

# WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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"GREAT CHRISTIAN TRUTHS" is a book written by Dr. S. B. Meeser for the use of the Baptist Young People's Societies. Dr. Cleveland in the Boston *Watchman* enters a strong protest, quoting from the book: "In some such way sin must have entered the human race at a certain point during its long upward progress from protoplasm to man." The leaders of the B. Y. P. U. ought to know that this teaching not only contradicts Moses, but the latest science. Darwinism is dead.

The number of ordinations in the Episcopal church in England continues to decline. Last year there were 253; this year 225. Sixty-three per cent. of the men were graduates of Oxford or Cambridge, and this shows a distinct advance, especially in the case of Oxford. More than three-fourths were University men.

A GREAT revival is going on in Wales, in all the churches except the Episcopal. There is preaching day and night in the churches and crowds attend. The saloon-keepers are loud in their complaints of the decreased drinking. One man said he is taking in just one-tenth the average amount he received. Dancing classes are losing their pupils and traveling theatrical companies get no audience. There have been many touching incidents. Let us thank God and take courage.

Rev. F. B. MEYER is one of the apostles of the "surrendered life," or the "Spirit-filled life," or whatever may be the latest name for the Keswick teaching. In the *London Daily News* he sends a Christmas greeting to the English people. In it he says: "Let us teach children they are God's, not urging them to look for a moment when they shall become so." Dr. Meyer does not believe in regeneration, then.

In an address at an ordination, Dr. Walpole told of the demand made that preachers should look to social reforms to make men better, and replied: "It is with its quiet service of lifting individual souls out of their sinfulness to a purer and holier life that the Gospel acts as a leaven permeating society, until the social fabric is transformed."

Prof. A. P. MATTHEWS, of the Chicago University, says: "Life originally happened. Life is made up of certain organic compounds. Certain organic compounds were made by nature; the compounds came together in some manner, and the result was life." That is the "advanced" view taught to the students there, but we persist in believing the old writer who says, "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life."

## The Liturgical Use of the Lord's Prayer.

BY A. L. VAIL.

Within a few years past it has been customary in many Baptist churches to recite the "Lord's Prayer" in concert, in both the public congregation and the Bible school, and sometimes in the prayer meeting. This statement applies first and chiefly to the Northern States, the applicability being more pronounced in the East and shading away toward the West. How far it is also applicable to the South the reader may be better informed than the writer. But this may be set down as highly probable, that where it has not become a habit of the churches it will soon seek to be. This habit where already established has come in almost unchallenged, as an element in the general liturgical tendency of the times. It is both effect and cause, and is intricately related to a widespread modification of the Baptist conception of doctrine and worship. Where it is established, and also in some quarters where it is not established, it seems to many so innocent, if not advantageous, that objection to it is widely regarded as a sign of contentiousness or imbecility; it being thought preposterous that any use of the Lord's Prayer could be harmful. Understanding this, we propose some considerations unfriendly to the practice.

To begin with, the formal and stated repetition of anything in worship is essentially perilous to both sincerity and thoughtfulness. However true the thing may be, and however germane to worship, the liturgical use of it constitutes a temptation to say it when it is not intended and without intelligent apprehension. This tendency, and more or less this certainty, is grounded in the constitution of the human mind. When an exercise becomes so fixed and commonplace that it runs itself, so that it goes through the mind and off the tongue without any definite attention to it by those who repeat it, the demand on the intelligence and the pressure on the conscience relax. This effect is more immediate and mischievous in a concerted exercise, especially by the young, than in solitude. The losing of self in the throng, both as to intelligence and conscience, and the seductions of rhythm combine to this end. I do not deny that some Christians get spiritual benefit from such exercises, especially those who have never had higher ideals of worship set before them, whose spirituality has never been permitted to express itself freely, unshackled by a liturgy; the spiritual damage for those who come to the liturgical methods from a freer worship being greater than for those habituated to them, under the same law under which vitiated air is more deleterious, as well as offensive, to one accustomed to pure air than to him who lives in the impure. But I do deny that any spiritual life finds its best expression in this way. This denial is based on neither whim nor reasoning, but on Scripture; because if our Lord had understood that the Christian life had any need of this mode of expressing itself, he would not have left it without provision in the New Testament. Why is there no book of psalms, no composition adapted to this kind of expression in the New Testament, and why is there no injunction or intimation of that character there? The absence of all such from the Christian's guide book is one of those sometimes mysterious but never accidental silences in it which speak with a great voice to those who are able to hear. It seems to me to be a warning as well as a shelter for

God's people against the subtle but profound peril of thoughtless and insincere performances before his face. When a Christian church goes back to the Old Testament in order to find something adapted to the liturgical, responsive or concert, use, or any other in its worship, it therein proclaims its own lapse from the New Testament standards of worship, and chronicles its criticism of the Master's provision for that worship.

But the Lord's Prayer is the most perilous passage in the New Testament for the exercise of the liturgical temper or taste. This may at first sight seem very open to challenge, for the superficial indications and the course of events point the other way. This prayer is perhaps better fitted to liturgical exercise than any other passage in the New Testament. When the desire to so utilize a selection from that book turns to this passage, it does so naturally because here it finds the line of least natural resistance, the portion that in its extent, its structure and its substance, best lends itself to such a desire. It is therefore not surprising that here was the starting point in the earliest manifestations of the liturgical proclivities in Christendom. This was apparently the first thing used in that way and seems to have led the van of the whole movement away from the free and simple worship of the New Testament toward the senseless and corrupt travesty on worship appearing under the Christian name in the "dark ages." Likewise this same is the first step of this nature taken in our time by Baptists in America. If that is only a coincidence, it is at least interesting. But the point now pressed is that this is the most perilous passage for such use in the whole book. Why so?

First, because it is a prayer, pure and simple, profound and spiritual. The special peril then is in the fact that in so far as our use of it becomes thoughtless, insincere, unspiritual, it is all addressed to God. It is not so bad for our utterances to be defective in these ways when we speak to each other as when we speak to him. If we wish to test our ability to mean what we say in a saying a thousand times repeated in concert, it is safer for us to practice on ourselves rather than on the Lord God. I frankly confess to a sharp sense of indignation on behalf of God when I hear some uses of the Lord's Prayer, and I wonder whether those who utter it in that way have one scintilla of spiritual perception. (Often comes to me that keen phrase of William Penn, all the keener from so charitable a source, when he calls the established worship of his time, "by-rote babble." That may not have been "nice" in Friend William, but he was addicted to hitting the nail on the head some times, and this may have been one of the times.) We are not judging in the reprehensible sense, but in the admissible sense; and we judge from the way in which it is done, that those who do it do not mean it. If they do not, then not only does their "prayer" fall flat, but it falls with God's foot on it flat. This is only stating the simplest rudiment of Christian worship.

But, second, this is the most dangerous to be used in this way, because in it we are most liable to be either deceitful or self-deceived. Clothing ourselves now in charity, we venture now to remark that probably the greater part of the utterances of this prayer are dishonest or impertinent, in that the utterers know they do not mean it or do not consider whether they mean it. Is it not safe to say that

those who pray to be forgiven as they forgive, pray usually for a defective forgiveness, for condemnation? What presumably many mean, if they mean anything, is, forgive us as we ought to forgive, or as we desire to forgive; but the meaning of the phrase seems clear and there is no excuse for the use of it in any other sense, unless it be stupidity. But does not our Lord authorize us to "say" this prayer? Yes, but not in any way that lies in saying it. The truth is that the whole prayer is germinal and ideal, out of which our prayers are to spring according to our capacities and conditions.

Once more, the Lord's Prayer was not intended for public or joint use. It was designed for private and personal use. As Luke relates, Christ returned from a season of solitary prayer. The disciples, who had been waiting for him and whose whole thought of prayer was presumably colored by his engagement, asked him to teach them how to pray, that is how to pray as he did. He replied to the question within those limitations. But he did more than that, as Matthew relates, on the same or a similar occasion. He enjoined on them, as initial and fundamental in the whole consideration, that they should enter into the closet and close the door when they prayed, and guard specifically against "vain repetitions," even in their most private praying. Moreover, he set before them the wickedness and the condemnation of those who take the opposite course, linking together public prayer and hypocrisy in a very striking manner, which seems to indicate an intense conviction of some special connection between public praying and hypocrisy. He seems in the whole to mean this. Go alone, be honest with God where there is no other to distract, and then take this germinal outline of right and highest desires and work to it. There is not an injunction in the New Testament the privacy of the applicability of which is more distinctly and exclusively indicated than this. To set it out in the public arena is to tear it out from its connections and run amuck of the whole warning of its solemn and strenuous environment.

It may be added that when those who are solicited or encouraged to participate are not Christians an additional evil of deep significance is added. They are induced to address God in a way which the New Testament restricts to those in fellowship with Christ. God is the "Father" in the New Testament sense of no others. His Fatherhood is restricted to the redeemed. To ignore this restriction is to disturb the foundation of the whole Christian system, which is based in redemption and has no availability beyond those who appropriate the redemption in which it is based.

If the claim be made that the use of "Our" at the opening of the form as given by Matthew demands or indicates the vocal union of two or more in the employment of the prayer, the reply is that that does not follow. Consider these things. Our Lord Himself is the only one reported in the New Testament as speaking to or of God as "My Father." For some sufficient reasons this form is reserved to him, thus setting his praying in that element aside from all other. If the plural form should not be used by one alone, then this prayer is not admissible for any one alone, a conclusion that presumably no one will maintain. But there is a profound and pertinent reason for the plural in private praying; it sets forth that all Christian prayer is properly in the fellowship of the Lord and his kingdom.

### Old Testament Revival.

BY W. W. HAMILTON, D.D.

One day while Ahaz was king a young man driven in his chariot up to the gate of the city paused, interested in a strange sight. A tall man, stripped of his upper clothing, with hands uplifted, was bewailing the city, was crying out his "Woes" on account of its sins (Micah 2:1ff.) He listened, and more and more determined that some day things should be different if the opportunity came to him to change them (Jer. 26:18f.; 2 Chron. 29:10). Jerusalem's condition was deplorable. The Assyrian sympathizers, the Egyptian party, the Independents, divided even against themselves, made any settled foreign policy impossible, and a ruler's road a thorny one. The religious condition was even worse, for there was corruption among the priests; false prophets for pay led the people aside, faithful prophets were counted enemies and their rivals held up as patriots, idolatry was established in the city and on the high places, the brazen serpent was worshipped, and the temple was closed.

In this time lived Micah, the simple, fearless, direct, plain, humble rustic from near Gath, and Isaiah, the eloquent, learned, loyal, true, fearless, spiritual, court preacher and statesman. Instead of a new policy-alliance, Hezekiah longed for a revival of true religion. Pity the people whose rulers do not see that righteousness always precedes prosperity and happiness!

The revival began in the heart of Hezekiah (2 Chron. 29:10), and continued in the sanctification of the priests, the cleansing of the temple, the resumption of worship, and the renewal of tithes and offerings. The neglected temple had become unclean, but when the burnt offering began the song of the Lord began also.

An old church building in Virginia had been neglected until the roof was falling in, the windows were broken and the doors partially unbinged. Birds and insects made the house their home, tramps lodged there for the night, drunken men left their whiskey flasks where sacrifices had been offered to God. The decision to renew the services was laughed at, and after eight days' effort it was decided to close the meeting. One thing remained to be done, and that was to pay the old pastor what was due him. The subscriptions were taken, and when the offering began the song of the Lord began, and a great revival followed. Souls were saved, God's people were encouraged, and the regular worship was renewed.

Things were not done half-heartedly in this Old Testament revival. Many a work fails because we sow sparingly. Hezekiah and the people with him conceived a great plan, that all Israel and Judah and Ephraim and Manasseh should once more be gotten together in worship. "So the posts went with letters from the king and his princes throughout all Israel and Judah." The meetings were well advertised, and the people from Beersheba to Dan were invited. Some scorned, some mocked, some came. It is joyous to see God's people expecting great things and attempting great things.

Set forms and methods often have to be disturbed when an unusual movement is on hand. The time for this gathering was irregular. The usual time was the 14th day of the first month, but here they are observing the feast in the second month. Some people think they can't be saved except at camp-meeting, or in the annual special services, and no doubt many objected to this departure from the old land-mark. Then the methods were irregular. Some of those who came were not duly qualified, had not been ceremonially cleansed, for a multitude of people from Ephraim, Manasseh Issachar and Zebulun, had not cleansed themselves and ate the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his father, though he be not cleansed according to the purification of the sanctuary (2 Chron. 30:18f.).

An evangelist said, when in a meeting in Chattanooga, that he could run the devil out of Chattanooga if all the people could agree on the method. Some wanted to ride him out on a rail, some wanted to float him out on a plank, some preferred one way and some another, while many rather than have any fuss about it would let him stay.

The protracted meeting is not a new invention. These people appointed a set time of seven days, and they had such a good time that the whole assembly took counsel together to keep other seven days. There was great joy in Jerusalem; for since the time of Solomon, the son of David, king of Israel, there was not the like in Jerusalem. The old plan of coming together, waiting on the Lord, protracting the meeting is good enough yet. We appoint a time to begin, Feb. 20th or Oct. 23rd, and announce that we will hold a ten days' meeting. The blessing begins about the time we expected to close, but the preacher is pastor of McFerran Memorial church in Louisville, and he must not be away from his church more than one Sunday, and so the meeting is not protracted and the Lord is limited.

By their fruits ye shall know them, is as true of revivals as of people. This Old Testament revival quickened benevolence, and the people paid their debts to God to such an extent that extra provision had to be made to care for it all. Reformation followed, as it always does. You will not save the world by reforming it, but when salvation has been wrought reformation comes with it. The people brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all (31:1). Prosperity came in the city and in the nation, and record is made of the abundance of wealth, of spices, oil, corn, flocks, herds; and the blessing showed itself in the improvement even of the city's water supply. Victory over so formidable an enemy as the "Assyrian wolf" was given them, for the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains of the camp of Assyria, so that the king returned with shame of face to his own land.

No wonder the inspired writer, in speaking of Hezekiah, put it down in God's Book: "He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him." May Jehovah give to his people in our day men and women, who, as Hezekiah, will lead God's Israel to a genuine revival of the true religion!

On the triple doorway of a great cathedral in Milan, Italy, there are three inscriptions spanning the archway. Over one is carved a beautiful wreath of roses, and underneath are the words: "All that which pleases is but for a moment." Over another is sculptured a cross, upon which we read: "All that which troubles is but for a moment." But underneath the great central entrance of the main aisle is the inscription: "That only is important which is eternal."

God's promises are ever on the ascending scale. One leads up to another, fuller and more blessed than itself. In Mesopotamia God said: "I will show thee the land." "At Bethel: "This is the land." In Canaan: "I will give thee all the land, and children innumerable as the grains of the sand." It is thus that God allures us to saintliness. Not giving us anything till we have dared to act, that He may test us. Not giving everything at first—that he may not overburden us. Rev. F. B. Meyer.

There is nothing like the first glance we get at duty, before there has been any special pleading of our affections or inclinations. Duty is never uncertain at first. It is only after we have got involved in the mazes and sophistries of wishing that things were otherwise than they are, that seems indistinct.—F. W. Robertson.

### Theological Seminaries and the Spiritual Life.

The question is sometimes raised whether the present system of professional training for the ministers of our church is conducive, or otherwise, to the temper and spirit that are needed in the calling of a preacher and pastor. Those who incline to the negative think that private study with an experienced minister in the actual discharge of pastoral duties—the plan which prevailed before Theological Seminaries were founded—used to give—and would now give—the church a godlier kind of ministers than is generally furnished by the Seminaries.

In reference to this last assertion, think what we will about the question on general principles, we must not forget that the comparison implied is one which it is peculiarly difficult to make with intelligence and certainty. The ministers trained under the old method are no longer here to be examined or tested. The view we have of them is through the lenses of biographies constructed for the most part by their friends and admirers. If the men themselves were now upon the stage, and subjected to the same tests with living ministers, the verdict so confidently pronounced in their favor might be materially modified. To speak judicially about the comparative piety and goodness of two men is a delicate matter in any case, and particularly so in that we are considering. It is far from being evident to our minds that among the home and foreign missionaries and the pastors of our country and city churches, there are not to be found just as noble, godly and useful men as ever came from the hands of those who formed the minds and manners of candidates in the old New England parsonages.

Let us concede at once that the Seminaries, with all their advantages, present conditions which to any imperfectly balanced nature may easily become occasions for self-indulgence, for intellectual ambitions, for unholy rivalry, and even for rash and irreverent dealing with sacred themes. A beautifully furnished room at Princeton or Auburn, warmed by steam, and lighted by gas, the society of well dressed and educated gentlemen, with the social attentions and allurements of the town, have undoubtedly a tendency to relax the fibre of one who may be called to struggle with poverty, and to dwell amid the uncultured, the rude or the pagans. The access to a fine library, the stimulus of alert and well stored minds, and the brisk discussions of the class room, and of the societies, may soon result in a development of the intellectual part of one's nature disproportionate to that of the moral and spiritual. The professors, tried and godly men as they are presumed to be, are subject to the common temptation of an intellectual and literary atmosphere. No longer themselves in active parish or missionary work, they come to view this and treat of it from a theoretical rather than practical point of view. This is almost inevitable. The professorial cast of character gradually overspreads and hides the pastoral and ministerial with which most of them began. There are few minds that would be entirely proof against this process. And naturally the professor becomes more or less reflected in the pupil.

All this we may say without ranking among those who do not favor Seminary instruction. And we must not forget that, per contra, it may be said that of late a special movement of missionary zeal has taken its rise among Seminary students, and has brought forward some of the most devoted candidates for posts of difficulty and danger in the foreign field.

As to moral goodness, vital piety, zeal for the church, devotion to the Master, and all the higher qualities that are needed in a minister of religion, there is no situation in which they may not be had, or in which they may not be threatened and impaired. If it be said that in a country parish there is opportunity for practical work, and the study of practi-

cal methods, it may be replied that there are similar opportunities at our Seminaries. The prisons, the asylums, the city missions, and the adjacent parishes which are continually calling for student assistance, offer occasions for all who have a mind to work, occasions, too, which as matter of fact, are largely improved.—N. Y. Evangelist.

### The Mind Which Was in Christ Jesus

The Christian should strive to be like the Lord Jesus Christ. In thought and word and life he is the perfect model upon which we should model our lives. As we can not be like him outwardly unless we are conformed to him in the inner life, we should strive and pray that we may be like him in our mind and heart; for as a man thinketh in his heart, so he is.

The mind which was in Christ Jesus was a human mind, and so an example, rather than an unattainable ideal. Of course, the divine nature was, in some mysterious way, wrought into his very being, but we must be sure that he was human, not in fiction, but in real fact. Christ thought and felt, loved and sorrowed, was grieved and gladdened as a real man. But in it all there was a profound and abiding peace, a perfect and spotless holiness.

If we are to be like him, at all, it must be, first of all, because we come in penitence and faith and love to the acceptance of God's saving grace, receive his Holy Spirit into our hearts, and are made his children by being born again, from on high, into his mage. It is only then that we begin to live the spiritual life. Up to this time our life is on a mere natural plane. Being born again, we begin to think God's thoughts, and to live a life after the Spirit.

The mind of Christ was, of course, holy, reverent, prayerful, spiritual and interested in the things of the kingdom of heaven. In the earth, as he was during all the years of his earthly life, he was not of the earth. He came to us from heaven, and while he was here he was, in the highest sense, a citizen of heaven. So we are to try to be. We must seek for holiness and spirituality. We must seek the things that are above. We must set our affections not on the things that are beneath us, but on those that are above. We must live as citizens of heaven.

But, although Christ lived this holy and heavenly life, he took the greatest interest, in the most loving way, in the things that concerned the welfare of men. He was full of sympathy and kindness and goodness. He healed the sick and comforted the sorrowing, and died to save sinners from their sin. We must never, in our zeal to live a holy life, forget that God has put us in this world to be useful to those around us. We must be kind and considerate and unselfish, and especially must we use our best and most diligent efforts to secure the salvation of the souls of those whom we may reach. There is nothing so worthy of our highest and best efforts as this.

