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Faith, Hope and Love, these three.

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TITSUNEN SAJE, a learned Buddhist, declares that there is no real foundation difference between Buddhism and the Christian religion, and he is exultant that Christians are becoming pantheistic in this day, though their religion in its Hebrew origin was strictly monotheistic. Yea, verily. The only Christians whom we know of who favor pantheism under its new name of "monism" are among the Congregationalists and the Northern Baptists. And these are but a small part of the Christian hosts.

SEVERAL of our exchanges are saying truly that God can send as great a revival on this land as on Wales. And we may hope He will when conditions are the same. Even secular papers in England attribute the coming of the blessing to "Wales being saturated through and through with knowledge of the Scriptures."

PERU has been the most devoted to the church of all Catholic countries, and Arequipa the most Catholic city in the world. In Arequipa the very streets smell of incense, churches are everywhere and processions of daily occurrence. It was impossible to sell one Bible in that city. Now a request has gone to Rev. J. S. Jarrett, a missionary from Arequipa, asking for a Protestant preacher, and one of its leading citizens offers to help support him.

From other cities in Peru come earnest requests for preachers. Colporteurs have visited these cities distributing the Bible and God has blessed his word. In many of these places there are believers, but they have no preachers, and are urgently desirous to have missionaries sent them.

THE *Index*, after regretting that some of our churches have ceased to require candidates for baptism to give their experience of grace, says "that the get-all-you-can spirit, caught from the average evangelist, has led to the change, which is not good." It is so far from being good that the Lord will remove the candlesticks which cease to care for a regenerated church membership.

It is not only evil exceedingly for a church to receive unconverted members, but it is a most terrible thing for the members so received. The old saying is true, the worst place outside of hell for an unregenerated man is in a church membership.

NEVER bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.—Hale.

The Old Testament Canon.

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

II.

The foregoing article brought the history of the Old Testament Canon down to the Maccabean age and later.

In the New Testament the threefold canon, which we are warranted in believing to be virtually identical with the divisions of our Hebrew Bibles, and to have had substantially the same contents, is fully recognized and the authority of this body of literature is fully attested. In Luke 24:44 Christ is quoted as saying: "I said to you while I was still with you that it is necessary for all the things written concerning me in the law of Moses, and the prophets, and the Psalms, to be fulfilled." It is hardly correct to say that by Psalms he meant to designate the whole body of Hagiographa, but he probably mentioned the book of the collection most important from the Messianic point of view. The fact that several of the books contained in our present canon are neither quoted from nor referred to by name in the New Testament does not warrant the inference that Jesus and the New Testament writers did not regard these as canonical or authoritative. All the Old Testament books are quoted or alluded to, except the Song of Songs, Ecclesiastes, Esther, Ezra, and Nehemiah. Like Philo, the New Testament writers never formally quote from apocryphal or pseudepigraphic works. In the few passages that have seemed to some scholars to belong familiarly with such works there is nothing to indicate that the inspired writers regarded the writings that they are supposed to have used as divinely inspired.

The testimony of Josephus, the Hellenized Jewish historian of the later apostolic age, to the Jewish canon as it existed in the time of Christ is of considerable importance. In his polemic against Apion, written about A. D. 100, he contrasts the carelessness of the Greeks regarding the preservation of their literature with the extraordinary care exercised by the Jews who have committed this work to the priesthood that is confined to a single family. But even among the priests to whom the copying and preservation of the sacred writings have been committed, the execution of their task is not left to individual judgment or caprice, but they copy and preserve "only the writings of the prophets who learned the most original and most ancient things according to the inspiration which is from God, clearly writing down the events of their own time as they occurred." He then proceeds by way of further contrasting the harmony and the credibility of Jewish literature with the disharmony and untrustworthiness of the Greek: "Not myriads of books disharmonious and contradictory, but only two and twenty books that contain the record of all time have been justly believed in among us. And of these five belong to Moses, which embrace both the laws and the tradition from the creation of man up to his [Moses's] death... And from the death of Moses up to Artaxerxes, the king of the Persians who succeeded Xerxes, the prophets who followed Moses wrote down the things that were transacted in their own times in thirteen books. And the remaining four books contain hymns to God and precepts for human life. And from Artaxerxes to our own time the events of each generation have been put on record, yet these writings have not been thought

worthy of the same credence with those before them on account of there not having been the same carefully guarded succession of prophets. And it is evident how carefully we have given heed in reality to our own writings, for during so long a period as has already passed no one has dared either to add anything to them or to take anything from them, or to change anything, but it has become a part of the nature of all Jews immediately from the earliest infancy to accept these as the precepts of God, to abide in them, and if need be gladly to die for them." Josephus seems not to be expressing his private opinion about the sacred literature of the Jews, but the general conviction of his coreligionists during the latter half of the first Christian century; and we may safely say that this conviction was not at the time a matter of recent origin. It should be remembered that Josephus's numbering of books involves the usual Jewish groupings, according to which the twelve Minor Prophets count as one book, Ezra and Nehemiah as one, the twofold books of Samuel, Kings, and Chronicles each as one, etc.

There can be little doubt but that the canon of Josephus as well as that of Philo and the New Testament writers was virtually the Hebrew canon with which we are familiar.

It is noteworthy that Josephus is careful to assign a distinctly lower place to the books that we now call apocryphal than to those included in our canon on the ground that during the time after Artaxerxes there was no carefully guarded succession of prophets. Elsewhere (Antiquities XI. 6, 13) Josephus designates Esther as the latest book, ascribes it to Mordecai as author, and identifies Ahasuerus with Artaxerxes Longimanus. Josephus was familiar with the Septuagint version and was considerably influenced by it. It is probable that he did not discriminate carefully between the portions superadded to the Hebrew text of canonical books in this Alexandrian translation.

What has the Septuagint version to teach us regarding the Old Testament canon? It must not be supposed that the Alexandrian version of the Old Testament books with the additions to the canonical books which we have in our modern editions of the Septuagint was brought all at once into its present shape or that even after the present collection had been completed the later books were by most readers placed upon a level with the earlier as regards inspiration and authority. It seems probable that the Alexandrian Jews, under the influence of Greek life and thought, paid less attention to the questionings of inspiration and canonicity than did their Palestinian brethren. That they were not greatly concerned about the letter of Scripture is evident from the freedom that the Septuagint translators allowed themselves in their rendering of the Hebrew text and in the boldness with which they added to the text large blocks of materials not contained in the Hebrew. Palestinian Christians long refused recognition to the Alexandrian version, objecting to the use of any other language than Hebrew or Aramaic as almost sacrilegious; but long before the beginning of the Christian era it had come into common use as a sufficiently authentic form of sacred Scripture, and New Testament writers did not scruple to make the freest use of it, even when it fell far short of accurately translating the Hebrew. As the Septuagint version itself was not the product of a single generation, but proba-

bly of at least two or three, and as some of the apocryphal books that are now printed with the Septuagint version were written shortly before, and some many years after the apostolic age, we cannot suppose that the Alexandrian canon assumed its completed form till some time after the beginning of the Christian era. It should be remarked that, while the Septuagint version is often excessively free and shows a disposition to interpret Hebraistic modes of thought and expression to minds imbued with Greek culture, it is of considerable use in correcting the Hebrew text. I must close my brief survey with a few remarks regarding the testimony of the Christian writers from the second century onward to the Old Testament canon.

The post-apostolic writers followed the example of the New Testament writers, Philo and Josephus, in quoting freely from the Old Testament books as the supreme authority in matters of religion. Most of them were dependent on the Septuagint version for their knowledge of the Old Testament and this version was for the most part recognized as absolutely authoritative.

Justin flourished about the middle of the second century. Before the close of the century leading Christian writers seem to have lost all sense of the distinction between canonical and apocryphal books, or rather to have adopted the Alexandrian Canon. Irenaeus, Tertullian, Clement of Alexandria, and other writers from the latter part of the second century seem to quote indiscriminately and with the same formulae from the apocryphal books contained in the Alexandrian Canon, which by this time must have assumed a perfectly definite form. Later there was a recession toward the Hebrew Canon on the part of Greek theologians, while the Latin theologians, supported by councils, used the apocryphal books with even increasing confidence. Jerome seems to have found few supporters in his effort to vindicate the exclusive authority of the Hebrew Canon. During the Middle Ages most Greek theologians withheld recognition from the Old Testament Apocrypha; while most Latin theologians used the Apocrypha as a part of the inspired Scriptures, though Jerome had a number of followers. The Council of Trent, in the sixteenth century, gave full recognition to the Latin Vulgate translation of the Apocrypha and pronounced an anathema upon any who should call in question any portion of this authorized Latin Bible. Protestants of every type have refused to recognize as Old Testament Scripture any writing or part of a writing not included in the Hebrew Canon.

I do not find the historical argument in favor of the Old Testament Canon particularly convincing or impressive. The recognition of the authority of the Old Testament by Christ and his apostles and the support given by Philo and Josephus to the substantial identity of the collection of sacred books thus recognized with our present Hebrew Bible, seem to me to be our chief reliance.

The great consecrations of life are apt to come suddenly without warning. While we are patiently and faithfully keeping sheep in the wilderness, the messenger is journeying toward us with the vial of sacred oil to make us kings.—Saxe Holm.

QUESTIONS ANSWERED.

By Senex.

A member of a church is in the habit of swearing bitterly when he is angry, and he seems to be angry very often. A good deacon had labored with him as the Scriptures direct, and a committee had been to see him. At first he refused to go to church, but one day he went to the church meeting. The faithful deacon called for any one present to come forward whose duty it was to make acknowledgement. He then arose and said he had not intended to say anything, but he "confessed that he had sworn bitterly and wept over it." I do not understand from the question whether he wept then or whether he said he had wept over it.

He then read part of the second chapter of Romans and said he did not think it was necessary for him to make acknowledgement to the church when he swore as it was his besetting sin and then told the church to do what it pleased with him and walked out and went home. I am asked what the church should do?

After reading the question I read the second chapter of Romans and for the life of me I cannot see what that has to do with the case, unless he meant to insinuate that the deacon and the committee who had visited him were also guilty of profanity. If they are, that was no excuse for him—the church ought simply in that case to deal with them all. But that they were so guilty is not probable, and therefore I cannot see what possible connection there was between his sin and that chapter in Romans.

He seemed to think he was justifiable because swearing was his besetting sin. I suppose if drunkenness was his besetting sin he would think it was excusable for him to get drunk. Or, if he was a thief or a gambler, his sin should be overlooked by the church because it was natural for him to steal or he was fond of gambling.

It is our besetting sins against which we are to guard ourselves most carefully. In running the heavenly race we are exhorted to lay aside the sin which doth so easily beset us. A man who has been a profane swearer before his conversion will need to pray God most earnestly to set a guard upon his lips. Because it is hard, even with one's best endeavor, to cease from a habitual sin, the churches are always patient and forbearing with offenders. But, observe, only when those offenders show they are really regenerated by repenting of their sins and asking forgiveness.

The church would be justifiable in excluding him from her fellowship without further action. No church which has any respect for herself or regard for her Lord would allow him to continue in her fellowship after the defiant spirit he has shown. But because he may be a real Christian and let his temper get the better of him when he defied the church and walked out, I think the church ought to appoint a committee to see him and pray with him. Let them show him how he disobeys God and wrongs the Lord who died to save him; how he brings great reproach upon the cause of Christ and gives cause to the enemies of the Lord to sneer at religion. Let them tell him, lovingly but firmly, that he must go before the church and not only confess that he has sworn, but express his penitence for the sin, ask the forgiveness of God and his brethren, and promise, with God's help to swear no more.

That is the least a faithful and God-fearing church can do. If he refuses, there is nothing to do but to exclude him. But after exclusion the brethren ought not to put him out of their hearts, but pray earnestly to God to bring him to repentance and acknowledgment.

When our Lord was on earth he drove the money-changers out of the temple. But

those money-changers can rise up in judgment and condemn many in this day whose conduct is worse than theirs. Here is a paragraph I have received which makes one groan. I omit names: "—one of the most popular Baptist workers, has been elected president of the B. Y. P. U. He has adopted several new methods to build up the union, chief of which is the red and blue ribbon plan. The union is divided into teams, and the losing team is to set the other side up to ice cream once a month. The losing side is to wait on their guests and not eat a bite."

I do not doubt that the young man is most estimable and most desirous to do right. He has not been properly trained in reverence, and does not understand the right way of worshipping God. He needs to study the books of Leviticus and Numbers with the aid of Matthew Henry's commentary. He needs especially to study the fate of Nadab and Abihu and Uzzah and the revelation those incidents make of the attributes and majesty of the Lord God of hosts. What the "teams" do is not told me in the letter. I have heard of base ball teams and foot ball teams, and I suppose one of these is meant. I do not object to base ball if it is played on a week day and there is no gambling in connection with it. But I disapprove most emphatically of all sorts of gambling, even if the only stake wagered is ice cream.

As I said when the B. Y. P. U., or, farther back, when the parent body, the Y. P. S. C. E., began, I disapprove of all age and sex lines in the churches, nor do I believe that parasites ever conduce to the health of the body to which they are connected. The young people's societies undertake to do work which belongs to the church, the pastor, the parent. They set the young to instruct the young, which is the blind leading the blind. But at the same time I said I most heartily approved of the society if it should be a social and literary or simply a social club, having no connection with any outside body and no part nor lot in any big hurrah convention. If this society of which he writes was a social body, meeting at the homes of the members for innocent recreation and companionship, it would be a blessing. But even then there ought not to be any "teams" nor any paying losses by the losing side. Let the parents in the home where the meeting is held furnish the ice cream.

In my long life I have often scolded Christian parents for not giving more parties, and they never needed the scolding more than now. Young folks are social and love to get together, and this is right. And Christian parents ought to feel it their binding duty to give them parties where they can meet and enjoy themselves; parties in which there is no dancing nor card-playing nor wine-bibbing. These parties need not be elaborate affairs nor cost much money.

Some persons seem to fail to understand the difference between carrying our religion into our social pleasure and carrying the social pleasure into the religion. The first must always be done. We can ask God blessing on such parties as I have spoken of in our homes as rightly as we ask his blessing on the prayer-meeting. But the prayer-meeting must not be turned into an ice cream supper.

Thou oughtest to know that thy soul is the center, habitation and kingdom of God. That, therefore, to the end the sovereign King may rest on that throne of thy soul, thou oughtest to take pains to keep it clean, quiet and peaceable—clean from guilt and defects, quiet from fears, and peaceable in tribulation and temptation. Thou oughtest always, then, to keep thine heart in peace, that thou mayest keep pure that temple of God and with a right and pure intention thou art to work, pray, obey and suffer (without being in the least moved) whatever it pleases the Lord to send unto thee.—M. Molinos.

Every song in GLORIOUS PRAISE seems adapted to praise the glorious God.—J. G. Bow, Cor Sec. Ky. Mis. Board.

Before the Lord's Supper.

"As"—"So" Heb. 9: 27-28.

BY REV. WILLIAM H. EATON, D.D.

With all the reaction from the rigid Calvinism of a past generation, it is still conceded that some things in the human life and destiny are "appointed." Two of these are mentioned: "Death" and the "Judgment;" and it is plain that this is their natural order, but whatever retribution may overtake the evil-doers in life is distinct from the judgment which comes after death.

The method of death may be appointed as well as the fact, but it is not revealed. It may be by consumption, by fever, by railway wreck, by drowning, and it may not be by any one of these, but it will come in some way, and after this—how soon after we may not say—the "Judgment"—the giving account of each for himself to God for "the deeds done in the body" as seen in the light of eternity and eternal righteousness.

Now it is plain that to the mind of the writer of this epistle, Christ to the believer robs death of its sting, and removes the terrors of the "Judgment." How does He do it? In what sense does He, as the apostle in another place terms it, "abolish death?" Not as a fact of experience. That strange quiet will come to all—it is appointed." Not by exemption from physical pain. How then?

I try to think it over as though it were not a common belief; to put myself in the places of the men of the days of the text, when future life was less a real thing.

I hear Him who brought life and immortality to life through His Gospel tell His sorrowing disciples about going away. I hear His last cry from the Cross, and those who stood by saying, "He is dead." Then I go out and stand with the wondering women by that empty sepulchre. I join the little band at Emmaus, and hear Him reveal Himself who was dead and is alive again. I see Him in the gathering of the disciples a few hours later, and His final parting from them as He ascends from the slopes of Olivet, and into it all, and from it all, there comes as by an audible voice, "Because I live"—I who was dead—"you shall live also"—and I understand thus much of the text. Death ceases to be death; it is not finality.

In answer to the question, "How is Christ our Substitute in the Judgment?" I realize that the whole framework of this epistle is cast in the old Jewish ritual temple-tabernacle service, and that we are to see things through those types and shadows.

On the great Day of Atonement the High Priest, attired in the simple robes of a penitent, with-censor of incense, goes down that one day of the year into the Holy of Holies to offer sacrifice for the people. He goes in, in a sense, as the burden-bearer of their sins.

While he is behind the veil the people watch without anxiously and expectantly, and by and by he comes, lays his hand on the head of the goat, which is sent away into the wilderness as though he bore away the sins of the people—out of sight, and out of mind—then putting on his more gorgeous robes, as the representative of the great High Priest who was to succeed him, he came before the people with his blessing, and without sin. He went in with their sins—he comes out to them again without sin—so Christ went to Calvary. For the great Sin Bearer who went behind the veil bearing our sins upon His own body, for His own—for "whosoever will," and "to those that look for Him," we are waiting and looking up, and longing for His return.

"He shall appear a second time." He went with our misdeeds—He went with our shame—He went with our penitence—and He comes back again having left all our sins behind Him, and we have no more reason to fear the Judgment, because there is nothing on record against us.

In the memory of this work of this Christ—our Substitute in death and in

the judgment—we are about to gather as He has bidden us, "This do in remembrance of me." May the significance of it be felt as never before.

"Unto salvation." We say of the babe in Christ, with look of peace and newborn joy, "He is saved." We say of one tossed and buffeted, but trying to be loyal and good, "He is working out his salvation, and it is true also;" but salvation in its perfection is a matter of a more heavenly atmosphere than this. It savors of the "soul and body reunited"—of the sin, even the easily besetting one, forever left behind—of the purity and the sweetness, and the glory of likeness to Christ.—Watchman.

More of Spurgeon's Wit and Wisdom.

Coming to "John Ploughman's Almanack" for 1905, here are some of his sayings bearing on religion:

"God never made his work for man to mend."

"Every day has its care, but every care has its day."

"Full wise is he who knows himself."

"He who ceases to pray ceases to prosper."

"God's best fruit is generally hand-picked."

"He who conquers himself, conquers his worst foe."

"Heart's-ease grows only in God's garden."

"A man is empty who is full of himself."

"We oft believe what we want to believe."

"The devil knows much, yet loves not."

"Fear within is worse than foes without."

"God's work stands; man's may or may not."

"He is well served whom God serves."

Here are some aphorisms on general subjects, which all should be able to turn to good account:

"A fog can't be dispersed with a fan."

"Sympathy without relief is like mustard minus beef."

"'Tis easier to make a wreath than find a worthy wearer."

"The cracked cup is first to break."

"Love teaches even donkeys to dance."

"Donkeys should not laugh at long-eared beasts."

"False friends are worse than false foes."

"A madman thinks all others mad."

"First deserve, and then desire."

"Changing is not always for the better."

"If coals don't burn, they can blacken."

"Better one good laugh than a hundred groans."

"The cat in the dairy knows what she is after."

"Though the olive is bitter, it yields sweet oil."

"A dove among crows may expect to be shot."

"Impatience is harder to tame than a tiger."

"Truth, like coin, is meant for circulation."

"Clouds help us to value the sun."

"Lies have legs but scandal has wings."

"Write not on water; build not on sand."

"If you say nothing, nobody will repeat it."

"Softest showers can't revive dead flowers."

"Life without love is a lantern without light."

In a way which could hardly be applied to any other man of our own times, it may be said of Spurgeon, "He being dead yet speaketh." This year completes half a century of published sermons, and the stock of MSS. shows no signs of being diminished, or of coming to an end.—London Baptist.

