see our Baptist schools better equipped to compete with the schools of other denominations. Especially does this need to be done in the mountains. I am sure that the attitude of Kentucky Baptists toward their schools is one of friendly interest, and will be such as long as their attitude toward the denomination is such as to inspire confidence in their Baptist integrity. The schools of our country that have lost their grip on the rank and file of the Baptist brotherhood are those whose teaching has been destructive to Baptist principles. Whenever our people are assured that what they give will go to schools that are safely anchored to the denomination, and will not apologize for and compromise Baptist principles, their sympathy will be enlisted and generous gifts will be forthcoming.

Fraternally, WM. M. STALLINGS. Smith's Grove, Ky.

DEAR RECORDER:

The new year has opened with great opportunities before Texas Baptists, and they are going to try and grasp them as time goes on. A great effort is being made to endow Baylor University which should receive the hearty applause of all who believe in higher education. Rev. J. M. Carroll and his two assistants are making the efforts of their lives to perform this task, and the first quarter of the conventional year is to be given to this work by all the workers over the state. Surely it is a worthy undertaking and Baptists and especially those who are wealthy should feel that they cannot give their money to a more worthy object than the endowment of Baylor University.

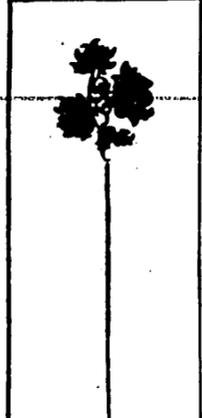
The mid-winter Bible Institute will be held at Simmons College and will no doubt be in session by the time these notes are in print. A very interesting program has been arranged and some of our best speakers are to be present and take part on the program. These Institutes should be held in different parts of the state, so as to give the busy pastors an opportunity of catching the spirit and inspiration of such meetings besides the actual amount of help it would otherwise be to them, and

A Few Selections from Glorious Praise To Give You an Idea of Its Value.

- Abide With Me
Abiding and Confiding
A Best 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
Best 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
Heavenly Sunlight
Heirs of a Mighty King
He Leadeth 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, I Trusting Pilot
Keep Me True
Keep Your Heart Singing
Labor On
Lead, Kindly Light
Leaning on the Everlasting Arms
Let Jesus Come Into Your Heart
Life Through the Crucified
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 Jesus
O Lord, 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 Pity, Lord
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 Told
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 Softly
Trust and Obey
Turned Away from the Beautiful Gate
What a Friend We Have in Jesus
When Love Shines In
When the Echo is Called Up Yonder
Will You Come to the Cross?
You May Have the Joybells

Glorious Praise

The Song Book for the masses, and fills a long felt want for a song book for all services



PRICES

Single Copy 35c
Per Dozen \$3.60
Not prepaid
Per 100 \$25.00
Not prepaid

More than 300 Songs, 114 Composers, and 125 Writers.

MORE Songs, Better Songs, Best Binding, Cheapest Prices. For Use in Church Services, Prayer Meetings, Sunday Schools, Young People's Meetings, and Evangelistic Meetings. Churches buying "GLORIOUS PRAISE" need no other song book.

Best Silk Cloth Binding; sewed (so it will stay open on organ.) Over 300 Best Hymns of all times. The old favorites with the old tunes. Every hymn has its tune.

Churches who have used GLORIOUS PRAISE will have no other song book.

If you are in need of a Song Book don't fail to see this one. Compiled by W. H. DANE, Mus. Doc., assisted by W. J. KIRKPATRICK. Contains over 300 songs and music, comprising the CREAM of all times, old and new. "The best all round book ever put upon the market, and more popular music and hymns than ever before compiled in one book."

The Latest and Best Songs for All Services. Just the book you want.

The book is appropriately named.—Religious Telescope.

The reputation of the authors is a sufficient guarantee of the high quality of this production.—Zion's Herald.

It is a Glorious Book.—Dr. J. M. Frost.

There is no false doctrine in the words, and the music is easily learned.—W. E. Mitchell, Pembroke, Ky.