The mind that was in Christ Jesus was thus the ideal for us, in that it sought the glory of God and the blessing of the world in all things. Self was last sight of, and was sacrificed in humility and self-forgetfulness. This is the way for all of us. We would find earthly life a success as God counts success, and if we would find our earthly paths the ways in which we may step heavenward to the throne and the crown.—Herald and Presbyterian.

The sermon that is after a soul, says Dr. Herrick Johnson, is, like the Master, "filled with compassion." It will have in it what was in Christ's eyes when he looked on Peter, with the curses and denials scarce off that poor disciple's lips. It will have in it what was in Christ's voice when he stood weeping over Jerusalem, and said, "How oft would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not." The severest rebuke will get its chief severity from the deep undertone of divine compassion.

See our great Premium Offer on the 15th page.

Incidents of Travel in 1844.

BY JAMES MADISON PENDLETON, D.D.

II.

I am unfavorably impressed with Pennsylvania character. I think there is very little intelligence among the people generally. I refer more especially to those we see on the canal. They are a penurious set. Money, money they will make if possible, and many of the rich farmers live in houses that are not good for stables. They are willing to live any way to make money. I believe I have known men in Kentucky, who rendered themselves contemptible by their penuriousness. Does it not indicate a very contracted intellect to idolize gold and silver? O that this idolatry was confined to the world if indeed it must exist at all, but the church is cursed with members almost as covetous as Judas.

20th.—On waking this morning found myself at the foot of the Alleghany mountains. The railroad car was in readiness. We took our seats and up and up we went. By means of five inclined planes we ascended to the summit and the same number of planes took us down to the level again. The scenery on the mountain is in some respects truly splendid and magnetic. Tall cliffs raise the their heads magnificently, while the straight pine points to the heavens. I enjoyed the descent from the mountains exceedingly. A strange exhilaration of spirit seized me and I thought of Longinus' definition of the sublime. The works of nature are the works of God, and when contemplated with a proper spirit, are instrumental in exalting our conceptions of the Almighty Architect of the Universe. But here are the works of art attempting to overcome the operations of nature, and happily for the weary traveler is quite successful. How great the ingenuity of man! How immeasurably is intellect elevated above instinct. What a broad foundation for moral accountability is laid in the possession of rational powers. Descending from the mountain we at Hollidaysburg took the canal again. What patience is required to travel on a canal boat after riding on a railroad car.

21st.—This is the Lord's Day. Brethren Sherwood and Robert have stopped at Lewiston to spend the day, leaving me to preach on the boat. I have preached, being listened to with attention by a majority of the passengers—some, however, read newspapers in the meantime. May the seed sown germinate and bring forth fruit to the glory of God.

22nd.—Waked up this morning at Harrisburg, the Capitol of Pennsylvania. Harrisburg is a handsome place. The state house is a fine building, but a number of the legislators who at present have seats in it are very ignorant and are at the same time quite prone to disputation. Many of the legislators are a disgrace to the state. We took our seats in the car at 7 o'clock a. m. and left Harrisburg. The country is in many places in a high state of improvement. We passed through Lancaster, a most beautiful place, said to be the largest inland town in the United States. Tarrying a moment, onward we moved, occasionally going with such rapidity that I found it impracticable to count the pannels of fence on the road side. On we went approaching the city of brotherly love, passing the Girard College, the Schuylkill River, etc. Entering into the city the hackmen and the cabmen drove on each side of the car inviting us to ride with them when we stopped. Agents from hotels thrust themselves into the car, holding their cards before our eyes and recommending with much earnestness the houses they represented. Laying all dignity aside, they evinced a most pertinacious determination to make our visit to the city the means of putting something into their pockets. What will not the love of money do? And when I stepped out of the car it was almost impossible to make my way through the crowds of boys who insisted very importunately on carrying my carpet-bag for me. At last I extricated myself from them and made by way to the Deposition of the Baptist Publication Society. Here I met with a number of brethren from different sections of the country, among whom were several acquaintances, viz., Bennett Peck, Fletcher Barrows, etc. These friends seemed so glad to see me that I at once felt at home. Bro. Barrows kindly invited me to partake of the hospitality of his house during my stay in the city, which invitation I gladly accepted. Brother B. appears just as he did during his residence in Kentucky—very cheerful and at times witty and facetious. To-night we have been to hear Dr. Welch, of Albany, preach before the Bible Society. He discoursed on these words, "It is good always to be zealously affected in a good thing." The sermon was good, but it fell below my expectation. I had anticipated a wonderful display of eloquence. It is often the case that Doctors of Divinity are greater at a distance than when we approach them. Distance frequently lends enchantment to the view. There is one excellency in Dr. W.'s preaching which I hope not to forget. His illustrations are drawn from Scripture. It is remarkable with what ease he can refer to different portions of the Divine Word to elucidate the topics he discusses. Dr. W. is, I suppose, 45 years of age. His eyes are a dark hazel, his face rather round and his head a little gray.

23rd.—The Bible Society met this morning. Dr. Cone presided. He is one of the few men who fill the President's chair with dignity. He made an address on the Bible course. He is a graceful speaker and presents his thoughts with much energy. He certainly has the spirit of the Gospel in a high degree. He is becoming old. His hair is almost entirely white, his person spare, and his eyes pale blue. He is perhaps as powerful a man before a popular audience as can easily be found. May his life be long preserved.

24th.—Attended the meeting of the Triennial

Convention. Dr. Johnson, of South Carolina, presided. Four hundred and fifty delegates present—more than ever attended the Convention before. Nothing of special importance after organization. I was introduced by my friends to some of the great men, among whom were Drs. Wayland and Williams. Dr. Wayland is, I believe unlike any man I have seen. He is quite large, perhaps weighs 250 pounds, has dark eyes, black whiskers and hair slightly gray. His forehead is very prominent, projects greatly over his eyes, which makes them appear to be deeply set in his head. He is awkward and seems not to care if he is. When asked about his health he said he was as "stiff as a cow." Who would have expected such an expression from such a man. Dr. Williams is of moderate size. He has a fine head, if phrenology be true. He has the appearance of a student. He is cadaverous in complexion and frequently seems immersed in thought. He is called by some a walking library. Having been lame from his birth, he could not when at school play with his companions, and therefore while they were engaged in sport he would be reading some book. This, in all probability is where the foundation of his knowledge was laid. He is the most diffident man I have seen. He seems to have no confidence in himself. He is one of the great men of the denomination.

25th.—The Convention still in session. Dr. Wayland was chosen President, J. B. Taylor and R. H. Neale, secretaries. Brethren Kincaid, missionary from Burmah, and Fuller from South Carolina, made interesting addresses. Kincaid is an impressive speaker. There is no special brilliancy in him, but his descriptive powers are very good. Many of his accounts of missionary effort were very affecting. I think at one time there must have been from 500 to 1,000 persons in tears. It is interesting to see and hear a man who has been for years laboring among the heathen. Bro. Fuller is one of the best looking men in the Convention. He is tall and commanding in his person, graceful in his manner and impressive in his elocution. Nature has done much for him, and in addition to this he has a thorough education.

April 26th.—The subject of slavery has been introduced into the Home Mission Society. The Abolitionists wish to have the Board instructed to employ no ministers as missionaries who are slave-holders. Much has been said on both sides of the question. Some of the speeches have been of an inflammatory character. Fuller, of the South, is able in the vindication of the slave-holding brethren than any man in the body. He remarked very impressively that there must be a new Bible before it could be proved that slavery is a sin, for where there is no law there is no transgression. He deplored slavery as a calamity, but could not feel culpable because he was born in the South and had become possessed of servants by inheritance. He is one of the most dignified and calm debaters I have ever seen.

Mr. Colven, of Boston, is the leader of the Abolitionists. He is a man of some talent, but is exceedingly rough and uncourteous. He used a number of *ad captandam* arguments, but did not meet the question with fairness and magnanimity.

Dr. Welch said that he considered it inexpedient for slave-holders to be employed as missionaries.

Bro. Jeter, of Virginia, made some forcible remarks in defence of the South. He expiated on two facts: that the Hebrews were permitted to own slaves, and that slavery existed among the Romans when Christ and the Apostles were on earth. Paul, he argued, enforced the reciprocal duties of Master and servant, thus recognizing the obligations of servants. Whatever may be said of slavery elsewhere, it is manifest that a discussion of the question in the Home Mission Society is out of order. There can be no constitutional action on the subject. Everything said and done in reference to it by the Society is clearly extra-constitutional. But many men in these days are unwilling to be governed by rules which they themselves have adopted. If, as has been said, consistency is a jewel, it is surely becoming very valuable, as all commodities increase in value in the ratio of their scarcity. But enough.

27th.—The Publication Society met at the call of the President, Dr. Babcock. Many interesting remarks were made in reference to the necessity of disseminating religious intelligence by means of the Society's books and tracts. Many affecting and almost incredible statements were made with regard to the scantiness of many Western ministers' libraries. I have long believed that there are many preachers in the West who break through as numerous difficulties and make as painful sacrifices in the service of God as any men who can be found in any part of our country. Seven hundred dollars in books and money have been to-day subscribed for the benefit of such men. May the amount be greatly augmented.

April 28th.—This is the day of the Lord. No exciting business of the Convention will occupy our minds to-day. We will be under no necessity of listening to the incoherent ravings of Abolitionists. Arrangements have been made for a great number of pulpits to be filled by Baptist ministers, delegates to the Convention.

Evening, 9 o'clock.—This morning I listened with great interest to a sermon from Bro. Fuller from the parable of the prodigal son. He made two points—the sinner's estrangement from God, his return to God. He was an exceedingly impressive speaker. I noticed several times that he so enchained the attention of his auditors that there was almost the stillness of death in the assembly, tears flowing from a hundred eyes, and all ears open to catch the heavenly accents. And when he paused there was an almost universal change of position and a general coughing, persons forgetting to do such things until the speaker permitted the spell to be broken. O the

matchless power of true eloquence! Bro. F. possesses fine talents and a thorough education, but after all his strength lies in his piety out of which grows an inextinguishable zeal. He was once an Episcopalian, and gave up all his religious views in becoming a Baptist. He is in the habit of kneeling in the pulpit as soon as he enters it, offering a silent prayer. Ministers ought to be men of prayer, but let them pray in their closets. Why not? Should they attract the attention of a whole congregation to themselves by kneeling in so conspicuous a place as an open pulpit? This practice of Bro. F. I admire less than anything I have seen in him. But perhaps I carry my opposition to Pharisaic appearances to an unreasonable length. At 3:30 o'clock heard a sermon delivered to the Sanson St. church by Bro. W. W. Evarts, of New York City. He is a young man of sprightly intellect. His discourse indicated talent in connection with enlightened zeal. He is the friend of my friend, Rev. T. G. Keen. Having been appointed to preach at the North church at 7:30, and Bro. Taylor, of Richmond, having proposed an exchange with me because of his proximity to North church, I preached in Dr. Parker's church. Dr. Parker was instrumental in establishing Presbyterianism in New Orleans. He is now pastor of a large congregation in this city. He has a fine house of worship, but I determined I would go into it and preach just as if I had always been accustomed to such a house. So I sat down on the pulpit sofa, cushioned with elegant red silk velvet, as comfortably (yes, and more so) as I sit on my hard bench in Bowling Green. I preached to an attentive audience, and after the services closed the Elders had the kindness to express a wish to hear me again. The celebrated Mr. Barnes was in the congregation occupying a front seat. I did not know it till the services were closed, and I am glad I did not. O that my feeble labors may accomplish some good. This, I believe, is the first time I have preached to a large assembly in whom there was not one person that I remembered seeing before.

29th.—The Convention and Home Mission Society have both held sessions to-day. The Abolitionist question has been agitated again. Abolitionists insist that slave-holders shall be ineligible to appointment as missionaries of the Home Mission Society. The question will not be disposed of till to-morrow. To-night I have heard a number of brethren speak in reference to Foreign Missions, among whom was Dr. Williams. He and Mr. Fuller are the only men I have seen in the Convention who have come up to my expectations. Dr. W. did not venture to raise his eyes for some time after he began to speak. He is a personification of diffidence. Never have I seen such self-depreciation. His remarks were most excellent, his ideas extremely rich and his language perfect rhetoric. He is thought by many to be better acquainted with Abolitionism than any minister in New York. He is indefatigable in his studies, and has a library of 7,000 volumes over which to roam from day to day.

Sermon Before Communion, and Sermon Before Communion II.

Evidently Dr. Smith tries hard to make the most of what faith he has left, and his efforts are at times pathetic. And there is less exhibition of his views on the inspiration and composition of Scripture, that we would have expected. In the sermon on Forgiveness of Sins, he makes the chief point God's faith in man, rather than man's faith in God. While discrediting the Bible record of Esau and Gideon, he insists that there is a kernel of truth in the history from which moral lessons can be drawn. Most of the "higher critics" forget that fact is as instructive as fiction.

The New Day. Russell H. Conwell, D.D., LL.D. 50 cts. Griffith & Rowland Press, Philadelphia, Penn.

"The physician recommended rest. So I went to the Hampshire Highlands of the Berkshire Hills and wrote this book: Russell H. Conwell." No man leads a busier or more cheerful or more useful life than does Dr. Conwell. His heart goes out to the young, and this is a book for young men. It tells of opportunities and how to improve them. The book is cheerful, sensible and inspiring.

The Baptist Review and Expositor. January, 1905. Quarterly. Edited by the Faculty of the Southern Baptist Theological Seminary. \$2 a year. 60 cts a copy. Norton Hall, Louisville, Ky.

Dr. James Stalker opens with a thoughtful and scholarly article on "Jesus Christ, the Giver of the Ethical Life Which He Demands." This article is in line with the author's lectures delivered here last year, and it is a piece of his best work. "The Biblical Picture of Jesus," by Prof. A. T. Robertson, D.D., is the only article from the Faculty. It is a clear and adequate presentation of the great theme, in opposition to the views of destructive verities. Dr. A. H. Newman gives a trenchant review of "Strong's Systematic Theology," of which we spoke last week. "The Rich Man and Lazarus" is a striking exposition of Luke 16:19-31, full of gospel meat. "The Present Missionary Situation in China," is vividly described by the veteran missionary, Dr. R. H. Graves. He tells the present status, dwelling on the Christian literary work now being done in the empire. He is very hopeful of China's future. Dr. S. M. Provenance has a note on The Difficulty of John 13:1. He makes the last clause, "he loved them to the end," read "them he loved to the last," and puts it in parenthesis.

There are 57 pages of Book Reviews, nearly all of them by members of the Faculty. Each professor reviews the books that in his department, as a rule. Some of the reviews are quite elaborate, e. g., Prof. McIlhenny's review of Harnack's book on the history of missions for the first 200 years.

A Tale of the Kloster. A Romance of the German Mystics of the Cocalico. By Brother Jabez. Illustrated by Frank McKernan. 12mo, pp. 336. Philadelphia: Griffith & Rowland Press, 1420 Chestnut St.

The "Solitary Brethren" were a religious sect composed almost entirely of Germans which flourished in Pennsylvania in the eighteenth century. Conrad Beissel was the founder of the Solitary Brethren, and their Kloster was at Ephrata, which is situated 18 miles from the city of Reading in the fertile valley of the Cocalico, in the northern part of Lancaster county.

Brother Jabez has made an interesting romance in the Tale of the Kloster. In spite of their vows of celibacy, love would come in. And courtship and marriage followed in spite of all the stricter brethren could say. It is a well-told story of much interest about the quaint people who have passed away, and will be read with interest.

MAGAZINES.

The new management of the Repository, which we have loved so long, showed their faith in their ability to make a magazine which would command a wide support when they reduced the price to \$1.00. Magazines at that price must either be yellow and sensational, or must have a tremendous circulation so that they can command high prices from the advertisers. The Repository is the farthest removed from yellowism. It is an able and most entertaining religious and family magazine. Therefore it must command a very large circulation to maintain itself, and to secure that it must be worth reading. If all the numbers are as good as the January one, we think the publishers will prove their wisdom in their action.

GOD KNOWS.—Our need of God's help for the meeting of the petty vexations and the minor trials of our every-day life is as real as it is for the supreme struggle of our being in the final conflict with the arch-enemy of our souls. And as to the relative measure of God's power requisite for our aiding, who shall say what is much or what is little for God to do? God is as ready to aid us in one time of need as in another. We can depend upon him alike when to us our requirements seem great or seem small. He who will help us in our dying will help us also in our daily living. He knows your need. It seems to you that no one can know it, it is so vast. He knows it better than you do yourself. The multitude of your own aspirations are not present to you, or are lost to you, but He has caught them all in his own vessel, and will see to it that all are duly fulfilled. He knows your need, your bodily and your social need, your need to-day, your need yesterday, and your need to-morrow. And he knows that he may supply it.

**..Literary..**

Any book here noticed can be had at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

BOOKS.

Conquering success, Or Life and Earnest. William Mathews, LL.D. \$1.50 net. Houghton, Mifflin & Co, Boston, Mass.

The author of "Getting on in the World" is sure of a wide hearing whenever he speaks. This, his last, is his best book. There are forty-one chapters on practical subjects, presented in glowing style and with a great wealth of learning. Every page has happy quotations and quotable sentences, while it abounds in historic facts and literary allusions. We know of no dozen "books of illustrations" that will prove so helpful to preachers and teachers, for purposes of illustration, as this. There is a chatty vivacity that is charming, and there is a bright hopefulness that is cheering. Pithy, common sense utterances abound. All history and all literature seem to be at the ready command of Dr. Mathews. He is never at a loss for a pointed instance or a happy quotation. The book is thoroughly sane and wholesome, and it stimulates while it entertains.

An Old Fashioned Sugar Camp. Paul Griswold Houston. \$1 net. Fleming H. Revell Company, Chicago and New York.

There are nine of these field and forest sketches, viz.: An Old-Fashioned Sugar Camp; Maple Sugar Making in Literature; Parables of a Spring Wreck; The Life of Springtime; A Summer Idyl; Night in the Woods; Dawn in the Meadows; Autumn Days; The Woods in Winter.

This is a book of the seasons, which are set forth in these sketches in bright and breezy fashion. The author loves nature passionately and has a fellowship with field and flower, with trees and rocks, with streams and clouds; and his descriptions are true to nature.

The Forgiveness of Sins, And Other Sermons. George Adam Smith, D.D., LL.D. \$1.50. A. C. Armstrong & Son, New York.

There are fifteen of these sermons, as follows: Forgiveness of Sins; Word of God; Temptation; Our Lord's Example in Prayer; Why Ye Have Light; The Two Wills; Moral Meaning of Hope; Good Samaritan; To Him That Overcometh; Esau; Gideon I.; Gideon II.; Song at the Well;

**Sunday-School  
Lesson**

SUNDAY, FEB. 19.

**OUR LORD AT THE POOL OF BETHESDA.**

John 5:1-15.

Motto Text—"And a great multitude followed him, because they saw his miracles."—John 6:2.

"After this there was a feast of the Jews; and Jesus went up to Jerusalem."—How long after the events in the last chapter is not known, but probably some time had elapsed. The name of the feast is not given, but it was probably Pentecost though it may have been the passover. "Now there is in Jerusalem by the sheep-market a pool which is called in the Hebrew tongue Bethesda."—Bethesda means "house of mercy," the name given the pool on account of the healing by its waters. It is not known where this pool was, nor if it is still in existence. Some say it is the pool of Sileam, others the pool of the Virgin. But if it were either of these the angel no longer troubles the waters. "Having six porches."—Built on the edge of the pool for the benefit of those who were waiting to be healed. They may have been open porticoes or inclosed ones to guard the sick from the weather. The withered who lay there were paralytic. "It is evident these were persons beyond the aid of ordinary medicine."

"For an angel went down at a certain season into the pool and troubled the water."—The water bubbled up in some way showing the touch of the angel. We have no way of knowing how often the angel came. It is evident that there was no regular time for his coming. When the moving of the water indicated his presence there was a rush for the pool, but only one was healed. Alas for the disappointed ones! It seems probable the troubling occurred frequently, it may have been more than once every day.