How perplexed the angels must be at the sight of the fretting child of a Heavenly Father! Mark Guy Pearse.

God hath ordained that work alone brings peace.—D. N. Hillis, D.D.

The English Baptists in 1559 and 1560.

BY JNO. T. CHRISTIAN.

IMMERSION.

It was in 1559 that "The Booke of Common praier, and administration of Sacraments," (British Museum, C. 25. 1. G), became the prescribed form in all acts of worship. On the subject of baptism it required:

"Then the Priest shall take the chylid in his handes, and aske the name; and naying the chylid, shall dyppe it in the water, so it be discretely, and waresly done saying:

"And yf the chylid be weake, it shall suffice to pwoere water upon it saying the aforesayd wordes."

That continues, to this day, the law of the Church of England. Immersion is prescribed as the rule, pouring the exception in extreme cases. And this was the literal order in which the act was administered.

Immersion was almost the universal rule in Elizabeth's reign. She was herself immersed. Gough, a learned antiquarian of century before the last, states the condition of things in England in the reign of Elizabeth. He quotes the original authorities to make good his words. He says: "This (immersion) in England was custom, not law, for, in the time of Queen Elizabeth, the governors of the Episcopal church in effect expressly prohibited sprinkling, forbidding the use of basons in public baptism. Last of all (the Church wardens) shall see that in every church there be a holy fonte, not a bason, wherein baptism may be administered, and it be kept comely and cleane." Item, that the font be not removed, nor that the curate do baptize in parish churches in any basons, nor in any other form than is already prescribed." Sprinkling, therefore, was not allowed, except as in the Church of Rome, in cases of necessity at home." (Archaeology, vol. 10, pp. 207, 208).

An account here, however, must be taken of the Puritans and of the influence of Calvin. Wall accurately states the case: "That many of our English divines and other people had, during Queen Mary's bloody reign fled into Germany, Switzerland, &c., and coming back in Queen Elizabeth's time, they brought with them a great love to the customs of those Protestant churches wherein they had sojourned: and especially the authority of Calvin, and the rules which he had established in Geneva, had a mighty influence on a great number of our people about that time. Now Calvin had not only given his dictate in his Institutions (Calvin, Institutions, Lib. iv. cap. 15, sec. 19), that 'the difference is of no moment, whether he that is baptized be dipped all over; and if so, whether thrice or once; or whether he be only wetted with the water poured on him.' But he had also drawn up for the use of his church at Geneva (and afterwards published to the world) a form of administering the sacraments (Tractat. Theolog. Catechismus, p. 57, ed. Beza, 1576), where, when he comes to order the act of baptizing, he worts it thus: 'then the minister of baptism pours water on the infant saying, I baptize thee, &c. There had been, as I said, some synods in some dioceses in France that had spoken of affusion without mentioning immersion at all; that being the common practice; but for an office or liturgy in any church, this is, I believe, the first in the world that prescribes affusion absolutely.'" (Wall, History of Infant Baptism, vol. 1, p. 580).

But the churchmen continually stood out against the opinions of the Calvinists, and it was not till the close of the reign of Charles I. that these opinions prevailed; and it was not till the time of Cromwell, in the Commonwealth, that Parliament passed a law making pouring lawful under ordinary circumstances. That law was soon repealed.

We repeat that all through the reign of Elizabeth immersion was the form of baptism in England; and there is no record, that we have found, of any other act of baptism, save that in extreme cases, where death was feared, was pouring admitted.

THE BAPTISTS AGGRESSIVE.

Wherever the Baptists had an opportunity they aggressively proclaimed their opinions. The first years of Elizabeth gave them something of an opportunity. The native Baptists seem to have been reinforced by shoals of Baptists from abroad. But none of these had any friends in the English government. The Bishop of London described these exiled saints as "a marvelous colluvies of evil persons, for the most part facinorosi ebriosi et scelerarii."

THE SEARCH BEGUN.

The show of liberty was of no long continuance. Already as we have seen, preparation had been made for a search for the Baptists; and it was now carried into execution. Especially were all foreign Baptists to be excluded from the land.

The especial agent through which this was to be attempted was Matthew Parker, the Archbishop of Canterbury. He was born in Norwich, August 6, 1504, and died in London, May 17, 1575. He was consecrated Archbishop of Canterbury, December 17, 1559. At his death he left behind him enormous wealth, which had been accumulated, as is proved by a statement in the handwriting of his successor, by the same unscrupulous practices which had brought about the first revolt against the Church. He had been corrupt in the distribution of his own patronage, and he had sold his interest with others. No Catholic prelate in the old easy times had more flagrantly abused the dispensation system. "Every year he made profits by admitting children to the cure of souls"

for money. He had a graduated scale for which the price for inducting an infant into a benefice varied with the age. (Articles touching the Late Archbishop. MSS. Domestic, February, 1559-7). This man was the medium through whom the Queen was to overthrow heresy.

At first Parker declined the Archbishopric of Canterbury. One of the reasons he assigned was: "They say that the realm is full of Anabaptists, libertines, free will men, etc., against whom I only thought ministers should have need to fight in unity of doctrine." (Burnet, Reformation, vol. 2, p. 359).

Whatever may have been his reluctance he soon accepted the office; and the Queen could not have desired a man who more rigorously executed his task.

A PROCLAMATION.

Of the Baptists, A. D., 1560, under the heading: "A Proclamation issued out against the Anabaptists." Camden remarks: "Elizabeth being now a little more secure, to the end the Church might remain without any corrupt mixtures, and give sure footing, and that the Native might advance in Glory and Wealthy, put out two very reasonable Proclamations. The one was to command the Anabaptists, and others of the same heretical principles, which had flocked to the Sea-Coast Towns from Beyond-Sea, and had infected the Kingdome with the venom of their Doctrines, to Depart the Realm in twenty Dayes, whether they were Natives or Foreigners, on Pain of Imprisonment and Loss of Goods and Chattels." (Camden, Complete History of England, vol. 2, p. 381, London, 1706. British Museum, 2072, f. 1).

The Proclamation mentioned by Camden against the Baptists was issued by the Queen, September 22, 1560. It was called: "Proclamation against the Anabaptists, and others of dangerous and pernicious opinions, coming into England from abroad." (English State Papers, Domestic, Vol. 13, 35). The Proclamation was issued at Windsor Castle and ran in this tenor: "The Queen's Majesty understanding that of late time sundry persons, being infected with certayne dangerous and pernicious opinions, in matters of religion, contrary to the fayth of the Church of Chryst, as Anabaptists, and such lyke, are come from sundry parts beyond the seas inyo this her realme, and especially unto the cite London, and from other maritime townes, under the colour and pretence of flying from a persecution against the professors of the Gospel of Chryst whereby if remedy be not speedily provided, the Church of God in this realme shall susteyne great danger of corruption, and sects to increase contrary to the unitie of Chryst's Church here established.

"For redress whereof, her Majesty, by advice of her Counsaile, having commanded the Archbishop of Canterbury, Bishops of London, and other places herewith suspected, to be severely visited, and all persons suspected to be openly tried and examined, touching such phanatical and heretical opinions; willeth and chargeth all manner of persons born cyther in foreign parts, or in her Majesties dominions, that have conceived any manner of such heretical opinion as the Anabaptists do hold, and meaneth not by charitable teaching to be reconciled, to depart out of the realm in twenty dayes after this proclamation, upon payne of forfeiture of all their goods and chattels, and to be imprisoned, as by the laws cyther ecclesiastical or temporal in such case is provided.

"And her Majesty also chargeth and commandeth upon payne of imprisonment, that no minister or other persons, make any CONVENTICLES or SECRET CONGREGATIONS, eyther to read, or to preache, or to MINISTER THE SACRAMENTS, or to use any manner of divine service, but that they shall resort to open chappels or churches, and there to preach, teach, minister, or pray, according to the order of the Church of England, except it be in cases of sickness, or where noblemen, and such others, that have in all former tymes been accustomed to have divine service in their oratories within their houses, for divers necessary respects; upon that whatsoever persons or company shall make such SECRET CONVENTICLES, every person to be imprisoned without bayle or mainprize, untill the coming of the justice for delivery of the same gayls, and then to be punished by their directions." (Strype, The Life of Archbishop Grindal, pp. 181, 182).

Notwithstanding these rigid efforts, Elizabeth was to fail, as her predecessors had done, to exterminate the Anabaptists. "What is said of artillery," says Bayle, "that it is the last reason of kings, may be applied to penal laws; they are the last reason of divines, their most powerful arguments, their Achilles." Some Baptists left the kingdom to wander and perhaps to suffer in other lands; but the most part remained in England.

This incident gives data by which the great number of Baptists may be judged of in the reign of this Queen. It called attention to them in the most formal manner. Such a proclamation testifies that the danger from the presence of the multitude of Anabaptists must have been great. The opinion of the government is confirmed from other original sources.

Roger Hutchinson, a contemporary, thus speaks of them: "DIVERS sectaries were crept in, under the colour and title of true religion, who through the persuasion of the devil, bath sowed the devilish seed, as the . . . Anabaptists." (Roger Hutchinson, Works, p. 214. British Museum, Ac. 2077. 9). Again: "The Anabaptists and Donatists teach, that evil ministers cannot loose, because God sayeth he heareth no sinners." (Ibid, p. 97). Once more: "The . . . Anabaptists . . . abuse this place, to prove, that all such as do fall after baptism cannot rise again, but are damned and are not recoverable." (Ibid, p. 113).

There is another witness. Bishop Jewell, who

had just been consecrated Bishop of Salisbury, wrote to Peter Martyr, November, 6, 1560, as follows: "We found at the beginning of the reign of Elizabeth, A LARGE AND INAUSPICIOUS CROP OF Arians, ANABAPTISTS, and other pests, which, I know not how, but as mushrooms spring up in the night and in darkness, so these sprung up in that darkness and unhappy night of the Marian times. These I am informed, and hope it is the fact, have retreated before the light of pure doctrines, like owls at the light of the sun and are nowhere to be found." (Zurich Letters, p. 91. British Museum, Ac. 2077. 11).

Strype carefully went over the subject and recorded the facts as follows: "There were SO MANY OF THESE STRANGERS in London, even upon the first coming of the Queen to the crown, that in her second year she was fain to issue a proclamation for the discovery of them, and a command to transport them out of her dominions; or else expected to be proceeded against according to the laws ecclesiastical or others." (Strype, The Life of Archbishop Grindal, p. 180).

The proof is conclusive that the normal form of baptism was immersion, and no one can suggest from the original authorities that the Baptists of the period were in any other practice. There were great numbers of Baptists, native and foreign; and they had churches, oftentimes secret, in which the ordinances were administered. All of this is plainly allowed by contemporary witnesses.

Little Rock, Ark.

..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.

A History of Preaching. By Edwin Charles Dargan, D.D., LL.D. \$1.75. A. C. Armstrong & Son, New York.

We have looked longingly forward to this book, and we welcome it gladly. It is the book on the subject. The period covered is from A. D. 70 to A. D. 1572, and this is divided into four parts— I., A. D. 70-430; II., 430-1095; III., 1095-1361, and IV., 1361-1572. The book is most fitly dedicated to Dr. John A. Broadus, as "A pupil's grateful offering."

It is difficult to explain why some adequate history of preaching has not long ago been written. Dr. Broadus' little book is admirable, so far as it goes, and there are other books on the subject, but all of them are fragmentary. None of the writers have grappled with the subject as has Dr. Dargan. He has given it earnest and protracted study.

The Introduction sets forth the need of such a work, the place of preaching in history, its historic origins, and outline of its history. Then the preaching of each age is taken up, its history traced, its character analyzed and its peculiarities pointed out. The decline of preaching between Augustine and Peter the Hermit, its culmination in the 13th century and subsequent decline till revived in the Reformation—all these are traced with a masterhand. Illustrative facts and incidents in the lives of typical preachers are given, along with accounts of their environment and their work. What seems an exhaustive bibliography is added, with a good index to the volume.

This book does what no other has ever done and it is sure of a permanent place in literature.

The Clansman. Thomas Dixon, Jr. Illustrated by Keller. \$1.50. Doubleday, Page & Co.

The Clansman follows naturally *The Leopard's Spots* by the same author, being a practical continuation of the same story. The same terse, vigorous style that marks Mr. Dixon's former works is found here, though improved in finish.

Under the form of a dramatic love story the history of the famous Ku-Klux Klan is given, with many facts that have not been generally known. The assassination of Lincoln is pictured as a great calamity to the South, which it was; and the resistance, led by Thad. Stevens, of Johnson's efforts at reconstruction is vividly portrayed. The author says: "In the darkest hour of the life of the South, when her wounded people lay helpless amid rags and ashes, under the beak and talon of the Vulture, suddenly from the mists of the mountains appeared a white cloud, the size of a man's hand. It grew until its mantle of mystery unfolded the stricken earth and sky. An 'Invincible Empire' had risen from the field of Death and challenged the Visible to mortal combat.

"How the young South, led by the reincarnated souls of the Clansmen of Old Scotland, went forth under this cover and against overwhelming odds, daring exile, imprisonment and a felon's death, and saved the life of a people, forms one of the most dramatic chapters in the history of the Aryan race."

A Harmony of the Gospels. For Historical Study. By William Arnold Stevens and Ernest Dewitt Burton. Third Edition. \$1. Charles Scribner's Sons, New York.

This work is already well known to New Testament students through its two former editions. There are some changes and some additions. The number and order of the sections are the same, while a margin has been added giving the readings of the American Revision. We first have an analytical outline of the gospels, followed by the text arranged in the harmony after which come

six appendices, on Principles and Methods of Construction, Savings of Christ assigned to more than one occasion, Old Testament quotations, Method of study, Principal divisions of the Life of Christ, and Leading events in Jewish history.

The Pastor and Modern Missions. John R. Mott. \$1 net. Student Volunteer Movement, New York.

A clarion call on the pastors of Christendom to rally to the great cause of foreign missions. The need, the importance and the functions of pastoral leadership are strongly presented and emphasized. There are five sections: I. The Non-Christian World and its message; II. The Pastor as an educational force; III. as a financial force; IV. as a recruiting force, and V. as a spiritual force. The Appendix gives a full list of books suited to a missionary library for a live pastor.

Our People of Foreign Speech. Samuel McLanahan. 50 cts. net. Fleming H. Revell Company, Chicago and New York.

This is a valuable hard-book of interesting facts and figures in regard to the people of this country who speak other tongues than English. They are divided into appropriate groups: Teutonic, Hungarian, Slavic, Jews, Romance Tongues, Levant, Chinese, Japanese, &c. Their spiritual conditions and needs are specially emphasized; so the book is an important addition to Home Mission literature.

MAGAZINES.

The following are the contents of the *Booklovers Magazine* for February: What Did Washington Look Like? The Testimony of Contemporary Painters. Wm. C. Taylor, with portraits; The Real Australia. Burriss Gaban; A Kyoto Memory. Zaidn Ben-Yusuf; Madonna. A Sonnet. Charles C. Stoddard; Pictures of French Life, with color-reproductions of paintings by Tanou and Sani; An American Photographic Salon. Charles E. Fairman; Winter Sports in the Upper Engadine. P. Henry; Navigating the Air: A Review of Recent Aeronautic Progress. Frank H. Taylor; Present Conditions in the Theatre. John D. Barry; The Cub of Croesus. A Story. Joseph Blethen; Midwinter on the High Seas; The Beginnings of American Fiction. T. M. Parrott; The Best New Things From the World of Print, with illustrations. The Library Publishing Co., Philadelphia. \$3 a year; 25c a copy.

A highly diverting American mystery story is "A Transaction in Rubies," the leading novelette in the February number of *Lippincott's Magazine*. Frederic Reddall is the author. Marion Harland contributes a Southern romance entitled "A War-Time Evangeline," which in substance and style presents this well-known writer at her best. "The Siege," by Will L. Comfort, is a tale of Manchuria. Prof. Albert Schmitz, of Bryn Mawr College, writes a woman's paper under the title "Miss or Mistress?" This is a discussion of the question whether a woman who is old enough to be married (and is not) shall be called "Mrs." Eben Rexford's article on "The Use of Growing Plants for Table Decoration" contains much valuable information on that subject. The noted New Jersey naturalist, Dr. Charles C. Abbott, contributes a quite delightful little sketch on "An Alpine Morning."

In GLORIOUS PRAISE is a large and rich variety of the old and the new, both as to hymns and music. In the selection and arrangement there is excellent adaptation to various church services, Sunday School, evangelistic and other religious meetings. The print is clear and good, the paper is excellent and the binding substantial. In every particular this new book, published by Harver & Burnett, Louisville, Ky., is worthy an extended circulation, and will certainly be highly appreciated by the lovers of sacred song.
R. C. BUCKNER, Dallas, Texas.

HOW TO ENRICH CHARACTER.—Who doubts that Christian character would be far richer, and church activities tenfold more successful if Christians generally would put in practice the most familiar suggestions concerning the use of the word of God. I submit these:

1. To read the Bible regularly every day.
2. As nearly as possible at a fixed hour.
3. Alone in your room.
4. Never when in haste.
5. The morning is the best time; but if you have found no other opportunity during the day, take time immediately before retiring at night.
6. Read in course.
7. Select, in addition, from any part of the Bible such passages as you especially need.
8. From time to time, read largely—several chapters, or a whole epistle or other book, at a sitting. In this way give your Bible a chance to pour into your soul its great tides of truth.
9. Above all, read devoutly, as for your soul's life. Prayer is the key that unlocks the word.—Bishop C. D. Foss.

PREACH THE GOSPEL.—A young minister in a college town was embarrassed by the thought of criticism in his cultivated congregation.

He sought counsel from his father, an old and wise minister, saying:

"Father, I am hampered in my ministry in the pulpit I am now serving. If I cite anything from geology, there is Professor A, teacher of this science, right before me. If I use an illustration in Roman mythology, then there is Professor B ready to trip me up for my little inaccuracy. If I instance something in English literature that pleases me, I am covered by the presence of the learned man who teaches that branch. What shall I do?"

The sagacious old man replied: "Do not be discouraged. Preach the Gospel. They probably know very little of that."

**Sunday-School
Lesson**

SUNDAY, FEB. 12.

**THE SECOND MIRACLE IN
CANA.**

John 4:43-54.

Motto Text—"The same works that I do, bear witness of me, that the Father hath sent me."—John 5:36.

"Now after two days he departed thence and went into Galilee."—He spent two days with the Samaritans at Sychar and then resumed his journey to Galilee. "For Jesus himself testified that a prophet hath no honour in his own country."—Our Lord was born in Bethlehem of Judea, but he had been reared in Nazareth, and therefore Galilee was his home. After working his first miracle in Galilee he had gone to Judea.

"Then when he was come into Galilee, the Galileans received him."—In a way they would not have done, had it not been for the reputation he had won in Judea. As he had been honored away from home, he could be honored in his own home. The feast at which the Galileans had been who had returned home and reported his miracles was that recorded in chapter 2:15-25 and 3:1-22. We know that our Lord worked many miracles which are not recorded. Our Lord showed gracious love to his fellow-countrymen in thus working in Judea before he came on this great preaching tour through Galilee. It would have been much more difficult for them to have had faith in this young man whom they had known as a quiet carpenter for so many years had he continued in Galilee after his first miracle.

"So Jesus came again into Cana of Galilee, where he made the water wine."—This was the home of two of the apostles, Philip and Bartholomew. It was not far from his old home, Nazareth. "And there was a certain nobleman, whose son was sick at Capernaum."—A high officer in the court of Herod. Because the wife of Chuza, Herod's steward, was one of the women who ministered to the Lord of her substance some conjecture this was Chuza. It may have been.

"When he heard that Jesus was come out of Judea into Galilee."—The Lord was so near it would require but little time and trouble to go to Capernaum to heal his son. The nobleman had faith to believe that the Lord could cure his son if he would come to Capernaum. How many fathers today have sons sick with sin's awful leprosy, who yet do not go in earnest prayer to the Great Physician. His son was at the point of death, and all human skill was powerless.