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

On the whole, the Hymns new and old, are of the very best.—Dr. W. O. Carver.

A very rich and desirable Book of Praise.—Journal and Messenger. Shaped Note Edition Ready in Early Fall.

Published By Harvey & Burnett
—FOR SALE BY—
BAPTIST BOOK CONCERN 642 FOURTH AVENUE, LOUISVILLE, KY.
(Incorporated.)

N. B.—Complete list of songs in the book for the asking. Send 35c for a sample book. Satisfaction guaranteed or money refunded.

especially to those who are not so well prepared for their life-chosen work, not having had collegiate and seminary training.

AMONG THE PASTORS.

Dr. W. M. Harris, of the First church, Galveston, goes to the First church, Chattanooga, Tenn. He will be greatly missed from the state, and a new house of worship stands as a monument to his earnest efforts in that city. His successor has not yet been named. Evangelist Sid Williams, of San Antonio, is engaged in a revival meeting with Pastor Pinson, of the First church, Paris. It is to be earnestly hoped that showers of blessings will come to this earnest pastor and his people, and a mighty revival will sweep over this great state ere the year closes.

Pastor R. F. Jenkins, of Greenville, is soon to be in his new house of worship, and from all reports it will be a monument to the efforts of this much beloved man of God.

Rev. George W. McDaniels leaves Gaston Ave., Dallas, and goes to the First church, Richmond, Va., and Rev. Hamlett, of Tyler, takes his place at Gaston Ave. Dr. McDaniels will be greatly missed by his old charge and by the whole state. He is one of our very best young preachers. He will do a great work, no doubt, in his new field.

The time for the Home and Foreign Mission—campaign will soon be here and every church and pastor should heed the call of our great leaders, Drs. Gambrell and Willingham. Surely no child

of God should be satisfied until this blessed Old Story of Calvary reaches the lost of earth's remotest bounds. It is to be hoped that every department of our work will receive encouragement and that our watch-word shall be, "Let God's people go forward." JNO. H. MYERS. Groveton, Tex.

KENTUCKY RECORDS NEEDED.

The American Baptist Historical Society, 414 Crozer Building, Philadelphia, Pa., needs the minutes of the Kentucky Baptist General Association for 1834, 5, 6, 9; 41, 6; 50, 4, 6, 8; 94, 7, 8. Any one who can supply these, or any of them, will confer a much appreciated favor. Please address as above.

**Shaving**

Use Glenn's Sulphur Soap before and after shaving and the face will not break out. Glenn's Sulphur Soap makes the skin smooth and is the finest toilet, bath, shampoo and shaving soap on the market. Be sure and get the genuine

**Glenn's Sulphur Soap**

25c. a cake at drug stores or mailed for 30c. by The Chas. N. Crittenton Co., 115 Fulton Street, New York.

**WINTER TOURIST TICKETS ARE NOW ON SALE VIA Louisville & Nashville Railroad TO FLORIDA, GULF COAST RESORTS, CUBA, At Very Low Rates**

For rates, time tables or beautifully illustrated booklets on Florida, the Gulf Coast, New Orleans or Cuba, Call on or address J. H. MILLIKEN, D. P. A., Louisville, Ky. City Ticket Office, 4th and Main.

**SOLID COMFORT IN TRAVEL MEANS**

**The Henderson Route**

Free Reclining Chair Cars on all trains between LOUISVILLE, KENTUCKY POINTS and ST. LOUIS.

Colonist and Homeseekers' Rates to the West and Southwest.

If you contemplate a trip or a change of location, in the near future, "GET THE HENDERSON ROUTE HABIT." It is the comfort line, and a comfortable train in traveling is always a good habit to acquire. At least give us the opportunity of naming you rates. We have the equipment, the train service, the free chair cars and the rates.

**WHAT MORE DO YOU WANT?**

George L. Garrett, T. P. A.; L. J. Irwin, G. P. A., "HENDERSON ROUTE," Louisville, Ky.