"And a certain man was there, which had an infirmity thirty and eight years."—How long he had suffered! Evidently his was an incurable disease, and his only hope was Bethesda. How long he had been coming here, we do not know. It is supposable that he was able to come with difficulty, it may be day after day.

Our Lord, by his divine knowledge, knew that the man had been a long time in his present state, and asked what would have been a strange question had it not been for what he intended to do. It would seem that the impotent man thought the expression one of astonishment that he had not been healed. And his answer gives the explanation. "I have no man when the water is troubled to put me into the pool."—He was friendless and poor as well as diseased.

**A Bad Stomach**

Lessens the acrimony and restores the happiness of life. It's a weak stomach, a stomach that can not properly perform its functions. Among its symptoms are distress after eating, nausea between meals, heartburn, belching, vomiting, flatulence and nervous headache.

**Hood's Sarsaparilla**

Cures a bad stomach, indigestion and dyspepsia, and the cure is permanent. Accept no substitutes.

For money would have enabled him to hire some strong man to put him in. Hence those who were stronger, or who had friends or servants pushed him aside and reached the water first.

"Rise, take up thy bed and walk."—The man was lying upon a pallet or mattress. There is no reason to suppose that he knew anything of the Lord. But the face and voice of this stranger inspired him with confidence. His faith was not tried by the slightest delay. No sooner than the words were spoken and the man was healed, restored to complete health and strength. The man seems to have been like the nine lepers who were healed. Without a word to the One whose miracle had healed him he walked away.

"The Jews therefore said unto him that was cured, It is the Sabbath day: it is not lawful for thee to carry thy bed."—The leaders among the Jews, scribes and Pharisees, who saw him carrying his bed along the streets. Among the things prohibited as violating the Sabbath in the rules of the Rabbis was this very thing of carrying a couch.

"He that made me whole, the same said unto me, Take up thy bed and walk."—The words are very emphatic. He felt that a man who could work such a miracle by a word was a man who had a right to command him. Alas! for poor human nature! There was no rejoicing that this poor and friendless sufferer was restored to health and strength; no recognizing the power and authority of God present in the miracle. But they were eager in their hatred of this man who endangered their power over the people. Beyond a doubt they had heard of the Nazarene and his previous miracles and must have suspected that he had come to Jerusalem and done this miracle of mercy.

"And he that was healed wist not who it was."—Strange that he did not ask; that like the demoniac of Gadara he did not ask to follow the Lord. This man appears very ungrateful; but in view of our daily ingratitude and forgetfulness of all God's goodness, who can throw the first stone at him? Our Lord had gone away quietly. There being a multitude he would soon have been surrounded, and all the sick in the porches would have crowded about him. For his own wise purposes he avoided a demonstration then.

"Afterward Jesus findeth him in the temple."—Let us hope that this man who had shown no gratitude to the Lord, felt grateful to God as he went to the temple. Though we are not told how long after the healing it was when the Lord found him there.

"Behold, thou art made whole; sin no more lest a worse thing come upon thee."—Thus the Lord shows his omniscience. The man had sinned thirty-eight years before, and it is probable his sin was not known. But the Lord knew, and lets the healed man know that he was aware of his sin. Some sins are followed by penalties in this world. But our Lord has taught us not to attempt to decide what were God's reasons for His providence. If fire burns up those who had gone to a theatre, it destroyed more pious men and women and little children on a Sunday School excursion.

The man went immediately to the Jews and told them who the man was that had bidden him carry his bed. He knew what they thought of the Lord, for they had spoken freely. The probabil-

ity is that he was angry because the Lord had rebuked his sin, and he felt no gratitude for his deliverance. His healing is an illustration of the Scripture which says that God sends the rain on the just and the unjust. But if we are ungrateful to God and angered by deserved rebukes for our sins, we are worse than he in that we sin against more light.

**FROM CHINA.**

Two hours ago I stood in company with Mr. and Mrs. Greene, our missionaries from North Carolina, and a native pastor, on a mountain overlooking one of the most fertile, most densely populated and most picturesque pieces of country I have ever seen. From Tai Leng mountain we looked down on the Kwu Tsing section, with its twenty or more villages and their hundred thousand or more inhabitants, and away in every direction at somewhat similar villages that literally swarm over this rich delta region of the Canton river, stretching south of Canton and west of Hong Kong and Aoca, where lies the famous Sz Yap country, the four counties from which go nearly all the Chinese that emigrate to America. There are perhaps 50,000 Sz Yapmen in America now despite the governmental restrictions.

Dr. and Mrs. Greene are in charge of our Southern Baptist Convention's work in this Sz Yap country, with its four districts, or counties, that contain a population about as large as Kentucky, and that contain these "villages" that range from the size of Louisville on down. And among all these two million and more human souls, with "villages," so-called, like Louisville, and Lexington, and Shelbyville, there is not a resident missionary, or, for aught I know, a resident white man. Dr. and Mrs. Greene, from Canton, and missionaries of other denominations visit this section and have established here and there meetings, chapels and schools, and now it looks like I am to have the joy of being the first to locate and work permanently here. Dr. and Mrs. Greene and their bright little son and daughter, Willie and Valeria, are initiating me into the ways of the country. We are in a "ho tow," or house-boat, about forty feet long and twelve feet wide. They have along their almond-eyed young man cook. I have my almond-eyed teacher of Chinese, a bright young Baptist of Canton, who sometimes preaches by the way. These, with the Chinese captain and owner of the boat, his family, and his crew of eight men, constitute our party. We are out for a three weeks' trip. We live in the boat, making excursions to the villages nearest the rivers and canals. The last white face we saw was that of a jolly steamboat captain who gave us a "lift" last Tuesday, and towed our boat for some distance. Our boat is propelled by oars, or sculls, or poles or sails, according to circumstances, and it goes or stops according to the tide, for from that mountain height we could see an arm of the Pacific and the West River, down which we came part of the way.

I said we were at Kwu Tsing. Well, Kwu Tsing is a market village; indeed, it is the centre of a group of villages, some of them only separated by a street, and it is estimated that over a hundred thousand people live within

a space of two miles long and perhaps half that wide. The villages stretch for some three miles, become small and attenuated at that distance. But when a city or village ends it ends, "and that's the end of it." There are no rural homes to fringe the suburbs. China has no rural homes. When the village or series of villages ends, then the farms begin, and nobody lives on a farm, for fear of spirits and robbers, especially the spirits, for the Chinese are a wofully superstitious people.

Now the people from all these villages—the people who work all these outlying farms—come to Kwu Tsing market every few days—set days, according to the Chinese calendar. They bring their produce, their wares, and such a conglomeration of humanity I have never seen in America or Europe. I dare not attempt to describe it in a necessarily brief letter. I will only give a few passing notes about the work; the rest will be found better described in books of the hour than I can describe it.

Our work here at Kwu Tsing is the furthest advanced of any that our noble Brother and Sister Green are fostering in all the Sz Yap. They have a regularly organized Baptist church with a faithful pastor, an ordained Chinese preacher, who has lived in America and whose salary is paid part by a Chinese Sunday School in our own home country. The church has about fifty members and worships in a nice chapel on the spot where the Boxers destroyed the former one four years ago. Connected with the church is a day school, and a mile from there is another day school. At No Fuk (pronounced almost like Norfolk) a group of villages six miles away on the side of the mountain, is another school. These schools were visited by Mrs. Greene during this journey. This brave little Southern woman gets in a Sedan chair which is "toted" by two coolies, and then, suspended between the bamboo poles that they carry on their shoulders, she goes alone from village to village and visits these schools, encourages the teachers, Chinese girl graduates of the Canton school, and meets with the Christian women. In the meantime Dr. Greene and I go into the market crowd and sell copies of the Gospels, calendars with Scripture texts on them and the like. We sell about a hundred pieces of literature for some 160 cash, a string of brass and copper money worth in our country about eight cents! But this seed sowing is one of the best means of spreading the Gospel. The people are reading it and thinking over it in their miserable houses. The light will yet break in on these homes. The singing in the chapel attracts the market crowd. They file in and listen to sermons and exhortations from Dr. Greene and native preachers, and, as in the days of Paul, some believe the things that are spoken, and, alas! some believe not. But the number of believers grows greater, and the believers themselves grow stronger, and, while there are but few and weak among so many, the leaven it at work and will yet leaven the whole lump. A new missionary is gladdened at the air of hopefulness that pervades the mission work out here. Literally all the Baptist members in South China will preach or pray in public, one or the other, or both! What a lesson to the weak-kneed Christians in some of our home

churches! When a man leaves heathenism, it means something; and while they do not all measure up to expectations by any means, there is much to cause us to be hopeful and to redouble our efforts and our prayers. If the Baptists of Kentucky could see what I have seen in one short month—of the need and of the results that have followed our missionaries' efforts, oh, what a flood of men and money would swell the mission band and overflow the coffers of the Mission Board!

High up on that mountain today we stopped beside a crystal brook and ate our lunch, and as we rested we read from Christ's Sermon on the Mount—a mountain, remember, in Asia; and on this mountain in Asia our little Bible class spent some time with the study of the sacred mountains and their messages—Ararat; Sinai, Nebo, Moriah, Carmel, Hermon, Ebal, Gerizim, Calvary, Olivet and others, and oh, how our hearts burned within us as we talked thus by the way! And we seemed to see from that mountain the kingdoms of this world, and we were not tempted to desire them for ourselves, but oh, that we may win them for our Lord and his Christ.

JOHN LAKE.

On Houseboat in Southern China, Dec. 3, 1904.

**MEN, WOMEN AND CHILDREN OF ISRAEL, HELP!**

Less than three months of the Convention year left! Only \$12,246 from our state to foreign missions to Jan. 15! Georgia and Virginia are far ahead of us. Shall we reach \$30,000 this year? Surely we should do no less. Fine reports come from the field. Let us bestir ourselves at home. Let us "strengthen our stakes." Don't forget the "Yates College" at Shanghai, China. The foreign field must be largely evangelized by natives trained in our schools. More workers have gone and more are going than ever before. Let us be prompt, and let us read, think, pray, preach and practice.

CHAS. HARRIS NASH, V. P. Hopkinsville, Ky.

In-taking and out-giving—getting good and giving good—that is our main business.—Rev. C. G. Ames.

I am glad to think I am not bound to make this world go right, but only to discover and to do, with cheerful heart, the work that God appoints.—Jean Ingelow.

**Do You Suffer with Asthma?**

If you do, you will be interested in knowing that the Kola Plant, a new botanical discovery found on the Congo River, West Africa, is pronounced an assured cure for Asthma. Most marvelous cures are wrought by this new plant, when all other remedies fail. It is really a most wonderful discovery. Mr. E. Johnson, Sr., a prominent citizen of Grand Forks, N. Dak., writes: "I tried twelve physicians and changes of climate without relief, but was completely cured by the Kola Compound after fifty years suffering." Dr. W. H. Vall, an eminent physician of St. Louis, Mo., writes that he tried Himalaya on several different cases of Asthma with satisfactory results in every case. Mrs. Minnie Borchers, Amanda, O., writes: "I suffered with Asthma twelve years until the Kola Compound cured me." Mrs. W. E. Murgitroyd, North Chatham, N. Y., writes: "I suffered for several years with Asthma and could get no relief until I used the Kola Compound which cured me." Hundreds of similar letters have been received by the importers, copies of which they will be pleased to send you.

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

FRAGMENTARY.

This great and growing institution—Missouri University—was brought into existence and located at Columbia in 1839, and has wonderfully developed in a few years past. In January, 1892, the main building burned. Before this it was valued at \$360,000. At the close of 1903 it was \$1,600,000. Fifteen years ago the enrollment was 510. In 1903 and 1904 it was 1,649.

In financial resources the advance of the university has been of striking extent. For the year 1890 the total income was \$122,255. In 1903 the total income was \$479,835, derived as follows: Interest on seminary fund, \$63,267; from the United States government, \$38,438; collateral inheritance tax, \$142,564; legislative appropriation, \$188,676; fees, rents and other sources, \$46,890. An increase in the university income in fifteen years of nearly 300 per cent is a remarkable showing. The sources of the revenue are solid and warrant the expansion constantly going on. It is gratifying to know that the university's income is equivalent to 4 per cent on \$11,700,000 and that it gives such a good opportunity for broadening the work. All departments are open to women. Among the professors are representatives of almost every university in America and Europe.

The *Caledonian* has the following on "The Christ Nature," if such may be applied to Jesus Christ: "Jesus in the Greek language is Joshua, and Joshua in the Hebrew means salvation. The name of Jesus has a double meaning—Jesus—Jehovah, the Saviour. The list of the Old Testament worthies that stands at the head of the New Testament bears witness that Jesus of the New Testament is none other than Jehovah of the Old Testament, the Son of God manifest in the flesh. 'The Word was made flesh and dwelt among us.' Emmanuel God with us. 'Jesus is the Son of God, of the seed of Abraham, the Son of David, according to the flesh, made under the law to redeem them that are under the law that we might receive the adoption of sons.' This great honor God has conferred upon us through the incarnation of his Son, Jesus is the Son of God, the Son of Man. He is human and divine."

J. E. Freeman, in the *Outlook*, has these pungent words on "Church Effeminacy:" "There is a spirit of effeminacy that concerns itself with what Philip Gilbert Hamerton calls 'the millinery in religion'; there is also a sad lack of preaching power. The presence of the first and the absence of the second have doubtless much to do with our present condition, but is there not as much reason why young men are apathetic in matters of religion? The wife of a young man said to me recently that when she asked her husband why he did not go more frequently to church—he was a church member—he replied that he did not need that sort of thing to keep him straight. In other words, the inspiration of religion was quite unnecessary in the maintenance of what he would call a 'moral life.'"

Rev. A. Frank Houser, who came to this field (Louisiana) from Topeka, Kans., is a great preacher and a most godly and consecrated man. He is preaching in a fearless and uncompromising way and doesn't shun to declare the "whole council of God." He tells the

sinner he is going to hell if he dies out of Christ. His congregations are by far the largest in the city. Bro. Houser is a scholarly Christian gentleman, and the Baptists of Louisiana are exceedingly proud of him. Church numbers 450 and bright prospects.

J. N. BARBEE.  
Louisiana, Mo., Jan. 30.

ONE OF OUR ARMY HAS FALLEN.

Can it be that he is dead! They tell us that J. E. Hamilton, of Brazil, on the firing line of God's blood-bought army, has fallen asleep. Has laid down the panoply of Christian warfare which he has carried so nobly, honored and wielded for five years.

Born of sturdy Baptist parents at Ten Mile, Southwest Louisiana, there reared on a farm, in early life he learned the lessons of industry and of relentless toil that rested not in the race until the goal is won. A worker? Yes, and a hard one, too. If ever there was a man that worked all the time at anything he undertook, it was this valiant son of the South and sublime product of the church whose untimely death we mourn. Worked where and how? In every attempted prospect of life and any how. Whether in a task assigned by his father, whether in learning his lesson or teaching his class in school, whether in college or seminary course, his one masterful purpose was to work until the thing was done. Not until all the things are known in the light of the God whose he was and whom he did serve will it be known just how much work his now sleeping body and freed spirit did in this world.

Saved by grace, in early life he was baptized into the fellowship of Palestine church. By this same body he was liberated to exercise his gift in public and was ordained to the ministry. He was a serious boy. At his conversion this seriousness was turned into consecration. His ardor for souls was not visionary, nor cooled by kin or friend, but his serious and sober consecration appealed alike to all. It was in our association as members of this old church, as co-workers together with God, that he disclosed to me the deep, abiding conviction to go to the heathen lost beyond the seas. He said the way would be opened some day, some way, and it was. If there ever was a happy man, one that fairly walked on air, and lived in the third heaven, it was he when his appointment came calling him to Brazil.

He was a man of drilled and stalwart conscience. His conceptions of the right and his duty were always clear. In his college career at the Baptist College, Keachie, La., where he spent four years and was valedictorian, his whole course of study and his deportment were inlaid with his conscientious life. The faculty honored him by asking him for his return the next session as a teacher in one of the departments.

Leaving this position after one year, he went to Liberty Hill, Texas, and was there associated with his brother in the school business, but was preaching all the time of his work of two years in this school. While here Miss Lora Black, of Round Rock, Texas, became his helpmeet and partner in life's race too soon run.

Soon after his marriage he entered the Seminary at Louisville, Ky. Having taken a classic education and naturally turning to the deep things of God, the course of study at our school of the

prophets was his delight. His two years' course here, he felt, prepared him for his life work, and he was anxious to get to his home in a foreign land.

At this time, returning to Texas, he preached in several places, and finally settled as pastor at Athens. His work there was blessed of the Lord, and his life in that church is yet held in respectful memory. Only a short time, though, until they must give him up to go to a larger field. For in the fall of 1899 the final arrangement is made, and with his happy and consecrated wife he took ship for Brazil, the land in which he wrought so well for God, and there fell asleep to be with Him.

The ministry of this dear man of God was of the blood of the Lamb. He lived in the blood and preached it in love. In preaching he stood upon the Niagara of that crimson flow and told the sinner it would make him white as snow. Among the heathen he was even more successful than with his own people. He carried them the Gospel of the blood, and this is why so many of them in the five years came to him claiming the baptism of John.

His dear old preacher-father, longing to see his son again in the flesh, went home to God about three years ago. They will meet in the "sweet bye and bye" on the shining shore and their works will follow them. His mother still lives at the old home, resignedly waiting the call of her Master. The other members of the family are living in different parts of Louisiana and Texas. His brother, Prof. D. L. Hamilton, of Georgetown, Texas, is an able educator and a preacher of no small ability. His wife's parents, Bro. and Sister J. M. Black, of Round Rock, are well known to a host of Texas Baptists and are landmarks in Austin Association.

Much more could be said of this Christian hero, taken away in the prime of life, but I have this testimony tells in part the story of his doings for a lost world. He intended to return in the near future to the States for a much needed rest, but instead of finding it here for the body, he has entered into that rest prepared for the people of God. We were boys together, he being the senior. I loved him as an elder brother. His mother and mine were of the same blood. This is why I was asked and consented to write this sketch.

C. C. YOUNG,  
Roswell, New Mexico.

Sins of commission are the usual punishment for sins of omission. He that leaves a duty may well fear that he will be left to commit a crime.—Gurnall.

A Remedy For Epilepsy

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

DO YOU GET UP WITH A LAME BACK?

Have You Uric Acid, Rheumatism or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are not heeded, more serious results are sure to follow; Bright's disease which is the worst form of kidney trouble may steal upon you.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.

Swamp-Root Entirely Cured Me.

Among the many famous cures of Swamp-Root investigated by friends of the Western Recorder, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

Gentlemen—I attribute my present good health to Swamp-Root. I suffered many years with kidney trouble and had an almost constant pain in my back. Your great remedy, Swamp-Root, cured my trouble, and I have since been perfectly well.

Yours truly,  
B. H. Chalke, Ex. Chief of Police,  
Ozark, Ala.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, poor digestion, nervousness, irregular heart-beating, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for YOU, Every Reader of the WESTERN RECORDER May Have a Sample Bottle Absolutely Free by Mail.

SPECIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Louisville "Western Recorder." The Proprietors of this paper guarantee the genuineness of this offer.



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DEAR RECORDER:

I feel sure that my friends in dear old Kentucky will rejoice with me in the wonderful meeting through which we have just passed. More than 175 professed converts, and already united with our churches, with many more to follow. As it was my first meeting since coming to the Fifth church as pastor, I decided to do the preaching myself. This is truly a noble church and

has a future of untold possibilities. We have had 96 additions in the five months of my pastorate. Congregations pack the house and people stand in vestibule and aisle throughout many services. I wish you a happy and prosperous new year; such also are my wishes to my all my Kentucky friends.

Fraternally yours,  
WESTON BRUNER,  
Washington, D. C., Feb. 3.