"Except ye see signs and won-

Economy

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ders ye will not believe."—The Lord speaks in general terms. He had just come from Samaria, where the people had believed without any miracles; where they had sought in him a Saviour from their sins, and not a wonder worker. The contrast struck our Lord. Since the Galileans would not believe without miracles, he gave them miracles.

"Sir, come down ere my child die."—The nobleman was in most desperate earnestness; time was short and he would not delay to ask what the Saviour meant. His words, at any rate, were not a direct refusal, and so he plead on for his son's life. When Christian fathers follow his example and will not let the Lord go until he bless them by the salvation of their sons, we may look for a mighty revival in the land.

"Jesus saith unto him, Go thy way; thy son liveth."—It was a test and a strengthener of the man's faith. He had nothing but the word of the Lord. But his faith triumphed. Unlike the Shunamite, he did not insist on the Lord's going, but turned away, believing his son was saved from death. It is one of the marvels of sin that it requires so much faith simply to believe in God's veracity. He showed his faith by not going home immediately that day, as he could have done to see whether the Lord had spoken truly. His son was healed, there was no need for him to hurry.

"And as he was now going down, his servants met him, and told him, saying, Thy son liveth."—They showed their love for their master by hastening along the road which he must come in order to bear him the glad news as soon as possible. "Then inquired he of them the hour when he began to amend."—He seems to have expected that at the Lord's word the boy would begin to improve and gradually the fever grow less. There is little doubt that he looked confidently for the note of time which they gave, that seventh hour which was so fateful in his life. But the servants say nothing of amendment; they reply, "Yesterday at the seventh hour the fever left him."—According to the Jewish method of reckoning time, this was at one o'clock in the evening. This would have given the father ample time to return to Capernaum that night had he so chosen. "So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth."—Thus the Lord had proved his power to work miracles when he was not present. Verily the Messiah of God had come to his people.

"And himself believed and his whole house."—They had seen a sign and wonder and they believed. But more blessed were the Samaritans who had not seen and yet believed.

"This is again the second miracle that Jesus did, when he was come out of Judea into Galilee."—The first of all his miracles was worked in Cana of Galilee; but since that time he had performed many in Judea. For some reasons, not clear, John emphasizes the fact this was the Lord's second coming into Galilee. The lesson which all parents and Sunday School teachers should take home to their hearts from this miracle, is not to rest while their children and scholars are out of the ark of safety.

Human life is a voyage, but pur Heavenly Father does not give us the control of the weather.— L. Cuyler, D.D.

THE EVANGELISTIC CAMPAIGN.

We are just now in the midst of what the ministers of different denominations in our city style "The Evangelistic Campaign." We humbly pray that much good may be done. We are sure that all honest effort for the salvation of lost men deserves, at least, that no one shall "put a straw in the way." There are two or three things, however, that we feel impelled to say. First, we do not quite like the name "Campaign."

It smacks of the spectacular and military. In the second place we are not sure that when the Lord's people make very much of organization and manipulation they may not prevent the coming of him who "did not strive nor cry" and whose "voice was not heard in the streets." The great revivals which are recorded in the past history of the Lord's people, have rather "broken out," spontaneously and the Lord has generally chosen means and methods, which were not so much the creation of men as the dictation of the Holy Spirit. The leader of our campaign avers that it is no longer possible for a single church or even a single denomination to move a great city. Exactly. So after the campaign is over and the evangelists are gone away, the churches will have to wait or work on with no well founded hope, until money can be guaranteed, all the denominations enlisted and another campaign inaugurated. And is it impossible for God to work in the great cities except through a union campaign, and that only two weeks in a year, or in five years? We think not. May not God hear and answer the prayer of a single soul and send a blessing to a whole city? Is he shut up to a single method, and that the creation of men? Did he not institute the church and put it into the world for the purpose of evangelizing the world? It is our firm conviction, with our eyes open to all the history of the past, that a local church, with a godly, Scriptural service, from Sunday to Sunday, is the divine method to save this world. For years, we have been jealous of the honor of this "Bride of the Lamb," and conscious of the wisdom of the divine method for saving the world. Let us, as pastors and churches, go on to our work of saving lost men and building Christian character, with the assurance that he who said, "Go ye," also said, "All power is given unto me." Linked with him, a single man, a single church, may move a city toward God and heaven. If the sentiments of the leader of the campaign be correct, then it is a pity, yea, even wrong, to perpetuate denominationalism in our cities. Why not abandon all effort of individual churches and denominations and keep up the campaign the year round? Let all the Lord's people in our city devoutly pray that God may give his sanction to all that is right in the present movement, which is doubtless altogether meant for good, and graciously overrule anything that may not be according to his way—Word and Way.

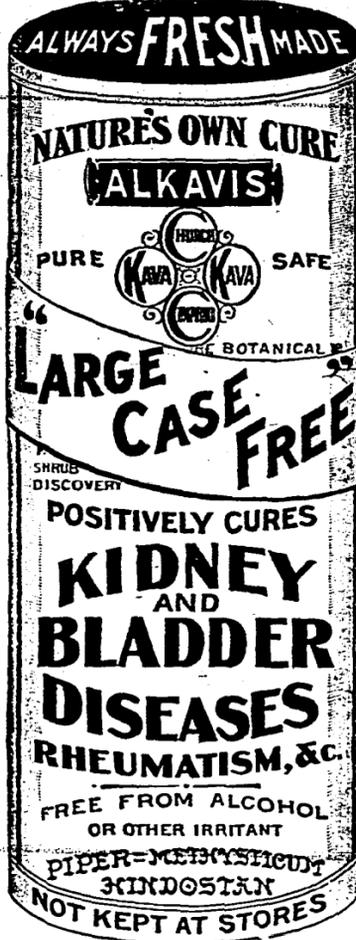
And is it impossible for God to work in the great cities except through a union campaign, and that only two weeks in a year, or in five years? We think not. May not God hear and answer the prayer of a single soul and send a blessing to a whole city? Is he shut up to a single method, and that the creation of men? Did he not institute the church and put it into the world for the purpose of evangelizing the world? It is our firm conviction, with our eyes open to all the history of the past, that a local church, with a godly, Scriptural service, from Sunday to Sunday, is the divine method to save this world. For years, we have been jealous of the honor of this "Bride of the Lamb," and conscious of the wisdom of the divine method for saving the world. Let us, as pastors and churches, go on to our work of saving lost men and building Christian character, with the assurance that he who said, "Go ye," also said, "All power is given unto me." Linked with him, a single man, a single church, may move a city toward God and heaven. If the sentiments of the leader of the campaign be correct, then it is a pity, yea, even wrong, to perpetuate denominationalism in our cities. Why not abandon all effort of individual churches and denominations and keep up the campaign the year round? Let all the Lord's people in our city devoutly pray that God may give his sanction to all that is right in the present movement, which is doubtless altogether meant for good, and graciously overrule anything that may not be according to his way—Word and Way.

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Mr. Noah Travis, Kingsbury, Ind.; Mrs. Mattie Moffit, Danville, Ill.; Mr. Jos. Combs, Tullahoma, Tenn.; Mr. Frank Winget, Wapakoneta, Ohio; Mr. W. E. Tuttle, Adrian, Mich.; Mr. Ed. Hubler, Warren, Ohio; Mrs. Fannie Alton, Kendallton, Texas; Mr. and Mrs. H. Holtzborn, New London, Wis.; Mrs. M. A. Priesall, Cleveland, N. Y.; Mr. Wm. F. Holtzmann, Gerald Mo.; Mr. J. W. Blankenship, Monette, Ark.; Mr. Jesse Winders, Brockwayville, Pa.; Mr. Chas. W. Fenn, Notary Public, Maywood, Ill.; Mr. J. H. Anderson, South Waterloo, Maine; Mrs. Harriet McColburn, Unionville, Mich.; Mr. James Duffy, Lincoln, Neb.; Mrs. Marion Cornett, Laverne, Ala.; Mr. J. H. Fields, Ernestville, Tenn.; Rev. N. J. Rachel, Maud, Texas; Mr. C. H. Deeds, Trenton, Ky.; Mrs. J. Weirick, Taylorstown, Pa.; J. E. Little, Amory, Miss.; Mr. J. W. Phillips, Cincinnati, N. Y.; Mrs. Jane Hanley, 189 Pearl St., Oshkosh, Wis.; R. F. Brascher, Hale, Miss.; Mrs. M. F. VanNorman, 373, 20th Ave., Milwaukee, Wis.; E. A. Kennedy, Brooklyn, Fla.; Mr. F. N. Reese, Terrell, Iowa; Mrs. Grant Dunn, Valentine, Neb.; M. E. Dorsey, Oak Ridge, La.; Mr. R. A. Gelst, Sabula, Iowa; Rev. J. W. Zink, Bainbridge, Ohio; Mr. John Townsend, Okarche, Okla.; Mr. Cornelius Smith, Dundee, Mich.; Mr. D. A. Bagley, Brokenstraw, N. Y.; Mr. J. C. Bay, Granger, Ind.; Mr. W. A. Gray, Whitehall, Mont.; Mr. E. J. Nitsche, Johnsonburg, Pa.

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DEAR RECORDER:
In November representatives from the leading denominations in Kentucky met at Lexington and organized the Kentucky Anti-Saloon League. This organization takes up the work of the Local Option Committee, which has done so much for the temperance cause in the state.

It is certain that the political significance and influence of the saloon must be broken. The Anti-Saloon League work has been a great success in other states and has resulted in largely abolishing this menace to our civilization. The Kentucky League is a part of the powerful national organization. Dr. G. W. Young, who has been the field secretary, is called to the national work, and I have consented to do field work so far as my school duties will admit and with the assistance of other members of the committee. We desire to hold a field day in every county and to get the work well organized so that we may look to the selection of those who are to compose our next legislature. I shall be glad to make dates for myself and others and to have the co-operation of all who are ready to work for the destruction of the saloon.

Fraternally,
H. K. TAYLOR,
Assistant State Superintendent,
Beckmont, Ky.

Personality is not the prerogative of any class. Wealth cannot create it. Poverty cannot crush it. It is not communal. It is personal.—J. F. Carson.

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How to Cure Buzzing, Ringing Sounds in the Ears.



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You may have no discharge from the nose or throat but the delicate inner parts of the ear are steadily being destroyed. Those irritating noises show how dangerous the trouble is becoming. As they grow worse they often worry people into nervous prostration and insanity. *There's one thing certain—Head and Ear noises are always the forerunners of loss of hearing. Neglect the trouble in your ear passages and deafness is the sure result.*

Get rid of your head noises now and forever. They can be cured. Write today to Deafness Specialist Sproule, the famous authority on all ear troubles. He will give you

Medical Advice Free.

on this trouble. It's just the help you need. He'll tell you, without any charge whatever how to drive away the noises and have clear, distinct, perfect hearing. Answer the questions, yes or no, write your name and address plainly on the dotted lines, cut out the Free Medical Advice Coupon and mail it at once to Deafness Specialist Sproule, 92 Trade Building, Boston.

FREE MEDICAL ADVICE COUPON.

- Do your ears throb?
- Do your ears feel full?
- Is your hearing failing?
- Do the noises trouble you at night?
- Is the sound sometimes a buzz one?
- Is the sound sometimes a ringing one?
- Are the noises worse when you have a cold?
- Do your ears crack when you have a cold?

NAME.....
ADDRESS.....

SOME ADJUNCTS OF REPENTANCE.

BY GEO. VARNEN, PH.D.

The Bible is not a dictionary for the definition of words; and yet it very fully describes many of its most important terms. Take repentance, for example. Without knowing a syllable of the definitions given in catechisms or creeds, one can obtain a clear and exhaustive description of it by considering the several phrases attached to this word repentance in the New Testament.

First, then, this exercise is said to be "repentance toward God" (Acts 20:21). Akin to this is Paul's language to the Corinthians: "Ye sorrowed to repentance," and "ye sorrowed according to God or in a godly manner." Genuine repentance, therefore, whatever other constituents it may lack, has respect to God, who is too pure to look upon sin. Hence David, who had foully sinned against his neighbor, in making his penitential confession declared: "Against thee and thee only (against God) have I sinned and done this evil in thy sight."

Secondly, it is farther said to be "repentance to salvation" as contrasted with a sorrow that works out death (2 Cor. 7:10). Evangelical repentance issues in the salvation of such as truly repent. The preposition *eis* is here used to govern salvation, and carries the notion of an ethical movement into a condition of salvation. And this leads to a third adjunct of repentance. They who had opposed Peter for having preached to the Gentiles, after hearing Peter's defence, glorified God, saying, "Thea hath God also

to the Gentiles granted repentance unto life." This construction is identical with the former, *eis* being followed by life. Literally but awkwardly in English, "repentance into life." But the full expression of this in our language requires some additional word, as repentance which leads to life.

Then there is associated with this word repentance, still another prepositional phrase which presents it in a very practical aspect, and without which any definition of repentance must be faulty.

It is declared to be "repentance from dead works." "They repented not of (apo, from) their works." And even stronger than this the preposition *ek* (out of) occurs in the adjunct following: "I gave her space to repent of (out of—to repent and come out of) her fornication; and she repented not." Other verses could be quoted. Now the adjunctive phrases, cited under this fourth head, make it clear that another element in evangelical repentance is turning away from, desisting from, coming out of one's sins. Repentance in sin would indeed be an incongruous expression, which of course is nowhere to be found in the Word of God.

Repentance might be presented in some other Biblical aspects, but these shall suffice for this writing. The term properly so-called, I have attempted no definition of leave that to the reader. From these adjuncts, embracing God, salvation, life and turning away from sin, he may excel me in comprehensive and clear yet succinct definition. Whether one defines or not the materials are at hand.

The doctrine of repentance seems nowadays to find little favor in the pulpits of the land, if one is to judge from the announcement of subjects published in the large Sunday papers.

HATTIESBURG, MISS.

Southeast Mississippi has been especially favored of late by a visit from the scholarly professor of Church History in our Southern Baptist Theological Seminary, Dr. W. J. McGlothlin. He came to deliver a series of ten lectures in Hattiesburg, Miss., in a Bible Institute held here Jan 16-20. He came a comparative stranger, he went away known and admired for his intelligence, his learning, and his piety. Having been in touch with the Seminary for some years past, I knew something of his worth to our school of the prophets, but he surpassed my expectations. I did not look for such attainments on the part of so young a man. He has an intellectual cast of mind directed by piety. This gives him force and pathos. He is prudent, orthodox and earnest.

We had some forty ministers present, and we were unanimous in our appreciation of him as a man and an instructor. Resolutions were passed concerning him in one of which the Seminary is thanked for allowing him to come. The cause of Christ is developing encouragingly in this section. Four churches in thirty-five miles or less of this place have gone from one half to full time in the last month. In another year we will likely have four more to go to full time preaching. Along all four of the railroads going through here the Baptists are in the lead.

I commenced my fourth year as pastor here on Jan. 1st. We gave to missions last year \$1,400, while \$7,000 were given for all purposes. A pastor's home was

built valued at \$5,000. We had 152 additions to our church, 77 of these joining by baptism. During my three years' pastorate 468 have been received. We began the new year by receiving four, one of them for baptism. Another church was organized here a little over a year ago. We have still two mission stations, where we have preaching, prayer-meeting and Sunday School. We now have two pastors here, and I will have to get another brother to aid me. We have some 700 members in our two churches.

I. P. TROTTER.

Hattiesburg, Miss.

You often find yourself refreshed by the presence of cheerful people: then why not make earnest efforts to confer that pleasure on others? You will find half the battle is gained if you will never allow yourself to say anything gloomy.—Lydia M. Child.

A FELLOW FEELING.

Why She Felt Lenient Towards the Drunkard.

A great deal depends on the point of view. A good temperance woman was led, in a very peculiar way, to revise her somewhat harsh judgment of the poor devil who cannot resist his cups and she is now the more charitable. She writes:

"For many years I was a great sufferer from asthma. Finally my health got so poor that I found I could not lie down, but walked the floor whilst others slept. I got so nervous I could not rest anywhere.

"Specialists told me I must give up the use of coffee—the main thing that I always thought gave me some relief. I consulted our family physician, and he, being a coffee fiend himself, told me to pay no attention to their advice. Coffee had such a charm for me that in passing a restaurant and getting a whiff of the fragrance I could not resist a cup. I felt very lenient towards the drunkard who could not pass the saloon. Friends often urged me to try Postum, but I turned a deaf ear, saying, "That may do for people to whom coffee is harmful, but not for me—coffee and I will never part."

"At last, however, I bought a package of Postum, although I was sure I could not drink it. I prepared it as directed, and served it for breakfast. Well bitter as I was against it, I must say that never before had I tasted a more delicious cup of coffee! From that day to this (more than 2 years) I have never had a desire for the old coffee. My health soon returned, the asthma disappeared, I began to sleep well and in a short time I gained 20 pounds in weight.

"One day I handed my physician the tablets he had prescribed for me, telling him I had no use for them. He stayed for dinner. When I passed him his coffee cup he remarked, 'I am glad to see you were sensible enough not to let yourself be persuaded that coffee was harmful. This is the best cup of coffee I ever drank,' he continued; 'the trouble is so few people know how to make good coffee.' When he got his second cup I told him he was drinking Postum. He was incredulous, but I convinced him, and now he uses nothing but Postum in his home and was greatly improved in health." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the famous little book, "The Road to Wellville."

WHAT HINDERS?

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

Every thoughtful soul has moments of serious reflection. Many times he comes to a standstill. There rises a half formed purpose to get away from the bondage of sin. The inward whisper comes: "Why delay? What hinders?" Fumbling about for a starting-point, the half-awakened conscience finally drops off into a dreamy purpose to take up the serious question of personal salvation at some future time. Again and again this feeble awakening comes, but at longer intervals, and with less acuteness. Conviction has been dismissed so often that now it retires without a parley or a pang. Said an elderly gentleman: "I would give the world for those convictions of my early life; but they are gone." Truly, checked, disregarded and resisted, the call of conscience ceases, and the still, small voice of the Spirit is heard no more. It is failure all the way and ruin in the end. Delay has done its work. The eyes that once had only a dim vision are now stone blind. The moral sense that once called a temporary halt, on the downward way, has fallen under the power of a slow but deadly paralysis. The refusals have finally become fatal. "Because I have called and ye refused; I have stretched out my hand and no man regarded; but ye have set at naught all of my counsel, and would none of my reproof; I also will laugh in the day of your calamity; I will mock when your fear cometh; when your fear cometh as a storm... Therefore shall they eat of the fruit of their own way, and be filled with their own devices."

"The cares of the world" absorb the time and thought of the thousands. While God cries, "Is it nothing to you, all ye that pass by?" they answer by their indifference, and their haste to be rich: "It is nothing to us." For "the God of this world hath blinded the minds of them; which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The soul that was made to have fellowship with God, and feed upon the hidden manna, is trying to satisfy itself on the husks the swine did eat. Hindered, balked, befuddled, turned away from God to the things that perish, the impenitent soul is treasuring up wrath against the day of wrath.

There is another large class whom God has characterized as "lovers of pleasure more than of God." They have gone daff on the question of amusement. Life has become a round of pleasure-seeking. Every-day practical duties of a serious life have no attraction. The carnal dominates the intellectual, moral and spiritual. The lust for pleasure becomes a fever that consumes the soul.

Low views of God, of his claims, his law, his ordinances, Sabbaths and all holy services creep into the home, into all social, and some church life. God demands a reverent and pure service. "God is a Spirit, and they that worship him must worship him in spirit and in truth." But when the home has been consecrated to pleasure-seeking, we are unprepared to enter the most holy place, his sanctuary. When the Sabbath day is filled with the things of the world, up to the hour of worship, we are unfit to render an acceptable worship. We hear him say:

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.



Mrs. E. Austin.

An interesting letter to our readers from Mrs. E. Austin of New York City. Brooklyn, N. Y., Nov. 9th, 1902. A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months and I suffered untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter if you wish.

Gratefully yours,
Mrs. E. Austin.

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

If you are already convinced that Swamp-Root is what you need, you can purchase the regular 50¢ 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.