**COLORADO'S COOL RESORTS**

BEST REACHED VIA MISSOURI PACIFIC RAILWAY "Colorado Short Line" TO UTAH AND PACIFIC COAST

THROUGH PULLMAN SLEEPING CARS, FREE RECLINING CHAIR CARS, DINING CARS (MEALS & CATERING), ELECTRIC LIGHTS AND FANS.

For further information, address Company's Agents, or H. C. TOWNSEND, GENERAL PASSENGER AND TICKET AGENT, ST. LOUIS.

**\$3 a Day Sure**

Send us your address and we will show you how to make \$3 a day absolutely sure! We guarantee the business fully, remember we guarantee a 100% profit of \$3 every day for every week! Write us now. DETAL MANUFACTURING CO., Box 886, Detroit, Mich.

**The Farm and Household**

Corn in the crib sold at \$2 per barrel at the sale of S. A. Lipscomb.—Winchester Democrat.

Hisle, for the Continental, bought 16,000 lbs. of tobacco of Richard Donaldson, of near Sharpsburg, at 11c... A. B. Robertson bought the tobacco of Geo. Boyd, of near Reynoldsville, at 9c.—Owingsville Outlook.

B. H. Bramlett sold to Dan Scott a crop of tobacco on four acres of land for \$657. The tobacco was raised on Tom Moore's land at the waterworks, and although the crop averaged nearly \$75 per acre Ben says it was fine enough to bring more money.—Winchester Democrat.

W. A. Thomason, of Bourbon, last week sold to Winchester parties 14,000 bushels of bluegrass seed, of 1904 crop, at 50c per bushel... J. A. Lyle got 12 1-2 cents straight for his tobacco, about 20,000 lbs., sold to Stewart, agent for the American, or Continental Tobacco Co.—Bourbon News.

Final returns to the Chief of the Bureau of Statistics of the Department of Agriculture from regular and special correspondents, supplemented by reports of special field agents, show the acreage, production and value of the tobacco crop for 1904 to be 660,460,739 pounds, produced on 806,409 acres, valued at \$55,382,950. These figures show a shortage of about 156,000,000 pounds compared with the report of 1903.

Perry Crutcher, of near Spring Station, bought 100 bbls. of corn from Dr. A. J. Alexander at \$2.25 a bbl. in the crib. J. D. Smith bought a lot of corn from John Welch at the same price... J. A. Cohen bought last week from Rev. V. M. Gaines forty 140-lb. hogs at 3 3-4c; from Dr. R. S. Hart fifteen 80-lb. shoats at 3 1-2c., and 25 pigs weighing 30 lbs., at \$1 each; from Theoph. Mastin fifteen 100-lb hogs at 3 1-2c.—Woodford Sun.

Louis Rabenstein, of the firm of Rabenstein, Harris & Connor, of Cincinnati, has been in the county for the past two days looking for fat cattle. He purchased from W. P. Givens 69 head at 4 1-4 cents.—Danville Advocate.

In Montgomery county A. B. Ratliff sold to J. W. Clay 50,000 pounds of tobacco at 12c straight. The crop was raised on 27 acres of ground, and is reported to be one of the finest in the county. R. O. Gatewood sold the Continental Tobacco Co. 20,000 lbs. at 13 1-2c, and 10,000 lbs at 10c.—Danville Advocate.

Bush & Ramsey report the sale of Wm. Everman, deceased, at Argyle on the 4th as largely attended. One cow brought \$38; one aged mule, \$60; household goods and farming implements sold well.

Bush & Ramsey report the sale of G. W. Berryman on the 10th was well attended and the following prices were obtained: One combined horse, \$92; 1 brood mare, \$58; 1 yearling colt, \$61 one 2-year-old mule, \$61; 3 milk cows, \$30.50, \$41.50 and \$48.00. Household goods and farming implements brought fair prices.