To Be Sung at the Water.  
THE GOSPEL OF BAPTISM IN  
SONG.

BY REV. L. E. HALL.

Tune of "Ortonville."

John 7:11. Mark 16:15, 16.  
Jesus, Thou fount of truth and  
grace,  
We "come" to do "Thy will;"  
We in this way Thy footprints  
trace,  
And gospel law fulfill.

Rom. 7:9, 10, 11. Rom. 6:4, 6.  
Condemn'd by law and slain by  
sin,  
With Jesus crucified;  
Buried with Him, we rise with  
Him,  
By Him are justified.

Luke 6:46. John 15:14.  
We will not dare to disobey,  
Or slight His plain command,  
Refuse to be baptized, and say,  
"Tis hard to understand."

Matt. 3:16. Mark 1:9, 10.  
Since into Jordan He did go,  
And out of water come;  
How easy 'tis for us to know  
And "do" what He has done.

1 John 4:19. Col. 2:12.  
From love of Him who died to  
save,  
We come to be baptized;  
And rising from the wat'ry grave,  
Have new life symbolized.

Psalms 116:12. Phil. 3:14.  
And then by this same love con-  
strained,  
We'll serve our Master here;  
We'll onward press 'till Heaven  
is gained,  
And rest forever there.  
Hattiesburg, Miss.

**Our Pulpit.**  
FAITH REFINED AND FOUND

BY REV. ALEXANDER MACLAREN, D.D.

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory."—1 Peter 1:7.

There were none of the twelve apostles who expressed such repugnance at the idea of our Lord's suffering as St. Peter. There were none of them that had so much dress about them that needed to be refined and purged away. Life and experience and his own temptations taught Peter a deeper wisdom, and in his mellow old age he wrote this letter, which is distinguished amongst the New Testament documents for the richness and variety of its references to the meaning of sorrow and the way to bear it. He gathers all up in these words of my text, the general significance and force of which are clear enough, although there are certain minute difficulties in the construction and understanding of them with which I do not purpose to trouble you now. The first thought that lies here is

I. The Preciousness of Faith. Now, that word "precious" is a very favourite word of this apostle's in both his letters. We find him using it freely in reference to a considerable variety of subjects. For instance, he speaks about the "precious blood of Christ as of a lamb without blemish." Then he says, "To you, therefore, which believe He is precious," where the word is not the same, but a cognate word.

And then we have him speaking, as in the context here, of a "precious faith." And in the second letter which goes by his name we read of a "like precious faith with us," and "exceeding great and precious promises." It was a kind of jewel that he hung round the neck of everything that he thought bright and desirable. He had no great repertoire of laudatory and encomiastic epithets. And if we look at the objects to which the word is applied, we get at what in Peter's estimation were the true valuables. My faith is worth nothing in itself; it is not by reason of its own inherent and substantial value that it is precious, but it is precious because it lays hold of these other precious things and makes them mine. It is precious because we are brought by it to value the preciousness of the blood. By means of it we realize the substance and the consoling strength, the victorious and elevating power of the "exceeding great and precious promises." Nothing in itself, everything in that on which it lays hold. The only worth that there is attaching to the exercise of my faith is that it brings me into contact with the truly valuable things. The hand is of little value in itself, but if it is the means by which we grasp uncounted riches, then it is precious. In like manner, high above all other exercises of mind or heart, and higher still above all external and material values and worths, is this simple, modest attitude of simple dependence upon God and absolute trust in Him.

The apostle draws a contrast between this inward wealth, which is only wealth because it is the condition of my possessing wealth, the gold that perishes; and what he emphasizes as the damning inadequacy of the other. The one is "gold that perishes," the other is faith that endures. "Now abideth these three, Faith, Hope, Charity. And not in this world only, but in that other world, where all earth's gold will have melted, and all external possessions, which we only have nominally, will have slipped through our relaxed fingers, we shall live by faith. For trust is always the bond that will knit us to God; and heaven, though it be the region of faith, too, and there we shall not see the Father, but know Him in Christ. The antithesis that is sometimes drawn between faith and sight only covers a small portion of the meaning of faith. When we see Him we shall trust Him. It is because we then trust Him that we shall then see Him. Therefore, the preciousness of faith lies first in the precious things that it brings to us; and, second, in the perpetuity of its duration through all the ages of eternity, as well as through the fleeting years of time.

Now, dear brethren, it is thought to be the proper thing for a preacher to elevate faith above external possessions, and the religious life and Christian Communion above all worldly and fleeting good. Do you believe that you are a richer man when you have faith and what faith brings, than if you were a Croesus? There is a great deal of cant talk about that matter, both in pulpits and amongst Christian men. If we believed, if we really believed, that the thing most worth working for, most worth getting, most worth keeping, was that simple trust in Jesus Christ, would our lives be like what they are? Is there one of us that can stand up and say, "Yes?" And what sort of Chris-

tians are we if we durst not? Let us try to believe what we profess and to lay it upon our hearts till we feel—what is most certainly true—that the man who is rich in faith, though he may be poor in this world, is rich indeed, because he thereby is possessed of God, and that everybody besides is a pauper; and let us try to shape our lives a little more as if we did think that there was some grain of truth in that venerable and threadbare commonplace.

II. Now, secondly, notice The Trial of this Precious Faith. The metaphor, of course, is a very familiar one and common to all lands, which regards the discipline through which men's spirits are being passed under the symbol of the refiner's fire. But there is one point that I desire to notice, "The gold that perisheth, though it be tried with fire"—the apostle seems to be suggesting it as strange that a man should take the most precious of his possessions and fling it into the furnace. The more precious the possession, the sharper will be the test to which it is exposed and the methods by which it is perfected. You would not deal with lead and base amalgams of little value as you do with gold. It is precisely because of its worth that it is consigned to the hot furnace; and it is flung in there, though its worth is diminished by the fact that after all it is destined to perish. But you as Christians have something worth more than gold, and which is destined to be, or at least is capable of being, eternal. Apply to that the principle that the more precious the treasure the sharper the test, and do not wonder if your faith is put through a good many sharp ones. They are proofs of the preciousness of the thing that it is worth while thus to prove and refine.

And so, dear brethren, do not let us stand amazed if God reckon our faith as something more valuable than we sometimes reckon it, and casts so precious a thing into a very hot fire. Ah! if we more steadfastly realized the underlying principle of these thoughts of Peter that all life derives its meaning, as it derives its shaping, from the Divine purpose of purifying and perfecting the little feeble good that is in Christian men, we should less frequently wonder when the strokes fall on us and less frequently wonder when they fall upon ourselves or upon others. It is because we are prone to estimate good or evil in the events of our lives by their fitness to minister to our passing satisfaction and pleasure, or the contrary; and because we will not look at them as they minister to the far-off and only worthy end of all our lives—viz., our becoming partakers of the Divine nature; and character, that we so often stand bewildered before what we please to call, in our short-sighted impatience, the mysteries of Providence. Mysteries! While there is written sun-clear over every one of them, "He for our profit, that we might be partakers of His holiness." If we only see the little are of the circle which is before our eyes, we shall talk very foolishly about the circumference—aye, and about its center; but if we understand that all life is the refiner's furnace and that everything is good that makes the gold pure, then "mysteries" will wonderfully clear themselves, the ravelled thread will be straightened out, and we shall see plainly so much as we need to see; and

for the rest may be sure that what we know not now we shall know hereafter. "That the trial of your faith, being much more precious than of gold that perisheth, might be found unto praise and honour and glory," is the deepest meaning of all our lives.

Suppose that you are, worried, perplexed, troubled, overweighted with work, burdened with anxieties about yourselves or others, or with small business cares. Be it so; all these things are coals in the refining fire; and they may all of them do some work in making us more fervent and simpler in our devotion, firmer and more real in our faith, more entire and peaceful in our submission, and so loftier and purer in our conversation. For when earthly joys go, heavenly blessedness may come, which is less flaunting but more deep, less exuberant but eternal. If my trials and sorrows drive me to God; if by the rude awakening of loss my eyes are opened to see how false and vain the things are that I have been trusting to; if affliction annihilates the competitors for my affections, as it often does; if it reveals to me more of the depth and helps me to realize that I am not leaning upon a broken reed, but upon an iron pillar, when I lean on Him, then—then the sorrow will strengthen and perfect the faith which it tests. Faith which is tried and stands the trial may come out of it as a climber may come back from Switzerland after his autumn holiday, with his alpenstock branded with the names of the steep places it has helped him up. He will trust it all the more next year when he has to lean upon it.

Ah! brethren, if we would only keep our eyes open to learn the lessons of life, we should learn the same one that Peter did when he found out that the sorrows that he had kicked at in his hot, ignorant, early days were the gifts of God to make him better and liker his Master.

"That it might be found," says Peter, "Found?" Where? When? By whom? The apostle thinks of the great blast furnace, which has been at white heat for so long, as now cooled, and of the bar of gold as lying there among the ashes. When the heat is gone down, there the piece of pure metal lies, sparkling amongst the dead cinders of the extinct sorrows. It is taken out of the heap and the Lord of the furnace praises it, and His "praise" brings "honour" from others and evokes the acclamation of all the assessors of His judgment seat, whosoever they may be, and leads on to the "glory," which is something better than lustre in the eyes of others, even the investing with some rays reflected and imparted from God's own glory.

The faith that is tried will be "found" at last, found by the great Seeker, found by the Judge, who comes to try every man's work, found by Him who never lost it from His approving eye and guarding hand, found by the poor man that exercised it, and found by an admiring universe when Christ shall come to be glorified in His saints. When God's praise falls upon the poor, sinful soul that trusted Him, it will be like the sunshine upon gold, which makes it flash up into new beauty, and so "glory" will crown the "praise" and the "honour." If we will only see to it to exercise that faith in Him who is precious, our faith will derive preciousness from Him whom it grasps, and God will take care that it is pur-

ified and refined if we will rightly accept his discipline of our life. Then the gold tried by fire, if I may so say, will be moulded at last into the crown which we shall wear in the heavens, and cast at His feet, saying, "Not unto us, but unto Thee be glory, for our faith was nought and all the preciousness is Thine."—The Freeman.

A REAL-LIFE CHRISTMAS PARABLE.

When the "imitation of Christ" in most men—even of those who name themselves most confidently his followers—is so remote and faint, it is almost like Moses' sight of the burning bush to come suddenly, in the wilderness of a wicked city like Chicago, upon a life that shines forth worthy to be compared in sublimity of self-renunciation, with that divine Life which "took our infirmities and bare our diseases." With reverent awe *The Interior* has looked upon such a life steadfastly lived with no assumptions of sanctity by an obscure Chicago workman.

Years ago, by operation of those mysterious laws that sometimes mock so shudderingly all human pride in the human mind and human frame, there was born into a poverty-ridden Chicago home four imbecile children, one after another in dire succession. Mindless, misshapen, dwarfed, helpless, from infancy on up through all these weary years they have been able only to grovel on the bare floors of their barren home like the ill-favored, sullen offspring of beasts. Age brought them no growth of intellect—but little of body. The unutterably tedious care which their idiocy and frailty required—the uncheered, fruitless work of keeping these blighted lives in their wizened tenements—has been wholly exacted of their mother. She might, in her poverty, have tried to employ aid, but no one could be found willing to share the repulsive duty of nursing the imbeciles. The case is so unusual no charitable provision made by either public or private benevolence applies to it. Even in a state so rich in eleemosynary institutions as Illinois, no other home can be found for these idiot children than the diminutive cot-fare into which they were born.

It was when the youngest of the imbeciles was not many months old, that their father died. The mother must make a living, and fastened at home as she was, she could devise no other means of livelihood than to receive boarders to her table—mathematically precarious and unlikely resource in her circumstances. But there came a man—God bless him! he is a man—to board in the little house, because he wanted to help out a woman who had such a hard lot to endure. As he went in and out of her home, understanding better every day the crushing burdens she was carrying, his pity for her grew till it filled all his heart. He wanted to help her more. He was only a common laborer about a factory, his own greatest blessing a steady job, and his wages from that less than what many a man would consider necessary to pay for his own meals. But the widow's need compelled him to put himself in a position to lift up her shoulders a part of her load, he married her. Then he had a right to give her, not merely the board money week by week, but all his scanty earnings. Then he had a right to aid in caring for her pitiful charges.

Did he marry for love? Not

that romantic, glamour'd love which sentimental lyrists delight to sing; not that self-loving love which gathers to itself in ecstasy the beauty and the grace that it worships. There was nothing in that worn, haggard, haunted, lorn mother to awaken a devotion to womanly charm. But yet she was married for love—a great, pure love of compassion, a love that asked no recompense save more chance to give itself, a love so unlike to all that the heart of the world calls love, that many will read this record of it unbelieving that such things can be. And yet it is true—right here in this wicked, loveless city of Chicago, a man—a very common man, untutored in high motives, unknown in the circles that talk of altruism, uninspired by any hope or prospects in the world—went down into a horrible pit of trouble, care and suffering, not to rescue one thence, but to stay and make life a little easier for one whom only death can deliver. And so now he has lived for years on years—shouldering without flinch or murmur the weight that was his and need not have been his, if he had hardened his heart from pity. Nor must it be thought that he has revealed to any the story of his unwitting heroism, he is seeking no praise or crowning for his martyrdom. Those who know, know only because sometimes the grateful wife bears testimony: "He married me because he pitied me."

And the man who after the manner of Christ thrust himself into that horrible, hideous home to live and die there, caring to ask no question about whom God designed to punish by this repellent affliction, but in simple mind seeing only the awful need—not many will ever know him or appreciate him here in this world, but certainly it must be appreciated in heaven—there within the veil whither has entered the Fore-runner who in suffering for us left us an example that we should follow his steps." We feel sure that the martyrs will be proud to meet this heroic Chicago laborer there when his duty here is done.—Interior.

Every day lived for self alone is a mortgage on the entire future.—Rev. M. S. Kaufman.

Liberty, love of God, faithfulness, truthfulness—these are the things men and women have died for.—Rev. John F. Egbert.

The man who sees God in the dawn will see him in the noonday, year, and a eventide there will be light.—John E. McFayden.

**A CREAMY FOOD**

Scott's Emulsion is cod liver oil prepared as a food—not a food like bread or meat, but more like cream; in fact, it is the cream of cod liver oil. At the same time it is a blood-maker, a nerve tonic and a flesh-builder. But principally it is food for tired and weak digestions, for all who are fat-starved and thin. It is pleasant to take; children like it and ask for more.

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

**PREACHING TO THE INDIVIDUAL**

The individual is too much overlooked in both social and moral activity. We want to reform and save men in the mass. We start organizations for the elevation of society. We aim at great things upon a large scale, and in an extensive way. This form of Christian work has its place and use, but, after all, the direct and most successful way of accomplishing lasting and saving results is, largely, through the individual. If crowds must be preached to, so must the one hearer. Private instruction is as important as is the public address.

Philip, the evangelist, enjoyed preaching to the multitude, but he found out that it paid to get hold of a single Ethiopian. He had a good listener. He secured a valuable convert. Through him, he spread the Gospel into a distant country. So may we through one convert multiply our influence and carry the Gospel to remote parts of our own land, or to lands beyond the seas. No one can tell what his efforts for one soul will result in. Some of the most noble conversions have occurred in this way, and some of the largest spiritual and saving harvests have thereby been reaped.

Our Lord when on earth acted upon this principle. He sought and wrought for the individual. It is true he worked for the multitudes, but his dearest, best and most lasting impressions were made by means of direct, personal instruction. His twelve disciples he called one by one. He instructed them sometimes together and at other times separately. These were the men who did the most for his cause, and won the greatest triumphs in his name, after his departure from earth. Subsequently he left his throne and, amidst a glory supernatural, closing the sun at its noonday splendor, he preached the Gospel to a bloody persecutor, when, as the result, Saul became Paul the Apostle, who carried the Christian religion to Rome and to Greece, and started a missionary influence which has never ceased to this day.

As it is profitable to preach to one man, so it is our duty. Philip went to the eunuch by divine direction. "The Spirit said, go, join thyself unto this chariot." The Word commands us to make known the Gospel to every creature, while God, by his Holy Spirit and Providence, indicates the time and the occasion. He is the happy and honored servant of the Lord, who recognizing the obligation, responds to the stirring within his heart and preaches to a fellow-man as opportunity offers.

We can preach to the individual in the out-of-the-way places. We need to improvise no special pulpit. We are not dependent upon the church in which to proclaim the Gospel. We can get along without a choir. All that is necessary for success is one soul and one preacher. The conditions are met in an Ethiopian and a Philip, a Nicodemus and a Jesus, a Nathaniel and a Philip, a Peter and an Andrew. They may be found in a desert, or by night in a private house, or under a tree, or by the wayside, but in each and every case the desired end is reached.

It is cheering to note the happy effects of personal preaching to one man. Through it the eunuch "went on his way rejoicing." Nicodemus came into the light; the woman of Samaria discovered the

way of life; Nathaniel found the Messiah; and Peter became a disciple of Christ. Thousands have thus been blest. A father has brought a son to the Saviour; a mother has instructed her child, upon her lap, and he has, through her personal influence developed a worthy Christian character; the friend has sought out a friend, and has "so peached unto him Jesus," that, under the Spirit's guidance and blessing, conviction of sin and repentance toward God and holy living have followed; and the pastor has dropped a word to a travelling companion which has produced the saving fruit. The tract goes into the passenger's hand and accomplishes blessed results. The Bible distributor gives to a woman a Bible with a wise counsel and an earnest prayer, and a whole life is changed for good. In a thousand ways, "preaching to one man" effects moral transformations and advances the kingdom of heaven. Presbyterian.

When Solomon was old he so far yielded to his foreign wives as to build altars for their worship. This, in a Scriptural sense, was to "go after Ashtoreth and Milcom" (1 Kings 2:5). But the sacred text does not state that Solomon personally "served them;" nor is there any reason for supposing that he either relinquished the service of Jehovah, or personally took part in heathen rites. Whenever the Jewish kings were personally guilty of idolatry the Hebrew word *avad*, "served," is used. (Compare 1 Kings 16:31; 22:53, etc.) Jewish tradition also emphatically asserts that Solomon was not personally guilty of idolatry. Edersheim.

**DEATHS**

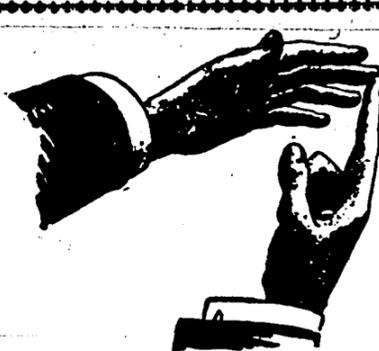
For actual subscribers we insert an obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

**HUNSELL**

Deacon George How Hunsell, of the Fifth Avenue Baptist church, New York, died Jan. 13th. He possessed intellect of a high order. He was a man of sterling integrity, unswerving honesty and possessed great decision, clearness of judgment, with combined modesty and dignity. Although bent with the weight of ninety years he was ever young. There are some people with whom one never associates the idea of age. Such an one was Deacon Hunsell. His was a beautiful home life, and his passing from earth has sadly bereft the loving, devoted young wife, as well as the daughter, grandchildren, and great-grandchildren. Every part of Deacon Hunsell's life was Scriptural, and it seemed he had no thought that Jesus did not share. Widely known, he had for many years occupied a leading place in the Baptist denomination, and his entire life was consecrated to God's service. He was a model of Christian grace, and his life was filled with noble deeds of kindness. His saintly character and blameless life made him beloved of all. After long years of patient service, toiling and giving, denying himself that the church might live and grow, his life was an enduring register of usefulness and Christian charity. His influence will be felt for more than a generation to come. Foremost in faithfulness and loyal to duty, his gentle influence will be a lasting monument.

**HAM**

To the memory of the late Mrs. T. J. Ham, mother of Evangelist M. F. Ham, this short sketch is lovingly dedicated. She was a woman who had fully realized the import of the one thing needful.



