

WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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The *Watchman* says in regard to the action of that conference of sixty white and colored men who ordered a Convention of Baptists: "It may be thought that this Conference was small to embark the Baptist denomination on an enterprise of such magnitude and far-reaching possibilities as this General Convention." Yes, verily.

But has it embarked the great Baptist denomination? As in the famous conversation of the Welsh magician with Hotspur: Magician—I can call spirits from the vasty deep. Hotspur—And so can I, and so can any man. But will they come when you do call for them?

The *Standard* of Chicago says that "especially prominent in this Conference was the sincere determination to secure in the proposed union those features which might be particularly favoured by the brethren of the South." And then they appointed as delegates to their proposed General Convention all the Southern Baptist Convention, Northern Societies and the two large negro conventions! If the few Southerners who were present especially favoured such a mixed convention it would seem they did it with a desire to kill the thing effectually among Southern Baptists. No wonder one Southerner present is reported to have prophesied that those who would go into the union would be a very small minority.

The statistics of the evangelical denominations in England have been published. These show 372,000 Baptists, 425,000 Congregationalists; 81,000 Presbyterians and 1,109,000 Methodists. Of the latter 165,000 are Calvinistic Methodists, who are substantially Presbyterians. The net gain for the year was 34,710, while last year it was only 28,000. How much each denomination gained is not stated.

This Welsh revival goes on with increasing power. It has extended to the north of Wales. There is very little preaching, but prayer and singing everywhere. The miners spend their dinner hour in prayer. In two towns far apart the report is "no prisoners and no drunkenness." There are about half as many prisoners at Cardiff as there were last year at this time. The merchants are rejoicing, for very much money which was spent in drink goes now to buy clothes for the neglected families.

Be sure that straightforwardness is more than a match at last for all the involved windings of deceit. In your daily life do what you feel right, say what you feel true, and leave with faith and boldness, the consequences to God.—Rev. F. B. Robertson.

A Prepared Place for a Prepared People.

BY J. M. WEAVER, D.D.

As John the Baptist was the forerunner of Jesus Christ, preparing for His coming, so Christ is the Forerunner of His people, preparing for their entrance into their future home. In their sadness and sorrow at this separation from Him He, in tender words of love to comfort them, said: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Then through His Apostle Paul He said: "Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light." So we are taught that the future Home is a prepared place for a prepared people. None others than prepared ones would be able to enjoy that home. Really we know but little of our future home. We catch only glimpses of its beauty and glory through the revelation of God in His word. But we know that it must be of matchless beauty and comfort since it is prepared by Jesus himself, who is infinite in His resources and power and wisdom by which to prepare and boundless in His love for those for whom He prepares. Who of us can have any adequate conception of the grandeur and splendor of that mansion or abiding place prepared by such a Saviour for His loved ones! Imagination in its boldest flights of fancy must fall short of picturing it.

There are revealed to us in His word some of its characteristics, so that we may have some conception of its magnificence. It is said to be sinless. It is "an inheritance incorruptible and undefiled, and that fadeth not away." Thus we see that all moral evil is excluded, hence physical evil, the result of moral, is not found there.

No sin enters there, hence no sorrow, tears, sickness nor heartaches are found there. Nothing unclean or impure will be permitted to enter. Nothing that can defile is there: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie." All will be pure and spotless. What a home of joy and gladness will this be! Beautifully and truly has a poet written of it:

"No sickness there,
No weary wasting of the frame away,
No fearful shrinking from the midnight air,
No dread of summer's bright and fervid ray!

"Care has no home
Within that realm of ceaseless praise and song—
Its tossing billows break and melt in foam,
Far from the mansions of the spirit-throng.

"No night distills
Its chilling dews upon the tender frame;
No morn is needed there; the light which fills
The land of glory, from its Maker came.

No withered flower
Or blasted bud celestial gardens know!
No scorching blast, or fierce descending shower

Scatters destruction like a ruthless foe.

"No battle-word
Startles the sacred hosts with fear and dread!

The song of peace, Creation's morning heard,
Is sung wherever angels' footsteps tread!"

Could anything be more thrilling and alluring to the sad human heart! Death loses its sting and the grave its victory in view of this hope. Well may we join with the same poet in saying:

"Let us depart,
If home like this await the weary soul!
Look up, thou stricken one! thy wounded heart
Shall bleed no more at sorrow's stern control."

Again we are told it will be satisfying. David said: "I shall be satisfied when I awake with his likeness." Man's aspirations and desires here are almost boundless. Though a fallen creature yet he is grand in his fallen condition. Like a fallen temple tells of its former grandeur by its decaying yet beautiful columns, so man still shows his greatness of nature by what remains of intellect, will and imagination. But because of his greatness nothing in this world satisfies him. All its beauty, riches and fame fail to satisfy his mighty aspirations. This prepared place will give perfect satisfaction as the Psalmist said.

Then we learn that it will be eternal in its duration. Jesus said of His people: "I give unto them eternal life." Here all is fading and transitory. Nothing is abiding. Nations rise and flourish for a time and then pass away. Family circles are broken and scattered. Our fathers and mothers are gone. Individuals, after being in bondage to the fear of death come at last to death and pass beyond. But no death is there, hence no fear or shadow of death ever will render gloomy the life. Everlasting bliss will be enjoyed. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Thus saith the Spirit. What a wonderful home is this in reservation for those kept by the power of God through faith! The characteristics of the prepared people are just as wonderful. Only God's people are such and will enter there. They have been born of the Holy Spirit or regenerated, hence are in possession of spiritual life and changed in disposition from the love of sin to the love of holiness. They are comparatively holy now and are daily seeking holiness of heart and life. At death they will be made perfectly holy even as He is holy. They are pardoned of all their sins. Repenting towards God and believing in the Lord Jesus Christ they are cleansed in the blood of Christ.

They are led and developed by the Holy Spirit. Under His influence all of His fruit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance," are developing into maturity and will be fully matured when they enter the prepared home: Thus this prepared people enter this prepared home when Jesus comes, whether to each individual at death or when Jesus comes at the close of this dispensation. They shall bear the perfect image of Christ. John says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Reader, are you a child of God? If so, what glorious prospects are yours! Live as a King's child should. If you are not, can you bear the thought of losing all these transcendent riches? Come to Him and be prepared to enjoy this prepared home forever! That you may is the prayer of the writer.

The Easy Yoke of Christ.

The service of Christ is easy as compared with a great many forms of service in which worldlings are willing to engage, and as compared with the losses and privations that every one must bear who lives without God and without hope in the world.

Salvation is free. We may well thank God for this. But even while we thank him we are to remember that we shall have none of it unless we stir ourselves to accept the conditions of the Gospel. What Christ did for us he did freely, and no other person in the universe could have done it. But if we receive the benefit of it we must come to Christ in faith, and accept his grace and enter into his service, and no other person in the universe can, or will, do this in our stead. The air is free, but we must breathe it. Salvation is free, but we must trust Christ and obey him, or none of it is for us.

The father of a family bears a yoke, but if he is a good father, and his children are obedient and intelligent and loving and promising, he bears his yoke with joy. The citizen who bears his part in the public taxation is under the yoke, but if he lives in a good, free, Christian land, he gets more than he gives. The member of a church has something of a load to carry, but in the religious and social and intellectual privileges he enjoys he would bear a burden a hundredfold heavier if he were deprived of the church. The follower of Christ must watch against sin, and must strive for holiness, and must pray and must do all the good he can, and do well all the time, but he gets so much in the way of forgiveness and comfort and grace and help for the present and for the future, that he cares not of what he does or loses for thinking of what he is saved from and of what Christ does for him.

The unsaved bear burdens a thousand times heavier than the Christian ever does. For one thing he bears the load of unpardoned sin. He bears the burden of his own unsanctified and undisciplined nature. He is not at peace and rest. He cannot be. Oftentimes he carries the load of a guilty conscience. Oftentimes he lives a life in which he gives up everything desirable in the service of Satan, as the drunkard, the gambler and the thief.

A man has been living the life of a drunkard. He has spent all his fortune and all his earnings. He is in rags, and he is on fire with the burnings of hell. His appetite inflames him. His family are hopeless and ashamed and in torture. He has done all and given all in the service of sin, and has found it a hard and cruel master. Earthly prospects are brighter. The future is dark as perdition can make it. Christ does not so reward those who serve him. His yoke is easy as compared with the burdens of a Christless life. His burdens are light as compared with those that Satan puts on his servants.

It is a joy to be a Christian. It stirs our hearts with joy to think that we may tell the world of so blessed a service, rich with glad experiences for both earth and heaven.—Exchange.

QUESTIONS ANSWERED.

By Senex.

"There is to be a big revival in our city next month. All the denominations are to join in it, and a Northern Presbyterian is to engineer it. What do you think of it, and do you think Baptists ought to unite in it? Do you think we ought to have the meetings in our church?" Let me say first that you ought never to say there is going to be a revival, large or small, at any time in the future. You do not know; that depends entirely on the sovereign will of the Spirit. Say instead there is going to be a protracted meeting, or a series of meetings, if you prefer.

I suppose this question comes from Louisville, as I know there is to be a big union meeting with a vast amount of advertising in that city next month. I sent a protest privately on the subject of one church uniting in it and giving up their worship for a month. I received the reply that the church was going to do no such thing. Their services were going on regularly on Sunday and on prayer meeting night. All they were going to do was to let the committee use their building at times when the church was not using it. To that no one of sense can object. Our churches are in the habit of allowing the use of their meeting-houses on week days to lectures, sermons, &c., when they know nothing unseemly will be done or said. Our buildings are meeting-houses, and are not cathedrals nor temples.

I was glad to learn from the RECORDER that several of the leading churches in the city, including Walnut-street and Broadway, have held their protracted meetings as usual, just as if there was to be no big meeting. Baptists always fare badly in union meetings. Some time ago a Baptist sister told me that two years after the Moody meeting in Louisville she was talking to Dr. Manly about it, and he said he did not think Walnut-street church, of which he was a member, had yet entirely recovered from the injury of the Moody meeting. It seems our Louisville churches have had the good sense to learn a lesson from the Moody meetings, and are not intending to unite in any such way this time, but have held their own meetings and are going on with their own services. Moody was a godly and earnest man of great ability. He received the hearty support of all, and yet when the churches reported to the Association that Fall, they reported, if I remember rightly, fewer additions than they did before.

I do not expect this meeting, so long advertised with such a beating of drums, to do any good. I fear it will do harm. I know there are big reports of the wonderful things done in one of the Eastern cities, but my experience in similar cases makes me doubt the reports. In one case in which I was in the city the papers were full of the meetings and told of hundreds of conversions. Crowds did attend the meetings for four weeks. The weather was as bad as it could be, but it did not diminish the thousands. The evangelists asked those who wished to lead a better life to sign cards and hundreds did. All these cards which were handed in were counted as if from converts. The signers were asked to say what church they preferred, and the cards which said "Baptist" were turned over to the Baptist pastors. A majority of these were already good Christians who all desire to lead better lives. Many of them were not signed by the ones whose names were on the cards, but by mischievous comrades who wished to have fun. And in no case, so far as I know, was there one soul who proved to have been truly regenerated. There may have been many. But very few joined the churches at all, and many of those showed the root of the matter was not in them.