**WASTE ON THE FARM.**

The fact that first strikes the city visitor to the country, especially if he is a person in moderate circumstances, is the waste. He looks with longing eyes at the rotting wood, the windfall apples decaying on the ground, and the many other things that the farmer never thinks of using. Indeed, America is a country of tremendous waste. Our resources have been so large that we have never been compelled to stint ourselves, and as a consequence we have become the most extravagant nation upon the face of the earth. But the saving of things that are usually wasted and turning them to profit is often the difference between success and failure, and the farmer, especially in the present trying times, needs to learn this. As far as my observation goes, the farmer is wasteful in four ways:

First, by leaving unemployed things that might be made to produce a profit. He carries water for his live stock when a dam in the brook would do that work for him and save him that much time. Apples are allowed to rot on the ground when they might be dried upon a cook stove evaporator, or be made into vinegar and sold at a profit; other fruits are allowed to waste when they could be shipped to some market or put up for future use. Nuts are not gathered even though there is a market for them. Wood is allowed to rot when it could be made in to charcoal. Here is a farmer who has a swamp full of black muck and his uplands produce only half a crop for lack of fertilizer; yet he does not take the trouble to cart the muck upon them, although it would be the best fertilizer that they could possibly have.

Speaking of fertilizers, no farmer has enough of them to properly treat his farm, yet there is on every farm much material that could be converted into manure. For instance, there is the brush which is allowed to grow along the fences, the ashes of which, if cleared and burned, would make a most excellent fertilizer; besides, he can plow that much nearer the fence and have that additional ground for crops. There are spots on almost every farm which grow such a poor quality of grass that it usually is not gathered. I know of a farmer who, one season, had a field on which the seed did not take, and all that grew was a luxuriant crop of weeds. The farmer said it would not pay to cut it—and it would not for the value of the hay, so he left it alone. But if those weeds had been cut before their seeds were ripe and cured, they would have made good bedding and good manure, and besides they would not have scattered their seeds far and wide. Another farmer has a natural meadow; part of it has a rank growth of coarse grass that is worthless for feeding; and so the farmer cuts it down and lets it rot where cut, where there is no need of its fertilizing effect; but if he had let it rot in the barnyard, he would have had several loads of good manure. So refuse from the house, parings and the like, are thrown around and deface the premises, but if a shallow basin were made in the earth at a distance from the dwelling, and this refuse thrown in it and allowed to rot, it would yield two or three loads of manure. I believe that it would pay to gather forest leaves in the early spring,

while they are wet, and allow them to rot in the barnyard. So the keen observer will be constantly seeing new things which he can turn to profit.

The third way in which many farmers are wasteful is by neglect. Farm machinery is exposed to the weather and rusts out rather than wears out. I have often seen plows and other machinery stand out all winter. Buildings are allowed to go until the necessary repairs cost ten times what they would if done when first needed. Fruit trees do not produce first-class fruit because they are full of sprouts. Crops are gathered a little late, and hence the hay is second-class and many of the potatoes rot in the ground. Fruit is picked after a large portion of it has dropped; ditches are allowed to fill up and the valuable meadow becomes a swamp; wood is cut just when it is needed and thus twice as much is used; the live stock is given secondary care and therefore produces secondary results. More is wasted on the farm by neglect than in any other way.

And finally farmers waste by not having the best. They have animals that do not pay for their keeping, and hence consume rather than produce. Machinery is bought because it is cheap, but it costs hours and dollars for repairs. They use cheap seeds that do not half come up, cheap roads over which one cannot draw half a load, cheap paints that scale off in a single season, cheap help that spoil more than they do, cheap buildings which are constantly falling down, and so on.—W. E. Compton, in Country Gentleman.

**THE COTSWOLD SHEEP.**

Cotswold sheep have been bred pure for at least three centuries. The Cotswold of to-day is in many ways at variance with the old type, and it is seldom now that we see a flock of pure-bred Cotswold that cannot lay claim to the ideal type of a combined wool and mutton sheep. True, they are as large a breed as we have, but did you ever know of a market on which a prime Cotswold lamb would not bring the top figure?

Some very careful experiments have been made in recent years to test the different breeds for profitable feeding. The Cotswold always is right at the top. The now desirable export trade demands the heavy weights that Cotswolds make at two and three years. Cotswold lambs have been used by the largest sheep company in the West chiefly for the last fifteen years. New stud breeding flocks are being founded all over the country to supply the demand for Cotswold rams that is increasing with each succeeding year.