"When ye come to appear before me, who hath required this at your hand to tread my courts? Bring no more vain oblations; incense [from such hearts] is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I can not away with: it is iniquity, even the solemn meeting." Alexander translates it: "I can not bear iniquity and holy day. The two are incongruous."

When we remember how sacredly God guarded his day and his holy worship, and see with what little devotion and preparation multitudes of people come into the place of his sanctuary, we understand why God said to his people: "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear."—Herald and Presbyter.

A Great Remedy

Dr. Blosser's Catarrh Cure Has Cured More Cases of Catarrh Than Any Other Remedy—Trial Box Mailed Free.

This is the only remedy that goes directly to the diseased parts and is at the same time "constitutional." It reduces the inflammation, heals the ulcerated surfaces, stops the discharge, restores the hearing when impaired by Catarrh, prevents the disease from going to the lungs, or removes it if already there. It gives speedy relief and effects a permanent cure.

Dr. Blosser's Catarrh Cure in boxes containing one month's treatment is sent, postage paid, for \$1.00. If you have had not had a sample box, we will send one free by mail, postpaid. Address: Dr. Blosser Co., 115 Wallon St. Atlanta, Ga.

A LITTLE HYMN FOR YOUNG CHRISTIANS.

BY REV. T. L. BAILEY.

"Suffer little children to come unto me."—Luke 18:16.

Onward, upward we are going,
To the home where Jesus waits;
To receive us, there to bless us,
Safe beyond the pearly gates.

We are striving, we are asking,
More of Jesus' love to know;
Daily looking for his guidance,
While we journey here below.

Pressing onward nothing fearing,
What the future has in store,
Trusting him who loves his children,
And will shield them evermore.

Why then falter, ever cheerful,
There is something yet to do;
Let us then be up and doing,
He will see us safely through.
Atlantic City, N. J.

Our Pulpit.

THE SAINT'S HERITAGE AND WATCHWORD.

BY C. H. SPURGEON.

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."—Isaiah 54:17.

This is the fifth of November, a day notable in English history. The events which transpired on it ought never to be forgotten. On this memorable day, the Catholics, foiled in all their schemes for crushing our glorious Protestantism, devised a plot horrible and diabolical enough to render them for ever hateful amongst upright men. The vast Armada of Spain, on which they had relied, had been by the breath of God scattered and given to destruction; and now the cowardly traitors attempted, by the foulest means, the end which they could not accomplish by open warfare. Under the Houses of Parliament the deadly powder was concealed which they hoped would be the death-blow to both houses, and so annihilate the power of Protestantism; but God looked from heaven, he confounded their knavish tricks, he laid their secrets bare, and discovered their treachery. Hallelujah to the King eternal, immortal, invisible, who guarded us, and guards us still from the devices of Rome and hell! Praise to his name, we are free from the Pope of Rome, to whom "Britons will never be slaves."

Our Puritan forefathers never suffered this day to pass over without a commemoration service. So far from this day being forgotten, it ought to be remembered, not by the saturnalia of striplings, but by the songs of saints. I think I have in my possession now a record of sermons preached on the fifth of November by Matthew Henry. Many divines of his time regularly preached on this day. I think the true Protestant feeling of this country, which has lately so revived, and which has shown itself so strongly, will scarcely forgive me if I do not, this morning, return most humble and hearty thanks to that God who has delivered us from the curse, and enabled us to stand as Protestant men free to preach the gospel of Christ.

First, then, there is the promise that we shall have protection against the hand of men: "No weapon that is formed against thee shall prosper." Satan has always used the hand of man against the Church of Christ. The weapon of physical force has ever been brought to bear against the Church of God. From the day when Cain with his club struck his brother Abel, and laid him low, down to the time of Zacharias the son of Barachias, and from that time until now, this weapon has been constantly used against the Church of God. There has never been a time when a weapon has not been forged against the Church of Christ. Yea, even at the present moment, as I stand here, and with the eye of fancy survey our world, I see a fire blazing, fierce is the flame, and high its pile of fuel. I see a monarch forging a weapon; a crowned tyrant longs to bring forth chains of iron for the liberties of Europe, and smaller despots long to destroy the germ of all true liberty. "the glorious gospel of the blessed God." I see the armies ready against the Lord of hosts, ready to do battle against the servants of God. Still, here is our sweet comfort; they may forge the weapon; they may fashion the sword; they may shut the prison door; they may confine the prisoners; they may make their instruments of torture; but they cannot prosper; for God hath said it. "He breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." "No weapon that is formed against thee shall prosper." He will not let it do so.

Let us just look back through history, and see how God has fulfilled this gracious promise to his Church in past days. He has done it sometimes in this way. He has not allowed the sword so much as to touch his church. At other times, he has suffered the sword to do its work; and yet, out of evil, he hath brought forth good. Sometimes, no weapon that has been formed against the church has prospered, because God has not suffered it so much as to touch his church. Think of the overthrow of Pharaoh. Look yonder, there he is at the head of all the chivalry of Egypt, pursuing the chosen race. The sea divides to give passage to the Lord's elect. Lo, they tread the pebbly bottom of the Red Sea, while the waters stand like walls of snow-white crystal on the right and on the left. But the impious monarch, all unawed by this mighty marvel, shouts, "On, on, soldiers of Memphis! Do you fear to tread where slaves are bold?" See they boldly dash between the watery heights; chariots and horses are in the sea, madly pursuing Israel! fear not the uplifted spear, dread not the rattling chariot; they are marching to their tombs, their weapons shall not prosper. Moses uplifts the rod of God, the parted floods embrace with eager joy, and grasp the helpless foe within their arms.

But now another view of the subject presents itself. Sometimes God has suffered the enemy to exult over us, and the sword has been used with terrible effect. There have been dark and gloomy days for the chosen Church of Christ, when persecution has cried "Havoc and let slip the dogs of war." When blood has flowed like water over the land, our enemies have triumphed. The martyr was bound to the stake, or was crucified upon the tree; the pastor was cut off, and the flocks were

scattered. Cruel torture, awful suffering, was endured by the saints of God. The elect cried, and said, "O Lord, how long? Let it repent thee concerning thy servants." The enemy laughed, and said, "Ah! ah! so would we have it." Zion was under a cloud. Her precious saints, comparable to fine gold, were esteemed as earthen vessels, the work of the hands of the potter, and her princes were trodden down like mire in the streets. O my soul, how was it in that sad day, when the enemy came upon her like a flood, and she could scarcely life up the standard of the Lord against him? O God, there was an hour when thou wouldst not hear the cry of thine elect! It seemed as if thine ear was deaf. The plaint of the widow was unheeded; the groans, the agonies, and the cries of martyrs were unnoticed; and thou didst still allow the enemy to vex thy children. Persecution shook the land, and sent forth its burning lava of cruelty, devastating the fair fields of the Church of God. But did the enemy prosper? Did he succeed? Did persecution destroy God's church? Did the weapon formed against us prosper? No! Each time that the church had a wave of persecution pass over her, she rose out of it, and lifted her fair countenance, "fair as the moon, clear as the sun, and terrible as an army with banners." She was all the more glorious for it all. Every time her blood was shed, each drop became a man, and each man thus converted stood prepared to pour out the vital current from his veins to defend the cause of God and truth. Ah! those were times when, instead of the church being diminished and brought low, God did multiply her, and persecution worked for her good instead of causing her evil. The persecutor did not destroy the church. The ship of Christ's church never sails so well as when she is rocked from side to side by the winds of persecution, and when, at every lurch, she is well-nigh overwhelmed. Nothing has helped God's church so much as persecution; she has been increased and strengthened by it.

You will remember that this is not only the heritage of the church at large, but also of every individual believer. And now I can speak to some poor souls who are in this place of worship. O brother, O sister, there is a word for thee this morning! "No weapon that is formed against thee shall prosper." There are some dear sisters, who come into the house of prayer under fear of brutal husbands; and there are sons and daughters who have cruel fathers. I know there are some here who meet with dire and terrible persecution because they come to the house of God. Little do some of us know, when we meet here, what our neighbor in the same seat has had to suffer through coming to this house of prayer. I could a tale unfold that would ruffle up your spirits—a tale of persecution endured by some of the saints of God in this place. This is a word for you, my friend: "No weapon that is formed against thee shall prosper." The blow of a brutal husband shall not injure you; it may injure your body, but it cannot injure your soul. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Why should you fear men when God is on your side? Remember that Christ has said, "Blessed are ye, when men

shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Hold on, young man; hold on, young woman; still continue in the fear of God, and you shall find that persecution shall work for your good. But mark thee, persecutor—if thou art here this morning—there is a chain, in hell, of hot iron that shall be bound around thy waist; there are fiends that have whips of fire, and they shall scourge thy soul throughout eternity, because thou dardest to put a stumbling-block in the way of God's children. Remember what the Lord Jesus said: "Who-so shall offend one of these little ones, which believe in me, it were better that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

The second portion of the saint's heritage is, "every tongue that shall rise against thee in judgment thou shalt condemn." Here is protection from the tongue of men. Satan leaves no stone unturned against the Church of God. He uses not simply the hand; but, what is oftener a sharper weapon, the tongue. We can bear a blow, sometimes, but we cannot endure an insult. There is a great power in the tongue. We can rise from a blow which smote us to the ground; but we cannot so easily recover from slander, that lays the character low; yet the promise of the text is, "Every tongue that shall rise against thee in judgment thou shalt condemn."

Look at the church at large, and see how she has condemned her adversaries. When first she came into the world, she had to oppose Judaism; but she has condemned it, and its doctrines are now effete; then up started philosophers, and they said that the gospel was all foolishness, because they found nothing of worldly wisdom in it. But what has become of the philosopher now? Where is the Stoic who boasted of his wisdom? Where the Epicurean who lectured in the streets of Greece? Where are they now? They are gone, and their names are only used to describe things that have ceased to be. Then Satan invented Mohammedanism in order to oppose the truth of God; but the Church of God has condemned that long ago. The cross has made the crescent wane.

Where are the various systems of infidelity which have arisen one after another? They are gone quite out of sight. Now and then we have felt rather alarmed, because we have heard that some great people were going to prove that the Bible was not true, and that our creed was not sound. I remember talking with an old man who said to me, "Ah, sir, this geology will quite ruin man's belief in the Bible!" But, geology, instead of opposing the gospel, furnishes many powerful confirmations of the facts of revelation. Each one of the sciences has, in its imperfect condition, been used as a battering-ram against the truth of God; but, as soon as it has been better understood, it has been made a pillar in Zion's citadel. Fear not, O sons of God, that the perversions of men of science can damage our cause! Lying tongues we shall condemn. O infidelity, abortion of the night, thou hast been condemned a thousand times! Thou art a Protean creature, changing thy shape as the ages come and go. Once thou

wast a laughing idiotic plaything for Voltaire; then a bullying blasphemer for Tom Paine; then a cruel, blood-drinking fiend, fit mate for Robespierre; anon a speculating theorist with Owen; and now a worldly, gross secularizing thing for impious lecturers and their profane admirers. I fear thee not, infidelity; thou art an asp, biting at iron, spending thy spleen and breaking thy fangs.

My friends, did you ever, in imagination, walk the centuries, and mark the rise and fall of various empires of unbelief? If so, you seemed to be on a battlefield, and to see corpses all round you. You ask the name of the dead, and some one replies that it is the corpse of such-and-such a system, or the carcass of such-and-such a theory; and, mark you, as surely as time rolls on, the now rampant style of infidelity will perish, and, in fifty years, we shall see the skeleton of an exploded scheme, and its epitaph will be, "Here lies a fool, called, of old, a Secularist." What shall we say of Mormonism, the haggard superstition of the West; or of Puseyism, the express image of Popery; or of Socinian and Arian heresies, or Arminian perversions, or of Antinomian abuse? What shall we say of each of these errors but that their death-knell shall soon toll, and these children of hell shall sink back to their birthplace in the pit. Yon old and crazy church upon the seven hills has dared to hurl its anathemas at the saints of the Lord; and still doth she hold the wine-cup of abomination in her hand; and still is she robed in scarlet, and her sway is over many waters; but she shall be condemned in judgment. Lo, the millstone in the hand of the archangel hastens to its fall, and Babylon the Great shall perish with a terrible overthrow. Then shall this cry go up from the Church of God, "Shout, O heavens, for the Lord hath done it; sing, O ye inhabitants of the earth, for the promise is accomplished, and every opposing tongue is condemned!"

This promise is the personal heritage of each child of God: "Every tongue that shall rise against thee in judgment thou shalt condemn." What a sweet thought that is to me, for there are many tongues busy about me. Some say, "He is a good man;" others say, "He is deceiving the people." Well, if God will convert more sinners, and bring more into his church, men may say what they like about me. I am not careful to answer any of the self-thought infallibles in this matter. You never hear of a preacher who gathers a crowd, or who is doing any good, but he is sure to be slandered and vilified; but here is a promise for him: "Every tongue that shall rise against thee in judgment thou shalt condemn." Then, the more accusers, the more acquittals; the more slander, the more honor; so the enemy may slander us as much as he pleases.

But I know that there are some of my hearers who believe and love the doctrines of grace; and, sometimes you are called to dispute and contend for them. I trust you are; I hope you love to contend earnestly for the faith once delivered to the saints. I know what is the case with many of you; when you come to talk with an infidel, you do not know what to say. Has it not been so with you many a time? You have said, "I almost wish I could hold my tongue, for the man has confounded me." But leave him alone

till he gets to bed; and when darkness is all round him, he will begin to think seriously. He conquered you in appearance; but now you master him. Wait till he is sick, and then your words shall ring in his ears; they shall come up again from the grave, if he should survive you, and you will conquer him then. Do not be afraid to argue for the truth! Do not think that infidels are wise men; or that Arminians are so exceedingly learned. Stand up for the truth; and there is so much solid learning, and real truth, to be found in the doctrines that we uphold, that none of you need be ashamed of them. They are mighty and must prevail. The mighty God of Jacob, by the demonstration of the Holy Ghost, make them triumphant!

There is one who has risen against me in judgment many a time, and I daresay he has troubled many of the dear people of the Lord here—that is, Satan. He is always rising in judgment against us. Whenever we get into a little trouble, he comes and says, "You would not sin like that if you had been a child of God; you have no interest in the covenant; you have deceived yourself." How many times Satan has risen against me in judgment, and so risen that I have been fool enough to heed what he said! I have told him sometimes, "You are a liar, and the father of lies;" but, at other times, I have believed his malicious accusations. It is no easy thing to stand against the insinuations of the evil one. You, my brethren, are not ignorant of his devices. He has set conscience at you, the hellhounds of legal convictions have howled upon you, and the drum of terrible doom has thundered in your ears; then up has stood the fiend himself, and denied your union with Jesus, claiming you as his own prey and portion. Ah, but how glorious was the moment when our Advocate entered the forum of conscience, and assured us that he had pleaded our cause in the Court of King's Bench above! And, oh, when he showed us the adversary's brief spoiled by the nails of the cross, we felt that the tongue of Satan was condemned, and his calumnies hushed. Glorious Counsellor, all praise be to thine adorable name!

Let the saints know also that they shall soon have a yet more public triumph over their cruel enemy. At the day of judgment, the foe of God and man shall be dragged from his cell, shall lift his brazen front with thunder scarred, receive his sentence, and begin a hell more terrible than all he has endured before. O saint,

ANAEMIA

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dost thou not know that thou shalt judge him? Know ye not that ye shall judge angels? Ye sons of God shall sit as co-assessors with his first-born Son; and when he shall pronounce the doom of the old dragon, ye shall solemnly say "Amen" to the sentence. Rejoice, O poor tried one; thou shalt tread upon the lion and the dragon, thy foot shall be upon the head of thine enemy, and thou shalt know that the promise of this text is fulfilled in thine own experience: "Every tongue that shall rise against thee in judgment thou shalt condemn."

Now, beloved, I think I have spoken sufficiently, for the present, on this glorious heritage of the saints of God. The weapons forged against us are not to prosper, and the tongues raised against us are to be condemned.

Now I am to speak upon the saint's watchword. What is that? "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

In ancient times, as well as at the present time, armies used to have their watchwords, by which they might recognize one another in the dark. We want a watchword now. It is very difficult to tell the children of God unless we have certain signs. God himself gives us the watchword: "Their righteousness is of me, saith the Lord." You can always tell a saint of God by this watchword. If he says, "My righteousness is of God," you may safely believe that he is a disciple of Jesus Christ. If does not understand our shibboleth, he may not have lived in that country where they speak the pure language of Canaan, and that may excuse defects in his language.

He may differ from us in some points, but if he sincerely says, "My righteousness is of God," you may safely conclude that he is not an enemy of the truth; I mean, "the truth as it is in Jesus."

"Their justifying righteousness is of me," saith the Lord. If I wished to test you all, and might ask you only one question I would ask you this: What is your righteousness? Come along in single file. What is your righteousness? "O, I am as good as my neighbors!" Go along with you; you are not my comrade. What is your righteousness? "Well I am rather better than my neighbors, for I go to chapel regularly." Off with you, sir; you do not know the watchword. And you next: what is your righteousness? "I have been baptized, and am a member of the church." Yes, and so you may be; but if that is your only hope, you are still in the gall of bitterness. Now, you next: what is your hope? "Oh, I do all I can, and Christ makes up the rest." Rubbish! you are a Babylonian, you are no Israelite; Christ is no make-weight;—away with you. Here comes the last. What is your righteousness? "My righteousness is filthy rags, except the righteousness which I have, which Christ wrought out for me on Calvary, which is imputed to me by God himself, and which makes me pure and spotless as an angel." Ah, brother, you and I are fellow-soldiers; I have found you out; that is the watchword: "Your righteousness is of me, saith the Lord." I do not ask whether you are Churchmen, or Methodists, or Independents, or Baptists, if you do but know this watchword: "Your righteousness is of me, saith the Lord." I can leave all those minor things if you can sing—

"Jesus, thy blood and righteousness My beauty are, my glorious dress."

Tell me that you have any other trust, and I will have nothing to do with you. Tell me that you can work out your own salvation without God's help, and I will not acknowledge you as my brother. But if you tell me that, from first to last, you rely only on Jesus, then I acknowledge you as my fellow-soldier, and I am glad to see you wherever I meet you.

O beloved, has the Holy Ghost given you an inwrought knowledge of the truth of this promise of God? Have you experienced blessed deliverances from the right hand of the Most High? Many of you, I fear, have neither part nor lot in this matter, and you have true cause to lament your terrible loss in being unable to grasp these covenant blessings. But some of us may now anticipate the hour when we shall obtain complete redemption with all the blood-bought family; and then, ah, then, how shall we with rapture review delivering grace in all its thousand instances! Hark! hark! methought I heard sweet music; methought I heard a song descending from the regions up above, borne down by gales whose breath is sweet as that which comes from the spice groves of Araby. I hear a sound, not earthly—it is, it must be celestial, for no mortal sonnets can with these compare. O river of harmony, where are the lips from which thou flowest? The heavens are opened; I see a host in white robes, with crowns upon their heads, and palm branches in their hands. Who are these? and whence come they? These are they who have passed through great tribulation, and who tell us, "We have whitened our robes in the blood of the Lamb; therefore are we without fault before the throne of God, and we serve him day and night in his temple."

Holy ones, repeat your song; saints of God, reecho the chorus; repeat it yet again, that these ears may hear it. What do you sing? "No weapon that is formed against us hath prospered; every tongue that hath risen against us in judgment we have condemned. This is our heritage, our righteousness is of the Lord."

DESIRING ONE THING.

What a multitude of desires struggle within us! Sometimes they conflict with each other, but the clamor increases more and more. No doubt the psalmist had a multitude of desires—desires for the prosperity of his kingdom, for the happiness of his family, for the health of his kindred—but one desire overtopped them all and swallowed them up. His one desire was for communion and fellowship with God. "One thing have I desired, and that will I seek after, that I might dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple." In another place it is expressed in this language, "My soul longeth, yea, even fainteth, for the living God."