God can save souls in all circumstances. Far be from me to limit his power. But I do not expect Him to do it when so

much machinery is used, and the dependence seems to be on numbers. One of the best of the many good editorials which I have seen in the RECORDER was some ten years ago in which such meetings were called the "Baal plan." The priests of Baal thought their God would hear if they all hallooed at once. God is not influenced by numbers. We know He will hear when two or three are gathered together in the Lord's name who sincerely and with all their hearts desire that for which they pray, and when they are his faithful children, living near to Him in the keeping of his commandments. But it is a very different thing, it is the Baal plan, when many are praying at the same time because that is the time when others are praying.

There may be many additions to the churches, though that I do not look for. But too many will show that the root of the matter is not in them. All that I have written so far would apply if only the Baptist churches in a city were to adopt the Baal plan. But Baptists have also learned by sad experience—though some seem not to have learned it—that in union meetings with Pedobaptists Baptists are at a disadvantage and fare the worst of any.

What cowards we all are. No, that is wrong. What a coward I am. I was thinking of telling the RECORDER editor not to publish this till after the meeting, for I did not wish to do anything to injure the meeting. But then I have another question to answer, "What would I have done had I been a pastor in Louisville when this meeting was proposed?" I hope I should have opposed having anything to do with it beyond letting the committee have the use of the building when our church was not using it. I hope I should have told these things I have said here, and many more along the same line. But I am afraid I have too much of the spirit of Gamaliel and too little of that of Paul. When good men propose something honestly trying to do good, too many of us are inclined to be time-serving and cowardly and refuse to oppose for fear we may prevent good being done. We say in such cases as this, "It won't do not to go in; we may hinder the salvation of souls."

Now at bottom that is the Jesuits' idea of considering the end only and not the means. It is taking God's part of the business, the consequences, into our own hands. It is to be Gamaliels and not Pauls. We say "we must not oppose those who are trying to do good less wily we be found even to fight against God," and we have the comfortable feeling that we have proved our position by a quotation from Scripture. We forget that the Bible is only responsible for the fact that Gamaliel said that to the Sanhedrim, and that Gamaliel was an unconverted Jew. Paul, on the other hand, withstood Peter to the face, notwithstanding all that the timid might think of the injury to the cause resulting from his opposing Peter.

I hope I should have urged my Baptist brethren to have no part nor lot in the matter, and to have advised the Pedobaptists to hold each his own meeting in his own church when the best time came. I hope I would have explained to my people that we did not unite in the meeting, but only lend our building, and that they were under no obligation to go. I should have told them that, day and night, year in and year out, it is their greatest duty to strive to lead sinners to repentance and faith, and they must not relax their efforts because a union meeting was going on in the city.

I hope that is what I should have done. But my cowardly impulse to tell the editor to publish the answers to other questions before this, and delay this till after the meeting make me doubtful. Ah me! The spirit of Gamaliel is so much easier to have than that of Paul.

But beyond urging my Baptist brethren not to go into the meeting, and telling my people it was not their duty to go, I should most certainly have made no opposition. If any of my flock wished to go, I should, of course, not make the slightest objection. It is the solemn duty

of all members who are physically able to go to a meeting held by the church, and he is recreant to his duty to God and his church who does not go. But when the church merely lends its building he can go or not as he chooses. Every one ought to pray to God for his blessing on the meeting and for the salvation of souls. And all should pray to God to keep the unconverted from joining our churches. The trouble in Israel to-day is the unconverted in the churches and in the ministry.

More Faith and Push in Approved Methods of Work.

There are those who are constantly observing and studying how other people do things and who think that something after the same order is just what is needed in their church organization. They, however, forget or overlook the fact that the same conditions of success do not exist in both cases. The plan which suits the genius, training and habit of one church will not work equally well in another.

Thus viewed, it is the part of wisdom for the members of a church to put greater faith in the lines of action and methods of operation which are the result of her history and peculiar form of Christian life. The effort to introduce new machinery, or to engraft upon the body a foreign mode of doing things, tends to weaken and to divide her energies, to awaken antagonisms, and usually ends more in harm than in benefit. A better course to pursue is to infuse greater zeal and force into existing methods with which people are familiar and under which their spiritual life has been developed. Novelties are the panacea, generally, of the discontented, the restless, the adventurous and the ambitious. Give us something new; we are tired of the old. Many fall in with this requisition, because, as they imagine, it savors of progressivism and shows that they are not behind the age. Nothing hurts some people so much as to be charged with belonging to a past generation. Conservatism is regarded as a sin. Progress is the rallying cry. Well, progress in the right direction and along well-approved paths is a good thing, and is just what the church needs; but mere change is not progress. Innovations are neither real nor abiding gains. They often retard. Progress lies in going forward where we are, and pushing on Christian work according to ways which have been defined and sanctioned by experience, which accord with church polity and order and which harmonize with the peculiar circumstances of the people. It is not progress to mix Congregationalism with Presbyterianism, or to introduce the methods of Prelacy where Independency prevails, or to inject Lutheranism into Methodism. But it is progress to push Presbyterianism along Presbyterian lines and according to Presbyterian usages, and Methodism in the way which experience has demonstrated to be in harmony with her doctrinal and ecclesiastical structure.

For years our church has been discussing new theories and modes of work and has been seeking to advance her interests by a multiplicity of agencies. She has all kinds of societies for developing her activities. Some of them have worked well in some places and in some hands, and in others not so well. But is there not a growing danger of rolling the individual responsibility upon these various organizations, or upon the few who manage them? Do they not impose too heavy a burden upon the same faithful and zealous workers who must be the brain, and heart, and purse in each and all of them? Is there not danger also of their losing the church-impress and spirit, or of getting away from the culture, the sympathy and the force which are developed through activities in which the pastor and people jointly share, and which are adjusted according to the prescribed regulations of our church order?

Whatever one's opinion upon these points, we surely have enough of societies and officers and distributed work and novel devices for catching the popular

ear. What we especially need now is to do our work in our several relations and stations as members of the church, and put more prayer, zeal and devotion into her various channels of activity. We must have more confidence in her organization, doctrine and instrumentalities, which will lead us to seek, in richer measure, God's blessing upon her, and which will enlist, to a larger extent, our powers, our time and our means. There is a mighty adaptation in the truth which she teaches, in the polity which she upholds and in the agencies which she employs for the salvation of souls, for the training of believers and for the evangelization of the world, and her full activity and power are to be evoked and developed, not by additional machinery, but by an increasing baptism of the Holy Spirit upon her membership, and by her pastors, sessions and people doing their duty in their respective departments of labor, and working together in an orderly, cordial and earnest way for the benefit of Zion, the welfare of the community and the redemption of the world.—Presbyterian.

The Valley of Quietness.

One of the most imperative needs of our times is quietness. Hurry and worry and din are characteristic evils of our modern life. From the time our eyes open in the morning until they close at night, the tendency of things is to constant whirl and excitement. For this reason life is robbed of some of its sweetest and most noble charms. Besides we fail to appreciate and live amid its larger and deeper meanings.

Hurry makes us skim, as the swallow does the surface of the lake, but we lay not hold upon the treasures that lie in the depths. Worry so fills our eyes with mist that we see not the fair landscapes of God all about us, nor in the distance the Delectable Mountains. And din so crowds our ears with the tumultuous noises of earth that we hear not the sweet music of voices that abound evermore in the stillness.

Just before the awful storm of war broke on Missionary Ridge, the birds were singing sweetly amid the branches of the trees. But when the cannon began to thunder, and the leaden hail to fall, and the men to shout and cry, the birds flew for safety far away. But after awhile, for some reason, a lull came in the strife, and swiftly the birds came back and began to sing again in the trees they had forsaken. Oh, it is the clash and din of our hurried, worried life that drive away the sweet song birds that God created to flood our days with melodies. And what we need is more frequent lulls in the conflict that peace and love and joy—sweet song birds of Paradise—may fly into our bosoms and sing for us the songs of their native land. We need the quietness because therein the soul can best mirror and take on the charm of beautiful surroundings.

Along the margin of the river which bears the timber from the mills, the boats of commerce to the sea, there are quiet places here and there where the waters seem to turn aside to rest. And just here they take on their greatest beauty and chiefest charm. Here the flowers crowd down to view themselves, here the cattle come to drink, and here the sun by day and the stars by night find their peaceful dwelling place. Beside the tumultuous current of our everyday life we need more places of stillness, that we may learn better to reflect and more to embody the glories of earth and heaven. We need to spend more time in the valley of quietness where flows the still river of God, and where peace abides and waits to minister unto all our needs.—Interior.

"My sermon is all ready," said a young preacher to an aged friend, and he leaned back in his chair with an air of relief and satisfaction. "But are you ready?" said his friend. "You have gathered a quantity of excellent fuel, no doubt, now take it into your heart, and ask the Holy Spirit to kindle it into a fire that shall kindle in the hearts of your hearers a responsive flame."

More About the Baptists in the Times of Elizabeth.

BY JOHN T. CHRISTIAN.

Persecuted as they were, the Baptists had many ways of concealing themselves from their enemies. One way that some of the foreign Baptists in London were enabled to conceal themselves was by uniting with the foreign church in London. The Dutch church of John a Lasco worshipped by permission in the Augustin Friars. Upon the church being founded it gave much satisfaction to many of the reformed faith. "Upon the news of which success," says Heylin, "divers both French and Dutch repaired into England, planting themselves in the sea towns, and openly professing the reformed religion; under which covert they disguised their several heterodoxies and blasphemous dotages, SOME OF THEM proving to be ANABAPTISTS, others infected with unsound opinions of as ill a nature, but all endeavoring to disperse their heretical doctrines, and by envenoming the good people amongst whom they lived, to increase their sects. Which being made known unto the Queen, she presently commands them all by her proclamation to depart the kingdom, whether they were aliens or natural born English, upon pain of imprisonment, and forfeiture of their goods. Which proclamation notwithstanding, too many of THEM LURKED IN ENGLAND WITHOUT FEAR OF DISCOVERY, especially after the erecting of so many French and Dutch churches in the maritime parts; as at this time they did in London, infecting the French and Dutch churches there with some of their frenzies, and occasioned such disputes amongst them upon that account, that Peter Martyr found it necessary to interpose his authority with them, to the composing of those heats and differences which had grown amongst them; for which consult his letter bearing date at Zurich on the 15th of February next following after the date of the said proclamation, and superscribed, 'Unto the Church of Strangers in the City of London.'" (Heylin, *The History of the Reformation*, vol 2, pp. 337, 338).

Some of the Baptists belonging to these churches were learned men. "One of whom was Jacobus Acontius who, with Hamstedius, was touched with Anabaptistical and Arian principles, and divers followers, shrowding themselves under the wings of this church." (Strype, *Life of Grindal*, p. 62).

Some of the "heats and differences" which Peter Martyr was called upon to settle was on account of these Anabaptists. One example is given by Strype. He says: "In the year 1560 one of their ministers, of the Dutch Church, Austin Friars, namely, Hamstedius, was convened before the said Bishop (Grindal) judicially, for favoring some Dutch Anabaptists that desired to be received into his church, and had supplanted the bishop to be admitted. He had asserted in their behalf concerning that heresy of theirs (viz, that Christ took not his flesh of the Virgin Mary, but brought it from heaven), that the doctrine of the incarnation of Christ, and his partaking of our nature, was not a foundation (i.e., a fundamental doctrine), but a circumstance only of the foundation; and that children and distracted persons were saved without faith. But the bishop required him to renounce these and other like errors; which he refused to do, and continued obstinate in them, was excommunicated by the bishop, and so was declared next Sunday in the Dutch church." Strype adds: "Soon after Hamstedius retired beyond the sea. And in the year 1564 there happened again an earnest contention in the church, concerning baptizing infants, which was finally referred to the bishop of London, their superintendent, to decide." (Strype, *Annals of the Reformation*, vol 1, p. 170).