As sheep of beauty and high character in their whole general appearance, it can be said that no other breed equals them, and for real sterling qualities as a wool and mutton producer, they are more than holding their own in this country. — Geo. Harding, Waukesha, Wis.

In serving a poached egg to an invalid, trim the ragged edges of the white with a biscuit cutter. Planked sirloin steak, baked like fish on a hardwood board, is a delightful change for broiled or smothered steak. Thin sugar cookies if flavored with bitter almond make a good substitute for macaroons.

**OFFENSIVE CATARRH**

I suffered for a long time with a bad case of Catarrh, and took a great deal of medicine without any benefit. I had a continual headache, my cheeks had grown purple, my nose was always stopped up, my breath had a sickening and disgusting odor, and I coughed incessantly. I heard of your S. S. S. and wrote you. I commenced to use it, and after taking several bottles I was cured and have never since had the slightest symptom of the disease. MISS MARY L. STOKES, Cor. 7th & Felix Sts., St. Joseph, Mo.

Wheeling, W. Va., May 29, 1903.

I had Nasal Catarrh for years for which I used S. S. S. with very gratifying results. I tried local applications for some time, and getting no permanent relief I came to the conclusion that the seat of the trouble was in the blood. Knowing S. S. S. to be a good blood medicine I began its use, and after using it for some little while it did away entirely with the offensive mucus in the nostrils, and I did not have to hawk and spit, especially in the morning, to dislodge the catarrhal matter. 1627 South St. FRED H. KRISSEY.

The filthy secretions and foul mucus that are continually dropping back into the throat, find their way into the stomach and are absorbed into the blood. Catarrh then becomes constitutional, and the only way to get rid of it is through the blood. Write us if you have Catarrh, and our physicians will advise you without charge.

**SSS**

The Swift Specific Company, Atlanta, Ga.

**VARIABLE ROUTE TICKETS TO FLORIDA NOW ON SALE VIA SOUTHERN RAILWAY IN CONNECTION WITH THE QUEEN & CRESCENT ROUTE.**

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

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

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

The "Florida Limited," leaving Cincinnati 8:30 a. m., connecting at Lexington with morning train from Louisville arriving at Jacksonville early next morning, runs every day in the year. The "Chicago and Florida Limited," leaving Cincinnati in the evening connecting at Lexington with the evening train from Louisville will go into service early in January, 1905.

Both of these trains run through solid to Jacksonville with Dining Car service en route. For low winter tourist rates, schedules, literature or other information apply to:

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

**"BIG FOUR"**

THE BEST LINE TO INDIANAPOLIS PEORIA, CHICAGO.

And all points in Indiana and Michigan

CLEVELAND, NEW YORK, BOSTON

And all points East

Information cheerfully furnished on application at City Ticket Office, "Big Four Route," No. 258 Fourth Avenue, or write to B. J. Gates, General Agent, Louisville, Ky.

**Bells** 100 lbs. to 10,000 lbs. **McShane's** Any kind desired—Chicago, Peoria, Elgin, MARIANA BELL & COMPANY, Baltimore, Md., U.S.A.



# Buckwheat Cakes

## made with Royal Baking Powder

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

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

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

ROYAL BAKING POWDER CO., NEW YORK.

### Items of Interest

#### News the World Over.

The statistics of Hawaii have been published. Under the benevolent assimilation of the white men the native race is steadily dying out, only 38,000 being left. Their places have been taken by Chinese and Japanese. There are 25,000 Chinese and 61,000 Japanese on the islands and about 40,000 whites, largely Portuguese.

Besides the loss to business a deep snow in a city costs a large sum for the removing of the snow. Twice this winter in New-York City every cart to be had has been hired to remove the snow. In one storm four thousand carts and wagons were at work and many thousands of men. The snow is taken to the river and thrown on the ice. The residents are required to remove the snow from the sidewalks, and the law is enforced. It is a pity that the law is not enforced in all towns which pretend to be cities.