**5 REASONS**

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A living epistle showing forth Christ in deed and in truth; no one ever came to her for help but went away benefitted. She was a true helpmeet, her husband being a servant of the King. Her highest aim was to advance the work. Kind, gentle, patient, she was altogether lovely. I have never seen a more Christ-like character. Although she rests from her labors, she still lives in the lives of her children.

Mrs. J. R. Brunson.

**SUMMERS.**

William Courtney, infant son of E. W. Summers, of Cardwell, Ky., died Jan. 26, 1905, aged six months and eight days. This bright little fellow was all to a kind father and mother, brothers and sisters that an innocent child can be. The sunshine of his presence will be greatly missed in their home, but he awaits them on the other shore, and while he will not return to them, they are on the way to meet him in that bright home above where no death will ever come. May the Holy Spirit comfort each loving heart now so sorely bereaved.

Wm. M. Stallings.

**MANLEY.**

The Woman's Aid Society of Rochester (Ky.) Baptist church, at their January meeting, passed the following resolutions:

Whereas, God, in His infinite wisdom, saw fit to remove from our midst our beloved sister, Celia Manley, Resolved, That in the death of Sister Manley the community lost a most respected woman, the church a useful and devoted member, and the family a kind, faithful and loving wife and mother.

Resolved, That these resolutions be recorded in the minute book of our Aid Society, a copy furnished the bereaved family, and a copy sent to the WESTERN RECORDER for publication

Mrs. W. H. Smith,  
Mrs. Lon Bunch,  
Committee

**RAGSDALE.**

Sister Agnes T. Ragsdale was born Nov. 15, 1826, and died Jan. 24, 1905. She professed faith in Christ and was baptized into the fellowship of Sulphur Spring church 45 years ago. She was

married to W. M. Ragsdale, Dec. 15, 1842. Sister Ragsdale was in the organization of Middleton church and remained a consistent and valued member until her death. Although a great sufferer she was patient and resigned, a most lovely character. The Sunday before her death the Lord gave her a gracious season of rejoicing. Truly was death swallowed up in victory.

J. E. Baird.

Religion without love is fanaticism. Religion with love is a tongue of fire.—Magruder.

Our mountains are not too high, and our valleys are not too low, for temptations: trials lurk on all roads.

**Who Does Not Love Flowers?**

There is no home that cannot be made brighter and more cheerful by the addition of flowers. The WESTERN RECORDER has perfected arrangements with one of the leading florists, and makes the following offers to its readers:

Upon receipt of \$2.30 the WESTERN RECORDER and Home and Flowers (a magazine for those interested in flowers and the home) will be sent one year and your choice of either these offers—

- 7 Choice Assorted Roses, well rooted, that will bloom this year, or the following collection:
- 1 Latania Borbonica Palm
- 1 Cyperus Graecilis.
- 1 Carex Japonica.
- 2 Canna Lilies.
- 6 Fusias.
- 1 Sweet Violet.

Cash must accompany all orders. The WESTERN RECORDER and this offer is worth \$2.25, but we will send your choice of either collection, with both papers one year for \$2.30. Address all orders to WESTERN RECORDER, LOUISVILLE, KY.

**Editorial**

Those who think truth needs no "external" authority, but that when it is presented to a man his mind recognizes it, on its own authority, those who think thus, utterly miss two essential points.

First, human nature is depraved. Perhaps the perfect man would recognize abstract truth when it was presented; but fallen men do not love truth. They are prone to error, as to sin, and turn away from the truth. This is a matter of every day experience. People have wrong beliefs and cling to them. It is a proverb—"a man convinced against his will is of the same opinion still;" and this is true, except he is angry at the one who convinced him. All history is one long record of man's unwillingness to believe the truth. Hence the truth needs "external" authority in order that men may accept it.

Second, in regard to the truth of statements of fact and the truth of promises, the sole dependence must necessarily be on "external" authority. The facts of Scripture will not be believed unless the Bible be itself authority. The man who believes the Bible to be the word of God is warranted in accepting all its statements of fact and all its promises. The "new theology" man, who claims that truth comes in its own authority and needs no external authority, has no warrant for any statement of fact and for any promise in Scripture. When a witness makes a statement of fact, the truth of the statement cannot be determined on its own inherent authority, for it has none. It is always determined by the character of the witness, and this is "external" authority. No record of fact is ever accepted on any but "external" authority.

More than this a promise rests wholly on the "external" authority of the one who makes the promise. If a note for \$1,000 is taken to a bank to be discounted, the cashier decides as to the truth of the promise to pay, by the name signed. The language of two notes may be exactly the same, and yet one is good and the other is worthless. It is wholly a matter of "external" authority.

So in Scripture. Take the promise, "He that believeth on the Son hath everlasting life." If this be the utterance of a man, the expression of human opinion, we have no warrant for believing it. We can not depend on such a promise. But if it be the promise of God, then we can safely trust our souls upon it. It is wholly a matter of "external" authority. Thus a Bible without "external" authority is worthless.

Abstract truth might be recognized on its own authority, and without "external" authority, if it were presented to a perfect being, but not when presented to poor, sinful men. And the truth of fact and of promise depends entirely on "external" authority. "Who says this?" is the vital question; not simply—what is it that is said? And the *who* is "external" authority.

The name is true with the commands of Scripture. If they come from God, they are binding, while if they have no "external" authority, they make no difference. The attempt to save the authority of Scripture by saying it is not "external" but "spiritual," is vain. That authority must be "external" or it does not avail. This

whole attempt is but a new device of doubt to tempt believers away from faith in God's Word. Whatever the Bible says is true, because the Bible says it. While many things it says are to be accepted as true, only because the Bible says so, yet statements of abstract truth may be tested by observation and experience, and we may believe them any way. When, however, we come to records of fact, e. g., "Christ died for our sins according to the Scriptures," and to promises, e. g., "ye shall find rest for your souls," we have nothing whatever to depend on but the "external" authority. Who says this? is the one question. Whose name is signed to the note? this determines the note's value.

The notice we prepared last week of the New York Conference was crowded out, along with several other things. It seems there were 70 brethren present from different parts of the country. The sentiment was in favor of organizing the General Convention of the Baptists of North America. A meeting is called for St. Louis, May 16th and 17th, to effect the organization. It is proposed that this Convention consist of messengers from churches and associations on the basis of one for each church and an additional one for every 100 members or fraction thereof in excess of 100. Also that each district association have one messenger and one additional for every ten churches or fraction thereof in excess of ten. Also that general associations or state conventions each send ten messengers and one additional for every 10,000 members or fraction thereof in excess of 50,000. All the messengers to the Southern Baptist Convention, to the Northern Anniversaries, to the Canadian Convention, to the Mexican Convention, and to the two Negro Conventions, are *ipso facto* entitled to seats in this St. Louis Convention.

The purposes of the new Convention, as announced, are to promote closer friendship, increase denominational efficiency, the spirituality and evangelistic spirit of the churches, and to discuss missionary, educational and other agencies of the denomination. It is declared that this Convention is not to interfere with the work of any of our existing organizations.

All this is to be duly formulated by a committee, and furnished to the papers not later than April, and to be laid before the meeting in St. Louis in May. We suppose the idea is for the Convention to meet triennially, since that was the original suggestion.

We will not take space, just now, to make any comments, beyond saying we are glad there is to be no money basis of membership in the proposed Convention.

Baptist churches in Wales are gathering in fruits of the great revival in that land. The *British Weekly* thus describes a baptismal scene at the Gwaun River, where 94 converts were baptized by the Rev. Dan Davies on a bitter cold day: "The scene was a very remarkable one, being witnessed by a great gathering of people to the number of about five thousand, who lined both sides of the river and the furze-covered hill which overlooks it. The day was bitterly cold, which sent a shudder through the candidates as they stepped into the river one after the other. However the ceremony was gone through with the

utmost expedition, and ere half an hour had elapsed the whole ninety-four candidates had been immersed."

The editor of the *Weekly*, who is not a Baptist, overestimates, we are quite sure, that "shudder." The writer has baptized candidates in streams in bitter cold weather, even when the ice had to be cut away, and he never says any shudder. Of course, one is liable to shiver on stepping into very cold water, but that is a very different thing from a shudder. We take it these candidates simply shivered, as they went forward on the path of duty.

Also it may be worth while to note that here was a single man, the Rev. Dan Davies, who immersed 94 candidates in less than half an hour. This is more than three to the minute. Twelve apostles at that rate could easily have immersed over 17,000 on the day of Pentecost.

Dr. J. W. McGARVEY, in the *Christian Standard*, speaks of what Dr. Geo. B. Eager says is necessary to make a Baptist, and says he (McGarvey) is all that. He also quotes from a book notice in this paper, a citation from the Epistle to Barnabas, with the claim that this, along with other citations, shows that "the early church was, in sentiment and practice, Baptist." Dr. McGarvey says also that he agrees with the Epistle to Barnabas, and asks why a man with such views should not be welcomed to Baptist fellowship. Dr. McGarvey has not presented himself to any Baptist church with this statement of his faith. Our understanding is that he is unwilling to be known as a Baptist. We shall be gratified at every sign that he accepts principles which we hold. And we are frank to say that he comes much nearer holding to the Baptist faith than do some who wear the name Baptist and hold membership in Baptist churches. We wish our Disciple brethren had many more McGarveys.

Through the kindness of Dr. W. H. Felix we have received two copies of the *Baptist Banner* and *Western Pioneer* bearing dates, respectively, April 23d, 1840, and February 11th, 1841. The latter copy is in good condition. These old papers give interesting glimpses into denominational affairs two generations ago. The former number is edited by John L. Waller, J. M. Peck, R. B. C. Howell and A. R. Hinkley, only the first one living in Louisville. The latter number is edited by Wm. C. Buck, J. M. Peck, R. B. C. Howell, A. R. Hinkley and W. C. Crane, representing Kentucky, Illinois, Tennessee, Iowa and Alabama. The subscription price was \$3 a year, though five years in advance could be paid for \$10. J. Elliot & Co., 47 Wall St., Louisville, were the publishers. The paper had only four pages.

Two and a half columns of the first page are given to discussing methods in protracted meetings, the editor warning his readers against "the improprieties into which some of our brethren East have fallen." R. T. Dillard has a letter of travel telling of the animals he saw in Regents Park Zoological Garden in London. A circular letter is published: "To the Brethren and Friends of the Baptist Denomination in the United States." We read extracts from papers on the political issues: an account of a "bloody fray" in Illinois, of the falling of a meteor "about three times the

size of an ordinary dwelling house," &c.

The leading editorial is a philippic against those who opposed co-operation with the General Association. One of the paragraphs opens—"Is there any man on earth so imbecile as to believe, or so knavish as to assert, that a man sacrifices his liberty and independence when he associates himself with other independent and free men as a church member? And must not a man be equally imbecile or knavish, who would believe or assert that an independent church had lost her sovereignty by associating herself with other independent and free churches for the spread of the gospel?" This philippic was to be "continued in our next." A. Wylie writes of the evils of sectarianism. George D. Prentice's poem on "Sabbath Evening" is republished from the *Literary News Letter*, published by Prentice & Weissinger, Louisville. The editor has a long signed article on the "Course of the Reformation in the Presbyterian Church." "Simon the Tanner" shows that there was no lack of water in Jerusalem for immersing people.

The 3rd. page is given to the Tennessee department, the *Baptist* having been united with the *Baptist Banner* and *Pioneer*. This department was edited by Dr. R. B. C. Howell, of Nashville. Space is given to the oration of Bro. Solon Lindsley, to the work of the Education Society—the Foreign Mission Society, William Dale pours out his trials with his "complaint (the cough)" with the "learn of two Secedism and Antinomianism" and with a "tremendous tornado." The Trembling Eye-Lid," by Mrs. Sigourney, occupies a column.

An announcement is made of the "1st. annual meeting of the Southern Baptist Home Mission Society," in Columbus, Miss., on "Thursday before the third Lord's day in May next." The "General Convention of Western Baptists" is announced in Louisville "on Wednesday, the 3rd. day of June next." There are three columns of advertisements, mostly of books and schools. The faculty of Georgetown College given in an advertisement, were J. E. Farnam, Wm. Garth, Wm. W. Hawkins, Danford Thomas, Wm. W. Crutfield and Robert L. Thurman. The presidency was vacant.

The 4th. page was devoted to the Indiana department, and was edited by A. R. Hinkley. We will speak of these papers again.

Much current talk about Christian union is just what Prof. Joyce said Herbert Spencer's notion of generalization was, viz., "If you found a bag big enough to hold the facts, that was an unification of science." Where is the unity? do you ask? Why, there it is, in the bag. Do you not see that all the facts have unity in the fact that they are in the same bag?

So the advocate of Christian union says, in effect: just dump all denominations into a big bag, and there they are united. This beautiful unity is expressed in the bag. Is not that clear, and is it not fine? We beg to be left out of the bag when the dumping takes place. Such a bagging process is the surest way to cause an explosion.

Dr. G. W. PERRYMAN goes to the Centennial church in Knoxville, Tenn., leaving the First church in Paducah. We greatly regret losing him from Kentucky, and we

congratulate Knoxville and Tennessee on securing him. He has done a blessed work in Paducah. We are glad he is not too far away for frequent visits.

**Editorial Varieties**

Dr. Landrum has had his salary increased \$1,000 by the First church in Atlanta.

An anonymous writer in the *Independent* calls sensational preaching "Yellow Pulpitism." This is a very good designation. "Yellow pulpitis" goes along with "yellow journalism." Beware of both. Especially beware of religious yellow journalism.

The *Religious Herald* and the *Baptist Standard* are proving the falsity of the charge that preachers' sons are worse than others. Years ago a man in New York was at pains to gather statistics of the sons of men of various callings. The result he reached was the sons of preachers were the best of all and the sons of lawyers the worst.

Bro. J. S. Compere and wife have been appointed missionaries to West Africa by our Foreign Mission Board. This is an exceptionally fine appointment. Bro. Compere could acceptably fill any pulpit in the land. He is a man of remarkable gifts and of rare consecration. Mrs. Compere is every way worthy of him. They expect to sail March 29th with the Rev. and Mrs. C. E. Smith, who then return to that field from their vacation in this country.

Miss Mary Hollingsworth, for thirty-five years the matron of our Orphans' Home, has been granted an indefinite leave of absence. She is having serious trouble with cataract. She has had two operations performed but her trouble continues. She will probably spend some time with relatives. Many hearts sympathize with her in her suffering, which is very severe. She is now under treatment in Norton Infirmary in this city.

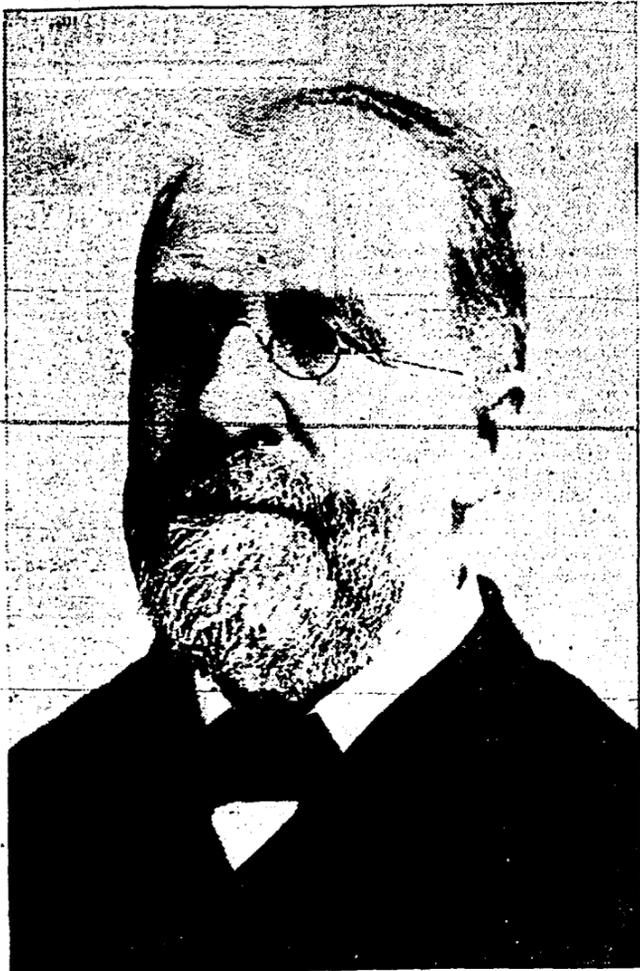
In a strong article in *The Standard* on "The Baptist Peril of Centralization," Dr. A. L. Vail, of Philadelphia, among other things says: "Perhaps no inconsistency in our history is more amazing than that establishment of a monied oligarchy to manage the missions of a spiritual democracy which has sometimes characterized us. That we have suffered so little as we have from this inconsistency is largely due to the excellency of our administrators." Yea, verily.

The *Foreign Mission Journal* for February gives the amount received by the Foreign Mission Board from Kentucky, for the fiscal year up to Jan. 15th—\$12,246.18. At that date the indebtedness of the Board was \$57,551.27. The whole amount received to that date was \$104,036.97. These figures tell their own story. That debt is because the churches delay sending their contributions. Every year because of this delay the Board pays enough interest to support two or three missionaries. The remedy is not to starve the missionaries, but to stir up the churches.

The *Watchman* reports Dr. R. S. McArthur's speech before the recent Conference in New York, and says of it: "As a result of his long experience in New York City he advocated a far closer organization of Baptists than most have had in mind. He would have an executive head with a liberal salary, who should be endowed with considerable authority. (Shall we call him Pope?—Ed.) Presidents of State Conventions should fill somewhat the place of bishops, or at least presiding elders in the Methodist polity. He thought the work of the Baptists suffers immensely from the lack of concentration and centralized authority." That is exactly the argument on which the Papacy was started.

The danger of an attack upon our Baptist polity has not entirely passed away. In the *Chicago Standard* of Jan. 28th, Prof. Shailer Mathews has an article on "The Churches' Belittling of the Ministry." In that article he quotes from a brother as follows: "Our weakness as Baptists lies in our polity which is chaotic and which is only partly Scriptural. Another advantage of the abolition of the ecclesiastical organization," i. e., destroy the local church. Our polity is plainly taught in Scripture, and, as we have emphasized, it is designed for regenerate people. To depart from it is to drift logically and inevitably to Roman Catholicism, which is the perfection of human wisdom as the polity for unregenerate people. It becomes us to be on the alert.

DR. J. W. WARDER DEAD.



(Used by courtesy of the Times).

Dr. Joseph Walter Warder passed away quietly on last Friday at 9:25 p. m. This is removed one of the best known and most prominent figures in our Baptist circles. He was 79 years old on the 13th of last October, being a native of Logan county. He graduated at Georgetown College in 1850, and at Newton Theological Institution four years later. He studied also at Princeton Theological Seminary. Was ordained at Frankfort, where for a short time he was pastor. He became pastor at Maysville in 1851. In 1856 he went to Missouri, becoming pastor successively in Lexington, (Mo.) Atchison, (Kansas), Kansas City and Clinton (Mo.) and Lawrence (Kansas). While at Clinton he served for a time as financial agent of William Jewell College. In 1875 he returned to Kentucky to become pastor of Walnut St. church, Louisville, which position he held till 1880, when he became Corresponding Secretary for the State Mission Board. In this position he served for twenty years, until the weight of years rendered it

proper for him to retire. Here he did his best work. Since that time he has devoted himself to institute work, among both white and colored churches in the state, under the appointment of the General Association, and in this work he died. His illness was brief and his death was peaceful.

Dr. Warder belonged to a family of preachers. His father, the Rev. William Warder, and two brothers of the latter were preachers. The father married Miss Margaret Morehead, a sister of the late Governor Charles S. Morehead. So Dr. Warder belonged to a good, as well as a prominent family. He leaves a widow, who through the years has proved a true helpmeet for him, along with four sons and a daughter, to whom we tender our condolence.

The funeral was from Broadway church at 2:30 p. m. Monday, and was conducted by Dr. Jones, who pronounced on the deceased one of the highest eulogies the writer ever heard. The text was: "Well done, good and faithful servant; enter thou into the joys of thy Lord."