In another volume he gives an account extending over several pages, of a disturbance in the same church, by one Valsius. He calls him sometimes enthusiast, at other times madman, and, of course, an Anabaptist. He was finally banished by Elizabeth. (Ibid, vol. 2, c. xxxiv).

There were in all probability, in this church, many other Baptists who were not discovered. But these details show that the Anabaptists were to be found in every condition and circumstance of life. They were present everywhere, though often unsuspected.

IMMERSION THE FORM OF BAPTISM.

This church of John a Lasco had been organized in London in 1550. The form of baptism in the congregation was dipping. This is discovered from a catechism published shortly afterwards. It prescribes: "Q. What are the sacraments of the church of Christ? A. Baptism and the Supper of the Lord. Q. What is baptism? A. It is a holy institution of Christ, in which the Church is DIPPED IN WATER in the name of the Father, and of the Son, and of the Holy Ghost." (Denkleyen catechismus, oft kinderleere der Duytscher Ghemeynte van London. Ghesmacht door Maerten Mikron. Ghedrukt tot London by Gheradt Duves. An. 1560, pag 16).

In this connection Robinson states that the Anabaptists practiced dipping. He says: "They found no fault with the ordinary mode of baptizing, for that was dipping, but their objection lay against the subject, a child." (Robinson, *The History of Baptism*, p. 555).

Proofs of the practice of immersion can be found everywhere in the archives of this period. There was published, A. D. 1561, "A Rationale upon the Book of Common Prayer by Arthur Sparrow. London, 1561. (British Museum, E. 1938, p. 299). This was perhaps the first commentary which had appeared upon the newly issued Book of Common Prayer. It is interesting to note the comment that is made upon the order

that baptism should be performed by immersion. Mr. Sparrow says: "This baptizing is to be at the font. What the Font is, every body knows, but not why it is so called. The rites of baptism in the first times were performed in FOUNTAINES AND RIVERS, both because their converts were many, and because those ages were unprovided of other BAPTISTERIES: we have no other reminder of the rite but the name. For hence it is that we call our baptisteries founts; which when religion found peace, were built and consecrated for the more reverence and respect of the Sacrament." There were many corruptions of baptism but the form by dipping continued; but with the departure of believers baptism the baptistery dwindled to the font.

Still other evidences appear that the form of baptism was by dipping. Samuel Carte says: "Some directions were published by authority, the 9th of which, Viz. of those under the second head or title, provides: That the font be not removed; and forbids to baptize (in the church in basons; and the same directions appear in the canons of 1571." (Archaeologie, vol. 10, p. 212. British Museum, Catalogue Desk, vol. 1). The authorities were very particular that the practice of baptism should conform to the law of immersion. These directions continued to appear in the visitation articles into the reign of James I.

There is also a document which appeared in 1565 entitled: "Advertisements partly for due order in the publique administration of common prayers and vsinge of the holy Sacraments... in the seventh yeare of the raigne of... Elizabeth. London. (British Museum, 13. III. f. 775). The following is of interest: "Item, that the font be not removed nor that the Curate do baptise in Parish Churches in any Basons, nor in any other forme than is already prescribed." This official document shows how rigid the officers were in enforcing dipping.

There is at hand a notable instance of immersion. James Stuart, who afterwards became James I. of England and James VI. of Scotland, was born in Edinburgh Castle, June 19, 1566. As the time of his christening drew near the Queen of England, Elizabeth, sent by the hand of her embassador, the Earl of Bedford, a magnificent font of gold weighing 330 ounces as a splendid present to the heir of the English throne. The Prince was to have been dipped in it at his baptism, but he had grown too large by the delay of the ceremony; but Elizabeth suggested that it might be used for the "next child." (Froude, *History of England*, vol. 8, p. 358). The Prince was baptized by immersion, December 15, at five o'clock in the evening, by torch light, in Stirling Chapel, by the Bishop of St. Andrew's. James himself refers to the "font wherein I was christened." (Works, London, 1616).

OTHER PARTICULARS.

The Articles of the Church of England, A. D. 1562, (British Museum, 698 h. 20 (5)) were greatly modified toward the Anabaptists, and from that event it would seem that a better understanding of their doctrines had come about. But the era of liberty had not as yet dawned for the Baptists.

The Bishops, however, were not satisfied in the progress made in exterminating the Baptists. There had long been Baptists in the territory of the Bishop of Norwich. So we find "injunctions exhibited," A. D. 1562 (British Museum 5155 aa 8). Enquiry was to be made "For the people and their dutie" as follows:

"5. Whether any doo deferre theyr children to be baptized beyond ye next sundiaie or holsdaie after their birth and upon what causes they do so.

"10. Whether there be any that mainteyneth any heresie or false opinion contrary to Goddes word."

These articles of enquiry marks heresy of the Anabaptist sort in Norwich.

These visitation articles were followed the next year by the Archbishop of Canterbury in the same line. He directed enquiry to be made: "Any that kepe any secret conventicles, preachings, lectures or readings contrary to the laws. Any suspected of heresie, or that maintain any erroneous opinions contrary to the lawes of almighty God and good religion, by publique authority in the realm set forth." (Articles to be enquired of... Archbishop of Canterbury. 1563. London. British Museum, 5155 c 95).

There appeared also in this year by Thomas Stapleton and John Fowler a list of "the sects of the Anabaptists, sacramentarians," &c. Printed in Latin. (Landsdowne MSS. vol. 96, p. 52). The number of the Anabaptists in England, in 1565, must have been very great if it at all corresponded with this list.

Little Rock, Ark.

Thorwaldsen, the great sculptor, was told that there was a dispute about the place and time of his birth, some saying he was born in Copenhagen in 1770, others in Brussels, and so on. He was asked to settle the question. "What matters it," he asked. "I don't know. But I arrived in Rome on March 8, 1797." His meaning was that not until he came to Rome and began his studies there did he really begin to live. Many a Christian has felt so about his life. It was not real life that he spent before he was born again. His true life began at his conversion. Lord Lyndhurst, who was converted late in life, used to say in a voice broken by emotion, "My soul is saved, but my life is lost."—The Christian Herald.

One thing is particularly noticeable, the songs both new and old are none of them of that silly "ditty" character, so often found in books of this sort.—Central Methodist.

..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.

Sermons Addressed to Individuals. Reginald J. Campbell. \$1.25. A. C. Armstrong & Son, New York.

The successor of Dr. Parker at the City Temple, London, is sustaining himself well. There is much in what he says that is stimulating and helpful. We greatly regret that he is tintured with universalism. In this volume he has two sermons touching on this point. Like all universalists, he finds it difficult to make it out that sin is a very bad thing after all. To minify punishment is necessarily to minify guilt. The sermons generally are touched with humanitarianism. But with all that the discriminating reader can find much that is quickening to thought and stimulating to life. The sermons are published just as they were spoken, and while that mars them as literature it strengthens the interest in them. Mr. Campbell is a preacher of wonderful versatility and of great fertility.

The Culture of Simplicity. Malcolm J. McLeod. \$1 net. Fleming H. Revell Company, Chicago and New York.

A most delightful book. It is more enjoyable than Wagner's *Simple Life*, which seems to have suggested it. The first chapter is *Simplicity and Wagner*. Then we have *Simplicity and Thoreau*, and *Spirituality, and Solitude, and Happiness, and Extravagance, and Greatness, and the Home, and Trust, and Religion, and Scripture, and Preaching, and Sorrow, and Culture*. The contention is that real culture leads to simplicity. The book abounds in pithy and terse sentences, in brilliant and happy thoughts, in quotable utterances, and in interesting incidents. It is a book well worth buying and reading over and over again.

The Making of English. Henry Bradley, M.A., Ph. D., &c. \$1. The Macmillan Company, New York.

The purpose of this admirable little volume is to give "some notion of the causes that have produced the excellencies and defects of modern English as an instrument of expression." It well deserves a place in the curriculum of all academies and colleges, as well as merits the careful reading of all who use and would understand the English language. The relations of English to other languages, especially the German, are given, along with the way English grammar is made. How words are made is explained and how they change their meaning. The chapter on "Some Makers of English" is of special interest. While full of information the book is as interesting as a love story.

Home Ideals. Wayland Hoyt, D.D., LL.D. 50c. Griffith & Rowland Press, Philadelphia, Pa.

Dr. Hoyt is here at his best, and that is saying a great deal. The book is timely in view of the spread of loose and wrong views about marriage, the home and the family. Our land, especially in the cities, needs a home revival. Dr. Hoyt, with insight, good sense and learning, discusses the following: The Beginning of the Home—the Courting; The Home—What the Husband Should be in it; What the Wife should be; What the Brother and What the Sister should be in the Home; Large Life in Small Place. It were well to put a copy of this book in the hands of every husband, every wife, every young man and every young woman in the land.

The Christian Conversationalist. R. W. Weaver, Th.D. Introduction by E. M. Potat, D.D. 50c. American Baptist Publication Society, Philadelphia.

Dr. Weaver writes in exposition and in advocacy of the "spiritual apostolate." All Christians are to be messengers and witnesses of the Gospel. Conversation should be on Christian lines, and with a view to winning souls. The volume is divided into ten books: I The True Apostolic Succession; II Gospel in Conversation; III Conversion; IV Drama of the Soul; V The Inquiring; VI The Skeptical; VII The Indifferent; VIII The Seeking of Jesus; IX The Dependents, and X The Culture of Christian Conversation. The aim of the work is practical to make Christians more effective in winning souls and to give them helpful suggestions.

Twelve Little Pilgrims Who Stayed at Home. Lucy Jameson Scott. \$1 net. Fleming H. Revell Co., Chicago and New York.

Twelve girls are taken on an imaginary journey through Japan, China, India, where they are shown the habits of the people, their religious practices and what is being done in missionary work. The design of the book is to arouse zeal for missions in the hearts of children. The form of a teacher's instructing a class of girls is tactfully carried out. The pictures give the reader glimpses of the lands described. The work is well done.

Steps in English. John Morrow, A. C. McLean and Thomas C. Blaisdell. Book I, 40c; Book II, 60c. American Book Company, New York, Cincinnati and Chicago.

We are delighted with these books. They teach English as none of the books on grammar can do. They teach the child how to use its own vocabulary and how to express its ideas correctly in its own language. Then the scope is enlarged. The pupil is taught to think, to talk and to write correctly. There is no cramming. The method is easy, simple and natural. Under each principle laid down, examples are given selected from the best authors.

MAGAZINES.

Contents of the *Atlantic Monthly* for February: The Democratic Predicament, Edwin Stanwood; Hans Breitmann as Romany Rye, Elizabeth R. Pennell; Put Yourself in Her Place, Jane S. Klink; Isidro. A Novel. XXV-XXVIII, Mary Austin; George Herbert as a Religious Poet, Gea H. Palmer; The Confessions of a Newspaper Woman, Helen M. Winslow; Jane. A Story, Arthur Colton; The Jackson and Van Buren Papers, Jas. Schouler; "In the Heights." A Poem, Richard W. Gilder; Thoreau's Journal. II; Pet's Husband. A Story, Jennette Lee; Singers Now and Then, W. J. Henderson; Three Poems, Prodigal Song, The Meadow Lark, I'll Lose the Web of My Desire, William Everett; Matthew Arnold Intime, Peter A. Sillard; Significant Art Books, Roy Cortissoz; The Variorum Love's Labour's Lost, William A. Neilson; The Contributors' Club.