Mr. John Causton, a Baptist of Norwich, England, celebrated his one hundred birthday last month. When young he was converted under the preaching of the godly Bolton, and for ten years he preached twice every Sunday in the worst part of the city, supporting himself by working at his trade as the Apostle Paul did. Then a wealthy railroad king became interested in his work and built a large hall for him to preach in. For all these years he has been a power for righteousness in that city.

The men who have the "surrendered life" or the "spirit-filled life" or whatever may be the latest name for this heresy that God's children are divided into two classes, are very remarkable for modesty, much less for humility and meekness. Here is F. B. Meyer claiming that he deserves the credit for the Welsh revival because some time ago young Evan Roberts heard him preach one sermon!

The causes of the Welsh revival are three: first and infinitely the greatest is the sovereignty of the Spirit; secondly, the Welsh people are saturated with the knowledge of Scriptures, and thirdly, for two years they have been praying earnestly all through the land for a revival. They did not say, "Go to." We will have a great revival and proceed to organize an evangelistic convention. They prayed in their closets, they have no machinery and the Sovereign Holy Spirit is answering their prayers. Revivals cannot be worked up.

According to the London Daily News, there is a happy relief from the depression in the cotton spinning industry in Lancashire. A year ago times were worse there than they have been since our war cut off the supply of cotton from the Southern states. The News says that every spindle in Lancashire is whirling furiously with big orders to fill, and there is a supply of cotton on hand. The wool trade is unusually good, and trade along every line is prosperous.

The subordinate engineers and the clerks who are at work in Panama have laid complaints before the canal commissioners. If these are found to be true when examined there needs to be a thorough overhauling of things down there. They say that the higher officials supply themselves with roof gardens and coachmen in livery at government expense, while they are kept in unsanitary buildings and cannot make ends meet on the salaries they receive. So far as the latter complaint goes, they want their own free will and can resign any day they choose.

The anarchists are determined there shall be no government at all in Russia. No sooner had the Czar and the new Minister of the Interior shown their purpose of making several important reforms, giving the people more liberty, than the anarchists began making riots and using dynamite. A Greek church in Razou, Poland, was blown up with dynamite and even the graves destroyed. A statue of the Emperor Alexander II. was blown up. The result will be to stop all reforms. This is the course which is pursued by the anarchists in Bulgaria whenever Turkey shows any intention of reforms.

The war correspondent whom Kuropatkin told to go everywhere and tell the truth in his letters, has written what he saw in the army at Mukden. He found the men in bomb-proof dug-outs, warmly clothed and well fed. The quarters of the men are as good as those of the officers and they receive the same food. Kuropatkin himself lives no better than the privates. The Russians have taken a leaf out from the Japanese book and are taking the greatest care in regard to the drinking water of their men. This is the reason their health is so good.

Prof. S. W. Burnham, of the Yerkes Observatory has received from the French Academy of Sciences the Lalande gold medal. This medal is given to the astronomer who distinguishes himself for his discoveries. Prof. Burnham has discovered many double stars, more than any other living astronomer.

In the Auckland district of New South Wales there is a vein of coal which surpasses any other vein in the world. It is fifty-six feet thick and extends undiminished in size for hundreds of acres. There is coal enough there to supply the Auckland district for 200 years, and it is a very good quality of coal.

The Baptist Sword & Shield announces that it is to be combined with the American Baptist Flag and the Lighthouse Baptist. We understand that the united paper will be published at Little Rock.

#### CURE YOUR OWN KIDNEY

And Bladder Disease at Home at Small Cost—One Who Did Gladly Tells You How.  
Mr. A. B. Hitchcock (the Clothier), East Hampton, Conn., says if any suffering man or woman will send him their address, he will, without any charge whatever, direct them to the perfect cure he so successfully used. We advise every one to take advantage of this free offer for Mr. Hitchcock is positive it will result in their permanent cure.

Mrs. Medora Henson Cook, daughter of Dr. P. S. Henson, has been appointed Professor in the Royal College of Music in London, England.