It is a good thing not only to think of God occasionally, but to long for and desire Him intensely and continually. This is a good test of our relation to Him. It shows clearly that the heart is in the right place. One man may truly say, "My one desire is to be rich." Another might say as truly, "It is my one aim to be a great scholar." This proves conclusively



5 REASONS

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ly that these men are of the earth and earthy. But if we can truly say, "It is the supreme desire of my heart to draw near to God, to know more of him, to enter into more intimate fellowship with him in thought, word, deed and sacrifice," then we may know assuredly that our heart is right with God.

"Nearer, my God to Thee!
Nearer to Thee,
Even though it be a cross,
That raiseth me;
Still all my song shall be,
Nearer, my God to Thee,
Nearer to Thee!"
—N. Y. Advocate.

A languid church breeds unbelief as surely as a decaying oak fungus. In a condition of depressed vitality, the seeds of dis-

ease which a full vigor would shake off are fatal. Raise the temperature, and you will kill the insect germs. A warmer tone of spiritual life would change the atmosphere which unbelief needs for its growth. It belongs to the fauna of the Glacial epoch, and when the rigors of that wintry time begin to melt, and warmer days to set in, the creatures of the ice have to retreat to arctic wilderness and leave the land no longer suited for their life. —A. M. McLaren.

Rowers pull backward to shoot the boat forward. Retreating from the world is advancing toward heaven.

All mothers of daughters should write to Mrs. M. Ferguson, Notre Dame, Ind., for a free copy of her "Advice to Mothers." Good in this issue

Editorial

DEAR DR. EATON:—

Your editorial on the Presbyterian preacher's "Temperance" sermon was very helpful. However, you leave me in doubt as to some things yet. You say concerning the wine Christ made at Cana: "There was no opportunity for fermentation," and conclude from that it was not fermented. Was it not the custom then (and is also now) to use fermented wine at wedding feasts? Did it not require a suspension of the Laws of Nature in this miracle of wine-making? Why could not the same thing take place as to *Time* for fermentation? Is wine really wine without fermentation? Should fermented wine ever be used in the observance of the Lord's Supper?

"Kindly answer these questions through your valuable paper.

Very cordially your brother,
J. E. JOHNSON."

Lagrange, Ky.

We gladly answer Bro. Johnson's questions. Certainly that wine at Cana was not fermented, since there was no fermentation. If it had any alcohol in it, Christ put it there directly, and there is not a particle of evidence that He did so. The one who affirms that there was alcohol in that wine, must prove it.

It was the custom to use both fermented and unfermented wine at feasts. Generally the fermented wine was freely diluted with water, so it was about equivalent to our coffee and tea. Certainly the making of that wine was a miracle. We do not understand a miracle, however, to be "a suspension of the laws of nature," but a direct interposition of divine power to accomplish a definite result.

Yes; wine is really wine without fermentation. For example, we read Matt 9:17: "Neither do men put new wine into old bottles, else the bottles break and the wine runneth out and the bottles perish; but they put new wine into new bottles and both are preserved." Those bottles were made of skins of animals. When the fresh unfermented wine was put into an old bottle, the fermentation would burst the bottle, because it lacked elasticity. But when unfermented wine was put into a fresh bottle, its elasticity enabled it to adjust itself to the fermentation without bursting. Here the unfermented article is three times called "wine," and there are other instances.

Let it be remembered that fermentation is decay. When the juice is squeezed out of the grape, that juice begins to decompose, and alcohol is a new chemical compound formed by the decay; and so alcohol is a poison. God does not make alcohol. He makes the juice in the grape (or whatever fruit or grain be used) pure, and only after it is taken from the covering God gave it, and so begins to rot, is alcohol formed. If, therefore, Christ made alcohol at Cana, of which there is no evidence, He acted differently from His uniform method in nature. Then it seems hardly credible that our Lord would furnish poison to the guests of a marriage feast. At any rate, there is not an atom of evidence that He did so.

Whether fermented wine should be used in observing the Lord's Supper, is a distinct matter, since it is not there used as a beverage

or in a way to render intoxication possible, at least among Baptists. We prefer the unfermented wine. Since, however, the Bible simply says "cup" and "the fruit of the vine," we have the right to insist only that wine shall be the real fruit of the vine, and not the miserable concoction that is often used. Still we prefer the unfermented wine, though we would not make an issue on the subject.

THE Hon. William Jennings Bryan, on his recent visit to Jackson, Tenn., to address the Southwestern Baptist University, told President Hale that his (B's) father was a Baptist and came near sending him to William Jewell College, but sent him to another institution. This led to his joining another denomination. *When will Baptists learn wisdom?* Our denominational educational problem is one of the most urgent as well as one of the most important that can confront us. It is high time that we waked up and took a square look at the situation, with some breadth of horizon.

In Tennessee we are glad to see that our brethren are waking up. They have appointed an Educational Commission, which has just held a session in Chattanooga. They are moving vigorously in a campaign for their denominational schools. Virginia, Georgia and Texas have been for some time moving actively in this direction, and Kentucky should arise in her majesty and power to the needs of this great cause.

As Dr. Mullins well said, the brethren should have confidence in our schools, and should cultivate that confidence in themselves. And as Dr. Felix well adds, those in charge of the schools should have confidence in the brethren, and should cultivate that confidence. Such relations should be established between the schools and the denomination as will give the greatest security to that mutual confidence without which the best results are impossible.

Already we have heard from a goodly number of our brethren in Kentucky in regard to the proposed Educational Conference, and we hope to hear from still others. When the Conference is held, the conditions should be such as to promise the best results.

We are asked to explain what is a "Landmark Baptist." It is a little difficult to say. Originally a "Landmark Baptist" was one who did not believe in giving any official recognition to ministers of other denominations since they are neither Scripturally baptized nor ordained. Now, however, the term "Landmark" is applied to all Baptists who oppose receiving "alien immersions," and who believe in Baptist continuity since the days of the Apostles. During the famous "Landmark" controversy Drs. Howell and Graves were the recognized leaders on the opposite sides, Dr. Graves being the "Landmarker" and Dr. Howell being the "Anti-Landmarker." But were Dr. Howell alive now, he would be called a "Landmarker," so greatly has the usage of the word changed. Indeed "Landmark" Baptist has about come to mean a straight up and down, stalwart Baptist.

Dr. Broadus was once asked whether he was a "Landmark" or an "Anti-Landmark" Baptist. He answered that he was a simple, straight up and down Baptist

without any prefix or affix. Yet in the nearly ten years since Dr. Broadus died, it has come to pass that those who believe exactly as he believed are called "Landmarkers."

Those who would like to know the original "Landmark" position, and the reasons therefor, would do well to get Dr. J. M. Pendleton's famous little book, "Old Landmark Reset." Years afterwards Dr. Graves issued a book, "Old Landmarkism," which in some respects modifies the views of Dr. Pendleton.

The effort, however, to make it out that there is any logical connection between "Landmarkism" and "Gospel Missionism," we regard as a failure, and yet it is unfortunate. There is no logical relation whatever between the two. A man may be a "Landmarker" and oppose "Gospel Missionism," or he may be a "Gospel Missioner" and oppose "Landmarkism." His position in regard to the one has nothing to do with his position in regard to the other.

A professor in a Baptist theological seminary (not in Louisville) was recently asked what he would say to a heathen who had no knowledge of the Gospel, provided only three minutes' time could be had for the message. The question was asked by a missionary to Japan, and the professor supposes the case of a wounded Japanese soldier in a hospital to be the man in question. This professor answers at great length, talking about the sort of message he would give. He frankly declares that he would say nothing to the man about Christ. Among other things, this professor says: "Or shall I talk to him of Christianity, or let him know that I am advocating a different religion from his. The shortest course from his situation into the Christian region is the way from trouble to rest in divine grace and care. And I have no fear that Christ will consider me disloyal to him because I do not speak his name."

Here, then, is a Baptist (?) theological professor, - frankly avowing that if he had only three minutes in which to preach to a heathen, he would not preach Christ to him at all, and would not mention the only name given under Heaven whereby men can be saved. Yet this man is professor in a Baptist theological seminary, established expressly to train men to preach Christ and to publish His name among men! Well! Well! Well!

Through the kindness of the Rev. E. T. Hiscox we have the following quotation from a recent article of Sir Oliver Lodge, one of England's foremost men of science, in reply to Haeckel's last book. Sir Oliver is not himself orthodox, and cannot be suspected of any theological bias. His testimony fits in with what we have been saying in regard to the passing away of the doctrine of evolution. Herbert Spencer, especially after Darwin's death, was the great representative of that doctrine in England, as was, and is, Haeckel, in Germany. Here is the quotation:

"It appears to me that although he [i. e. Haeckel] has been borne forward on the advancing wave of monistic philosophy, he has, in its specification, attempted such precision of materialistic detail, and subjected it to so narrow and limited a view of the totality of experience, that the progress of thought has left him, as

well as his great English exemplar, Herbert Spencer, somewhat high and dry, belated and stranded by the tide of opinion which has now begun to flow in another direction. He is, as it were, a surviving voice from the middle of the nineteenth century; he represents in clear and eloquent fashion, opinions which then were prevalent among many leaders of thought—opinions which they themselves, in many cases, and their successors still more, lived to outgrow; so that by this time Professor Haeckel's voice is as the voice of one crying in the wilderness, not as the pioneer or vanguard of an advancing army, but as the despairing shout of a standard-bearer, still bold and unflinching, but abandoned by the retreating ranks of his comrades as they march to new orders in a fresh direction."

Such utterances from leading men of science make us feel sorry for the theologians of the Smart Aleck variety and for those youngsters who have fancied that in order to be "advanced," "progressive" and "up-to-date," they had to be evolutionists.

In the January number of the *Baptist Review and Expositor* there is an article by Dr. A. H. Newman, which calls for special mention. It is a trenchant review of Dr. Strong's *Systematic Theology*, and is from a master hand. While keeping within "the limits of good journalism," Dr. Newman deals some titanic blows. He corrects a number of Dr. Strong's statements of fact, as well as assails his conclusions. For example, Dr. Strong says Calovius followed the method of Calixtus, and Dr. Newman says they were antagonists. Dr. S. speaks of Peter Ramus as "Peter Martyr," and Dr. N. denies the propriety of the designation, deeming that he was a Calvinist, as Dr. S. affirmed.

When he comes to Dr. S.'s "Ethical Monism," Dr. N. says: "It does not answer to the reviewer that the author has made good his contention either here or in his articles on Ethical Monism. If man's soul is in reality personally distinct from God and from matter, Monism, in the common acceptation and proper meaning of the term, is excluded; if, on the other hand, there be only one substance in the universe, pantheism, with the utter negation of human personality and responsibility, as well as of divine personality, would seem to be inevitably involved." This, certainly, is correct. Dr. Strong's position logically leads to pantheism on the one hand, or to the materialistic monism of Haeckel on the other. His labeling his monism "ethical" does not help it at all, so far as saving it from pantheism is concerned. His so labeling it has all along seemed to us arbitrary. Dr. Newman points out how in opposing pantheism Dr. Strong destroys the foundation of his own monism.

The article is a notable one and one which Dr. Strong and those who agree with him will have to take into account. It seriously discredits Dr. Strong's *chief doctrine*. We take it he will publish a reply.

R. T. ENOCHE, Esq., in reviewing his subscription, says: "Have been reading the paper since 1856." Next year will round out full half century for this honored member of our Old Guard. May the richest blessings of Heaven be upon him and his.

Editorial Varieties

A Boston paper told how Dr. Henson lectured on fools, adding, "A large number came."

Mr. Kipling is reported to have resolved never to have another picture of himself made. We do not blame him.

The United States Army has on its retired list three Lieutenant Generals, 18 Major Generals, and 238 Brigadier Generals. The Navy has on the retired list 80 Rear Admirals.

In noticing the book "At the Death-Bel of Darwinism," by Prof. Dennert, the price was omitted. It is 75 cts. The German Literary Board at Burlington, Iowa, who publish it, are doing the cause of truth and righteousness good service.

Dr. C. H. Ryland, of Richmond, writes: "You will be glad to know that our College is doing well and we hope the year 1905 will be a great one in the history of your News Paper." We are pained to learn of the death of a son of President Boatwright, a young man of rare promise. We tender our condolence to the bereaved family.

One of our esteemed contemporaries recently got out a "Girls' Number." Yet, curiously enough, there were in this issue a number of pictures of young men and not a picture of a single girl. Perhaps the idea was that girls specially liked pictures of young men and did not like the pictures of girls. It may be the girls' pictures will appear when the "Boys' Number" is issued.

The brethren of Missouri have issued as a tract the address of the Hon. E. W. Stephens before the Laymen's Conference at Chillicothe last October. The subject is "Why Laymen Should Lead Strenuous Lives." Four reasons are presented with clearness and vigor: Because 1st, it is right; 2nd, it is safe; 3rd, it is sane, and 4th, its reward is happiness. It deserves a wide reading.

The University of Arkansas has the longest "college yell" of any of them. Here it is: "Boom-alaeka. Boom-alaeka, wah who ray, Razzle-dazzle, Hobbegobble, U. of A. Hi-vip, Hi-yl, rat-rat-rat, Ozark, Ozark, Sis Boom Bat, Varsity, Varsity, Boom-ala, Ray, Cardinal, Cardina, U. of A." It would be interesting to compare this "yell" with the whoops of the Indian savages that once peopled Arkansas.

According to the *Watchman* the total amount given to benevolent objects in the United States, so far as reported, during 1904, was \$61,950,556, as against \$62,168,783 for 1903—a falling off. There was a slump of \$60,054,884 in the amount received by educational institutions. But the churches advanced \$3,228,500, while hospitals and general charities gained \$4,251,784. Andrew Carnegie gave \$21,000,000, which is more than one-third of all that was given. Though a very rich man, Mr. Carnegie lacks a great deal of owning one-third of the wealth of the country. Then why should he give a third of what is given?

The *Southern Advance* is to be moved to Atlanta to become a weekly and to change its name to *The Religious Forum*. Dr. Bernard will have associated with him Dr. L. G. Broughton and Dr. G. S. Anderson. This is a strong editorial force. Again recurs our question—On what principles should the number, location and personnel of our Baptist papers to be determined? *The Christian Index* and *The Religious Forum* are to be issued side by side, both appealing to the same constituency. *The Forum*, however, is to be a forum, and to allow a wide range of discussion. It will give special attention to Bible study methods, to evangelistic work and to methods of organization and work of general bodies. It is not to be a state paper.

The Archbishop of Canterbury has sent a reply to the appeal sent him by the New York Baptists, asking him to use his influence to secure the repeal of the odious education law, recently enacted in England, and which the "passive-resisters" have been so vigorously opposing. The Archbishop actually has the nerve to say: "No impartial observer can, I think, maintain that there is in these provisions the smallest interference with religious liberty." We refrain for courtesy's sake, from filling that blank. It may be that the Archbishop holds the Roman Catholic theory of religious liberty, viz.: that it means the liberty to be "religious" in the sense of being Roman Catholics, while the liberty to be anything else is "irreligious liberty," which is not to be tolerated.

The writer made the following announcement in the WESTERN RECORDER of January 12th:

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

"All churches needing a supply of hymn books will do well to examine 'Glorious Praise' before purchasing. There is a plan by which 'Glorious Praise' can be secured as a premium with the WESTERN RECORDER. For ten new subscribers and \$20 cash we will give as a premium to any church, Sunday School or Young People's Society, Three Dozen Copies of Glorious Praise, in round or shaped notes. Send all orders to BAPTIST BOOK CONCERN, Louisville, Ky."

We are arranging to offer great premiums for new subscribers to the RECORDER. It seems from the hundreds of letters that have come asking in regard to "Free Hymn Books," that the fact is overlooked that the premiums are to be given for new subscribers to WESTERN RECORDER. Please see list of premiums in WESTERN RECORDER of February 9th.

32 professions; 8 boys recently sent home.

Bren. Clarke, T. J. Watts, Reed and Ransom spoke on a united effort at church building in the city.

Bro. W. H. Brengle was present at the Pastors' Conference from Elizabethtown, and he reported the cause there prospering.

Bro. Geo. B. Eager gave a fine address on church discipline. He spoke from the standpoint of a pastor. Church discipline, its meaning, its motive and its method. Clear thinking needed. Discipline is training, and not simply punishment. The pendulum has swung back and forth between severity and laxity. The first motive is the restoration of the offender, where possible, even when exclusion is necessary. Other motives are the purity of the church and the declaration of God's anger at sin. Method should vary with the offense. Private offenses should, if possible, be privately settled. Public offenders should be excluded even though they be penitent, and afterward they can be restored. Pastor should not be the detective, though he should inspire and direct the church in this as in other things.

Bro. Eager was requested to prepare a tract on the subject. Bren. Clarke, Eaton, Jones and Watts made comments.

SEMINARY NOTES.

C. W. KNIGHT.

Dr. Robertson conducted chapel services Monday afternoon. On account of sickness in the doctor's family he has delayed his trip to Europe for a month.

Many new students are coming in to do work during the last term. Bren. W. F. Postic, Ohio; J. R. Smith, South Carolina; W. N. Johnson, North Carolina; J. A. Seay, Alabama; G. B. Bush, Venson, Ky.; W. W. Adams, Washington.

Dr. T. T. Eaton took supper with us Monday evening and gave us an interesting talk on the origin of the Panama Republic. The Doctor always has something good for us.

Quite a number of the students have been ill, but under the care of Dr. C. J. F. Anderson they are all better.

The students gave their annual entertainment last Tuesday evening.

Bren. J. E. Hampton and W. L. Shearer have been called to South Elkhorn and Pleasant Home, Ky.

Bro. J. E. Martin supplied at Newport, Ky., last Sunday.

Many of the students attended Fifth Sunday meetings and report good meetings.

Bren. J. E. Brakefield and E. P. Aldridge are holding meetings at their churches in Indiana.

THE STATE.

Pastor J. S. Cheek preached at Guthrie Sunday and succeeded in raising subscriptions enough to pay the debt on the church there. Secretary Bow preached for Bro. Cheek in Russellville.

We are sorry to learn that Bro. W. P. Bennett is ill with paralysis at the home of his son, Pastor J. A. Bennett, at Beard's. Bro. Bennett is one of our strongest and best men. We hope his valuable life may be long spared.

Bro. R. R. Noel accepts the call to Point Pleasant church, Cumberland River Association.

Pastor Mercer Wayne writes: "Please change my paper from East View, Ky., to Kingsland, Ark., as the Kingsland church has given me a unanimous call and I have accepted the work. I trust my Kentucky brethren will pray for me that I may be able to do a great work for my Master. May God continue to bless the RECORDER."

OTHER STATES.

The Baptist Banner tells of a "great revival" at the Fifth Avenue church in Huntington, W. Va., conducted by Bro. J. W. Porter, of Newport News, Va. There had been "between forty and fifty" additions to the church. Bro. Porter has rare gifts as a pastor and an evangelist, and had been richly blessed in his labors.

Pastor J. H. Cate, of London, Tenn., reports 27 additions at Toad Hill, 30 at Prospect and 27 at Dogwood, being pastor at all these points.

Evangelist Earl D. Sims is aiding in a meeting at Franklin, Tenn.; 13 additions at last accounts.

Bro. J. H. Grime leaves Tiptonville, Tenn., for Corsicana, Texas.

Pastor Ross Moore, of Pine Bluff, has secured \$7,000 to pay the church debt at Pine Bluff, Ark. He has started on a tour to the Holy Land.

Pastor W. H. Price has resigned at San Antonio, Texas., to enter evangelistic work.

Pastor Vernon I. Anson leaves Columbia, S. C., for Saluda in the same state.

Pastor H. L. Winburne, at Arkadelphia, Ark., is being aided in a meeting by Bro. A. U. Boone, of Memphis.

Dr. R. T. Hanks, while retaining the editorship of The Baptist, accepts the call to Harmony church at Caps, Texas.

The Baptist (Abilene, Texas,) reports that Dr. A. J. Holt has accepted the Presidency of Tennessee Normal College, Knoxville, Tenn., which, at the end of the present session is to become the Baptist Female College of Tennessee.