Contents of the *Pilgrim* for February: "The 'Twere Ten Thousand Mile," Samuel Merwin; St. Valentine's Message, Warwick J. Price; The Education of an Angora, J. F. Farrington; The Cowboy's Day, Andy Adams; A Venture in Valentines, Martha D. Taylor; With the Wire Stringers, Earl Mayo; Woman's Hand in the World's Work; The National Council of Women, Stella Reid; An Intellectual Martyrdom, Jules A. Des Voignes; Globes of Gold, Mrs. R. A. Ellis; What's Occurring, Hiram M. Green; Two Hours in the Palace, E. K. Chapman; If Japan Wins—What? George A. Walters; Fashion's Mabel Hunt; Between Ourselves; For the Baby; Wanted—A Ribbon Clerk, Flora C. Finley; Camping in Belgium, Alex. Moelker and Frederick Horsfield.

Compassion.

In the ninth chapter and thirty-sixth verse of the Gospel according to St. Matthew it is written, "When Jesus saw the multitude He was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd." When we read, "He was moved with compassion," we feel it did not require much to move the pity of such a heart. It was not moved now for the first time. Again and again we have seen His tears, we have heard the piteousness of many of His tones, and have been touched with the pathos of many of His deeds. The keyword of His divine life is compassion. It is pre-eminently a life of love, a history of the tenderest aspects of the infinite mercy of God. "Compassion," meaning "feeling with," "feeling for," a right view of human want and human distress, and taking upon oneself all the pain, the feebleness, the poverty and the anguish of those who suffer most; He bore our sins, He carried our iniquities; Himself took our mirrmities and our anguitions. Beholding the multitude, His heart filled with tears. He said, "It is a sad sight." Many of His professed followers see only the inside of the church, the Christian congregation—what lovelier sight can this world present? men, women and children gathered in a house sanctified to highest uses, reading of the divine Word. Explanation poured from a loving heart, an eloquent tongue; sweet hymns, glorious anthems, helpful, comforting prayers. All is bright, but one has only to look out the window to see that in the great metropolis the majority of men are not in the house of God; and one has only to look down certain passages and openings on the side-ways to see festering humanity—children never taught to clasp their little hands in prayer, houses in which there is no word of God; men imbruted; women degraded, the whole human name is befouled.

Jesus Christ saw the multitudes and was moved with compassion, because they fainted, literally, were disturbed. Chafed, as sheep when the wolf comes into the fold; they bear his panting, they see his eyes of fire and his pitiless teeth, and they hear him as he prowls and sniffs in his cruel desire and designs. Jesus saw not only the sheep, he saw the wolf. He not only sees humanity, He sees the devil and his angels and human emissaries. He sees how man is disturbed, torn by ten thousand black spirits that darken the day, and His eyes darken with tears. He has the shepherd heart, He lays down His life for the sheep. He is called the Good Shepherd, a figure of tenderest sympathy; He took up our words of endearment and service; He made His tabernacle in our little words, giving them infinite enlargement. He had compassion on the multitude, and still has, for He is "the same yesterday, to-day and forever." Are you, dear reader, straying on the mountains, still outside the fold? Listen, and you will hear the loving Shepherd's voice, who came to seek and to save that which is lost.—Unknown.

I have carefully examined your latest and best song book, "Glorious Praise," and find you have culled from every source the old favorites and also secured the latest compositions from the best authors. I consider your book a valuable one for Church, Prayer Meetings, Sunday Schools and Young People's Societies.—W. A. Davison, Burlington, Vt.

Sunday-School Lesson

SUNDAY, FEB. 26.

THE MIRACLE OF THE LOAVES AND FISHES.

John 6:1-14.

Motto Text.—"I am the living bread which came down from heaven."—John 6:51.

This miracle is the only one recorded by all the evangelists, which marks it as an important one.

"After these things, Jesus went over the sea of Galilee, which is the sea of Tiberias."—They went by boat privately (Mark 6:32) partly for a little rest and partly because the Lord would withdraw awhile from Herod's dominions. This king had just killed John the Baptist (Mark 6:17) and it was likely he would endeavor to murder the Lord also. And his time had not yet come.

"A great multitude followed him."—Even out into a desert or uninhabited place. While some came from curiosity, and some because they had friends whom they wished healed, others came to hear his wisdom, rousing in their hearts as to whether he was the Christ or not. It is evident he had healed large numbers. "And Jesus went up into a mountain, and there he sat with his disciples."—There is a mountain range which surrounds the plain of Bethsaida which is near Bethsaida and which is thought with much reason to have been the scene of this miracle. And having healed the sick and preached to the multitudes, he withdraws to the mountain side with his disciples. But the thousands lingered in the plain and would not depart.

"And the passover, a feast of the Jews, was nigh."—The explanation as to the passover was added for the benefit of the Gentile readers. This lets us know the season of the year and also explains the great multitudes. "When Jesus then lifted up his eyes."—He was on the hillside overlooking the plain. It was now late (Luke 9:12). Putting together what the evangelists all tell us it appears the Lord spoke first to Philip, whose home was Bethsaida and after Philip's reply, the apostles spoke advising the Lord to send away the people. And then followed the conversation in Mark 6:37-38 in which the others make the same estimate of the amount of bread required which Philip had done.

"Whence shall we buy bread, that these may eat?"—They were in the neighborhood of Philip's home, Bethsaida, and he was acquainted with the country and the people. "And this he said to prove him."—To test and to strengthen his faith. Philip had seen miracles wrought—did he believe the power of the Lord

would extend to so great a miracle of creation as would be necessary to feed this multitude? Many questions of the Lord, given to day through his Providence, are to test his saints.

"Two hundred penny worth of bread."—The Roman denarius was the price of one day's labor. Two hundred were about equal to \$30. Philip's is the answer of business calculation and not of faith. He is of the opinion it is best to send the people away before the sunlight is gone, that they may find food for themselves.

Practical Andrew makes a search among the crowd to see what provisions might be at hand. These people were accustomed to camping out and carrying their own provisions when they went up to Jerusalem to the feasts. But they were found to be entirely unprepared. They had lingered because they were unwilling to tear themselves away, and had forgotten their needs.

"There is a lad here."—The Greek implies the lad was the only one who had any provisions. "Five barley loaves."—Small, flat, thin cakes, more like our crackers than like loaves. "And two small fishes."—Dried fish eaten with their bread as a relish. Philip saw the great need; Andrew the small supply. From a human standpoint the case was hopeless. So it is to-day as we look over the world. The need is so great, the laborers so few.

But the shameful thing in regard to the missionary cause to-day is that the churches have money and have men in abundance but they withhold them from the work. Suppose these apostles had had on hand a supply of bread sufficient to feed the hungry throng but refused to give it, doling out enough for a few and that grudgingly?

"What are they among so many?"—The apostles had done all they could and the supply was barely enough for one small boy. But they had done all they could, observe, and God blessed the food they had found. If our churches will, in the fear of God and remembering that they must give an account at the last great day, give all they can in men, in prayer and in money to the cause of missions, God will abundantly bless their all, be it ever so little. But there is no blessing promised anywhere in the Bible to stinginess.

"Lay the men sit down."—They were placed in ranks by fifties and by hundreds. Mark says they sat down "garden beds, garden beds," from the appearance of the bright Oriental robes on the green grass. The men sat down together, the women and children, of whom there were probably no great number, being placed by themselves.

"Jesus took the loaves; and when he had given thanks."—Asking a blessing before eating was a universal custom among the Jews, who had a saying, "He who partakes of anything without giving thanks acts as if he were stealing it from God." The fact that this customary act is mentioned by all the evangelists shows the importance of it and that God would call special attention to it. Till the end of time will all those who do indeed reverence Him give thanks over their food.

"When they were filled."—There was enough and to spare. When the churches do indeed all in their power for missions, we shall find it is in God's hands sufficient for spreading the knowledge of him over all the world. "Gather

up the fragments."—The pieces which were left before him which he had broken off but which were not needed by the people. These words will make a good motto for us to carry into our lives. So many fragments of time, of opportunities, &c., are wasted.

"And filled twelve baskets."—These are larger baskets than those mentioned when the four thousand were fed. It was in a basket of this size that Paul was let down from a window in Damascus. "This is of a truth that Prophet that should come into the world."—The promised Messiah. And as they were expecting a Messiah who should sit on the throne of David and free them from the Roman yoke, they tried by force to make him a king.

PEMBROKE.

The Ladies' Missionary Society of Pembroke church has raised \$70 cash since December. In January the Sunday School contributed to foreign missions \$50. Pastor S. J. Cannon, of Elkton, has become so popular, that instead of half time they have called him for all time. This marks a new departure in the history of the church, and we trust that God will bless and prosper our cause in Elkton.

READS THE BOOK.

"The Road to Wellville" Pointed the Way.

Down at Hot Springs, Ark., the visitors have all sorts of complaints, but it is a subject of remark that the great majority of them have some trouble with stomach and bowels. This may be partly attributed to the heavy medicines.

A young man states that he had suffered for nine years from stomach and bowel trouble, had two operations which did not cure, and was at last threatened with appendicitis.

He went to Hot Springs for rheumatism and his stomach trouble got worse. One day at breakfast the waiter, knowing his condition, suggested he try Grape-Nuts and cream, which he did, and found the food agreed with him perfectly.

After the second day he began to sleep peacefully at night, different than he had for years. The perfect digestion of the food quieted his nervous system and made sleep possible.

He says: "The next morning I was astonished to find my condition of constipation had disappeared. I could not believe it true after suffering for so many years; then I took more interest in the food, read the little book 'The Road to Wellville,' and started following the simple directions.

"I have met with such results that in the last five weeks I have gained eight pounds in spite of hot baths which take away the flesh from anyone.

A friend of mine has been entirely cured of a bad case of indigestion and stomach trouble by using Grape-Nuts Food and cream alone for breakfast.

"There is one thing in particular—I have noticed a great change in my mental condition. Formerly I could hardly remember anything, and now the mind seems unusually acute and retentive. I can memorize practically anything I desire." Name given by Postum Co., Battle Creek, Mich.

THE WELSH REVIVAL AND THAT OF 1859.

BY MRS. MARGARET BOTTOME.

In the wonderful account of the revival given by G. Campbell Morgan, D.D., of the Westminster Chapel in London after his return from Wales, he says that all the signs given by the prophet Joel of the outpouring of the Spirit you see in this Welsh revival. The young men are seeing visions, the old men are dreaming dreams. No doubt some are dreaming, he said, of 1859. The very figures threw a narrow floodgate back that let in memory's tide.

I was in that revival. We had just been sent to Birmingham, Conn. We went in the spirit of the revival that we had been in for over a year in old Norwalk. Such scenes I have never witnessed since, and some of the features are startlingly like the features of the Welsh revival. It was God's revival. In Wales one thing that astonishes some people most is that no preaching is needed. But God is making preachers by the hundreds, and perhaps thousands, for twenty thousand have joined the churches in five weeks, and all become evangelists when converted. And the work goes right on down in the bowels of the earth among the miners.

I well remember in 1859 all the preachers that no one called "fine" preachers had a glorious time, no asking who will help, only just giving ourselves for God to fill us with holy fire—Amen; enthusiasm for souls, but God being all in all; expecting nothing only God; being led by the Spirit in all we do; not knowing how He will come, not caring only that He comes. He may come in a church on Fifth Avenue or on Madison Avenue; He may come in some poor little downtown church, but our cry is, "Only come! Come any way, come anywhere, only come!" The fire can break out anywhere, but it will spread. Let us give ourselves up to pray for it, to watch for it, to believe for it, and we shall see the outpouring of the Spirit. Then our children will be converted, our churches will be crowded, and there will be no more talk and effort to draw. God will draw. O, for this revival!—New York Advocate.