Prof. J. E. Beckwith, son of the late Episcopal Bishop Beckwith, of Georgia, has been baptized by Dr. Riley at Houston, Texas. He was a lawyer in Savannah, and then became professor in the University of Minnesota. He is preparing to enter the Baptist ministry.

Dr. J. T. Freeman, of Starkville, Miss., has passed to his reward, in his 85th year. He had been a Baptist preacher since 1861, and he was during all that time a faithful minister of Jesus Christ and a stalwart defender of the faith once for all delivered to the saints. His memory is a benediction.

Mrs. Eliza Burt Greenwell, mother of Dr. Z. Greenwell, of Detroit, has just died at the age of 98. As a young lady she was chosen to strew flowers before Gen. Lafayette when he visited this country. She was the widow of a Baptist preacher and a woman of rare gifts and graces.

#### PERSONAL WORK AT HOME.

Please pardon me for a short letter for your excellent Baptist paper, which grows better and better in each succeeding year in the work of upholding forth the work of Jesus Christ as taught in the Bible, especially in the New Testament and commands of our Lord and Saviour Jesus Christ. The Baptists of Chicago seem to be growing more and more earnest to give the true gospel to the people in earnest personal work among the people.

Let each Baptist father and mother see the importance of personal work among their own children in their own homes. Not only so in Kentucky, but all over the world, and when your work is complete at home see to it that you solicit your friends and neigh-

hors to come to the house of God, so that their souls may be saved for heaven.

God bless Dr. Eaton and Dr. Harvey in the great work of giving such a splendid paper to the Baptists of the North, South, East and West. Commence early in the spring to work for the great Association of Baptists of Kentucky that will meet at Russellville. See to it that every church in the state send messengers.

J. G. VITTON,  
Chicago, Ill.

It is easy to trust—when there is no occasion to. It is not difficult to understand the need and the gain of chastisement—except while we are undergoing it. But it takes tempered steel to stand the strain while the strain is on, and to spring back into position when the release comes. A man who was passing through a time when things did not look the brightest, wrote hopefully to a friend: "I am very far from taking up a permanent residence in the Slough of Despond. I prefer the uplands, and know that I belong there. Also I hope for better days, and for grace to learn this lesson which I am conning, through to the end. There was a declaration of independence, for no man is so free as he who trusts while he cannot see, and no slave is so wretched as he who cannot look beyond his present sight.

We are blind with regard to the future; it is as if we had no vision at all; we may not boast of tomorrow, because we know not what one day may bring forth. We know the history of the day that is gone, but what is coming

in the morning, not the wisest man can tell. God keeps tomorrow in his own hand, but this we know, that we shall be led and upheld and comforted; our perplexity shall be relieved, the crooked places shall be made straight, the rough places plain, and even the valleys shall be exalted; a new song will be in our mouth at the close of the day; if we have to sing of judgment, we shall also have to sing of mercy, for God's way towards us is one of judgment and love. — Joseph Parker.