Pastor S. G. Cooper writes from Canton, Miss.: "Bro. T. T. Martin has been with us recently for about ten days. Under his strong and vivid portrayal of the way of life many were led to see and embrace it, the church was revived and the whole city was stirred more than for years. I believe his work will stand the test of time, because it is clear, logical and Scriptural. We want him again. Other engagements took him from us before he could do what was desired. God is wonderfully blessing him in his work."

The conference called to meet in New York to consider the formation of a National Baptist Convention, assembled on the 25th ult. There were 70 present from different parts of the country. They decided to call a meeting May 15th and 16th in St. Louis to organize a Convention. A committee was appointed to formulate a plan of organization. The whole case turns on what sort of an organization is formed.

We were deeply pained to hear of the death of our beloved friend, the Hon. D. O. Thomas, of Brownsville, Tenn. He was one of the finest men we ever knew in every way. He had been a great sufferer before he was called home; disabled by disease in the midst of a brilliant and a useful career. He was a noble specimen of a Christian gentleman. Such men are scarce. We can ill afford to lose them. We deeply sympathize with the bereaved.

THE VALUE OF CHARCOAL.

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Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

NEW ALBANY, IND.

The annual meeting of the Tabernacle church was Jan. 19 and 20, and the reports showed that our work in this city has not been at a standstill. The annual meeting is a fixture in our calendar, but this was the most successful and impressive one in the history of the church. After the various reports had been discussed, the members and friends were invited to the lecture room to the annual dinner prepared by the ladies. Among the guests were the city pastors and their wives. But the best was to follow. On Thursday evening Dr. E. C. Dargan preached the annual sermon from "The Lord of hosts is with us; the God of Jacob is our refuge." It was one of the strongest and most thrilling sermons to which we have ever listened, and it goes without saying that Prof. Dargan captivated the great audience.

On the following evening we had Rev. Charles P. Foreman, Dr. J. W. Duncan and Rev. B. F. Cato, all of this city, who delivered brief addresses on "The Coming Revival." (1) Preparation; (2) Conduct; (3) Results, were the topics discussed. It is indeed gratifying to hear the people throughout the city speak of the "lasting good" that resulted from these services.

Dr. Telford, of London, England, will be with us in the revival which is to be inaugurated Feb. 12th. We are expecting and praying for great things from God. The second week of the meetings will be held in the Tabernacle church, and we feel that these meetings will be a lasting benediction to us as well as to the city at large. Pray for us in this great effort to save the lost.

Fraternally yours, EDWARD T. POULSON, New Albany, Ind.

DEAR RECORDER:

The Mission Board of Greenup Association met at Summit, Jan. 28th. The churches were fairly well represented. The unity and zeal that pervaded the meeting speaks better things for Greenup. Last year the forces were somewhat disorganized, and there was but little mission work done. We feel that a brighter day is dawning. At the Association the Board was asked to put an evangelist in the field and a committee to take charge of the work was appointed. They did not carry out the wish of the Association for two reasons: 1st We could not find the right man, and 2nd we didn't have sufficient money. At the last meeting the pastors entered into an agreement to give two weeks of their time to special evangelistic work during this year, as may be determined by a committee. These services are to be given free, but a collection is to be taken for the Mission Board. We will have some twenty odd weeks of special evangelistic work. In addition, we agreed to hold four tent meetings at places where there are no houses. By this we will compass the entire Association. We will endeavor to establish mission stations and place them under the control of the nearest church so as to hold the territory. We believe we can thoroughly work this great field. We were surprised when Bro. Wood, the moderator of the Association, mapped out this vast territory with its destitution. There are thousands of people who never hear a Baptist sermon and hundreds who never hear any. The brethren are aroused and we believe we will take this region for God and the Baptists. May the Lord help us to do it.

I go this evening to begin a meeting at Rush, one of our best churches. Pray for us there. The next Board meeting will be at Ashland, Saturday before fifth Sunday in April.

WM. McMILLAN, Catlettburg, Ky., Jan. 30.

DEAR RECORDER:

The saints in Mayfield are happy. They have the most beautiful and one of the most commodious houses in the state. For three years there has been a debt of \$8,000 on the house. That has been removed. The house will be dedicated Feb. 12.

The saints in Mayfield are a peculiar people. The saintly W. C. Taylor was their pastor. His health failed. They refused to accept his resignation. They sent him to Florida. They paid his salary in full and secured Bro. Gilbert Dobbs as supply. But their generous efforts in behalf of their beloved pastor failed to arrest the disease. He died, and over his grave they erected a monument in token of his worth and the constancy of their love.

The matter succeeded him. For nine happy and prosperous years he was pastor of their flock. Then he resigned. The Sunday following the last sermon of his pastorate Bro. H. C. Roberts preached the first of his pastorate, which was eminently successful. During his pastorate the beautiful house of worship was erected. He resigned and the wife was invited back to the field he had so unwisely left. The 12th of February the new house will be dedicated. Bro. Roberts will preach the sermon. Do not these facts indicate that the saints in Mayfield are a peculiar people? With the blessing of God we hope to do this year the best work in our wonderful history. We are better equipped for work. A. S. PERRY, Mayfield, Ky.

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AMONG THE Churches.

LOUISVILLE.

Walnut St. (Third and St. Catherine Sts.)—Pastor Eaton: Jerusalem, Come and see. Sunday School social Tuesday night.

Broadway—Pastor Jones: Weak brother, Pearl of great price. Some \$400 raised for Hope Mission.

Chestnut St.—Bro. J. M. Bruce: Christian work; Pastor Weaver: Drawing near to God.

East—Pastor Gill:

McFerran Memorial—Pastor Hamilton: Christian perfection. The Holy Spirit and the revival. Three by letter.

Twenty-sixth and Walnut—Bro. J. R. Sampey.

Clifton—Pastor Foster: Christ above angels. Drifting.

Franklin St.—Bro. E. M. Dowley: Great salvation; Bro. G. C. Cates: Burdened for souls. Pastor Jenkins had a fall Saturday and was unable to preach. We hope he will soon be himself again.

German—Pastor Janzen.

Highland—Pastor Dawes: A great worker. What's in a name? One by letter.

Logan St.—Bro. E. Y. Mullins: Seeking the lost. Bro. Petty at night. One for baptism. \$110 secured for Hope Mis.

Parkland—Pastor Taylor: Christ and children. Four words of necessity. Bren. Hamilton and Kendall addressed a mass meeting 3 p. m.

Southgate St.—Pastor Clarke: God's service and Devil's service. Lot at Eighteenth and Kentucky purchased.

Third Ave.—Pastor Ransom: Finished work. A Physician.

Twenty-sixth and Market — Pastor Reed: Steadfastness. Resurrection.

East Mead—Bro. G. C. Cates: Personal work; Bro. E. Gill: See the Lord. One by letter.

Hazelwood—Pastor Althoff: Important day. Bro. Chas. Winter: Christ. Handsome ring presented. Bren. Jackson, Churchman and Weiser ordained deacons.

Oakdale — Pastor Mohler: Source of power. Dives and Lazarus. Meeting nightly.

Van Buren St.—Pastor Kile: Fruit of the Spirit. Heaven or Hell.

Ormsby Ave.—Bro. W. O. Patterson: Believing. Finding Christ.

New Salem—Pastor Carver: Christ in the home. Pastor Carver just returned from Ministers' Institute at Abilene, Texas. Seventy-five preachers.

Hope Mission—Pastor Bruce reports

Family Circle.

Stories for the Young and Old.

FLOTSAM.

Last night we stood together Thought and I,
 And watched the stormy tide of Time
 rise high.
 Upon the Old Year's shore. What
 wrecks were there!
 A thousand tender memories—the air
 Was full of their rich fragrance, as they
 lay
 In heaps upon the strand—and pictures
 gay
 We saw of homes we once had known;
 of sunset skies
 That we had looked upon with lover's
 eyes.
 Yea, more—portraits we saw that once
 had hung
 On the heart's sacred walls, and some
 were young,
 And other some now wore the scars of
 age—
 Brave souls and true, whose simple word
 was sage
 Of loyalty.

Nor was that all we saw
 Through mists of tears. Blown by the
 night wind raw.
 Full many a plan that rode the sea full
 sail
 With hope aboard, lay at our feet dashed
 by the gale.
 And shall we gather them, and treasure
 them,
 And spend the fleeting hours in vain re-
 gret
 For them? Nay, let them go, though
 eyes be wet
 That watch them break!
 Life lies before us still
 And faith and courage, and a cheerful
 will.

ANN PACKER'S FILLING.

BY ANNIE HAMILTON DONNELL.

"Ann Packer is sick."
 Neither of the Quinn Girls was a gos-
 sip. Of the two, perhaps Clarissa was
 the less of one. Harriet looked up from
 her knitting—Harriet was always knit-
 ting—in distinct surprise. The bit of
 news in itself, aside from the shock of
 Clarissa's vowing it, was startling. Ann
 Packer sick! When had a Packer ever
 been sick before! In New Siloam it was
 common belief that no Packer ever ailed,
 ever aged—ever died.

It was pleasant in the big Quinn kitch-
 en, with sun-splashes on the painted
 floor and the cherry croon of the tea-
 kettle in the air. The warm contrast
 to the chill out-of-doors was great. Cer-
 tainly for late October even it was win-
 try.
 The loungers at the post-office across
 the street and a little way down were
 talking about the weather. Too bad for
 winter to set in, this way, before the
 Fair, they said. The Oldest Lounger
 shook his head gloomily. Siloam would
 find out some time, but maybe he'd be
 dead and buried, that the end of October
 was too late for a Fair, anyway. Folks
 didn't turn out so well, an' the cattle
 didn't show up so well, with their teeth
 chattering—didn't work so handy in
 mittens, neither. The Oldest Lounger
 was a pessimist by trade.

"I shall carry a couple of Washing-
 ton pies, as usual." This from Clarissa
 Quinn, not the Oldest Lounger. She
 made the statement in a calm, ordinary
 way, but there was nothing "same as
 usual" about her eyes. The triumph
 smoldering in them burst suddenly into
 flame. Harriet turned upon her.

Clarissa Quinn, you're glad!" she cried,
 indignation in every line of her gentle
 face.

"Yes, I'm rather glad of another
 chance to show 'em what I can do in
 the way of Washington."

"You're glad Ann Packer's sick, that's
 what you're glad of! You're setting
 there in that rocker!"

"You're in the rocker, Harriet. Ain't
 you getting a little forgetful?"

"In that rocker." Blazed gentle Har-
 riet, her righteous wrath capable of
 creating rockers on the old wooden chair,
 "being glad that poor Ann Packer's
 laying on her back! And your name's
 Quinn!"

"Clarissa Jane, after my grandmother.
 There, Harriet, you better go to knit-
 ting. You've no need to get all worked
 up this way. She ain't sick enough for
 that. And I'm sure I'm reasonable—I
 don't ask her to lay on her back but
 four days. One to make my pies in,
 and three for the Fair—I'm willing she
 should get well then!" Clarissa got
 up and went into the pantry and began
 to clatter things about. It was the best
 way to cool Harriet off.

Left behind in the bright kitchen,
 Harriet Quinn's indignation ran on with-
 out her. She could never remember to

have felt quite so indignant before. To
 think of Clarissa being glad! And little
 Ann Packer old! Clarissa needn't be in
 such a hurry—Clarissa was young. Be-
 tween fifty-two and seventy-two was a
 great space of years, and Fairs and
 Washington pies—in twenty years,
 Clarissa could take prizes enough. She
 ought to be willing to wait. If little
 old Ann was sick, probably it was the
 beginning of the end of her pies and
 prizes.

"This was going to be her twenty-
 fifth prize a-running. I've heard her
 say it times enough. She wanted twenty-
 five a-running, and likely then she'd
 have been willing Clarissa should have
 a chance. Clarissa might've waited—
 Clarissa is unkind!"
 Suddenly the lean little figure straight-
 ened in the old rocker. "Clarissa's
 mean," she cried under her breath, "if
 I am her sister that says it! She ought
 to give poor little Ann her twenty-fifth
 chance. Clarissa has got means and time
 and—and me, and Ann ain't got a liv-
 ing thing but those twenty-four prizes
 for her Filling."

Ann Packer's Washington pies were
 good, but no better than other people's
 —than Clarissa Quinn's. It was the
 Filling that was luscious and evasive
 and mysterious, and that every New Si-
 loam housewife longed to make. In ev-
 ery New Siloam household it was spoken
 of with a marked degree of respect
 and always with a capital "F." Its
 fame had spread to Old Siloam, Siloam
 Corners and the uttermost Siloam. Other
 people made filling, but only little old
 Ann Packer made Filling worthy of
 twenty-four prizes a-running. The pity
 of it that it must lose the twenty-fifth!
 The rule for it was locked away in Ann's
 mother's tattered old cook-book. New
 Siloam conjectured that that book would
 be buried with Ann,—if Ann ever died.

"I'm going over there the moment
 I get my supper eat," pitying Harriet's
 thoughts went on. "Maybe I can get a
 little mite of a comfort. You needn't
 tell me Ann ain't laying there on the
 flat of her back, wearing her heart out
 with worrying! Yes, I'm going over there
 before I sleep in my bed to-night."

And after tea she went. She waited
 until Clarissa had gone to prayer-meet-
 ing and then slipped across the little
 stretch of kitchen garden that divided
 the big, prosperous Quinn home from
 the tiny Packer one. Clarissa had
 expressed concern first and then reproof
 at her refusal to go to meeting. Was
 she feeling sick? Did her new shoes
 pinch her feet? What! she felt well!
 —they didn't pinch? Well, then, why
 didn't she go to prayer-meeting? The
 minister would think she was backslid-
 ing.

"I don't feel like praying," Harriet
 had answered quietly. "I feel a good deal
 worse than I should if I had four feet
 and all o' my shoes pinched 'em. You
 better hurry, Clarissa. There goes
 Mis' Doolittle, and you can walk down
 with her."

Ann Packer lay on the flat of her
 back, wearing her heart out. Harriet
 was sure she saw hints of tears, even
 in the little room's dim light. But
 there were no hints in Ann's tones. The
 Packers never had mourned aloud,—if
 little old Ann Packer did to-night, it
 would prove the utter misery of her
 soul. For in Ann Packer's world to-
 night there was only room for the Filling,
 she could not make and the prize
 she must lose. To others those things
 might seem paltry, but they were every-
 thing to Ann. Even her pain of body
 she had pushed into the background.
 When it over-mastered her at terrible
 intervals, she bore it unflinchingly. It
 was this other pain that she could not
 bear.

"Come in,—oh, it's you, is it, Har-
 riet? Yes, I'm sick sbed, but I'm goin'
 to get up to-morrow. I've got some-
 thin' to do. I thought I'd lay all to-day
 and get strengthened up."

The indomitable courage in the little
 wrinkled face on the pillow was too
 much for tender Harriet. The hopeles-
 sness of Ann's getting up to-morrow and
 making her prize pies touched her and
 drove away restraint.

"You poor dear, you!" Harriet cried,
 hovering mother-wise over the bed, "I
 know all about it! That's what I came
 over for to-night,—I'm so sorry, Ann."

The pain was on her again, but
 through the twisting and writhing of it,
 Ann lifted fierce eyes to Harriet. "Is
 Clarissa sorry?" she panted.

"She—Clarissa—has gone to meet-
 ing," halted poor Harriet in an agony
 of embarrassment. For the Quinns were
 honest people,—she could not prevari-
 cate. The idea of saving the situation
 with a poor little attempt at pleasant-
 y drove her on desperately. "She said
 the minister'd think I'd backslid,"
 laughed Harriet unsteadily. "I hope it
 won't break up the meeting!"

The little ruse succeeded, if averting
 Ann's attention was success. It wavered
 back to her trouble. Ann's distress burst

suddenly all Packer barriers and found
 relief in an audible wail.

"I said I wouldn't—I wouldn't—I
 wouldn't—but I kept right on layin'
 here flat on my back! I couldn't get
 up, Harriet Quinn. Maybe you know
 what it's like to have your soul get out
 o' bed an' go out in the kitchen an'
 mix up Fair cake an' Filling, an' your
 body keep on layin' like a log! Maybe
 you've suffered like that—an' this the
 twenty-fifth, Harriet!"

The wailing subsided before the grim
 onslaught of pain again. Harriet Quinn
 could hardly bear the pain herself.

"You poor dear!—you poor dear!"
 she repeated, helplessly.

"But you wait!—will-power was
 pitted against pain. "You just wait,
 Harriet! You tell Clarissa to wait!
 I'll make them pies to-morrow if I make
 'em layin' here where I be! No,—you
 needn't say it,—I know what you've got
 on your tongue. No, you can't help
 me make 'em. The Angel Gabriel
 couldn't. But you're a good woman,
 Harriet Quinn."

"Not help you, Ann?—just help!"
 pleaded Harriet. "I wouldn't remem-
 ber afterwards if I could help it,—Clar-
 issa says my memry's gettin' real poor.
 I'd just do the heavy stirring and mix-
 ing-up while you told me how. You
 can't think of much but your stirring
 while you're stirring,—I don't believe
 I'd remember a thing, Ann. You'll let
 me help!"

"You're a good woman, Harriet,—
 Good-night."

It was dismal. Harriet turned obedi-
 ently away but with a sigh. Her little
 merciful plan had failed.

"Harriet! Harriet!" called Ann after
 her. She was in fresh throes of pain,
 but she had her renunciation ready.
 "You can—maybe I'll let you help some,
 Harriet. They're comin' on faster,
 seems as if,—I do know as I'll be able
 to get up to-morrow. Maybe there won't
 be time between 'em. I do know but
 you can help—just help!"

"Just help," cried Harriet, cheerily.
 "Of course that's all. I'll be over as
 soon's the work is done up to-morrow
 morning, Ann. You can be thinking
 just what to tell me to do."

"You can't look at—you can't see
 anything," Harriet—

"I'll work with my eyes shut!"
 "You'll have to bring the things in
 here. I'm afraid—maybe I shan't be
 able to get up."

"I'll bring the whole butt'ry in here!"
 "Harriet Quinn, if there ain't but one
 good woman in the Lord's vineyard,
 you're her! If you ever get twenty-four
 Filling prizes a-runin' an' hanker for
 the twenty-fifth, just to finish off with,
 an' here you be on the flat o' your back,
 a-hankerin'."

"You turn over on your side an' see
 if you can't get a little mite of sleep,
 Ann. What you need is sleep, to get
 toned up for to-morrow. I'll be over
 early and I'll do just exactly the things
 you want me to do and leave undone the
 —the rest." Once in her little child-
 hood Harriet had attended the Episcopal
 church regularly, and scraps of her hard-
 earned Collect clung to her memory yet.
 But Ann had never been in the Episco-
 pal church.

The next morning, as soon as the
 dishes were conscientiously polished
 and set away and the sweeping over,
 Harriet stole away. Clarissa was in
 the pantry, clattering tins. They were
 the tins, Harriet instinctively knew,
 that her Washington pies were to be
 baked in.

Ann was waiting. She heard the
 steps pass her window and cross the
 kitchen threshold. When they got half
 way across the kitchen floor, she called
 out.

"Don't wait to come in here—there's
 another one comin' on, hurry! Get
 the yellow nappy an' the mixin'-spoon.
 An' the spices—oh, oh, it's come on!
 —that's all n-ow!"

"The poor dear!" muttered tender
 Harriet, pityingly, for the pain was in
 Ann's voice. She hurried into the neat
 little buttery and bundled spoons and
 spices into the big nappy, then she went
 to Ann. The paroxysm had passed,
 and the little figure in its scant white
 nightgown had sunk back among the
 pillows, exhausted. It came upright in-
 trapidly at Harriet's entrance.

"Set 'em down on the bed. You'll
 have to move that table up here an'
 them chairs. The last one was terrible.
 If they're comin' on like that, we've
 got to hurry. There ain't much of any
 time between 'em now. That's right.
 Now the sugar, Harriet. Get some in
 a dish an' some scur,—never mind jest
 how much. An' the body an' creamy tar-
 tar tins—an' the molasses."