The parsonage was only one of the meeting places where souls were converted. All the things that now seem to engage the time and thought of the majority of Christians we never thought of. Souls! Souls! was about all we thought of. But O, the joy, the glory of those days! No wonder we sang on our knees (in church every night, I think), "There are angels hovering round" (undoubtedly there were) "to carry the tidings home!"

We never seemed to tire. Can it be the spirit of 1859 is coming back? It has come in Wales; it is shutting up the houses of sin; the liquor business is failing there; the theatres are having to shut up because there are no audiences for them. God has come to Wales! Is it possible for him to come to New York? Do we want Him? Are ministers willing to say to God, "Only come?"

In Wales the fine organs are there, but no one touches them. There are no choirs. Song! Prayer! Testimony! These go on all the time. Dr. Morgan says he never heard such singing in his life. When Mr. Stead was asked if he thought the revival would spread to London, he replied, "That will depend on whether the people know how to sing."

What can we do to get God to come to New York? We can ask Him to come. Only one means we hear is needed in Wales, and that is prayer. I think those who remember 1859 (most of them are gone) have thought they would

never see the like again. But Wales is seeing just the like of that. Why not this country? I read in the Tribune the other morning of a great opera revival. What we need is a great church revival. We have had enough of sneering at the church and sneering at the ministers. The need is to have the crowd set toward the church. In Wales God came to the chapels, came to the remnant who had prayed so long that he would come and many undoubtedly never thought of it, but they wended their way to the little chapel among the hills because they called it God's house. I love to think of their faces as Campbell Morgan has described them. O, as I think of it all my very heart cries to God, "O, do come to New York?" I am glad they are crying in London, "O, God, do come to London!" And the dear "lad," as some one calls him, who is recognized as the leader, when asked what was necessary to bring all this about only smiled and said there are promises of God that have not been believed.

Do you not feel as I do, that this is a call, maybe the last call? How often on the train have I been struck with the words, "The last call to dinner," and have said so many times, "This is our time." I don't see what some of us are good for, but just to live for this revival—God's revival. No organization, no committee meetings, no raising of money, no asking who will help, only just giving ourselves for God to fill us with holy fire—Amen; enthusiasm for souls, but God being all in all; expecting nothing only God; being led by the Spirit in all we do; not knowing how He will come, not caring only that He comes. He may come in a church on Fifth Avenue or on Madison Avenue; He may come in some poor little downtown church, but our cry is, "Only come! Come any way, come anywhere, only come!" The fire can break out anywhere, but it will spread. Let us give ourselves up to pray for it, to watch for it, to believe for it, and we shall see the outpouring of the Spirit. Then our children will be converted, our churches will be crowded, and there will be no more talk and effort to draw. God will draw. O, for this revival!—New York Advocate.

A man only becomes what he makes of himself, and we rarely reach the goal without exerting every energy.—Whitaker.

An Asthma Cure at Last.

It gives us great pleasure to announce the discovery of a positive cure for Asthma, in the wonderful Kola Plant, a new botanic product found on the Congo river, West Africa. The cures wrought by it in the worst cases, are really marvelous. Sufferers of twenty to fifty years' standing have been at once restored to health by the Kola Plant Compound. Among others, many ministers of the Gospel testify to its wonderful powers.

Rev. E. H. Eisenberg, Pa. D. Centre Hall, Pa., perhaps one of the worst cases, was permanently cured after many years suffering. Rev. D. S. Hopkins, Wilson, Ind. Terr., writes May 25th, his wife was cured two years ago after eight years suffering. Rev. F. F. Wyatt, the noted Evangelist, Abilene, Texas, writes, was cured of Hay Fever and Asthma after eight years suffering and had no return of the disease. Mr. L. H. Johnson, Gainesville, Ga., Manager of the Gainesville Shoe Co., writes, the Kola Compound is a death blow to Asthma. It cured my daughter after all hope had gone and words are inadequate to express our gratitude to the Importers.

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.

Eruptions

The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is Hood's Sarsaparilla Which has cured thousands.

IN AND FROM MISSOURI.

There are in Missouri 1,300 Baptist ministers; number of churches, 1,829; baptisms last year, 8,886; number of members, 152,422; number of Sunday Schools, 1,064; number of scholars, 80,668; Church and Sunday School expenses, \$437,647.77; amount expended for District, State, Home and Foreign Missions, aggregated, \$79,491.32; education, \$6,040. There are 80 Associations in the state; value of church property, \$27,886.69. There are in the state six or seven institutions of learning under the control of and run by Missouri Baptists. It might be better if there were only three or four. Missouri Baptists are a great and giving people.

I take the following from the St. Louis Globe, January 27, sent out from Trenton:

"A plan is on foot to merge Grand River College at Gallatin, Mo., with William Jewell College at Liberty, Mo. The financial committee of the latter institution has proposed to raise \$25,000 for a Grand River College endowment and to make it an academy adjunct to William Jewell. The condition of the offer is that the property be deeded to William Jewell and its name changed to the Grand River Baptist Academy of William Jewell College. A meeting of the trustees of Grand River College is called for February 8 at Gallatin, Mo., to consider the matter."

This is the institution of which Dr. W. Pope Yeaman was president several years the latter part of his life. It's a move in the right direction. I have argued for several years that the Baptists of Missouri have had too many institutions of learning to support, and I see where I am right. A college that hasn't an ample endowment will have a hard time to keep alive, as they are just like many other institutions that cannot be run on wind or promises.

The management of the Word and Way Publishing Co. of Kansas City, have announced that the price of the Word and Way has been raised from \$1 to \$1.50 per annum. I am not surprised at this. It ought not to be expected that such a religious weekly as the Word and Way is, and has been, could be run on the basis of \$1 per annum, and he who expects this, or ever thought it ought to be done, put a very low valuation on brains, to say nothing of the cost of material and labor. Sanford M. Brown has had the experience, whether he got rich or not.

"A Criticism," by H. C. Barton. —H. E. Tralle's exposition of the Sunday School lesson for Sunday School teachers on John 3:1-15 for January 29, 1905.

If I correctly understand his explanation and if it is Baptist teaching, I am not a Baptist. I know I am not a Campbellite, for they do not believe in the new birth at all. I know not where I belong. Will some brother be so kind as to locate me? Let me quote Bro. Tralle's statement. "The two factors in the spiritual birth are water and spirit." "The kingdom of God is a spiritual kingdom, and the only way any one can enter into this kingdom is by a spiritual birth."

What is the logical conclusion? Is it not, if immersion is one factor in the spiritual birth, there cannot be a complete birth, if this one factor is left out? It has only been a short time since one of our divines gave in your columns that water in this connection meant the word.

It is my opinion that neither interpretation is correct. I am sure that immersion could not have been meant by our Lord. We have nowhere in God's word immersion spoken of as a water birth. What does it mean? I know not, but it is satisfactory to my mind that the most probable meaning is, the natural birth. Was not Nicodemus a proud Pharisee? Did he not lay great stress on his natural birth? Is it not true in the earliest medical works all natural births were called water births? Did not our Lord say, "That which is born of flesh is flesh?" Does not this explanation clearly reveal to the mind of Nicodemus that there was a birth entirely different from the natural birth, necessary, in order to enter the kingdom of God? Now I believe we have a moral nature totally depraved. The seat of the moral nature is correctly termed the heart. In order to be saved, "The love of God is shed abroad in the heart by the Holy Ghost." (1) God is the author of the new birth; (2) The new birth is instantaneous; (3) We can't worship God without the new birth; (4) We cannot enter heaven without it. These are some of my views and teachings on this all-important subject.

The above I take from the Word and Way of January 27, but the reference to what was said by Bro. Tralle can be found in the issue of Jan. 19. Maybe if these two doctors could get together and talk this seemingly difficult passage over, possibly they could see it more nearly alike. I have talked with both brethren and am satisfied they are both sound and safe, both as regards the teachings of the Word and as Baptists.

JOE N. BARBER, Louisiana, Mo., Jan. 27.

Discipleship to Christ is not a long labour, or a long pathway, at the end of which we secure a reward in payment for what we have done. It is a life which has its inheritance, as its birthright, at the outset, and moves forward in the conscious possession of it. —Timothy Dwight.

MARRIAGE ANNOUNCEMENT.

We have received an invitation from Mr. and Mrs. Wm. Donaldson to attend the marriage of their sister, Lillian Helenna Shely to Mr. John Tyler Christian, Jr., Saturday evening, the 18th of February, 1905, at 8:30 o'clock, 3349 South Park Boulevard, Chicago. We extend congratulations. H.

The New Cure for Kidney and Bladder Diseases, Rheumatism, etc.

As stated in our last issue, the new botanical discovery, Alkavis, is proving a wonderful curative in all diseases caused by uric acid in the blood, or disordered action of the kidneys and urinary organs.

The President of the Suffolk Hospital, Boston, states that Alkavis was tested in the hospital on chronic cases of Bladder and Rheumatic trouble. It cured when old and established compounds wholly failed, and our good words are at your disposal, for all should know of the good accomplished by its use. Dr. W. H. Hawley, Physician and Surgeon, Penn Yan, N. Y., writes: "I have used Alkavis myself and in my practice with satisfactory results. Similar testimony to this wonderful new remedy comes from numbers of others, including many ladies suffering from disorders peculiar to womanhood."

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

TEXAS ITEMS.

The great blizzard of the winter has held the whole of the state in its icy grip for more than a week now. A sheet of ice then of snow has covered all the state except the coast line and the far west for days. But the people are rather hopeful as such winter weather foretokens good crops and grass.

Bro. Geo. W. Truett helped Bro. J. C. Burkett in a great meeting at Midland in the latter part of January. There were about 100 conversions.

F. C. McConnell, of Kansas City, is with Bro. Truett in a meeting.

Rev. J. B. Cole moves from Childress to Floresville, Texas. His doctor advised that he get in a warmer climate. Floresville is below San Antonio. He takes charge of the church there.

Dr. Gambrell, Uncle Gideon, is calling for 100 volunteer evangelists to do some extra work under the State Board this year, as the the occasions and fields demand.

Rev. C. C. Coleman, of Washington, D. C., has been called to the First church, San Antonio. He visited them recently. Bro. Coleman is a Seminary man and a royal good fellow.

The Hon. F. C. Groner, of Jacksboro, a prominent young attorney, has given up the law for the work of the Gospel ministry. He has accepted the care of the church at Stamford, which Dr. R. T. Hanks gave up recently.

The church at Blossom has called Bro. Burress from Mississippi. He is on the field at work.

Joe W. English, for two years the pastor of the Tabernacle church, Oak Cliff, but for the last year, secretary of the State B. Y. P. U., has taken the pastorate of that church again.

Rev. E. N. Bell, of St. Augustine, Fla., has accepted the pastorate of the North Fort Worth church.

Missionary G. H. Lacy and wife, formerly of this state, who went to Saltillo, Mexico about two years ago, recently lost all five of their children from scarlet fever. The first one to die passed away on Dec. 28th, the last one January 12th. This is indeed a very great sorrow. The oldest was something over ten years old, the baby a little over one year.