Highland—Pastor Dawes. No meeting because heating apparatus out of order.

Logan St.—Bro. G. C. Cates: God's love; The Blood of Christ. Three for baptism. He preaches nightly.

Parkland—Pastor Taylor: Men of Gennesaret; Bro. Marshall: Living for Christ.

Southgate St.—Pastor Clarke: The revival. No meeting at night.

Third Ave.—Pastor Ransom: Confidence in God: How to be saved. Two by letter. Bro. Argabrite begins in meetings March 5th.

Twenty-sixth and Market—Pastor Reed: Offerings; Early piety. One for baptism.

Thirty-sixth and Grand—Pastor Heilig: Things right in men's eyes.

East Mead—Pastor Greathouse: Helpers and hind red; Justification.

Hazelwood—Pastor Althoff: Revive us; Swearing.

Oakdale—Pastor Mohler: Bring another vessel; Turn ye.

Highland Park—Pastor McDaniel: Soul-winning.

Hope Mission—Good week. 100 professions during January.

The new meeting house at Crowell, Texas, has been set apart to the worship of God. Bro. A. J. Harris preached the dedication sermon.

SEMINARY NOTES.

C. W. KNIGHT.

Dr. L. G. Broughton was with us on our last missionary day. Subject, Evangelism the Supreme Mission of the Church. The address was helpful and inspiring.

A meagre report of the work done by the faculty and student body for January: Sermons and addresses, 355; professions of faith, 30; additions to the churches, 31; churches organized, 1.

Bro. Paul Bagby has been called to the care of New Highland church.

Dr. Eager conducted chapel services; subject, Conversational Evangelism.

Our guests in New York Hall for the past week: Drs. L. G. Broughton, W. W. Hamilton, E. Y. Mullens.

Bro. S. E. Stephens, of China, a student of the Seminary last year, writes he is delighted with the outlook, and calls for more men.

Pulpit supplies: Bro. J. C. McCabe, New Highland church; J. E. Martin, Adairville, Ky.; C. E. Maddy, Mitchell, Ind.; J. C. Turner, Newport, Ky.; J. E. Breakfield, Meadow Home.

Dr. C. J. F. Anderson has been quite busy for several days vaccinating the students.

Quite a number of new students came in last week; Bro. T. V. Neal, of Alabama, who has been called to the care of Franklin Street church; B. T. Vincent, Beard, Ky.; Misses Zella Zint, Oklahoma; Edith Allen, Kentucky, Emma Leachman, Kentucky.

What Sulphur Does

For the Human Body in Health and Disease.

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

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

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

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

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

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

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

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

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

At any rate people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers, a far safer, more palatable and effective preparation.

THE STATE.

Bro. Cecil Cook, of St. Louis, accepts the call to the First church in Henderson. His name stands high in the brilliant list of Kentucky Baptist preachers sons-in-law. We welcome him to the state, and hope his ministry will be greatly blessed.

Pastor W. D. Nowlin writes from Owensboro: "Bro. Lloyd T. Wilson, Nashville, has been with us in a splendid meeting. We had arranged for a three weeks' meeting, but Bro. Wilson was taken sick at the end of the second week and was not able to preach again, so the results were not what we had hoped. There were more than 20 additions and 35 or more professions of faith. Our people were simply delighted with the superb preaching of Bro. Wilson. Congregations were large considering the weather. At times I suppose we had fifteen hundred people present. Since I began here in June there have been 75 additions to the church and considerable increase in our Sunday School, prayer meetings, and also in our contributions. Bro. Editor, come to see us."

Pastor J. B. Hutcherson, Hodgenville, writes: "I am pastor of four churches in Severn's Valley Association, with prospects good. Held meetings with three of them with good results. We are working with new life and are determined to do more for missions. Long live the Recorder and its editors to work in defence of the truth."

OTHER STATES.

Pastor J. A. Hall writes from Paris, Ark.: "The third Sunday in January the church, in regular conference, called me to its pastorate to succeed Eld. J. F. Brewer, who resigned after four months' service. I have decided to give up missionary work in Concord Association, and have accepted their call. May God give us success."

Bro. W. A. Jarrel, Vincennes, Ind., writes: "I closed last week a meeting with Pastor Chas. E. Hitt of Carmi, Ill., resulting so far, in 21 baptisms and more to follow. I am in this city helping the church and Pastor Law in a good meeting. I do not expect to return to my home in Dallas, Texas before late in February."

Thos. Dixon, the elder, is 84 years old. He has organized more churches than any other man in North Carolina. Has baptized 5,000 persons, served one church nearly sixty years and is yet a pastor in active service.

A seventeen days' meeting at Armstrong, Mo., Pastor I. M. Turnage, resulted in 21 additions. 18 by profession of faith and baptism. Bro. J. H. Dew assisted the pastor.

A church of 12 members has been constituted at Grand Saline, Texas.

DEAR RECORDER:

I have not written a letter to you for some time, and would not now have the time, but am in the hands of the gripper, which, according to my diagnosis, consists first of small-pox eructing the skin, second, of cholera impairing the digestion and third, of yellow fever destroying the nervous system, which combination makes the subject feel that he is not even a respectable idiot.

I have been trying to read the papers, and note in the WESTERN RECORDER of Jan. 26th your publication of the first of Dr. Newman's lecture on the Canon of the Old Testament, at which I am gratified. But the special object of this letter, if I can keep my shattered mind from straying, is to commend once more your heroic defense of the truth against Darwinian evolution and its later development, higher criticism.

I want to thank you for calling out the explanatory statement from Dr. Lyman Abbott. I had read the newspaper statements concerning his deliverance at Harvard and had mentally bidden him good-bye, but his letter to you modifies very much the impression made by the newspaper utterances. Your summary of statement from distinguished men on the Decay of Darwinism is very readable and very instructive, and your advice to the youngsters is certainly sound. The young theologian who tries to accommodate his views of religious truth to the wobbles of science, falsely so-called, will occasionally cross the stream of truth as he is going from one side to the other but you will never know on which side of the creek to find him.

I just wanted to say that on this point as well as some others you have done stalwart service to the Christian faith. Your advice to the youngsters may be emphasized by this fact: that within my own recollection speculative philosophy claiming to be science has crossed

the creek three times. When I was a boy there was a labored effort to make it appear from physiology that the negro could not have the same original ancestor as the white man. Dr. Van Everie in the New York Day Book, just before the war, by vigorous effort along that line, secured a large circulation in the South. And about the same time Drs. Nott and Glidden of Mobile, in their book entitled Types of Mankind, led up to the same result. Then came Darwinism, which not only came to the edge of the stream, but crossed the creek in an extreme, repugnant to common sense as well as to science.

And now they are streaming back across the creek again, and it is amusing to see the little theologs trying to keep up with what they seem to think is a scientific procession.

If you need my permission, "Hit 'em agin."

R. H. CARROLL.

Waco, Texas, Jan. 31.

[We'll "hit 'em agin," and often.—E. D.]

COX'S CREEK.

The writer had the pleasure of spending last Sunday with Pastor J. R. Johnson and family and preaching to his people. Considering that the day was unfavorable, we had a good congregation. Bro. Johnson has a pleasant pastorate, and his people are devoted to him. He will soon enter on his fifth year. During his pastorate the church building has been repaired at an expense of \$1,200, and it is one of the nicest country meeting houses in the state. The contributions to missions are about \$400 a year. Bro. Johnson is one of our leading preachers and pastors, and he is well equipped for great usefulness. H.

We are surprised to learn that in some quarters the sale of the building leased by the Baptist Book Concern has made a wrong impression. The building was sold, but it was sold, of course, subject to our lease, and the sale in no way affects the Book Concern or the WESTERN RECORDER. Our lease holds nearly four years longer.

The debt on the splendid house of worship of our church in Mayfield has been paid, and the edifice will be dedicated next Sunday. Bro. H. C. Roberts, under whose labors the house was erected, preached the sermon. Pastor A. S. Pettie, under whose labors the debt has been paid, is happy. He preceded as well as succeeded Bro. Roberts. It will be a great occasion. We congratulate all concerned.

The Baptist Orphans' Home of this city has secured the services of the Rev. L. S. Saunders as special agent. He is a fine man every way and we cordially commend him to the brotherhood. Miss Mary Hollingsworth's disabilities render such an agent indispensable. The choice is a wise one.

HAVE YOU A TONGUE?

When you consult a physician he first asks to see your tongue. It shows at a glance if you are bilious, and if your stomach, liver and bowels are acting as they should. Save the expense of consulting a physician, and send to-day to the Vernal Remedy Company, Le Roy, N. Y., and you will receive, free of charge, a trial bottle of that wonderful household remedy, Vernal Palmerton (Palmetto Berry Wine) which will surely and quickly cure you of all diseases which are brought on by an unhealthy condition of the stomach, liver, kidneys and blood. Your druggist can supply you, but the proprietors wish to have every reader of the WESTERN RECORDER try a bottle so as to become thoroughly convinced of the wonderful benefits to be received.

Advertisement for Big 15 Biggest Best Catalog. Includes list of colleges in 12 states and positions available. Text: "BIG 15 BIGGEST Best CATALOG Tells The Rest". "RALEIGH ATLANTA ST. LOUIS PADUCAH FT. SCOTT COLUMBIA FT. WORTH NASHVILLE KNOXVILLE GALVESTON SHREVEPORT". "KANSAS CITY & LITTLE ROCK MONTGOMERY & OKLAHOMA CITY". "Endorsed by business men from Me. to Cal. Our diploma represents in business what Yale and Harvard's represent in literary circles."

Advertisement for Dr. Doughton's Cancer Remedy. Text: "DRAUGHTON'S Cancer Practical Business College. Estab. 18 YEARS. Incorporated \$300,000.00. SIXTEEN bankers on Board of Directors." "30 years experience enables us to scientifically treat and effectually cure cancer and tumors without the knife. 75 page book sent free. Address DR. D. D. DRAUGHTON, 10 Bush, 5 Odd Fellows Temple, 7th & Elm Sts. Cincinnati, O."

AMONG THE Churches.

LOUISVILLE.

Walnut St. (Third and St. Catherine Sts.)—Pastor Eaton: Lazarus raised; True revival. Three by letter.

Broadway—Pastor Jones: Soul winning; Bro. J. S. Lyons: The lost. Two by letter, one by relation.

Chestnut St.—Pastor Weaver: Prepared place for prepared people; Wise choice.

East—Pastor Gill: What hast thou in thine hand? Bro. J. W. Huber at night.

McFerran Memorial—Bro. Ferdinand Schiverea: Wells of salvation; Bro. U. W. McMillan: Strong in the Lord. One by letter.

Twenty-second and Walnut—Pastor Croy: Take away the stone; Bro. J. P. Calhoun: Love.

Clifton—Pastor Foster: What is up? Bro. T. S. Tinsley at night. Two by letter.

Franklin St.—Pastor Jenkins: Christ's personal work; Bro. W. W. Pinson: Great salvation. One by letter.

German—Pastor Janzen: High calling; Three steps to hell. One by letter.

# Family Circle,

Stories for the Young and Old.

## THE THINGS YOU COULDN'T BUY.

BY ANNA BURNHAM BRYANT.

In nooks and corners they're hid away,  
The children's gifts for the Christmas  
Day;  
Glued and hammered, with marks of  
haste  
(Here and there is a drop of paste);  
Funnily fashioned with stick awry;  
But—these are the things you couldn't  
buy!

"Don't you think she'll be glad of this?  
In every corner I've tucked a kiss!"  
Many's the whispered word I hear,  
Many's the token, dainty-dear,  
Marked "I love you" (with a little i)—  
And oh! they are the things you couldn't  
buy.

In a safe-locked drawer they are hid  
away,  
Tender nothings of yesterday;  
"Pictures" the dear little fingers drew  
(Scrawled all over with "I love you");  
Over and over I say it—ay!  
"These are the things you couldn't buy."  
—Selected.

## URSULA'S OUTING.

BY EVELYN ORCHARD.

She was a little shop girl of no particular account in the world, enjoying a holiday, hardly earned, by the sea. It was late autumn now, and she had dreamed of her holiday all the summer through. For she was a London girl, and this was her first glimpse of the sea. After much deliberation and study of time-tables and illustrated guide-books, she had decided upon a little place on the Norfolk coast.

Hers was not a mind to which the attractions commonly accepted as popular could appeal. She was a gentle, dreamy creature, whom circumstances had cast upon the world, in which she was unfitted to strive. But though gentle, she was not weak. She had found the sea on the whole disappointing. Its vast loneliness oppressed one whose heaviest cross was her own peculiar isolation from her kind.

There were few visitors left at Crampton Cove in the last week of September. Except for a handful of children who regularly played on the beach morning and afternoon, the little shop girl had it mostly to herself. The rest had done her good, and though she did not know it, her face looked very sweet under the brim of her cheery sun-hat. Yes, it was quite a winsome face. Her book, which she had taken from the village library, had interested her thoroughly for nearly two hours; when she shut it at last she was surprised to see that a change had come over the spirit of the place.

The sun had gone down. In its place a thick sea-fog seemed to have been unrolled from some mysterious background. Across the flat, wet sands came the boom of the waves, and their foamy outline could just be seen. She rose in no way alarmed, interested in what was a phenomena to her. And just then she heard the voices of children, and saw the red skirt of the little girl making a welcome bit of color among the prevailing gray. As she walked towards them she was surprised to see that they seemed to be alone, playing unconcernedly among their numerous sand castles, and taking no heed of the fog. For there was neither cold nor rain in it; it had stolen in very softly, almost as if it sought something stealthily to hide.

There were three little ones, a chubby girl of nine, and her two brothers, younger, the baby (a dear, fat mite, making a picture with his clothes bundled about him, and his bare legs paddling contentedly on the wet sand.

"Isn't it time you were going home, dears?" she said pleasantly. If a little timidly: "Don't you see how thick it has grown?"

"Nana is coming back," said the little girl. "She only went up to the village to buy herself a paper."

Ursula nodded, but lingered, determined that she would not leave them until the nurse returned. And glancing round, she saw something in the opposite direction quite away from the sea which gave her a little start. It was the gleam of water, and she realized, with a feeling of sudden sick horror, that they must be on the sand-bank, and that perhaps were already quite cut off. She had often watched the rapid flow of the incoming tide just here, and the quick engulfing of the sand-bank with the big rock in the further end, which was almost but not quite covered at high water.

And they were at least five hundred yards from the dry bents, which the tide could not reach. She said nothing to the children, but crossed the firm, hard bank of sand, and took her bearings. And sure enough the tide was around them, an encircling band on every side. It was already too broad to leap. She pulled off her shoes and stockings and waded in. But the bank sloped quickly, and in a moment she was almost beyond her depth. Her face whitened, and she looked anxiously around for a moment, not as yet seriously alarmed, because the nurse surely must hasten back quickly, and would undoubtedly bring relief. She said nothing to the children; in fact she went close to them again, and began to play with apparent unconcern, promising to show them a quite new kind of castle never before seen upon the beach. It answered for a moment, and then the little girl suddenly sounded the note of alarm.

"The sea's all round us," she cried in terror. "Look, Bertie, it's coming right up, and we'll be drowned like the naughty children in the book. Oh, I want Nana and Daddy and Mummy."

Ursula comforted them, and they clung about her, forgetting that she was a stranger, only conscious of her kind face, her wet but smiling eyes, her air of protection, her promise of safety and rescue.

And the minutes passed. Talking softly and cheerfully to them, she gathered them about her, and climbed upon the rock, and tried to interest them with a make believe, that they were only story-book people, and that presently they should find themselves back on the bents, and that it had never happened at all. Indeed, her own resource surprised her as nothing in her life had yet done. But steadily the water came creeping in. It lapped greedily about their rock when it had swallowed all the sand, and presently it was up to their feet, and the little girl gave a slight scream. But the boy, though his face was dead white was quite brave.

"Gentle Jesus won't let us drown, Winnie; let's pray him to put the sea away, and bring us back to Mummy and Daddy."

But it was Ursula who prayed, with her face hidden in the baby's neck as he clung closely to her, too frightened to cry. It was a curious prayer.

"Never mind me, dear God; nobody needs me or wants me, but save the little children, for their father and mother, for Jesus' sake."

The water was very cold, and she numb, holding the heavy child with one arm, and trying to keep the two tight with the other. How long could she hold them, she wondered in agony; once they slipped it would be all over. So the dreadful moments passed. But presently there came across the dull gray of the hidden waters the steady beat of an oar. "Listen, darlings," she just managed to whisper. "It's a boat; somebody is coming for us. Hold on tight; here they are."

Then she remembered no more. When Ursula came to herself she was lying on a strange bed, and there were strange faces about her—strange, rant, eager faces bending down as if the only matter of moment in the world was her return to consciousness.

## WHAT THE MINISTER SAYS

Is Most Convincing.

"I thought I would write you what Pyramid Pile Cure has done for me. I had a most aggravated case of bleeding piles! Indeed I dreaded when I had to go to stool. One fifty cent box cured me. I feel like a new man. I have recommended it to others as being the most wonderful remedy known. It is indeed a great blessing to suffering humanity. You are at liberty to use this for all it is worth, and I hope it may do good." Rev. W. E. Carr, 355 No. Holbrook St., Danville, Va.

Clergymen (like all professional men who lead sedentary lives) are especially addicted to piles, in various forms, and are continually on the lookout for a remedy which will give relief, with little or no idea of obtaining a cure.

Recognizing this fact, Rev. Mr. Carr consents to the use of his name in order that other sufferers may know there is a cure called Pyramid Pile Cure, which is sold by druggists everywhere for the low price of fifty cents a package, and which will bring about for every one afflicted with piles, the same beneficial results as in his own case. Be careful to accept no substitutes, and remember that there is no remedy just as good."

A little book describing the causes and cure of piles is published by Pyramid Drug Co., Marshall, Mich., and will be sent free for the asking. All sufferers are advised to write for it, as it contains valuable information on the subject of piles.

"Where am I? Oh, are the children all right?"

A sob from the lips of a gray-haired man close by seemed to answer her. "Yes, all right, thanks be to God and to you—you heroine."

Ursula smiled. "It was awful; but they won't play there any more, will they?"

"Never; we shall go home to-morrow," said the man, but the woman on her knees by the bed with her face hidden, never spoke.

"Their mother?" asked Ursula in an understanding whisper.

The man nodded. "It was one of the supreme moments of life when the veil is lifted and there is no possibility of misunderstanding whatsoever."

"We don't know you, or who you are, but now you belong to us," he said.

Ursula smiled again.

"I don't mind, I'm tired, and anyhow, I have no home."—British Weekly.

## A GOOD REFERENCE.

John was fifteen and very anxious to get a desirable place in the office of a well-known lawyer who had advertised for a boy, but doubted his success, because, being a stranger in the city, he had no reference to present.

"I'm afraid I'll stand a poor chance," he thought, despondently; "however, I'll try to appear as well as I can, for that may help me a little."

So he was careful to have his dress and person neat, and when he took his turn to be interviewed, went in with his hat in his hand and a smile on his face.

The keen-eyed lawyer glanced him over from head to foot.

"Good face," he thought, "and pleasant ways."

Then he noted the neat suit—but other boys had appeared in new clothes—the well brushed hair and clean looking skin. Very well, but there had been others there quite as cleanly; another glance, however, showed the finger-nails free from soil.

"Ah! that looks like thoroughness," thought the lawyer.

Then he asked a few direct, rapid questions, which John answered as directly.

"Prompt," was his mental comment; "can speak in when necessary. Let's see your writing," he added aloud.

John took a pen and wrote his name. "Very well, easy to read, and no flourishes. Now what references have you?"

The dreaded question at last! John's face fell. He had begun to feel some hope of success, but this dashed it again.

"I haven't any," he said, slowly. "I'm almost a stranger in the city."

"Can't take a boy without references," was the brusque rejoinder, and as he spoke a sudden thought sent a flush to John's cheek.

"I haven't any references," he said, with hesitation, "but here's a letter from mother I just received. I wish you would read it."