Harriet hustled away.
 "An' the—the vinegar," called Ann
 after her. She did not want the vinegar.
 There were a number of things that she
 let Harriet bring that she did not want.
 They were the misleaders—there must
 be plenty of misleaders. Ann had set-
 tled all that in the long, sleepless night

hours. Harriet must not suspect from
 the things she brought what were need-
 ed and what were not. If she brought
 nearly everything—

"An' the raisins,—an' citron—an' salt
 —an' —an,—an' the mustard!" called
 Ann in her shrill pipe. Harriet hustled
 back and forth tirelessly, cheerily. She
 piled the things on chairs and table and
 bed; she bolstered Ann up among the
 pillows and put nappy and spoon on her
 knees. Everything seemed ready, but
 they both knew that the chief thing was
 not ready. The little, worn, yellow, old
 cook-book of Ann's mother's mother's
 was not there.

The pain came very often and stayed
 long. It scarcely seemed toward the
 end of the preparations, to go away at
 all. Ann's face was pinched and white
 with it. But Ann's courage did not flag.
 "Now,—it's most gone. I dassn't
 wait—get me the little trunk under the
 head o' my bed," panted Ann. "The key's
 in my upper drawer—feel under the
 clothes that's piled in this end. That's
 it—that's it,—now go out an' shut the
 door."

"I'm going," Harriet assented, cheer-
 ily, all the comedy of the lean, little,
 old figure among the pillows and pans
 and dishes turned to tragedy because of
 the pinched, white, old face. "I'm going
 right out, Ann. I'll shut the door tight
 —you do not need to worry a mite. I
 haven't the least suspicion, Ann."

Outside, she waited anxiously. The
 feeble bustle within ceased after a little
 —then she heard Ann's voice in a wailing
 monologue. She could not help hearing,
 and the pity of what she heard crept
 into her soul.

"I can't do it—I can't! I can't make
 my arms go—rheumatis' is so terrible
 hard on the arms! An' the spoon's so
 heavy, an' my knees are going down!
 An' the pain don't seem to give me any
 chance—it used to have stoppin' spells,
 but it don't now—oh, oh, I wish the rule
 didn't say an iron mixin'-spoon—iron
 mixin'-spoons are so heavy!"

"Poor dear!—oh, poor dear!" sobbed
 Harriet outside. She longed to go in
 and carry Ann's intrepid little battery
 by storm—to snatch away the nappy
 and heavy spoon and do this wonderful,
 mysterious thing herself. Poor little old
 Ann—oh, the poor dear!

"I've—I've got to give it up. It's
 comin' on that I've got to!—The spoon
 won't go—I can't find the cinnamon—
 the bowl's tipped over—I can't feel my
 knees— An' this is the twenty-fifth year
 —it's pretty hard to give up the twenty-
 fifth year! I said I would—I said I
 wouldn't—Harriet! Oh, Harriet, I've
 give it up! No!—no, wait! Don't
 come in yet! I'm goin' to try once
 more."

"I shall go in, in one minute more,"
 thought Harriet firmly. But because
 it was Ann Packer and she pitied her,
 she waited. It was the sudden utter sil-
 ence that sent her in hurriedly.

The little figure among the bowls had
 collapsed and lay in a pitiful white heap.
 The brisk breeze from the open window
 had stirred with profane fingers the
 leaves of the mother's mother's cook-
 book, and a loose leaf or two had floated
 away into the October sunshine, as if
 glad to be free after their long impris-
 onment.

Harriet noticed only Ann. She worked
 over her with the tenderness of a wo-
 man that God made to be a mother. For
 that moment, Harriet Quinn came to
 her own, and all her pent-up motherli-
 ness had its way with little old Ann on
 the pillows.

"You poor dear—there, there there!
 Harriet—unconsciously she pronounced
 it Ann's way—"Harriet will take care
 of you."

"I've give up, Harriet," whispered
 Ann.

"Of course you've give up!"—Ann's
 way again. "What's Washington pies,
 anyway! There's other things in the
 world, I guess! There's gruel! You go
 to thinking about gruel, Ann, and I'll
 go to making you some—I can't make
 as good gruel as your grandmother did!"
 All this as if by light words she could
 heal Ann's wounds. But she knew bet-
 ter. It was only covering them up mercifully.

"You're a good woman, Harriet," Ann
 said, as Harriet, after making her as
 comfortable as possible, went away. The
 little room was set to rights again. All
 traces of Ann's valiant fight had been
 removed. Neither woman spoke of it
 again—it was not the Packer way nor
 the Quinn.

"You're a plucky woman," Harriet
 thought, but did not say. Henceforward
 she would always think of little old Ann
 with a new respect.

Clarissa Quinn made her pies but not
 her filling. Clarissa's filling did not begin
 with a capital "F," though everybody in
 New Siloam knew it came next to Ann
 Packer's in its deserving one. For twenty-
 four years it had been next to Ann's
 —Clarissa had begun to "show" her pies
 the year Ann did, and had kept at it

stubbornly ever since. It was like a
 Quinn to keep to a thing.

"I'll go and take a little brisk walk
 before I make my filling," Clarissa said.
 "There's nothing like a brisk walk to
 clear the mind."

It was crisp and clear out-of-doors
 and she walked with enjoying little
 strides, resolutely putting aside certain
 twitches of conscience that had troubled
 her all day. It was those she had come
 out to "clear her mind" of.

Something rustled under her feet. She
 stooped and picked it up—and then the
 Strange Thing happened. In an instant,
 without warning, Ann Packer's mother's
 mother's secret lay revealed in her
 hand. It was there on the crumpled,
 yellow bit of paper: she had read it be-
 fore she knew. Then triumph filled her
 soul in a flood—

"The Lord sent it," she cried exult-
 antly. "I guess I've got a right to use
 what the Lord sent! Nothing but a
 miracle could have put it right under
 my feet, and nobody but the Lord works
 miracles. I'm going home and make my
 Filling."

On their way home from the Fair, a
 neighbor or two dropped in to see Ann
 Packer.

"I saw your pies, Ann," the first one
 said smilingly. "If they didn't look good
 enough to eat! There's Ann Packer's
 Washington pies, everybody was sayin',
 an' everybody was waterin' at the
 mouth. I suppose it would startle you
 to know they got the prize, so I'll try
 and break it easy!"

"Your pies got the prize, Ann,—ain't
 you surprised?" smiled the second caller.
 "I don't wonder, for I never e't any-
 thing equal to that Filling. Si was one
 of the judges, so I got a little taste.
 'Ann Packer's great.' Si says, and my
 Si tells the truth!"

The word-r grew. Ann lay and list-
 ened with startled eyes. What was this
 they said? A miracle?—Had mother's
 mother's angel come down and made the
 pies for her?

The last caller was Clarissa Quinn.
 She had a crumpled bit of yellow paper
 on the quilt.

"I made your pies for you, Ann," she
 said. "The filling was yours—anybody
 could make the crust. Everybody said
 they looked as good as they had for
 twenty-five years — twenty-five years,
 Ann! I guess the Lord knew you
 wouldn't let anybody else make 'em for
 you in any other way, so He blew the
 rule out of the window to me. First I
 thought it was the Lord, then I knew it
 was the Devil—then I went back to the
 Lord. While it was the Devil I got a
 card to write 'Clarissa Quinn,' but the
 Lord took the pencil out of my fingers
 and wrote 'Ann Packer' on it. Here's
 your prize, Ann."

For the space of an instance there was
 silence in the dim, little room. Then
 Ann Packer's pain-trampled fingers
 pushed the little, old, yellow paper back
 to Clarissa. Her eyes were shining with
 feeling, but she kept it out of her voice.
 "Take it, Clarissa. My stent's done.
 You can have it the next twenty-five
 years."—Country Gentleman.

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WHY THE EVERGREEN TREES NEVER LOSE THEIR LEAVES.

Winter was coming, and the birds had flown far to the south where the air was warm and they could find berries to eat. One little bird had broken its wing and could not fly with the others. It was alone in the cold world of frost and snow. The forest looked warm, and it made its way to the trees as well as it could to ask for help.

First it came to a birch tree. "Beautiful birch tree," it said, "my wing is broken, and my friends have flown away. May I live among your branches till they come back to me?"

"No, indeed," answered the birch tree, drawing her fair green leaves away. "We of the great forest have our own birds to help. I can do nothing for you."

"The birch is not very strong," said the little bird to itself, "and it might be that it could not hold me easily. I will ask the oak." So the bird said: "Great oak tree, you are so strong, will you not let me live on your boughs till my friends come back in the springtime?"

"In the springtime?" cried the oak. "That is a long way off. How do I know what you might do in all that time? Birds are always looking for something to eat, and you might even eat up some of my acorns."

"It may be that the willow will be kind to me," thought the bird; and it said, "Gentle willow, my wing is broken, and I could not fly to the south with the other birds. May I live on your branches till the springtime?"

The willow did not look gentle then, for she drew herself up proudly and said, "Indeed, I do not know you, and we willows never talk to people whom we do not know. Very likely there are trees somewhere that will take in strange birds. Leave me at once."

The poor little bird did not know what to do. Its wing was not yet strong, but it began to fly away as well as it could. Before it had gone far a voice was heard: "Little bird," it said, "where are you going?"

"Indeed, I do not know," answered the bird sadly. "I am very cold."

"Come right here, then," said the friendly spruce tree, for it was her voice that had called. "You shall live on my warmest branch all winter if you choose."

"Will you really let me?" asked the little bird eagerly.

"Indeed, I will," answered the kind-hearted spruce-tree. "If your friends have flown away, it is time for the trees to help you. Here is the branch where my leaves are the thickest and softest."

"My branches are not very thick," said the friendly pine-tree.

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free and prepaid, a bottle of Vernal Palsmettona (Palmetto Berry Wine). Every reader of the Western Recorder will appreciate this offer as soon as they have given this wonderful remedy a trial. It quickly relieves and cures the stomach and inflamed condition of the stomach, indigestion, flatulence, dyspepsia, constipation, and catarrh. Vernal Palsmettona cures constipation, clears the liver and kidneys, relieves inflammation and cures them of disease. Inflammation of the bladder and urinary passages is withdrawn and quickly cured. Do not hesitate to write to the Vernal Remedy Company, Le Roy, N. Y., and they will send by return mail a trial bottle and booklet. Sold by druggists everywhere.

"but I am big and strong and I can keep the north wind from you and the spruce."

"I can help, too," said a little juniper tree. I can give you berries all winter long, and every bird knows that juniper berries are good."

So the spruce gave the lovely little bird a home, the pine kept the cold north wind from it, and the juniper gave it berries to eat.

The other trees looked on and talked together wisely.

"I would not have strange birds on my boughs," said the birch.

"I shall not give my acorns away for any one," said the oak.

"I never have anything to do with strangers," said the willow. And the three trees drew their leaves closely about them.

In the morning all those shining green leaves lay on the ground, for a cold north wind had come in the night and every leaf that it touched fell from the tree.

"May I touch every leaf in the forest?" asked the wind in its frolic.

"No," said the frost king. "The trees that have been kind to the little bird with the broken wing may keep their leaves."

That is why the leaves of the spruce, the pine and the juniper are always green.—Selected.

THE MOTHER AS A CONFIDANTE.

Children are complex beings. Simple on the surface, they have depths that they do not themselves understand. If in "trailing clouds of glory do we come," we also come enveloped in mists of opacity. An imaginative child lives for weeks and months in a fairy-story, inhabits a land peopled with dragons and giants, is himself a mythical personage, knight or warrior, or cavalier, and not one prosaic person in the literal land of the grown-ups, has the faintest conception of the child's picturesque environment, his mother as such an outsider as any one else. In a home I knew two little sisters who lived for years in a sort of fairy-tale, which in time reached the proportions of a three volume novel, yet nobody suspected them of being romantic nor attached any meaning to their whispers and meetings in corners of the garret, nor hazarded a guess as to the mysterious importance of certain shadowy nooks below the eaves. Childhood has its curious tendency to shield itself from intrusion, and its power to cheat a present sorrow of its sting by projecting itself into a radiant future which shall have in its long vistas only triumph.

The pity of it is that the veil of misunderstanding is woven too early between parents and children, whenever the former ignore the rights of the latter. Injustice is like a wedge thrusting apart what ought to be firmly welded together.—Mrs. Sangster.

WHAT MRS. SQUIRREL THINKS.

The old apple tree in the corner by the lane is hollow. There is a hole in the trunk of the tree near the top. Here lives a little family of squirrels.

One day Mr. Squirrel ran up the tree as fast as he could. "My dear," said he to his wife, when he was safe in the hole again, "I was afraid I should never reach home alive."

"Have those boys been throwing stones at you again?" asked Mrs. Squirrel.



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"Stones?" repeated Mr. Squirrel with an angry whisk of his tail. "They were rocks! They were as big as apples!"

"Rocks are bigger than apples," said Mrs. Squirrel. "Still I must say it is a shame. You have never done anything to hurt those boys."

"They don't think of that," said Mr. Squirrel, who was really angry.

"And our dear little ones are not yet big enough to hunt nuts," said Mrs. Squirrel. "They might starve if you never came home."

"Boys don't think of that," said her husband.

"You are so little and they are so big," said Mrs. Squirrel.

"They don't think of that," said Mr. Squirrel.

"Don't they know how to think?" asked his wife. "Perhaps they are stupid after all."

"They think it is fun to see me run," said Mr. Squirrel. "And that seems to be all the thinking that they are able to do."

"That is like a baby," said Mrs. Squirrel, gravely. "It is very sad to grow to be stupid. I am glad our children know more than that."

Mr. Squirrel whisked his tail over his head, and took up a nut from a pile in the corner. But Mrs. Squirrel was not thinking about her dinner.

"Poor boys!" said she. "How dreadful to be so stupid as not to be able to think!"—Jones' Third Reader.



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FIFTH SUNDAY MEETING.

Severn's Valley Fifth Sunday Meeting was held with Pastor J. B. Hunt's church at Gilead, near Lynnland Male and Female College. Bro. G. K. Tichenor presided. On Saturday the introductory sermon was preached by Rev. S. H. Tabb. All great appreciated it.

After an excellent dinner, served by the ladies in the front part of the church building, the District Board transacted business. The following members were present: G. K. Tichenor, W. R. McGill, L. A. Faurest and J. T. Duvall.

Bro. B. F. Hagan delivered an address of unusual power on Sabbath Observance. Bro. W. H. Brengle stirred our hearts with a talk on The Heathen Lost Without the Gospel. Bro. R. C. Kimble made a fine speech on The Good Sunday School. Sunday morning W. F. Jagers delivered a fine address on Sunday School work.

Many leading members of the churches were present, among the number W. H. Setzer, S. H. Bland, moderator of the Association, H. Overall, James Jenkins, James English, F. K. Pairpoint, Anderson Jeffries, C. H. Keith, H. C. Pettigo, H. S. Gardner, C. Pettigo, Benton Price, J. H. Tabb, Geo. Tabb, H. D. Marriott, W. Gardner, F. Berry, Wm. Kennedy, E. W. Marriott, Wood Bland, M. W. Miller, W. T. Overall, L. A. Jones, also a number of young men that we rejoice to see coming to the front in church work.

The meeting was well attended, besides with visitors from all over the Association. We were honored with a visit from our beloved brother, Pastor I. T. Creek, of St. Joe, Mo. He dearly loves Kentucky, and why not, for it is his natal. Dr. J. N. Prestidge was present, and so was the writer.

While in attendance on the meeting I enjoyed the hospitality of Bro. H. Overall, one of our noblest and most intelligent laymen.

Sunday. — The writer dined

with President W. B. Gwynn, of Lynnland Male and Female College. This popular institution is in a prosperous condition. The College is in the midst of a fine population, no better in the state; they are well-to-do and loyal to their College. Buildings and grounds have cost from \$20,000 to \$25,000, and the writer knows of no more beautiful situation in the South. President Gwynn has been teaching, and made a success in the business, for over thirty years, but on account of his wife's health and his desire to devote himself wholly to the ministry, he would sell at a great bargain, perhaps for half its real value.

ELKHORN'S ACTION.

At the last session of the Elkhorn Association the Executive Board made its annual report and with the report they presented for the consideration of the body another paper setting forth an appeal for the better observance of the Sabbath and a more constant, consecutive reading of the Bible by church members. It also called attention to some worldly amusements of doubtful propriety for church members to engage in. The paper was discussed freely by some of the leading members of the body and the interest taken in it was indicated by a call for a rising vote by which it was adopted unanimously.

When the Board met and organized for the present year's work, the question was raised whether we might not take up some of the points set forth in the paper adopted by the Association and press them home upon the minds and hearts of the individual members of the respective churches. They felt that the first in the proper order of the points raised in the paper was the study of the Bible, because it is here we find the fundamental principles of all true Christian living. It is here we find the great doctrines that are to regulate all human conduct and the standards by which we are to correct our errors, whether of omission or commission. Before entering upon this task the Board called in the pastors of the churches for conference and co-operation. (This Board is composed wholly of laymen). After four meetings during the months of October, November and December, a schedule was agreed upon and a committee was appointed to formulate it and present it to the churches. This was done as soon as possible. The scheme was to begin the first day of Jan-

Good News For Asthma Sufferers

We are glad to announce that the Kola Plant, recently discovered on the Congo River, West Africa, has proved itself a sure cure for Asthma, as claimed at the time. We have received the testimony of ministers of the gospel, doctors, business men and farmers, all speaking of the marvelous curative power of this new discovery.

Mrs. L. D. York, of Henderson, Mo., writes, thanks be to my God and the Kola Compound I am now completely cured of Asthma after many years of suffering. Hon. L. C. Clute, of Manchester, Iowa, writes, was permanently cured of Asthma after eighteen years severe suffering and want other sufferers to know that the Kola Compound did it. Mr. E. B. Hume, 1345 Arch St., Philadelphia, Pa., a widely-known traveler writes, was cured after physicians and everything else failed and I tried all so-called remedies known. Mrs. Sadie Montgomery, Lapel, Ind., writes, I could not lie down or walk fast for several years, but the Kola Compound cured me, although every other remedy failed.

To prove to you beyond doubt the 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.

uary, 1905, and read a certain amount every month during the year. To this end a calendar was printed setting forth where we were to begin and end each month. And this calendar is to be placed in every house where there is a member of a church belonging to Elkhorn Association.

At end of each month the Board will send to each church a blank to be filled up with the number who have read the assigned Scriptures for the month, and these must be returned to the clerk, M. Thompson, Payne's Depot, and he will tabulate the reports and send a copy to every church so that each church will see what every other church is doing in Bible reading. It is very gratifying to the Board to know with what earnestness the pastors who have kept in touch with the movement have introduced it into their churches and how eager the members were to take up the work. If any have not received the calendar, write to Bro. Thompson at once and he will send you as many as you want. If you have not started with the others, do not be discouraged. Get your calendar and read up as soon as you can and join the ranks in our great Captain's army. Let us have a much larger number reading the last of February than we have the last of January.

May the Lord Bless his people and encourage them in every effort to attain to a higher, nobler and purer life.

On behalf of the Board,
J. J. RUCKER,
Georgetown, Ky.

THE ARGUS AND BIG SANDY

I have just read an article in the Argus "At Work in Kentucky." The editor says: "Just now the special work before Kentucky Baptists is a movement headed by Secretary A. E. Brown of the Home Board to save the Big Sandy Valley to the Baptists." Then further reading, he says: "Secretary Brown has decided upon beginning adequate work in this section by founding a school at Salyersville."

This article appears to the writer to be very misleading, and people before they give means to establish a school in the Big Sandy are hereby warned to study the geography of Kentucky and they will at once see that Salyersville is not in the Big Sandy Valley, but in the Licking Valley. This fearful mistake made by as learned a man as the editor of the Argus would have escaped criticism, but once before a similar mistake was made by him and the writer corrected the same.

In the first place we are unable to see how a school at Salyersville will save the Big Sandy to the Baptists. All of our mountain schools are only local in their effects, unless it is Williamsburg Institute. We admit that a school at Salyersville will help the Licking Valley, but how it can save the Big Sandy region is incomprehensible to us.

In the second place it seems unjust to the Baptists of Kentucky, who have money to give, and who are too busy to study localities, to be deceived in their giving. We would not say that the Argus would do so on purpose, but he is cautioned hereafter, as the article is very misleading.