Missionary J. W. Newbrough, whose wife died in Mexico last year, has been married to Miss Eloise Shimmings, a Baylor University graduate.

The Mid-Winter Bible School at Abilene was a great success, over 150 being in attendance from first to last.

The churches at Amarillo, Clarendon, Childress in the Panhandle; the First church at Tyler, Beaumont, Nacogdoches, Galveston, are without pastors. Also the churches at Cisco, Albany, Mexia, Flores Street, San Antonio, are without bishops.

The Pecos church, of which the writer is the pastor, has recently put in a new organ worth \$250 and 50 copies of the Baptist Hymnal and Praise Book.

Dr. E. Maurice Huckabunder, appointed as medical missionary to North China, was on last Sunday married to Miss Fannie Lawler Ray, at Mt. Enterprise, Texas. They are to sail on February 11. Miss Cain, of Georgia, goes with them as a missionary to China also.

Texas leads all the states now in the number of missionaries on the foreign field. And we have many more in training for this

same great work.

Bro. W. M. Harris, until recently pastor of the First church, Galveston, has left for his new work in Knoxville, Tenn. We are very sorry to lose three such good men as Bren. Harris, A. J. Holt, and G. W. McDaniel.

We hope the great revival shall reach unto us. All things considered, the outlook in Texas is better than ever before.

Success to the RECORDER.

LELAND MALONE.

Pecos, Texas.

DEAR RECORDER:

I feel that it will be an item of interest to the many friends of Bro. A. W. Richardson, who read the RECORDER to see an open letter about him, written by an intimate co-laborer in the Gospel of Christ 'out in Texas. I have this to say: For eighteen weeks this noble man of God has been sick and is not at this writing well but much better. His condition is no doubt greatly improved. He has been a great sufferer during this long period. His many friends and brethren have watched and waited anxiously to know the outcome. He at times talked freely to this writer, and while he thought his time of departure was at hand, he expressed himself submissive to the will of God. A number of times he told me his way was clear for an abode in the immortal glories of God. And who would not expect it this way, for his life has been so true and faithful to Jesus? We all know him as a true man for country and God. He is a great preacher of the Gospel of Christ. A man of mighty convictions and a strong grip on the principles and doctrine of the Bible.

R. R. GAINES.

DEAR RECORDER:

In a day or two (D. V.) I shall start for Kentucky, the home of my childhood and of my alma mater (Georgetown College) and the theatre of the struggles of my early manhood and of some of my most precious experiences in the ministry. I go to Cloverport to visit the family of my son-in-law, S. O. Christian, and to preach for him while absent in special meetings. Please give my love to all who remember me in the dear old state, especially to those with whom I have shared delightful "labors in the Lord." Whilst in Kentucky I will assist in meetings and, should the Lord open the way to permanent work, I would delight to lay my bones there.

Fraternally,

C. T. DANIEL, Kansas City, Mo., Feb. 6.

A Noted Minister and Doctor of Atlanta, Ga., Has Hit on a New Idea.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a Southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is \$1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh. Sore throat, hoarseness, coughing, spitting, difficulty in swallowing, difficulty in breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 115 Walton St., Atlanta, Ga., and you will receive the free package, and an illustrated book.

LIFE SAVED BY SWAMP-ROOT

The Wonderful Kidney, Liver and Bladder Remedy.

SAMPLE BOTTLE SENT FREE BY MAIL.

Swamp-Root, discovered by the eminent kidney and bladder specialist, promptly cures kidney, liver, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the world-famous kidney remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please be sure to mention that you read this generous offer in the Louisville Western Recorder. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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Our Pulpit.

GOD'S APPOINTMENTS.

This thing on which thy heart was set,
This thing that cannot be,
This weary, disappointing day,
That dawns, my friend, for thee.

Be comforted, God knoweth best;
The God whose name is love,
Whose tender care is evermore
Our passing lives above.

He sends thee disappointment?
Well,
Then, take it from his hand.
Shall God's appointment seem less good
Than what thyself had planned?

God bids thee tarry now and then,
Forbear the weak complaint;
God's leisure brings the weary rest
And cordial gives the faint.

God bids thee labor, and the place
Is thick with thorn and brier,
But he will share the hardest task
Until he calls thee higher.

So take each disappointment,
friend,
'Tis at thy Lord's command;
Shall God's appointment seem less good
Than what thyself had planned?
—Selected.

JOB'S SURE KNOWLEDGE.

BY C. H. SPURGEON.

"For I know that my Redeemer liveth."—Job 19:25.

Job may have known all that we now know concerning Christ, for he may have had special revelations and manifestations. We do not find all that we know in his Book, yet he may have meant all that I shall say in this discourse. If he did not mean it, I trust that we shall, under the gracious guidance of the Holy Spirit.

I. I shall speak first upon this point.—Job had a true friend amid his mistaken friends.

These men were miserable comforters, but Job had a real Comforter; they were estranged from him, but he had a true Friend left; so he said, "I know that my Goel liveth." That is the Hebrew word; I suppose you all know that it means the person nearest akin to him, who, because he was nearest akin, was bound to take up his cause. If a man was slain by misadventure, the goel pursued the one who had slain him, and endeavoured to avenge his death. If a person fell into debt, and was sold into slavery because of the debt, his goel, if he be able, had to redeem him; and hence we get the word "redeemer." Or if estates became mortgaged through poverty, it was the duty of the next of kin to redeem them, if possible; so again we get the idea of redeemer. But the word "goel" is more comprehensive than the word redeemer, so we will begin with its meaning.

Christ's kinship with his people is to be thought of with great comfort because it is voluntary. We have some, perhaps, who are akin to us, yet who wish they were not. Many a time, when a rich man has poor relations, he is half ashamed of the kinship between them, and wishes that it did not exist. Shame upon him for so thinking! But our Lord Jesus Christ's relationship to us is no accident of birth; it was volun-

tarily assumed by him. He would be one with us because he loved us; nothing could satisfy him till he had come to this earth, and been made one flesh with his Church. "For this cause," it is said concerning marriage, "shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery," said Paul; "but I speak concerning Christ and the Church." And, verily, so was it with Christ, as the poet sings,—

"Yea," saith the Lord, "with her I'll go
Through all the depths of care and woe;
And on the cross will even dare
The bitter pangs of death to bear."

This he did because he would be one flesh with his people, and that is a very near kinship which comes as close as that, and which willingly does so,—not by force, but by voluntary choice.

And, further, this is a kinship of which Jesus is never ashamed. We have known or heard of the prosperous man who has been ashamed of his poor old mother, and of the educated young man who had looked down with scorn upon the very father who has toiled and slaved in order to give him the advantages of such an education. It is disgraceful that there should ever be such ingrates; but it is written concerning our great Kinsman, "He that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." He declares to the whole universe, concerning those persecuted ones, those who are ridiculed as being fools, "They are my brethren." The Prince of glory, whose fingers are adorned with stars of light like rings of priceless value, calls the poor bedridden woman, who is a child of God, his sister, and calls the humble, toiling, labouring man, who walks with him, his brother; and he is not ashamed to do so. Think, beloved, with intensest gratitude, of this great Kinsman of yours, who is so near of kin to you—voluntarily near of kin, and not ashamed to own the kinship.

Remember, too, that your kinsman liveth in this respect—that he will always be your Kinsman. The closest ties of earthly relationship must, to a great extent, end in death, for there are no husbands and wives, as such, in heaven. There cannot be, "for in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." There are other ties, of a spiritual kind, that will far outshine the best of bonds that linked us together here; but, when all other ties are broken, Jesus will always be our Kinsman, our Brother. We shall find the fraternal relationship better understood, more fully enjoyed, and more clearly manifested up there than it ever can be here. When all other relationships are growing dim, this blessed eternal kinship will shine out the more brightly. So I want all of you, who truly love the Lord Jesus Christ, to interpret my text in this way: "I know that my Kinsman liveth," and to feel how honoured you are to have such a Kinsman as Christ is. Ruth was highly privileged in having such a kinsman as Boaz, who was not content for her to glean in his fields, but who took her as his wife; and your great Kinsman intends that you should

be betrothed unto him for ever, and he will bring you to his heavenly home at the marriage supper of the Lamb.

There was a second meaning to the word goel, arising out of the first—Job's Kinsman would become his Vindicator. It was the kinsman's duty to defend the rights of his needy relative, so Job intended here to say, "I know that my Vindicator liveth;" and the Lord Jesus Christ is the Vindicator of his people from all false charges. It is not easy for Christians to live in this world without being slandered and misrepresented; sometimes can hardly utter a word without having it twisted and tortured, and misconstrued. We are often represented as saying what we loathe even to think; yet we must not be surprised at that. The world loves lying—it always has done so, and it always will. Even in private life you may meet with similar cruel treatment; there are some of God's best children who lie under reproach by the year together. The very things which they would not tolerate for a moment are laid to their charge, and they are thought to be guilty of them, and even good people hold up their hands in pious horror at them, though they are perfectly innocent all the while. Well, beloved, ever remember that your Vindicator liveth. Do not be too much concerned to clear your own character; above all, do not attempt to vindicate yourself in a court of law, but to say to yourself, "I know that my Vindicator liveth." When he cometh, "then shall the righteous shine forth as the sun in the kingdom of their Father." His people may be under a cloud now; but, when he appeareth, the cloud shall break, and their true glory shall be seen. The greater the obloquy under which any of us have unjustly lived on earth, the greater will be the glory and the honour which will be vouchsafed to us in the day when Christ shall clear our character from all the shameful aspersions that have been brought against us. All will be cleared up in that day, so leave the accusations alone, knowing that your Vindicator liveth.

There is another most comforting thought—that our Vindicator will clear us from true charges as well as false ones. As for the false charges, what do they matter? It is the true ones that really concern us; can Christ clear us from them? Yes, that he can. Remember how the Apostle John writes, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." You see, it is not merely if we have been said to sin when we did not, but if we really sin, "we have an Advocate with the Father." O blessed Advocate, how dost thou clear thy people of the sin which they have actually committed! Why, in this way; he took it upon himself—the awful load of their guilt—and suffered the full penalty for it. So there he stands before the eternal throne, to plead their cause; and, as he does so, he says, "Those sins, committed by my people—I have taken them upon myself, and suffered in the room, and place, and stead of all who will believe in me." O thou blessed Kinsman, how glorious art thou in thy grace, in that thou hast so completely undertaken our cause that thou hast been made sin for us, that we might be made the righteousness of God in thee! Yes, beloved, Jesus will plead the

merit of his precious blood and his spotless righteousness; and, before that powerful pleading, our sins and our transgressions shall sink beneath the flood, and shall not be remembered against us any more for ever.

Then the third meaning of the word goel certainly is redeemer, so Job could say, "I know that my Redeemer liveth." As I have already said, the next of kin, in the process of vindicating his poor Kinsman, was accustomed to redeem him from bondage, or to redeem any part of his estate that might be under mortgage. So, let us next think of how the Lord Jesus Christ hath redeemed us from bondage. Having broken the law of God, we were in bondage to that law; we had received the spirit of bondage again to fear. But we, who have believed in Jesus, our Kinsman, can say that he hath redeemed us from the curse of the law, being made a curse for us, and that we are no longer in bondage. We were also in bondage under sin, as Paul wrote, "I am carnal, sold under sin;" but Christ has come, and broken the power of sin in us, so that its reigning power is subdued; and though it still striveth to get the mastery, and often maketh us to groan within ourselves, even as Paul did, yet do we, with him, thank God, who giveth the victory, through Jesus Christ our Lord.