The lawyer took it. It was a short letter:

My Dear John—I want to remind you that wherever you find work you must consider that work your own. Don't go into it, as some boys do, with the feeling that you will do as little as you can, and get something better soon, but make up your mind you will do as much as possible, and make yourself so necessary to your employer that he will never let you go.

You have been a good son to me, and I can truly say I have never known you to shirk. Be as good in business, and I am sure God will bless your efforts.

"I'm!" said the lawyer, reading it over the second time. "That's pretty good advice, John—excellent advice. I rather think I'll try you, even without the references."

John had been with him six years, and last spring was admitted to the bar.

"Do you intend taking that young man into partnership?" asked a friend lately.

"Yes, I do. I couldn't get along without John; he is my right hand man!" exclaimed the employer heartily.

And John always says the best reference he ever had was a mother's good advice and honest praise.—Sacred Heart Review.

George Whitefield the great revivalist, once tarried in an excellent house, but found that there was no God recognized in the family.

Before he left his room in the morning he wrote upon the window-pane: "One thing thou lackest."

After the guest was gone, the housewife came up and looked at the window. She saw the inscription, and called her husband and her children; and God, through the ministry of the window-pane brought them all to Jesus.

## WHY—GIRLS—OUTNUMBER—BOYS.

The census analysis made by Professor Wilcox, of Cornell University, again brings out the fact that, although more boys than girls are born in the United States, the girls eventually outnumber them. Why? From the moment a boy discovers the use of his hands and feet, says the Chicago *Inter-Ocean*, he engages in blood-curdling enterprises, such as—

Diving from the bed to a hardwood floor.

Removing the foundations of the Encyclopedia Britannica and burying himself beneath the heavy compendium of useful information.

Clinging to the cover of the library stand until the bronze lamp tips over on his little head.

Stiffening his legs between his high chair—and the dinner-table—and falling backward with a dull, sickening avish.

Going to sleep in the bathtub without turning the water off.

Falling down stairs.

Imagining the window-ledge of the third-story front a river bank and fishing with a pin hook in the street below.

Imagining himself a trapeze performer and jumping from the barn roof to the clothesline.

Learning to swim in water that is over his head.

Learning to skate on thin ice.

Learning to play foot ball with boys of twice his size.

Learning to slip trolley cars and box cars; learning to jump from trains while in motion; learning to dash in front of locomotives on grade crossings so as to fool the engineers; learning to hang by his hands to a railroad bridge while the train passes overhead; learning to be a fireman by climbing water spouts; learning to be a soldier by exploding powder in a tea kettle; learning to be a sailor by tattooing his arms and legs with house paint; learning to be a juggler by swallowing the potato peeler; learning to be a man by using his father's razor.

The astounding thing, in fact, is not that so many boys die young as that so many live to die old.—Examiner.

## "AS OTHERS SEE US."

"There goes a young man whom I saved from going to the dogs through drink," remarked a court stenographer.

"He is a tip-top fellow, and has plenty of ability, but two or three years ago he began to let red liquor get the best of him."

"He had a good position at the time, and I don't think he exactly neglected his work, but it got to be a common thing to see him standing around bar-rooms in the evenings about two-thirds full and talking foolishly. A few of his intimate friends took the liberty of giving him a quiet hint. As usual in such cases, he got highly indignant, and denied point-blank that he had ever been in the least under the influence of liquor. All the same, he kept increasing the pace until it became pretty easy to predict where he was going to land, and it was at that stage of the game that I did my great reformation act."

"I was sitting in an up-town restaurant one evening, when he came in with some fellows and took a seat without seeing me. He was just drunk enough to be talkative about his private affairs, and on the impulse of the moment I pulled out my note-book and took a full shorthand report of every word he said. It was the usual maudlin rot of a boozing man, and included numerous candid details of the speaker's daily life."

"Next morning I copied the whole thing neatly on the typewriter and sent it to his office. In less than an hour he came tearing in to me with his eyes fairly hanging out of their sockets.

"Great heavens, Jack!" he gasped, "what is this, anyhow?"

"It's the stenographic report of your monologue at ———'s last evening." I replied, and gave him a brief explanation.

"Did I really talk like that?" he asked faintly.

"I assure you it is an absolutely verbatim report," said I.

"He turned pale and walked out, and from that day to this he has not taken a drink. His prospects at present are splendid. All he needed was to hear himself as others heard him."—Ex.

Our blessed Saviour and exemplar, who who was himself meek and lowly in spirit, taught his disciples the same lesson of humility; if they would become the children of God. Placing a child before them, he exhorted them to a like simplicity and poverty of life and heart—child-like in soul, untainted by corrupt desires, free from guile and from the contamination of the world about them, for of such was the Kingdom of Heaven.—Christian Work.

All days are short to industry and long to idleness.—Sel.

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**Painkiller**  
and the Rheumatism cure.

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New York City

**AN IDEAL WINTER VACATION.**

To be transferred, in a few hours, from the icy banks of the Ohio River in Kentucky to the balmy Arcadian country in South Louisiana, is a genuine luxury. As the writer desired to visit his numerous kindred, and hold a few special meetings in the far-away South, during the winter months, he secured a vacation of three months' absence from his Kentucky work. And now from this Gulf shore, where there are excellent and intelligent people, attracted here by the rice lands, oil wells, &c., from all the Northern and Eastern States, I salute my brethren and co-workers in old Kentucky. I sympathize with them as they slide on the ice, kick their feet and protect their ears from the below-zero weather. Beloved, why not be as wise as the Canada goose, or green-headed duck, and come hither for your winter outing and see what God has done and men are now doing for this very rich and beautiful land?

In 1889 the writer attended the Louisiana Baptist Convention at Lake Charles, and passed through this country on the Southern Pacific Ry. What was then merely way stations now, many of them, are flourishing towns and small cities, quite a number taking pastors for full time. The good Lord, "Smith" Barrett, E. O. Ware, the brethren and sisters, have brought it to pass. Ah! what a magnificent work has been done and solid foundations laid for coming years!

The *Chronicle*, with Drs. Boone and Benton, and our Recorder, with Drs. Eaton and Harvey, have been valuable helpers and wise leaders in this noble advancement. May the Lord bless this my native state, and may peace, plenty and harmony prevail.

Just at this time the leaders of the Lord's hosts in Louisiana need to pray, plan and pay much, that they do the best thing in regard to locating, building and sustaining a Baptist State College. The writer hopes and believes the wisest thing will be done by the brethren in charge of this work, as they are good and tried men, and are not hurrying matters without forethought. The winter called at Alexandria Feb. 14 and 15 will likely be far-reaching in its influence.

The Methodists of Louisiana are striving to get themselves together to secure the \$75,000 inducement offered by Shreveport, yet they are confronted by serious opposition and a possible injunction suit by the trustees of Centenary College, the State Conference School at Jackson, La. The well-known historical facts that it is almost impossible to change the location of a college after it has once settled itself in the affections of its friends and alumni, should surely soberize the men who are called on to meet such a responsibility.

The well beloved pastor of the First Church, Welsh, La., Rev. J. L. Wise, and I have just closed

an interesting series of meetings with the above church. Although it is not the usual time for such meetings in this country, yet we had a delightful time for 15 days, and the Lord gave us the victory. Pastor Wise has recently come to this field from Natchitoches, La., where he was pastor for more than four years, and lead the church in erecting a good house. He is getting the work well in hand here, giving the church his whole time. There were 10 additions and most eloquent listening. Long live the Recorder. Fraternally,

I. M. WISE.

**A PROMPT RESPONSE.**

In your last issue you kindly published letters from two of the beneficiaries of our Ministers' Aid Society. One of them stated that they (the old preacher and his wife) were staying in a comfortable room, but without carpet on the floor. This statement touched the hearts of two good sisters and three brethren, and as a result the necessary funds were provided, and yesterday I sent these old saints a nice carpet. I am sure it will make them happy and much more comfortable, and make them feel that they will not be forsaken in their old age, and that those who contributed to the carpet fund will rejoice to know that this much needed want has been supplied.

But the carpet is not all. Let me say that we have thirty-six beneficiaries, and all of them are dependent, not only for carpets, but for bread and meat, clothing, fuel, medicine and other things needed for the comforts of life. It is not only in our power to supply a carpet, but all things they stand in need of; and we, God's enlightened children, are the ravens He would use in supplying the wants of these old veterans of the cross, and if we would do our duty we would seize upon every opportunity and fly to their relief.

There is but one humane way to dispose of the old preacher, and that is the Christian way. Rountifullly minister unto their wants until the good Lord calls them home to rest for evermore, and then give them decent Christian burial. When we have done this, we will be worthy of the plaudit, "Well done thou good and faithful servant." Christ says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is a debt we owe, and one we are abundantly able to pay. O may the Holy Spirit move upon the hearts of the people and constrain them to do their whole duty in caring for our old preachers.

The sweet singer of Israel said: "Cast me not off in the time of old age; forsake me not when my strength faileth. Now, also when I am old and gray-headed, O God, forsake me not." God forbid that these old saints should feel that they were forgotten and forsaken in their old age and need. God grant that his people may be aroused to a proper sense of gratitude to Him and His old servants. Sincerely yours,

Geo. H. Cox, Cor. Sec.

Waverly, Mo., Feb. 9

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This most health and pleasure resort is located on the banks of the MOUNTAIN RIVER. Out-door schedule and gold mine, Bullion Sluiceway, Chair Cars, etc., from St. Louis or Memphis daily. Now is the season to visit this most recent. Low round trip rates. Liberal Health. Handicapped descriptive literature furnished free. For rates, map folders, etc., call on nearest Ticket Agent, or address R. T. G. Matthews, T. P. A., Room 301, Newport Bldg., Louisville, Ky.

**INFIDEL LITERATURE DISCREDITED.**

BY J. LEWIS SMITH, D.D.

The famous Virchow, of Berlin, was formerly a thorough-going materialist and wrote exactly on the line of Haeckel. Haeckel profusely quoted from this book of Virchow's materialism, but in a famous lecture given in Berlin Virchow went back on his former views and threw them all overboard, discarding altogether the view that man had any descent from the ape. Virchow was the highest physiological authority in Germany. When poor Haeckel saw this defection of Virchow from his favorite theory of evolution, he rubbed his eyes and bemoaned this departure from his standards, of his friend, Virchow.

Another of Haeckel's famous authorities was DuBois Reymond, a man of the highest standing, and a man who held his view of evolution. In a famous declaration DuBois Reymond turned squarely around and reaffirmed the spiritual principle in man. Haeckel was inconsolable at his defection.

Wundt, a famous physiologist of Berlin, at the present time, was in his early days an evolutionist and a materialist, resolving mind into brain and grain functions; he has lately written a book in which he calls this work of his youth, which it will take him all the rest of his life to expiate. He is now on the other side.

Prof. Romanes was another prop on which Haeckel depended to sustain his evolutionary ideas. But in his later life Romanes renounced his infidelity and went over to the Christian hope.

Prof. Romanes tells us that one thing that greatly impressed him was the fact that at Cambridge, all the most eminent mathematicians and men of science were decidedly Christian men. The two names that have stood the highest in England, in physical science are those of Lord Kelvin of Glasgow, and Prof. Tait, of Edinburgh University. Prof. Tait was asked some time before he died, "Who are the greatest men of science of our time?" and he replied, after going over the matter carefully, "They are all Christian men. Not a sceptic is to be found in my list."

As to Lord Kelvin, he astonished the scientific world not long ago by his forceful assertion that it was all nonsense to say that science had disproved or thrown any doubt upon creative power and energy.

Prof. E. Von Hartman, who has written a book, "The Disintegration of Christianity," does not reject evolution because of any reverence he has for the Bible, evidently. But as a scientist, he says: "In the first decade of the twentieth century it has become apparent that the days of Darwinism are numbered. Among its latest opponents are such savants as Enner, Gustav Wolf, De Vries Hoocke, Von Weltstein, Fleischman, Reinke and many others."

The general repudiation of Darwin and evolution by the leading scientists recalls Ruskin's famous diatribe: "Darwin is a dim comet wagging its useless tail to a barren nothing across the starry firmament."

Dr. Goette, the Strasburg Professor of Zoology, in a recent article on the natural history of Darwinism, says it has passed through four stages, the last of which is "the final period, upon which the scientific world has just

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entered, when its days will soon be numbered."

Prof. Zoeckler, of the University of Greifswald, says: "The biology of the future will practically contain nothing of the one-sided monistic form of development as formulated by Darwin and Haeckel."

Dr. Denert, in his recent book entitled "At the Death-Bed of Darwinism," says: "The bulk of modern scientists no longer recognize it (Darwinism) and those who have not discarded it, at any rate, regard it as of subordinate importance. In place of this, older views have again come into acceptance, which do not deny development, but maintain that this was not a purely mechanical process."

Prof. Fleischman, of the University of Erlangen, in a course of lectures, said: "The Darwinian theory of descent has not a single fact to confirm it in the realm of nature. It is not the result of scientific research, but purely the product of the imagination."

A host of such statements might be quoted from the greatest scientists of the world. We never thought for a minute that Darwin's theory was scientific, and we expected the time would come when these worshippers at the shrine of Darwin, who a few years ago were loudly crying, "Great is this Diana of the Evolutionists," would turn again and rend the whole absurd system. The turn of the tide has come sooner, really, than we expected. But the tide has come, and now it is gone. The school books will now have to be changed, but what of those who have been led to imbibe this heresy of so-called science? We commend them to the old Book which stands above all the theories and guesses, as the only true and unchangeable science.

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A small circle of usefulness is not to be despised.—J. H. Taylor.

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FROM NEWPORT.  
Rev. J. E. Martin, of Louisville, preached for the First Baptist church of Newport, Ky., Sunday, Jan. 29th. At the close of the morning service two were received by letter and in the evening one young man presented himself for baptism. This makes three for baptism and five by letter that have been received since the first of December. We have been without a pastor since the 15th of last June, but have not missed a regular service of the church in that time. The attendance is very good, especially on Sunday evenings, when the auditorium, which seats about 400, is always filled. Almost one-half of the congregation are not members of the church, thereby affording opportunity for a great work in this city of 30,000 inhabitants. We have two fine Sunday Schools, with an average attendance of about 325 in the morning and 150 in the afternoon.

May the Lord of the harvest speedily direct the hearts of this people to the man of His choice for this field so that His kingdom may be advanced in our midst.

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### JUSTIFICATION.

BY REV. R. J. ADAMS, D.D.

The Apostle Paul in his ministry and inspired writings gave special prominence to the doctrine of justification by faith. Luther called it "the truth by which the church stands or falls." It was his primal idea in the work of the great Reformation. Salvation by grace was the basal truth of the Protestantism which spread over Europe in the sixteenth century. The same Biblical truth, sincerely believed and faithfully proclaimed, will be "the power of God unto salvation," in the twentieth century.

The word justify is strictly a legal term. It means to be right in the eye of the law. A man is charged with crime. He is tried and the jury find him "not guilty." He stands right in law, and is treated as innocent. He is justified. In this way holy angels are justified. And so Adam would have been justified, if he had maintained his integrity in Eden. But human beings are guilty and under condemnation. What then is it to justify sinners? It is to declare and treat them as if they were innocent and righteous. It involves the pardon of sin and the impartation of spiritual life. When the governor pardons a convict that convict is released from penalty. But a release from punishment is not enough. He needs reinstatement into the favor and confidence of the people. He needs a character which will make it proper for his fellowmen to treat him as if he had never been a convict. This the governor's pardon cannot give him. But it is just what God does give a penitent sinner when he justifies him. He re-habilitates him. He restores him to all the favor and blessedness lost by transgression. He makes him "a new creature," henceforth to walk in "newness of life." He declares and treats him as righteous. How can this be done? Paul answers, Rom 3:24, "Being justified freely by his grace through the redemption that is Christ Jesus, whom God hath set forth to be a propitiation through faith by his blood, to show his righteousness, that he might himself be just and the justifier of him that believeth in Jesus." The vol-

untary sufferings of incarnate Deity in the place of guilty men made full satisfaction to violated law, and to the ethical requirements of the divine nature Christ's atonement took up into itself and fully expressed the righteousness of God. If Christ's death was assigned only to effect a salutary change in the minds of sinners, it is simply an exhibition of love, and not of righteousness. His propitiation clearly shows that the great redemption so affected the mind of God as to make it suitable for him to treat a penitent believer as just. The Greek word hilasterion (propitiation), Rom. 3:25, has reference to the mercy seat in the Most Holy Place, where God dwelt in symbol and where the blood of the sacrificial lamb was sprinkled on the day of atonement, signifying that God was conciliated in view of the blood. All this was a type of the redemptive work of Christ when he died for our sins. He met our legal responsibilities. Violated law took its reckoning with Him, so that we can properly be justified on the ground of what He has done for us. In Christ the believer is counted a fulfiller of the law. He is perfectly "accepted in the Beloved." God says, "For Jesus' sake." "I find no fault in Him at all." He is justified. "There is upon him no condemnation." Heaven is his, as surely as if he were already there, with the white robe on and the palm of victory in his hands. Every such justified believer has his fruit unto holiness, and the end everlasting life. Henceforth he joyfully renders the service of a loving son. Whilst he knows that he has nothing to do to merit eternal life, yet he feels that he has everything to do in the way of obedience and usefulness to show his love and gratitude to the Saviour who has redeemed him with His own precious blood. When this Pauline doctrine of justification by faith and other truths in close affinity with it have due prominence in our pulpits we may expect to see converts multiplied.—Watchman.

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There are several business ventures in Indiana just now. One of these is Union Springs, from which we are to go to Danbury, Conn. Danbury is a town of about 5,000 inhabitants, and is a business and railroad center. The Baptist church is doing a magnificent work. Rev. J. W. Adams, who is now in the city, is the pastor. He is a student to the seminary at Louisville. He expects to return and go on with his work in June.

Prof. A. P. Montague having succeeded in raising all the money for the new dormitory which was built under his administration, writes me that an effort will now be made to build another large dormitory, as Howard College is crowded with students. What a splendid man he is. He could only be put in the field I believe he could raise an endowment of \$200,000 for the noble institution over which he presides.

Rev. H. M. Wharton, who was here last spring and did a great work, is expected again soon. He is invited and urged to come to Eufaula, Seema, Troy, Anniston and other places in this state.

M. D. Wharton, Eufaula, Ala., Feb. 5. BLUE MOUNTAIN, MISS.

The Baptist church at this place ordained J. A. Bell to the ministry on fifth Sunday in January. The presbytery was composed of the following ministers: J. A. McMillan, pastor, W. E. Berry, T. A. J. Beasley, J. E. Buchanan, J. L. Walker and J. D. Anderson. Bro. Beasley preached the sermon, W. E. Berry delivered the charge and presented the Bible, J. D. Anderson examined the candidate, and J. E. Buchanan led in the ordination prayer.

Bro. Bell has done excellent work as a singing evangelist for several years. He has been called to take charge of the Holly Springs church, hence his ordination. Blue Mountain Female College has just closed one-half the term, having enrolled over 400 students, and declined over 200 applicants for lack of room.

J. L. Anderson. THE BEST AT THE LAST.

The ruler of the feast was surprised at the excellent quality of the wine and marveled that it was served so late in the festivities. "Every man," he said, "at the beginning doth set forth good wine; and when men have well drunk, that which is worse, but thou hast kept the good wine until now." Here we have revealed the two principles. In the world it is the best first and then that which is worse—in the spiritual kingdom the best is kept till the last. Is it not true? Sin always presents its attractive side in the beginning. We cannot deny that there is a satisfaction in evil; we merely insist there is no permanent satisfaction. The pleasure does not last. It carries a sting with it. The enjoyment disappears and only disappointment and disgust

remain. So all find it sooner or later. What is sadder than the old age of a drunkard and profligate? In Hogarth's famous pictures, the first scene was bright enough, it would appeal to anyone with considerable force, but the concluding scenes showed the inevitable consequences of vice. It is always the good wine at the first—then that which is worse. And it does not take long to find the other side. Byron found it before he was thirty-seven. What it was like may be seen in many of his poems. What a sad story is told by them.