We also want it distinctly understood that we do not oppose the establishment of a school by Bro. Brown and the Argus at Salyersville; the only point is it is not in the Big Sandy region. I would rejoice to know that Salyersville

could have a good school, but after traversing the Big Sandy as well as the Licking, it seems that the money expended at other points would bring in an hundredfold more.

In conclusion, it is a sad fact that our people give liberally to education and neglect the preaching of the Gospel to a very great extent. We need men and houses and we have men who would go and work but our state funds are cut so short men can't live on the starvation price the Board is enabled to pay. Increase our state gifts, send some of our strongest men into the Big Sandy and preach the Gospel according to God's ordained plan, and the Big Sandy will be saved to the Baptists.

R. L. BAKER.

Jackson, Ky.

THE TENDER CHRIST.

When He came into this world on an errand of mercy He found the race like the bruised reed. His spiritual mission the Jews could not understand. The galling yoke of political and spiritual bondage pressed heavily upon them. Yet He was tender toward them from the very beginning. At the first He took a little leaven of truth with which to renew the whole lump. He began by planting a grain of mustard seed in the soil. He was ever considerate of them. All along His ministry He had it in His heart "to say many things unto them," but He knew "they could not bear them," so weak and bruised were they. He began in His teaching to unfold such remedial truths as they could apprehend. He would not "break

the bruised reed, nor quench the smoking flax."

Our Lord's intercourse with His disciples furnishes an illustration of His tenderness. They understood but little of His spiritual kingdom. They often exhibited pride and ambition. They fled from Him during His trial. They were timid during His abode in the sepulchre, and yet when He arose He did not hesitate to call them brethren. Verily, Jesus did not then break the bruised reed nor "scorn the meanest name."

Nor does He in our day. Where is there sorrow, disappointment, unrest, or guilt? Lo, Jesus is present there. He comes not to chide, but to help; not to condemn, but to save. The centuries have not changed His attitude toward needy souls. Sinful self-depreciation should not keep us from Him. Spiritual depression should not overcome us. His heart is tender, with an unspeakable impulse to succor us. Believe Him, and salvation is ours. Primitive Methodist.

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The Farm and Household

Mr. Mansfield, of Oakland, Ky., sold to Mr. Crump two good 15 1-2 hand mules for \$275.

At Mt. Sterling court yearlings sold at \$3.50 to \$3.75; heifers at 2 1-2 to 2 3-4 cents, and cows at 2 to 2 1-2 cents.

Sam Dillinger, of Sulphur Well, sold a pair of 15 1-2 hand cotton mules to G. H. Nell, of Adair county, for \$210.

The 1904 broom corn crop of Kansas is estimated by the State Board of Agriculture at 12,133,585 lbs., against 8,682,335 lbs. in 1903.

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

Norman Hambrick sold his crop of tobacco to E. W. Hughes as follows: 15,000 pounds at \$11.50; 20,000 pounds at \$11, and 25,000 pounds at \$16.—Georgetown Times.

Waddle & Weddle bought of Wm. Baker 4 hogs at \$5.50 net; of J. S. Gover 2 and F. Q. Simpson 2 at same price, and of M. E. Burton 2 cows at \$2.50 per cwt.—The Mountaineer.

The best sale of new tobacco made in Montgomery county in years was made when R. C. Gatewood sold to J. N. Hisle for the Continental, about 20,000 pounds at thirteen and a half cts. Hisle also bought 10,000 pounds at ten cents. This is the Continental's first purchase in that county.

W. Mack Miller, of Bloomfield, sold to S. W. Wilkinson, of same place, 26 extra cotton mules, majority mares; would run from 15.1 to 15 1-2 hands high at \$130. T. L. Grundy, also of Bloomfield, sold 25 extra cotton mules to the Pulaski Mule Company, of Pulaski, Tenn., at \$123.50 per head; they would run 15 hands. Both loads were shipped last week.

The Bourbon News notes the sales of several crops of tobacco aggregating 125,000 lbs., at 10 to 15 cents per pound.

Hugh McCauley sold to James Sallee 25 fat hogs at 4 1-2 cts., and 18 at 4c. W. F. McCauley sold to Sallee 18 at 4 1-2 cts.—Woodford Sun.

The second sale of the Burley Loose Tobacco Warehouse Co., of Lexington was held Monday of last week. Over 300,000 pounds were sold at prices ranging from \$4.50 to \$13.75.

Ten dollars is what an extra sirloin steak cost, cut from June 11, the grand champion steer of the International Stock Show. He sold for 36 cents a pound on the hoof, weighed 1,900 pounds and brought \$700.

At the Mt. Sterling court horses were in better demand and quite a number sold. Buyers were plenty for fine horses but they seem to be getting scarcer all the time. Plugs sold at \$40 to \$65; fair horses at \$75 to \$100; medium at \$125; good horses at \$150. No fine horses sold.

KEEP YOUR BEST STOCK.

Many farmers are in the habit of selling their best animals, as they will bring the highest price. A greater mistake cannot be made. A difference of ten or even twenty-five percent in the price of a single animal is a small affair as compared with this difference in a whole herd. By keeping the very best to propagate from, the whole may be made of equal excellence, and in the course of a few years numerous animals might be produced having the excellent properties that now distinguish some few of the best.

What would you say of a farmer who has several highly valuable varieties of potatoes and other kinds that are inferior, and for the sake of ten cents extra per bushel he sells for consumption all his best varieties, and plants those that are inferior, when in consequence of this imprudent measure, his next crop will fall short twenty-five percent. Every one will condemn this course, and few, if any, are so wanting in discretion as to pursue it. Yet many take a similar course in selling their best animals and propagating from the poor. Not only is this true for animals for breeding purposes, but for work as well. Who does not know in his own experience of farmers who sell their best work horses and keep the poorer. Well, the consequence is, the poorer one costs a great deal more to keep each year and does less work, and in the end is the most expensive animal. The policy should have been to keep the better one and to have sold the inferior. This is true in every case.

And doubly so, we believe, when the farmer has animals for breeding purposes. There is a vast difference in our cattle in sections where much attention has been given to improvements by selecting the best, when contrasted with those where little or no attention has been paid to the subject, and as a matter of course the best have been sold, or eaten up, because they were the fattest.

Every man that raises stock has it in his power to make improvements, and he should avail himself of all the advantages around him to turn his power to the benefit of himself and posterity.—Dr. C. W. Burkett, in Agricultural Education.

SHALLOW HIVES.

At the recent convention of bee keepers in Texas, Mr. Scholl, in recommending the shallow hive, said: "That the shallow hive is advantageous in many ways those of experience have found out. Others who have tried them found them not so, perhaps for the reason that they did not use them rightly. We know of cases where this was so.

"Most of the bee keepers are using shallow supers for comb honey. And many are using them sively for extracted honey. For tiering up and for many other reasons a shallow super is better. Foundation of a lighter weight can be used in them for one good reason—such foundation must be used for fancy comb honey.

"Then when a shallower super is put on the bees are not placed so far from the brood nest, and that causes them to begin work in the super earlier. Then the amount of room can be gauged better with the shallow super according to the honey flow. Bees will fill a shallow super at times when they would not begin in a deep one.

The manipulations of the brood nest in the early spring at swarming during the honey flow, and, in fact, at all times of the year, are much more advantageous over the deeper frame hives and therefore allow of more being accomplished with less labor. This is a factor that should be considered well by every bee keeper."

Mr. Laing remarked: "The objection that is most often raised against the standard Langstroth hive is that the depth of the frames is so great that it forbids the use of thin foundation, and also that it is difficult to get all the combs well sealed that we wish to cut and use in our bulk comb product.

"With these faults I notice that some of our bee men have looked to a shallower hive with which to secure all well sealed, white combs of honey built on this foundation. Notably, our worthy secretary, Mr. Scholl, has such a hive in extensive use and reports that it is indeed an ideal hive for the production of bulk comb, as well as for section honey."

"If the farmers of this county would diversify their crops and grow more cereals and hay instead of depending almost all together on cotton, they would live better, make more money and their lands would be richer," said Capt. H. D. Stowe recently. Capt. Stowe has just bought 50 bushels of cow-peas, which he will plant upon 50 acres of land now in grain as soon as the grain harvesting is over. With cotton at any price, Capt. Stowe contended, it would pay farmers to diversify their crops.

It is the opinion of a large number of the best known farmers in the county that the emigration of the negroes from the farms will lead to the raising of crops which do not require constant work and to the use of a great deal more improved farming implements.—Charlotte Observer.

For successful sponge cake the flour should be sifted four times before measured, the sugar twice and the tins should be lined with greased paper.

Southern cooks never wash waffle irons, cleaning them with coarse brown salt and plenty of clean brown paper and putting them away in a fresh paper bag.—Exchange.

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CHRONIC SORES

Wheeling, W. Va., May 28, 1903.

Some years ago while at work, I fell over a truck and severely injured both of my shins. My blood became poisoned as a result, and the doctor told me I would have running sores for life, and that if they were healed up the result would be fatal. Under this discouraging report I left off their treatment and resorted to the use of S. S. S. Its effects were prompt and gratifying. It took only a short while for the medicine to entirely cure up the sores, and I am not dead as the doctors intimated, nor have the sores ever broke out again. Some 12 years have elapsed since what I have described occurred. Having been so signally benefited by its use I can heartily recommend it as the one great blood purifier.

JOHN W. FUSDIS, Care Schmulback Brewing Co.

Chronic sores start often from a pimple, scratch, bruise or boil, and while salves, washes and powders are beneficial, the unhealthy matter in the blood must be driven out or the sore will continue to eat and spread. S. S. S. reaches these old sores through the blood, removes all impurities and poisons, builds up the entire system and strengthens the circulation. S. S. S. is a blood purifier and tonic combined. Contains no mineral whatever but is guaranteed purely vegetable. If you have an old sore write us and our physicians will advise without charge. Book on diseases of the Blood free.

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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, Towns, Waynesville, etc.

ALL FLORIDA WINTER RESORTS are quickly and comfortably reached by the fast and convenient train 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. Hamperford, District Passenger Agt., Louisville, Ky.; G. B. Allen, Asst. Gen. Pass. Agt., St. Louis, Mo.; H. M. Spencer, General Manager, St. Louis, Mo.

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Items of Interest

News the World Over.

The men interested in cotton, the planters, manufacturers and merchants, held a convention in New Orleans. Many points were discussed, but the only action they took was to urge upon the planters to plant this year one-fourth less acres and to use one-fourth less commercial fertilizers. They appointed committees all over the cotton growing sections to bring these recommendations to the attention of all the planters.

The Japanese made an attack upon the Russian left. Whether they intended a battle or merely a reconnaissance in force is not known. The Russians drove them back, pursued them and captured two villages, getting guns and stores and 102 prisoners. They then retired to their old position. The Russian loss was 1,000; the Japanese is not given.

Accounts by mail of the great tidal wave on the Eastern coast of England have been received. The greatest damage was at Scarborough, where eight hundred feet of the pier were swept away and three cracks made in the marine wall which has just been finished at an expense of \$500,000. At Yarmouth a square mile of the town was under water. On the eastern side of the sea much damage was done. Two ships were wrecked off the Vleeland coast and some houses were swept away. At Dover and other places much damage was done.

It is not often two steamers are sunk in collision and no lives lost. The Spanish steamer Oria and the Scotch steamer Stella Maris came into collision seven miles from Holyhead, England, one sinking immediately and the other when it had gotten half a mile from shore. The steam life boat of the Duke of Northumberland reached them in time to rescue all from the little boats. In another collision only one steamer, the Dunnington, sank. Ten lives were lost.

Father Gopon, the leader of the rioters in St. Petersburg, has shown himself an anarchist of the worst type. He has issued a proclamation in which he declares the czar and his officials are outlaws, and he calls upon his followers to kill them all, and destroy the Government root and branch. He urges his followers to use dynamite bombs, to destroy all the government property and to pillage all stores and shops containing food and guns. He richly deserves hanging if ever an anarchist did.

The riots in Russia have not yet equalled those in the Italian cities last year. The Italian government forbade all publication in regard to them and allowed no telegrams to be sent to foreign countries. The riots were the work of Socialistic agitators. They were put down with a strong hand. The Italian king is a strong and wise ruler and made short work of the riots.

The English Church Missionary Society calls attention to the fearful ravages of pestilence in several countries in which its agents are at work. In Uganda, the sleeping sickness has desolated Busoga and the northern shores of the Victoria Lake and is fast depopulating the Sese Islands. The plague in the Punjab has been claiming as many as 20,000 victims in a month, while cholera, which has laid thousands low in Palestine, is now raging in Persia.

The correspondent of the New York Evening Post who is with Marshal Oya-

ma's army, says that as soon as the Japanese got possession of Liao-yang, Japanese traders set up many shops and stores. Only one foreigner in business was left in the city, a German, Herr Winkler, and the Japanese drove him away, so that all the business should be in the hands of their own people. After all the talk about the open door and the boasting of Secretary Hay's "victory," this is amusing. Japan will shut the door as tightly as Russia, and she has a right to do it.

The gradual retreat of the glaciers all over the world, both in the northern and in the southern hemispheres, indicates there is an increase in the earth's temperature. Recently the glaciers in the mountains of South America have been carefully observed by competent men, and M. Charles Rabot in *La Nation* publishes the results. Some years they advance a little when the winters are cold and long, but on the whole they are retreating. This is also the case in the glaciers in Spitzbergen, Iceland, Alaska and Central Asia.

GEORGETOWN NOTES.

Rev. T. J. Stevenson resigned the care of the Great Crossings church, Jan. 1st, after a pastorate of about twenty years. Bro. S. is loved and held in high esteem by the church and community. Rev. E. O. Cottrell, of Owensboro, Ky., a student in Georgetown College, has been called and accepted the pastoral care of this old historic church.

The second term of the College begins Jan. 31. The first term was a successful one along all lines. The health of faculty and students was excellent.

The new Baptist parsonage will soon be ready for Dr. E. B. Pollard and his family. It is a beautiful building—one of the nicest improvements in the town for years—costing about \$6,000.

The Wednesday evening prayer meeting in the Baptist house here is usually pretty well attended—not half as well as it should be—and the interest taken in the exercises is always good, but it occurred to me that the highest degree was reached last week when talks of special interest were made by Drs. J. J. Taylor, J. A. Lewis and Yager. The subject introduced for the evening by the pastor was Lot. Each speaker presented his character and life from different

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Not a Patent Cure-all, Nor a Modern Miracle, But Simply a Rational Cure for Dyspepsia.

In these days of humbuggery and deception, the manufacturers of patent medicines, as a rule, seem to think their medicines will not sell unless they claim that it will cure every disease under the sun. And they never think of leaving out dyspepsia and stomach troubles. They are sure to claim that their nostrum is absolutely certain to cure every dyspeptic and he need look no further.

In the face of these absurd claims it is refreshing to note that the proprietors of Stuart's Dyspepsia Tablets have carefully refrained from making any undue claims or false representations regarding the merits of this most excellent remedy for dyspepsia and stomach troubles. They make but one claim for it, and that is that for indigestion and various stomach troubles Stuart's Dyspepsia Tablets is a radical cure. They go no farther than this, and any man or woman suffering from indigestion, chronic or nervous dyspepsia, who will give the remedy a trial will find that nothing is claimed for it that the facts will not fully sustain.

It is a modern discovery, composed of harmless vegetable ingredients acceptable to the weakest or most delicate stomach. Its great success in curing stomach troubles is due to the fact that the medicinal properties are such that it will digest whatever wholesome food is taken into the stomach, no matter whether the stomach is in good working order or not. It rests the overworked organ and replenishes the body, the blood, the nerves, creating a healthy appetite, giving refreshing sleep and the blessings which always accompany a good digestion and proper assimilation of food.

In using Stuart's Dyspepsia Tablets no dieting is required. Simply eat plenty of wholesome food and take these Tablets at each meal, thus assisting and resting the stomach, which rapidly regains its proper digestive power, when the Tablets will be no longer required.

Nervous Dyspepsia is simply a condition in which some portion or portions of the nervous system are not properly nourished. Good digestion invigorates the nervous system and every organ in the body.

Stuart's Dyspepsia Tablets are sold by all druggists at 50 cts. per package.

points of view. I noted the introductory remarks of Dr. Yager, and will give them for the benefit of the thoughtful reader.

Dr. Everett Gill, of Louisville was with us last Friday evening and gave us his popular lecture, The Damascus Rough Riders. A large audience gave him close attention from start to finish, and greatly enjoyed every part of it. We were glad to meet Dr. Gill in this way before leaving for his new work in Rome, April 1st.

J. K. NUNNELLEY.

The funeral of the Hon. James Garnett was from the Columbia Baptist church at 2 p. m. last Saturday. He was a well known and highly esteemed man of sterling character, and his death is generally mourned. We tender our condolences to the bereaved.

DEAR RECORDER:

We have had a considerable small pox scare here, but the danger seems to have passed, though on account of it we have put off the fifth Sunday meeting until April, but will keep the same programme until that time, so let all the brethren come and let us have a grand rally in April. We would be glad to have the editor of the Recorder with us. Come if you can.

Though I have fifteen regular appointments each month besides prayer meetings and extras, yet I have found time to help other brethren in meetings.

We were glad to have Bro. Bow with us and will certainly give him a lift on the Church Building Fund. Those of us who heard him were delighted.

The work here is progressing nicely, and growing all along the line. I was greatly encouraged by the addition of 80 members to my churches the first year and a unanimous call to serve them another year.

I would rejoice to have every family in this region read the Recorder. W. H. SMITH. Rochester, Ky., Jan. 23.

THE MARKETS.

LIVE STOCK.

Report for week ending Jan. 28.

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 50
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 bologna bulls	2 50a	3 00
Med to good bulls	2 00a	2 50
Choice veal calves	5 25a	5 75
Com to med calves	3 50a	4 00
Choice to fancy milch cows	35 00a	40 00

HOGS.

Choice pack and butch	4 70	
Medium packers	4 70	
Light shippers	4 50	
Choice pigs	4 30	
Light pigs	4 00a	4 40
Rugs	3 50a	4 20

SHEEP

Good to choice sheep	4 00a	4 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. 28, 1905.

	Week	Year
Jan. 1 to date	3,895	12,019
Year 1904	3,302	9,622
Year 1903	3,730	15,007
Year 1902	3,629	18,443

COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales new crop to date, 1905, 13,121; 1904, 9,857; 1903, 29,045. Sales of new crop to date original inspection, 1905, 12,013; 1904, 9,103; 1903, 25,608.

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I send free of charge to every sufferer this great Woman Remedy, with full instructions, description of my past sufferings and how I permanently cured myself.

You Can Cure Yourself at Home Without the Aid of a Physician.

It costs nothing to try this remedy once and if you desire to continue its use, it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that is all I ask. It cures everybody, young or old. If you feel bearing down pains as from approach of danger, pain in the back and bowels, creeping, tingling, numbness, or if you are suffering from so-called female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope. Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use. Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again. MRS. M. SUMMERS, BOX 21, NOTRE DAME, IND., U. S. A.

feeling in the spine, a desire to cry, hot flashes and nervousness, or if you are suffering from any of these ailments, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use. Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again. MRS. M. SUMMERS, BOX 21, NOTRE DAME, IND., U. S. A.

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- \$1.00 All-wool Voile 85c—Also Wool Etamines and Pongees are included in this lot; each fabric is an extra good grade, and full 44 inches wide; moving out these \$1 fabrics at, yard..... 85c
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REJECTIONS.
 Rejections this week, 1905, 712; 1904, 452; 1903, 581.
 Percentage of rejections to auction sales, 1905, 22; 1904, 14; 1903, 10.
 Rejections Jan. 1 to date, 1905, 1,932; 1904, 1,050; 1903, 2,091.

RECEIPTS.
 Receipts this week, 1905, 3,000; 1904, 3,028; 1903, 3,339.
 Receipts Jan. 1 to date, 1905, 9,882; 1904, 8,100; 1903, 12,110.

Ten minutes spent in His society every day, are two minutes, if it be face to face and heart to heart, will make the whole day different.—Henry Drummond.

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