There are two redemptions—redemption by price and redemption by power, and both of these Christ hath wrought for us;—by price, by his sacrifice on the cross of Calvary; and by power, by his Divine Spirit coming into our heart, and renewing our soul. Ought we not unceasingly to bless the Lord who hath redeemed us from under the law, having paid the penalty for the commands which we had broken, and who hath redeemed us from the power of sin? "I know that my Redeemer liveth," then I know that I am a free man; for if the Son makes us free, then are we free indeed. I know that he paid the price for my soul's eternal redemption, then may my soul continually exult in him, and rejoice in the liberty wherewith he hath made me free.

Dwell on the remembrance that you have such a Divine Helper, and then let us pass on to another thought, at which I will only briefly hint as I proceed to another part of my theme.

II. The second point is this—Job had real property amid absolute poverty.

Job had lost everything—every stick and stone that he possessed, he had lost his children, and he had lost his wife, too, for all practical purposes, for she had not acted like a wife to him in his time of trial. Poor Job, he had lost everything else, but he had not lost his Redeemer. Notice, he does not say, "I know that my wife and my children live;" but he says, "I know that my Redeemer liveth." Ah! "my Redeemer,"—he had not lost him, so he has the best of all possessions still left. Looking up to him, by faith, with the tears of joy standing in his eyes, he says, "Yes, he is my Redeemer, and he still lives; I accept him as mine, and I will cling to him for ever." Can you, beloved friends, not merely rejoice in Christ as the Redeemer, but also as your Redeemer? Have you personally trusted him with your soul, wholly and really; and do you already feel in your own heart, a kinship to this great Kinsman, a trust in this great Vindi-

cator, a reliance upon this great redemption? Another man's redemption is of no value to my soul; the sweetness lies in the little word "my"—"my Redeemer." Luther used to say that the marrow of the gospel is found in the pronouns, and I believe it is: "my Redeemer."

If you really do rely upon Christ's atoning sacrifice, and so take him as your Redeemer, you may not only hope your guilt was there, but you may know that it was. There, poor man, you may not have a penny in your pocket, but if you can truly say, "my Redeemer," you are infinitely better off than a millionaire who cannot say that. Thou, who knowest not where thou wilt have lodging to-night, if thou canst truly say, "my Redeemer," thou needest not envy the very angels of God, for, in this respect, thou art ahead even of them, for they can call him "Lord," but not "Redeemer." He is not so near akin to them as he is to thee, "for verily he took not on him the nature of angels; but he took on him the seed of Abraham." He took your nature and mine, beloved, for Christ became a man.

So Job had something real and valuable left even when he had lost all his property.

III. Thirdly, Job seems to lay stress upon the word "liveth." "I know that my Redeemer liveth." This teaches us that Job had a living Kinsman amid a dying family.

All his children were dead. We cannot easily estimate the full force of that blow upon the patriarch's heart. The loss of one child is a very painful event, even when the child is a very little one, and the parents have many others left; but it is a far worse bereavement when the children, who are taken away, are grown up, as Job's were. They were evidently a very united family, who used to meet in each other's houses for mutual fellowship. They seem to have been a very happy family, and they were certainly a family under very gracious influences for Job was accustomed, after their days of festival, to offer sacrifices for them, lest they should have sinned against the Lord. Altogether, it was a fine family—seven sons and three daughters;—and now they were all gone at once! To lose all one's family at once, like that, is a heavy stroke that none can measure but those who have felt it. All were gone—the whole ten at once! That was sad for poor Job, but it was most blessed that he was able to say, "Though my children are all dead, I know that my Redeemer liveth." He is not dead, and in him I find more than all that I have lost.

You will yourself die soon, dear friend; no, I must correct myself, you will not die, for it is not death for one who knows the Saviour to die. You will fall asleep in him, one of these days, at the very hour that God has appointed; and when you open your eyes it will not be in the narrow death-chamber, you will not be on the bed of sickness, Methinks you will be startled to find yourself amid such new surroundings. "What is this I hear?" you will say. "Such music as this has never charmed me before, and what is this I see?" But you will not need to enquire, for you will know that face at once. You knew, while on earth, that Jesus still lived; but you will know it better then, when you lay aside those heavy eyes that do but dim our sight, and get into the

pure spirit state, and then see Him. Oh, the bliss of that first sight of Christ! It seems to me as if that would gather up an eternity of delight into a single moment; that first glimpse of him will be enough to make us swoon away with excessive rapture. I do verily think that some saints whom I have known, have done just that—swooned away with the excess of joy that they have felt in their departing moments. I have, sounding in my ears just now, the voice of a dear brother, by whose bedside I sat for a little while before I came to this service. He said to me, "I shall be home to-night, pastor. I wanted to see your face once more before I went; but I shall be home to-night, and see the face of Jesus." I hope you will all be prepared to die after that fashion. The godly old negro said, "Our minister is dying full of life." That is the way to die—full of life. Because Jesus lives, we shall live also, and we may well die full of life because of our union to him.

IV. The last thought I want to leave with you is this—Job had absolute certainty amid uncertain affairs.

He said, "I know that my Redeemer liveth." Why, Job, I should have thought you would not have known anything for certain now. I should not have liked to insure Job's sheep, and oxen, and asses, and camels, or the houses in which his children met together to feast. Nothing seemed to be certain with Job but uncertainty; but there was one thing, concerning which he felt that he could put his foot down firmly, and say, "I know." The winds may rage, and the tempests roar, but they cannot shake this rock. "I know." "I know." "I know." Beloved, is everything uncertain with you in this world? Of course it is, for it is so with everybody. But does it appear to be more uncertain with you than it does with anybody else? Does your business seem to be slipping away, and every earthly comfort be threatening to disappear? Even if it is so, there is, nevertheless, something that is certain, something that is stable—Jesus your Redeemer lives. Rest on him, and you will never fail. Let your faith in him be firm and confident; you cannot be too fully established in the belief that Jesus, who once died, has left the grave, to die no more, and that you, in him, must also live eternally. Something may be wrong with you, for the next few days or weeks, but all is right with you for ever, and "all's well that ends well." There may be some rough water to be crossed between here

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and the fair havens of eternal felicity, but all is right there for ever and ever. There may be losses and crosses, there may be tossings and shipwrecks, but all is right for ever with all who are in Christ Jesus. "Some on boards and some on broken pieces of the ship"—but all who are in Christ Jesus shall escape "safe to land." There are uncertainties innumerable, but there is this one certainty: "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end." Spring on this rock, man! If you are struggling in the sea, just now, and waves of sin and doubt beat over you, leap on to this rock—Jesus lives. Trust the living Christ; and, because he lives, you shall live also. I could cheerfully take my place with Job, if I might be able to say as confidently as he did, "I know that my Redeemer liveth;" and if you, as a poor sinner, are trusting wholly and only in Christ, then he is your Redeemer, and you are saved for ever. If he is the only hope that you have, and you cling to him as the limpet clings to the rock, then all is right with you for ever, and you may know that he is your Redeemer as surely as Job knew that he was his. The Lord bless you, for Jesus Christ's sake! Amen.

There were at least three stages in the Advent of Christ. In the first He came as the babe, borne of the Virgin; in the second, He came as the King and Judge at the fall of Jerusalem; in the third, He would come to inaugurate the New Heaven and the New Earth in which God would be all-in-all. How much His first coming meant to the world! That babe, as Sir Edwin Arnold put it, brought earth great gifts of blessing and of bliss; abolished infanticide and human sacrifice; taught right to Kings, and patience to the poor, restored Mercy to her vacant throne; sowed the quick seeds of pity, peace and brotherhood, and all things pure and just; raised woman from the dust to be queen of the home.

Above all, it revealed God as the reconciler of the reconciled, brought within the reach of human hands the priceless gifts of forgiveness and peace, and opened the vista of eternal blessedness. It was almost impossible to realize all that the world owed to the first Advent of the Christ. It was far from being what it should and would be, but it was infinitely better than that terrible heathen and pagan world of which Matthew Arnold said that "deep weariness and sated lust make human life a hell." They looked for a consummating epoch, when the mystery of human history should be unravelled in scenes of glory which had never yet broken on the world.—Meyer.

Through the week we go down into the valleys of care and shadow. Our Sabbaths should be hills of light and joy in God's presence; and so, as time rolls by, we shall go on from mountain-top to mountain-top, till at last we catch the glory of the gate, and enter in to go out no more, forever.—Becher.

The path of a good woman is indeed strewn with flowers; but they rise behind her steps, not before them.

The immortality of the soul makes it the great masterpiece of the Creator.—J. F. McGinty.

DEAR RECORDER:

A letter received to-day from Dr. G. W. Perryman, of Paducah, announces that he will accept the call to Centennial church, Knoxville, Tenn. We rejoice in Dr. Perryman's coming to Tennessee, and this great church. It is a very large and important field and the future is great in possibilities.

The writer is just home from Owensboro, where he aided Dr. W. D. Nowlin in a meeting with the great Third church of that city. The weather was awful, but the meeting was good. I never saw a more united and zealous people, and to say they are charmed with their new pastor, does not half express it.

Our work at Edgfield church is moving on beautifully, and we are delighted with the prospects for the future.

We are rejoicing over the coming of Dr. G. W. Truett to hold a meeting at old First church in March.

FRATERNALLY,
LOYD T. WILSON.
Nashville, Tenn., Jan. 31.

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.

TICHENOR.

Edward C. Tichenor was born March 28th, 1814, died Dec. 24th, 1904. He was all his life a member of the Bloomfield Baptist church. For forty-one years he was the active clerk of that church; he remained clerk while for the last few years another did the writing of the office. He leaves four children, three girls and one boy. He had good health all his life, and when he died the physicians said that he had no disease. He died perfectly easy, like a little child falling asleep. His wife died eight years before. They had lived together sixty-five years a happy, peaceful life. He was a good father, a devoted Christian and full of good works. Easy and gentle of disposition, he made friends of all who came in contact with him. He was a sound Baptist and was among the oldest of the subscribers of the WESTERN RECORDER. One sister survives him. A godly man and full of faith, he passed triumphantly to his reward beyond. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." J. M. WEAVER.

TICHENOR.

On Aug. 11th, 1904, God, in His infinite wisdom, called our darling mother, Mrs. S. C. Tichenor, from this life of sorrows, disappointments and tears to an house not made with hands eternal in the heavens, where God shall wipe away all tears, and there shall be no more death, neither sorrow nor any more pain. Rev. T. M. Morton conducted the funeral services. The text used, 2 Tim. 4:7, 8, most beautifully illustrates her life. She was born Nov. 12th, 1858, and became a Christian when a child. She was very much loved by all who knew her, and it is hard for our human hearts to feel "He hath done all things well." Had heaven no other attractions for us than the companionship of such saints, and to be a reunited family with mother again forever, it would be worth more than language can express.

LTDIA.

RIPPE.

Died January 30th, in Tyrone, Ok., with the grippe, G. W. Rippe, was in his 78th year. A widow and eight children survive him. Until recently he lived near Hustonville, Ky. Of the church there he was a constituent member and senior deacon. His was a home for the preacher, for he loved the Lord, His cause and His people, and did what he could. We hope to meet him again. His remains were interred at Hustonville.

T. H. COLEMAN.



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That is the comment Mrs. Seymour makes.