#### SHELBY CO. ASSOCIATION

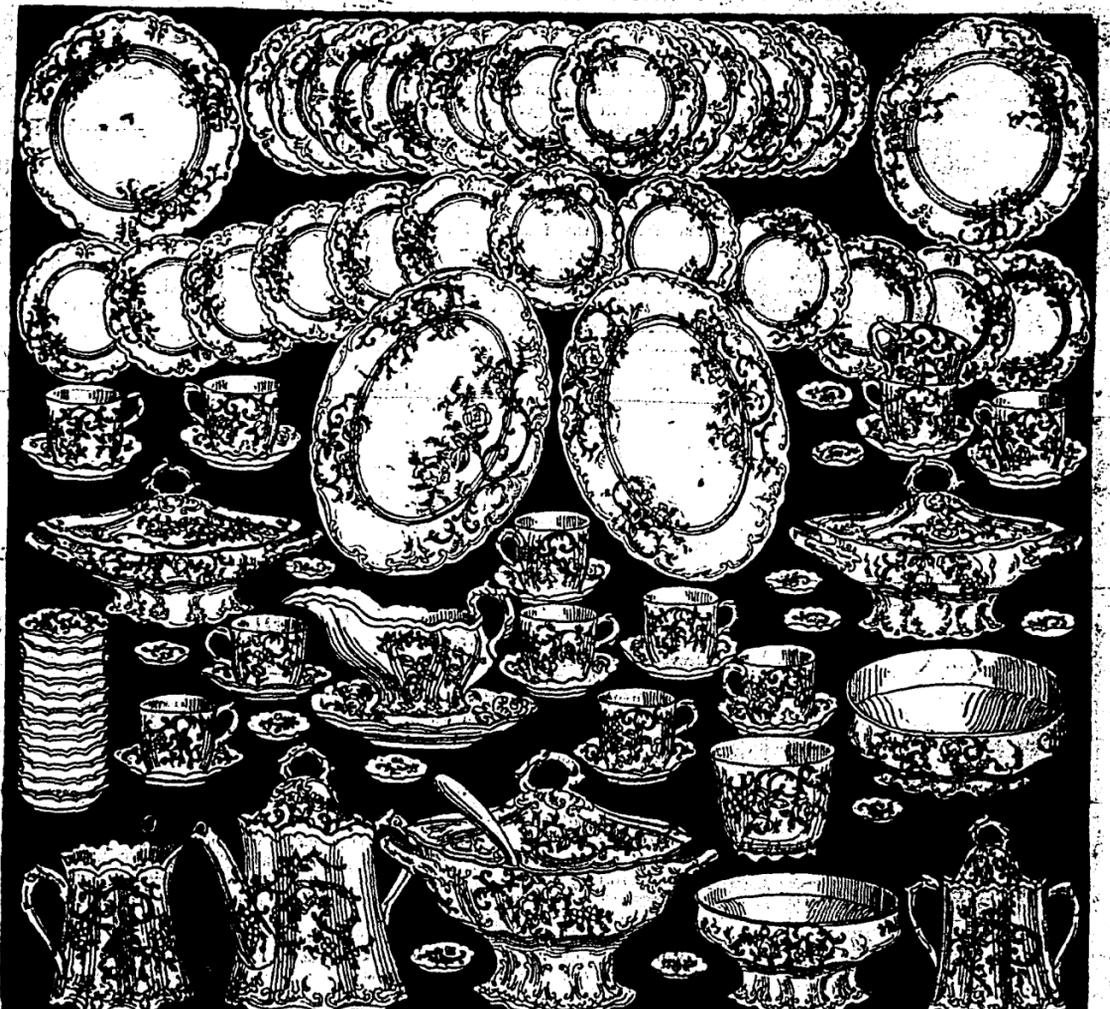
##### FIFTH SUNDAY MEETING.

A missionary and Sunday school meeting will be held with the Baptist church in Shelbyville, Jan. 27-29, beginning with a sermon by Dr. J. G. Bow—Friday morning, Jan. 27.

All the churches of the Association are urgently requested to send representatives. Visiting brethren will be cordially welcomed. J. E. NUNN,  
Shelbyville, Ky.

It was the writer's pleasure to unite in marriage Mr. W. R. Pillsbury and Miss Seddie B. Bent, at the home of the bride's mother, 1103 Third Avenue, Louisville. After marriage the happy couple took train for St. Louis, their future home. Mr. Pillsbury is a prominent young business man in St. Louis, and the bride is one of Kentucky's most handsome and accomplished young ladies.  
W. H. P.

Subscribe for the Recorder.



**FREE DEAR MADAM**

When we see a woman who means free no "strings" about this we will do just what we agree. Send your Name & Address and give Freight Office. An opportunity like this comes once only. DON'T MISS IT. DON'T DELAY. WRITE NOW. CROCKERY HOUSE, DEPT. R 2344 THIRD AVE., NEW YORK

Where is the woman whose heart does not go out to beautiful china ware? A fine set of dishes ornaments the table, decorates the home, adorns the china cabinet and side board. Here is a grand set of dishes FULL SIZE FOR FAMILY USE; any housewife would be proud to own it to use for all occasions.