My days are in the yellow leaf. The flower, the fruits of life are gone. The worm, the canker and the grief are mine alone.

That is the way with sin. How is it in the spiritual realm? Do we there find disappointment and unhappiness? No, there the best is kept until the last. The way grows "brighter and brighter unto the perfect day." God gives of Himself more fully and the peace and joy are greatest to those who know Him best. Old age to the Christian is a beautiful period. Well did Bunyan picture it as Beulah land, the place of the heavenly vision. Christianity justifies itself by its power of continuing peace, its ability to improve with age.—Baptist Commonwealth.

### FROM PHILADELPHIA.

Before the Baptist Ministers' Conference of Philadelphia last Monday there appeared a new face and voice which will not be early forgotten—Rev. H. C. Risner, of Baltimore, Md.—was the speaker, bringing as his theme "Stepping Stones." Not only was the speaker a large man, but he handled a large subject in a most masterly manner. If comments could be given as they were expressed by many, among the following would be: "This Kentuckian reminded one of the efforts of a Henry Clay, for not only was the matter of the highest order, logically arrayed, but replete with truly oratorical effects." The brethren were bold in their praise and said, "We will hear of this man in the near future."

Bro. Risner's visit was appreciated by his brethren, and the hearty vote of thanks tendered him by the largest Baptist Conference in the county was doubtless appreciated by him. Tues. J. Cross.

We have received from London the programme of the World Congress, so far as it has been decided on. It begins on Tuesday, July 11th, and closes Tuesday, July 18th. The opening session is the regular meeting of the Baptist Union and the welcome. The topics are: Education, Foreign Missions, Criticism, Home Missions, Continental Work, Social Questions, and the Press. The only American so far announced is Dr. H. C. Mabie, of the Missionary Union. The British names are Dr. Maclaren, Dr. Clifford, Hon. W. Willis, Dr. W. Edwards, Dr. R. Glover, Dr. T. Richard, Messrs. W. H. Bently, J. T. Marshall, W. J. Henderson, Chas. Williams, C. E. Wilson, G. P. Gould, Hugh D. Brown, W. Gouldfield, Charles Brown, Geo. White, M. P., J. T. Forbes, J. G. Greenough, F. B. Meyer and Herbert Anderson. The names mentioned from other countries are Messrs. J. Hermann and J. G. Lehmann. Others are to be announced later.

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- For order of 2 doz. and \$7.50, we will give two copies of the "Western Recorder" free.
- For order of 3 doz. and \$12.00 we will give three copies of the "Western Recorder" free.
- For order of 4 doz. and 16.00, we will give four copies of the "Western Recorder" free.
- For order of 5 doz. and \$20, we will give five copies of the "Western Recorder" free.
- For order of 6 doz. and \$24, we will give six copies of the "Western Recorder" free.
- For order of 7 doz. and 28.00, we will give seven copies of the "Western Recorder" free.

**REGULAR PRICE BY 100 OR MORE.**

For an order of 100 copies and \$25, we will give five copies of the "Western Recorder" free.

We do NOT PAY FREIGHT. There is no deduction on the subscription of the "Western Recorder," or song book when ORDERED SEPARATELY.

Beside the above, we make the following proposition to old subscribers ONLY, for sending us new subscribers:

For one New Subscriber, with \$2 cash, we will send as a premium postpaid, Charles Wagner's great book, "The Simple Life," or "Lovey Mary," cloth binding,

For two New Subscribers, with \$4, we will send as a premium postpaid, Tom Dixon's new book, just from the press, "The Clausman," elegantly bound, or our Large Print Teacher's Bible, postpaid.

For three New Subscribers, with \$6, we will give as a premium one copy of Webster's Unabridged Dictionary. We have sold hundreds, and they have given universal satisfaction.

For seven New Subscribers, with \$14, we will give our new edition of Matthew Henry's Commentary, elegantly bound in six volumes.

For twelve New Subscribers, with \$24, we will give the American Commentary, 7 volumes. Purchaser PAYS FREIGHT on Webster's Dictionary and the Commentaries.

The leading papers of all denominations have cheerfully commended "Glorious Praise." The leading pastors, evangelists and experts in music have given their highest indorsement. We insert only a few here:

"This new hymn book by W. H. Doane, Mus. Doc., assisted by W. J. Kirkpatrick, contains a larger proportion of new tunes than any book we have examined recently. It has the best music of later composers like Dr. Doane, Mr. Kirkpatrick, J. R. Sweeney, D. B. Towner and others, with a selection of older popular church tunes adapted for use in prayer meeting, Sunday School, young people's and evangelistic meetings."—The Watchman, Boston.

"A treasury of song, containing over 300 of the best Christian hymns and music. It has been carefully compiled by Dr. W. H. Doane and W. J. Kirkpatrick. This volume includes old favorites as well as the latest and most popular works of the best composers of sacred song to-day. The selections cover every phase of Christian work, and while helpful to the larger churches, it is especially helpful for the small, which may not feel able to procure the larger hymnals. A high grade

of devotional music."—The Commonwealth.

B. H. Carroll, D.D., Dean of Baylor University, Texas: "To me this seems to be a splendid all-round book of popular music and hymns."

P. S. Henson, D.D., pastor Tremont Temple, Boston: " 'Glorious Praise' is a happy combination of things old and new."

Dr. Carter Helm Jones, pastor Broadway Baptist Church, Louisville, says: "I have carefully examined 'Glorious Praise,' and am very much pleased with it. The best old and new hymns have been skillfully blended, and a fine musical sense and taste pervades the arrangement. I wish the book a large success."

A. C. Davidson, D.D., pastor South Side, Birmingham, Ala., writes: "I am delighted with 'Glorious Praise.' It is the book for our Sunday Schools and Prayer Meetings. Have made a number of speeches before our Associations, Pastors' Unions, etc., for it. You can count on every church in the valley getting it when they get a new book. I'll push it into the State in many places."

We recently filled an order for 250 copies for Dr. Davidson.

"I congratulate you on the selection and quality of hymns and general make-up of the book."—Rev. Hugh C. Smith, West Appomattox, Va.

"It certainly is excellent and must come into popular favor. So it seems to us."—Michigan Christian Herald, Detroit.

"The book contains 300 hymns, and seems to us to be as fine a collection as has ever been made. Mr. Doane himself has composed some of the best pieces in current use, and has been known many years as a sweet singer. In this volume he has put his best, both of the old and of the new, besides selections from other composers. It is the crowning work of his life in the service of sacred music. There is a happy blending of all the varieties of Sunday School and Church music and a sufficiently large list from which to make selections for any particular occasion."—Central Baptist.

## WESTERN RECORDER ENDORSEMENTS

We insert four from many hundreds of endorsements of the WESTERN RECORDER, from the leaders and molders of public sentiment as follows:

Dr. Noah K. Davis, of the University of Virginia, says: "I read the WESTERN RECORDER with commendable regularity, especially the 'Leaders' and 'Editorial Varieties.' They always refresh me. The columns headed 'Items of Interest' I find especially attractive. They are conducted with great ability," &c.

Dr. L. G. Broughton says of the WESTERN RECORDER: "I always enjoy it. In many, very many,

respects, I think you get out the best Baptist paper I know anything about."

Rev. W. H. Felix, D.D., Moderator of the Kentucky Baptist General Association, says: "I have been a reader of the WESTERN RECORDER for nearly fifty years, almost long enough to be classed as one of the 'Old Guard.' I have taken and read a number of other religious papers, North and South; for solidity, variety, piquancy and fidelity to the old Bible truth and the interest of the Baptists, the RECORDER has no an equal. I love it for its firm and unyielding defence of

Baptist principles though beset by many foes. I honor Harvey and Eaton for their grip."

Rev. P. T. Hale, D.D., LL.D., President of the South-western Baptist University, says: "I have taken the RECORDER for about twenty years. It has steadily improved, and I appreciate it more and more. It is always full of solid and substantial spiritual and intellectual nourishment. I find wherever it is circulated that the people are more interested in all our denominational enterprises. It always gives me pleasure to say a good word in its behalf."

### ADDRESS

# THE BAPTIST BOOK CONCERN

LOUISVILLE, KY.

**ROYAL**  
**Baking Powder**  
 exceeds all  
 others in  
 leavening power,  
 purity and  
 wholesomeness;  
 makes food  
 lighter, sweeter,  
 of finer flavor.  
 No other  
 should be used.

**Items of Interest**

News the World Over.

The Vogue of New York City is the leading fashion magazine and is almost exclusively devoted to fashion. But it has one page of vigorous editorial. In a recent number it says: "When the North gives the negro a chance at decent living quarters at the same rental white people pay, then, and not till then, may the North and political parties hold up their hands in horror over the supremacy of the white man in the South. There is no more contemptibly hypocritical pose than that founded in the pretense that the negro is well-treated in the North."

Recently in London a Latin Psalter was sold at auction. It was printed by Fust & Schueffer in 1457, and was the second book from the press of this famous firm, and one of the earliest of printed books which has a date. It was bid in by a German for \$19,466.

The Russian papers are speaking out with great boldness of the condition of their navy. When a naval officer begged one of them to keep silence, the editor added that silence had already cost Russia ships which cost \$150,000,000, and it was high time the country knew of the state of the navy. The Russian papers say plainly that if Rojstrensky goes on he will be defeated by Togo.

Dr. Doyen, a leading physician in Paris, claims to have discovered a cure for cancer. A committee of scientific men and doctors who were appointed to test his claims report he has cured some cases and failed in others. He has beyond question cured the Countess of Clancarty, Ireland. She has had the best physicians and surgeons, had been operated on several times and was told by Sir Arthur Macdon, President of the Royal College of Physicians, that her case was hopeless. She was under Doyen's treatment nine months and then went to London where she was seen by leading surgeons, who declared she is cured.

The religious papers had scarcely gotten through with praising President Roosevelt—and they said none too much in praise—for refusing to travel on Sunday in going to the St. Louis Exposition, when the papers began telling that Sunday work is going on in the Washington Navy Yard. The *Congregationalist* says this is by the permissive order of the Secretary of the Navy. But the blame is on the President. He has complete control, and could stop the work by a word. We hope the religious papers will protest vigorously. The pastors in Washington City have already protested.

Hon. Bourke Cochran said recently: "Every man with any pretension to consequence sends his children to private schools. If they send their children to their denominational schools this is good. It relieves the public schools of congestion. In New York City a large number of the poor children can only attend school for half the day because the schools are too full.

A find of much interest to the literary world is reported from Sweden. In a house in Sweden a copy has been discovered of the 1594 quarto edition of

Shakespeare's *Andronicus*. The book is perfect. The evidence of the existence of this edition is an entry in the Stationers' Register dated Feb. 9, 1594, that John Danter, printer, of Hosier-lane, had entered "a book intitled a Noble Romaine Historie of Tytus Andronicus." Gerald Langhaine, in his book published in 1691, said he had seen a copy. The critics say if this is put up at auction it will bring at least \$15,000, and probably more.

A disease, thought to be the pneumonic form of the plague, broke out on the Red Star Line steamship *Vaderland* on its way to New York City. There were ten deaths on the passage, all of them men. The quarters of the women and children were in a different part of the ship, and that may be the reason for their escape. The passengers have been sent to quarantine, but 23 of the steerage passengers left the ship before the state of the case was known to the authorities, and an effort is being made to locate them.

**THE MARKETS.**

**LIVE STOCK.**

Report for week ending Feb. 4.

Extra good export steers	4 75a 5 00
Light shipping steers	4 00a 4 40
Choice butcher steers	3 75a 4 00
Fair to good butch. steers	3 00a 3 65
Com. to med. butch. steers	2 50a 3 00
Choice butch. heifers	3 40a 3 65
Fair to good butch heifers	2 85a 3 25
Com. to med. butch. heif.	2 25a 2 75
Good to extra stock steers	3 25a 3 60
Com to med. stock steers	2 75a 3 00
Good to choice stock heif.	2 50a 2 75
Com to med stock heifers	2 25a 2 75
Plain light mixed stockers	1 75a 2 25
Med. to good milch cows	25 00a 30 00
Plain to com. milch cows	18 00a 20 00
Good to choice botogus 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 90a 40 00

**HOGS.**

Choice pack and butch.	4 95
Medium packers	4 95
Light shippers	4 75
Choice pigs	4 15
Light pigs	4 25
Roughs	3 75a 4 35

**SHEEP**

Good to choice sh.cep.	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 the report for week and year ending Feb. 4, 1905:

	Week	Year
Jan 1 to date	2,911	18,042
Year 1904	3,059	12,682
Year 1903	4,302	19,369
Year 1902	3,970	22,413

**COMPARISONS WITH PREVIOUS YEAR'S SALES.**

Total sales of new crop to date, 1905 18,301; 1904, 12,622, 1903, 33,182. Sales of new crop to date, original inspection, 1905, 16,640; 1904, 11,629; 1903, 29,187.

**REJECTIONS.**

Rejections this week, 1905, 433; 1904, 475; 1903, 661.

Percentage of rejections to auction sales, 1905, 16; 1904, 16; 1903, 15.

Rejections Jan. 1 to date, 1905, 3,301; 1904, 1,525; 1903, 3,303.

**RECEIPTS.**

Receipts this week, 1905, 2,500; 1904, 2,633; 1903, 3,988.

Receipts Jan. 1 to date, 1905, 14,477; 1903, 10,763; 1903, 16,098.

**CURE YOUR OWN KIDNEY.**

And Bladder Disease at Home at Small Cost—One Who Did Gladly Tells You How.

Mr. A. S. Hitchcock (the Clothier), East Hampton, Conn., says if any suffering man or woman will send him their address, he will, without any charge whatever, direct them to the perfect cure he so successfully used. We advise every one to take advantage of this free offer. Mr. Hitchcock is positive it will result in their permanent cure.

**Books Books Books.**  
 We carry a large stock of Bibles, Bibles, psalms, song Books, Sunday School, and church supplies, Stationery, etc.  
**COLPORTAGE HEADQUARTERS.**  
 "When you think of books, think of us,"  
 And always send us your order.  
**BAPTIST BOOK CONCERN, Inc.**  
 642 Fourth Ave., - - LOUISVILLE, KY

# Personal to Subscribers

## We Will Send to All

Subscribers or readers of THE WESTERN RECORDER a full-sized \$1.00 package of VITAE-ORE by mail, postpaid, sufficient for one month's treatment, to be paid for within one month's time after receipt. If the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. If not, no money is wanted. We take all the risk, you have nothing to lose. If it does not benefit you, you pay us nothing. We give you thirty days' time to try the medicine, thirty days to see the results before you pay us one cent, and you do not pay the one cent unless you do see the results. You are to be the Judge! We know Vitae-Ore and are willing to take the risk. We have done it in thousands of cases and are not sorry.

Vitae-Ore is a natural, hard, adamant, rock-like substance—mineral—ORE—mined from the ground like gold and silver, in the neighborhood of a once powerful, but now extinct mineral spring. It requires twenty years for oxidation by exposure to the air, when it slacks down like lime and is then of medicinal value. It contains free iron, free sulphur and free magnesium, three properties which are most essential for the retention of health in the human system, and one package—one ounce of the ORE, when mixed with a quart of water, will equal in medicinal strength and curative value 500 gallons of the most powerful mineral water found on the globe, drunk fresh at the springs. It is a geological discovery, to which nothing is added and from which nothing is taken. It is the marvel of the century for curing disease, as thousands testify, and as no one, answering this, writing for a package, will deny after using. VITAE-ORE has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, combination of medicines, or doctor's prescription which it is possible to procure. If yours is such a case, do not doubt, do not fear, do not hesitate, but send for it.

Vitae-Ore will do the same for you as it has done for hundreds of readers of THE WESTERN RECORDER if you will give it a trial. Send for a \$1.00 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitae-Ore cannot benefit. You are to be the Judge. Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitae-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write to-day for a package at our risk and expense, giving your age and ailments, and mention the WESTERN RECORDER, so we may know that you are entitled to this liberal offer.

**A Certain and Never-Failing**

**Cure For**

- Rheumatism
- Bright's Disease and Dropsy
- La Grippe
- Blood Poisoning
- Sores and Ulcers
- Malarial Fever
- Nervous Prostration and Anaemia
- Liver, Kidney and Bladder Troubles
- Catarrh of Any Part
- Female Complaints
- Stomach and Bowel Disorders
- General Debility

## YOU ARE TO BE THE JUDGE

### Cured of Indigestion

I have received a great and lasting benefit from using Vitae-Ore. Before I had taken it for a full month it had done me more good than anything else I had used during my long spell of sickness, and I had used other treatments for a long time. It has relieved me of Rheumatism, Backache and Heart Fluttering. Nothing I eat now disagrees with me and my weight has increased considerably. When I began using Vitae-Ore I was much emaciated and weighed only about 110 or 115 pounds and I now weigh about 150. I feel as though I was a living advertisement of the power of this remedy. Many of my friends have used Vitae-Ore and they all join me in praising it.



MRS. LULA G. WALTERS,  
 La Grange, N. C.

VITAE-ORE strikes the disease at its root, entirely eradicates every vestige or trace and the patient is cured to stay cured. As a Blood Purifier it is without a peer. No other remedy can equal it. It supplies nature with the elements to build health into diseased bodies. It is the ideal tonic for Weak and Anemic Men and Women. Its use makes the watery, impoverished blood become strong and virile, and as it comes through the veins imparts the color of health and vigor to the system. When Vitae-Ore has done its work you will feel like a new being.

WOMEN, are you afflicted with any of the innumerable diseases which are so common and prevalent among your sex? We cannot mention them in this small space, but let us assure you that Vitae-Ore is the true "Balm of Gilead" to every sufferer and the many diseased conditions which unfit women for the full enjoyment of life and its duties may be at once alleviated and permanently eradicated by the use of this wonderful remedy.

MEN, are you afflicted with any of the diseases peculiar to men? Have you in ignorance wronged and abused your body so that nerve power and vitality are wanting? Is debility taking the vim of and fire of youth? Above everything else you need Vitae-Ore. In these conditions it proves to be a powerful tonic, a vitalizer, restorer, forcebuilder. It is not a temporary stimulant, but builds up from the bottom by nurturing each organ, tissue, muscle and ligament in a healthy condition.

### CURED OF RHEUMATISM.

About two years ago I had an attack of Rheumatism in my shoulder, which caused me considerable pain in my neck, and my arms were badly swollen, even to the ends of my fingers.



The pain passed to my other shoulder and I suffered so terribly I could hardly turn over in my bed and could not put on my clothes without great difficulty. I was troubled in this way for some time, until I saw the Vitae-Ore advertisement. "You are to be the Judge." It attracted my attention, and I read it and read the testimonials of people who had used Vitae-Ore, and I came to the conclusion that it exactly suited my case and decided to try a package. Before I had used the entire package I felt much improved, and as I wanted to make a perfect cure entirely sure I sent for and used another package. Vitae-Ore cured me, for which I am ever thankful. I will do all I can to make it known and advertise it. This photograph was taken on eightieth anniversary.

O. F. BUELL,  
 Menominee, Mich.

### Read the Testimony

Read it again and again. No such words have ever been said or written about any other medicine; no such expression can be commanded by any other treatment. Vitae-Ore is as different from other remedies as is pure milk from chalk and water, or the brilliant sunlight from a tallow candle. It does not take faith, does not take belief, does not take even hope to cure with Vitae-Ore. It takes only a trial—all we ask. This medicine from the earth's veins enters the veins of the sick and suffering person and cures, whether the sufferer believes in it or not, whether he wants it or no. Its elements enter the blood, the vital organs, and WORK, WORK, WORK—a work that means a cure. Send for it.

## Not a Penny Unless You Are Benefited!

This offer will challenge the attention and consideration, and afterward the gratitude, of every living person who desires better health or who suffers pain, ills and diseases which defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by writing to us for a package. Address

**THEO NOEL CO. RECORDER DEPT. Chicago.**  
 Vitae-Ore Building

See Our Premium Ad. on Page 15