If you are sick you can take Wine of Cardui and secure health and strength. If other medicines and other treatment have failed, that will make no difference. Few women have taken Wine of Cardui at first. By far the greater number of Wine of Cardui cures are women who could not

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I am pleased to endorse Wine of Cardui as I found it so beneficial to restore my strength after my baby was born. I could not seem to get well enough to be up and able to do my work, and as I had been in bed for six weeks this was rather serious, but soon after I began to use Wine of Cardui I could see that I was beginning to get back my strength. In another week I was able to sit up most of the day and in a month I was able to be up and do most of my work. I think it is splendid medicine for a woman and can certainly give it highest praise.

Mrs. M. Seymour
TREASURER, WOMAN'S INDUSTRIAL LEAGUE.



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Editorial

The recent appropriation of over \$100,000 by Congress to the Roman Catholic schools among the Indians has naturally aroused many and strong protests. Several years ago Congress definitely resolved that no more public money should be appropriated for denominational schools. The plea is made in this case that the money belongs to the Indians and is held in trust for them by the United States Government. The Roman Catholics circulated petitions, which they got a number of Indians to sign, asking that this money be given to these schools. Even the President favors this appropriation of the money. It is said that he primarily favored it on the representations of Charles J. Bonaparte and others, who are Roman Catholics. The plea is that the Indians have the right to say what shall be done with their money, and these petitions show their will.

We are astonished that our Government should accede to this plea. It is vain for two reasons:

1st No vote of the Indians on the subject was taken. And it is claimed, and not denied, that counter petitions, opposing giving the money to those schools, were as numerously signed as were those asking the appropriation.

2nd Even if the Indians had voted in favor of such use of the money, that would not have helped the case. It is conceded that this is public money, belonging to the Indians, not individually, but collectively. It is public money and so can rightly be used only for public purposes. Not long ago the Government at Washington had charge of a large fund belonging to the State of Kentucky. Suppose a vote had been taken, and the Roman Catholics, with their allies, had been able to secure a majority in favor of giving that money to Roman Catholic institutions in the state—what then? Would that vote have made it right to give public money to sectarian objects?

Any sort of giving public money to sectarian purposes is a violation of the principle of the separation of church and state. Suppose in some state the Roman Catholics should get a majority and should vote to make theirs the state religion and vote taxes to support their churches? Suppose the Mormons should vote to make theirs the religion of the State of Utah, and vote taxes upon all the people to support Mormonism? Is it not plain that these things would be in pointblank violation of both the spirit and the letter of the organic law of the land requiring church and state to be entirely separate? Have not the Mormons as much right to vote public money to the support of Mormonism as have the Indians to vote public money to the support of Romanism? But there was no vote of the Indians taken, be it remembered, but only some petitions circulated, which were offset by counter petitions. And even though the Indians had so voted, the appropriation would be none the less wrong.

In Porto Rico and in the Philippines the majority of the people are Roman Catholics. Suppose they should ask (as this action of our Government may encourage them to do) that their public money be appropriated for the support of Roman Catholic

schools—what reply can be given from Washington? It were easy for the priests in these islands to get many thousands of signatures to petitions for such a use of public money. Why should Indian petitions be any better than Porto Rican or Philippine petitions?

The plea is vain; and we are astonished that it should be regarded. Let protests go up from all parts of the land. Reader, write your protest to the White House in Washington, as well as to your two Senators and to your Representative. Eternal vigilance is the price of liberty.

A NUMBER of our exchanges have made editorial comments on the recent Sunday School lesson of Christ's sermon to the woman at Jacob's Well. They all stress the point that Jesus preached to only one hearer; and they encourage the preachers who do not have large congregations.

In these days when there is a nervous anxiety to have big congregations and often questionable (shall we call them "yellow?") methods are resorted to in order to secure crowded houses; in these days, we say, it is well to remember that crowds are not everything in preaching. When Antimachus was reciting his poem (Thebais) to an assembly in Athens one by one they got tired and left, till only one remained. Still he went on, for that one was Plato. And afterward Plato said that so long as he had Aristotle in his audience he had the better half of Athens. But a greater than these preached a greater sermon to only one hearer, and that one was not a famous philosopher, but a poor, abandoned woman, at Jacob's well, in Palestine. A wonderful revival resulted from that sermon.

Of course, other things being equal, a large congregation is better than a small one, but the aim should ever be to benefit, rather than to attract. What will do the hearers the most good, rather than what will be "a drawing card," should ever be the problem. It is better to benefit one than to attract a thousand. There was a very small congregation present when Charles H. Spurgeon was converted.

There are preachers and preachers. Some, like Spurgeon, preach a pure gospel with unction and attract great crowds; for there is an attractive power in the gospel. Some preach a pure gospel to small congregations and benefit all who come, but do not reach many. Some dish out sillibub (silly-bubble) to crowds who like that sort of thing, but are no whit benefitted thereby. Some are tame and humdrum and neither attract nor edify. Some gather crowds by "yellow pulpitis" and get themselves much in the papers; and "they have their reward." Some study popularity and trim their teachings to catch the popular breeze. They are "all things to all men" that by all means they may have the favor of all. Of all the flunkers the flunkier in the pulpit is the most detestable.

In view of the fearful guilt of sin of the awful doom of the sinner, of the suffering Saviour who died that men might live, and of the little space of time in which men may be reached; pulpit sillibub, yellow pulpitis and pulpit flunkery are alike sickening and horrifying.

JAPAN has undertaken the work of educating China. Already 5,

000 Chinese students are studying in Japan and the number is rapidly increasing. Then in China Europeans are being displaced by Japanese. So China, under such tuition, has started on the road on which Japan started a generation ago. If in another generation the Chinese become as warlike as the Japanese are now, we will have the "Yellow Peril" sure enough. Already the Chinese have the patience and the power of endurance needed for good soldiers. Add to these military discipline and tactics, and the result is a power that can sweep the world. Think of eleven Japans leagued together! One Japan seems too much for Russia, recognized as one of the strongest nations in the world. What could be done with eleven? Russia, Great Britain, France, Germany, Austria, Italy, Spain and Portugal, with Turkey, Belgium, Holland and Switzerland thrown in, would be helpless before such a power. Even Uncle Sam's weight added would hardly turn the scale.

THE *Journal & Messenger* still insisting that the teaching of Dr. J. R. Graves logically leads to "Gospel Missionism," says: "It is enough to leave it in the hands of the 'Gospel Missioners' themselves, since they claim that they have Dr. Graves as their backer in the matter, and that he really was of their party."

Is it, though? Does the fact that the "Gospel Missioners" claim Dr. Graves' teaching in their favor, settle it? Is it "enough" that they make this claim? If it be so, then inevitably it follows that "It is enough to leave it in the hands of the 'Gospel Missioners' themselves, since they claim that they have the Bible as their backer in the matter?" If the fact that they claim Dr. Graves' teachings settles the matter in their favor, then, by the same token, the fact that they claim Bible teaching, settles the matter in their favor also. The *Journal & Messenger* is stopped from denying that Bible teaching favors the "Gospel Missioners," since they claim that as strongly as they claim Dr. Graves' teaching.

It is a novel position for so fine a paper as the *Journal & Messenger* to take, that people's making a claim settled it that the claim was valid. Some people "claim everything."

Our esteemed contemporary closes with the statement: "We never undertake to stand for the logic of the WESTERN RECORDER." Will the editor of the *Journal & Messenger* "stand for" his own logic?

The figures are all one way. Morals are all one way. Religion is all one way. Health is all one way. Prosperity is all one way. And that way is against the saloons. And yet, and yet, and yet, alas! there are church members who will not line themselves up against the saloon.

The *Herald and Presbyterian* gives some recent facts from Texas. There are twenty-three prohibition counties without a single convict to represent them in the penitentiary. There are nine prohibition counties with only one convict each. While from San Jacinto county, with its saloons and 10,227 population, there are 25 convicts. From Montgomery county, also a wet county, with 17,057 population, there are twenty-one convicts; Collin county with no saloons and 50,000 popu-

lation has 20 convicts; while Lamar county, with saloons and 48,000 population, has 96 convicts. In prohibition territory the average is 1 convict for 1,500 people, while in wet territory the average is 1 convict for 500 people.

ONE of the "higher critics" has written a life of Paul, as it should have been according to the principles of the "higher criticism." This critic expresses regret that Paul did not think of writing his own life. But that would not have made any difference with the critics in their conclusions. It would simply have given them another document on which to exploit their theories. They would have claimed that Paul was not the author, and would have found "internal evidence" resolving the work into three or four independent documents, woven together by redactors. Probably the critics would have issued a polychrome edition of the Apostle's life.

DR. H. K. CARROLL (Methodist) has visited Panama. He writes to the *New York Christian Advocate*: "I believe the Methodist Episcopal church has a call to the Isthmus of Panama," &c. "No other denomination from the United States has taken steps for work on the isthmus." Dr. C. has not heard that our Home Board is about to open work there.

SPAKING of Drs. Bernard's, Broughton's and Anderson's starting a new Baptist weekly in Atlanta, the *Baptist and Reflector* says: "We confess we do not see the need for another weekly Baptist paper in Georgia, but if Dr. Bernard and others do see the need of it, it is their privilege to run one." It is not recalled that the *Baptist and Reflector* said anything like the above when "another weekly Baptist paper" was being started in Kentucky. It is well to grow in grace.

THE *Religious Herald* wishes the Southern Baptist Convention to meet in Richmond in 1907, because that is the time of the Tercentennial at Jamestown, Jacksonville, Fla., wants the Convention in 1906. It would not do very well to meet on the Atlantic coast two years in succession. Evidently the proper thing is to come to Louisville in 1906 and go to Richmond in 1907; provided always the best arrangements can be made at those places. It is, as we have said, high time business sense was manifested in arranging for the meetings of the Con-

EVER and anon we hear or read a deliverance on "the church of to-morrow," or "the church of the future," or "the church of the new century." The idea is that in some respects "the church" aforesaid must be different from any heretofore known. All we care now to say on the subject is that unless "the church" aforesaid is like those set forth in the New Testament it will be powerless for any real good.

DR. J. J. PORTER recently helped in a meeting at Troy, Ala., resulting in some 200 professions of faith. The *Word and Way* says he is "Sauline in stature and Pauline in theology and Jamesine in works." We understand—but it is too soon to say anything about it.

OUR honored friend, the Hon. E. Nelson Blake, was married in Arlington, Mass., on the 9th inst. to Miss Lucie Anna Tucker. They

will be "at home" in Arlington after May 15th. We extend heartiest congratulations.

Editorial Varieties

Gypsy Smith says: "There is an evangelist buried in every pastor."

The *Baptist Missionary Magazine* reports that within the past year Rev. C. W. Briggs has baptized nearly a thousand converts in the Philippines.

It is proposed to erect a Puritan statue in Philadelphia. A Quaker objects, on account of the way the Puritans treated the Quakers centuries ago.

A speaker arose in an assembly and began: "Mr. Chairman, I have lived long enough—" Here the hearers broke out in loud and long applause, and he was unable to proceed.

Enough of Spurgeon's sermons have now been published to fill fifty volumes. These contain 2,915 different sermons. This record is unequalled in the annals of preaching.

A Japanese officer (not a Christian) after comparing his Christian soldiers with those not Christians, wrote that he thought it would be a good thing if all the soldiers became Christians.

Andrew Carnegie announces that he will add ten per cent to the pay of each of his employees who will be a teetotaler. A man who does not drink at all is worth more for work than one who drinks, though ever so moderately.

Adolph Beck has suffered two terms of imprisonment in England for crimes he did not commit. The government has offered him \$25,000 in compensation. Over there they punish innocent men, while over here we let the guilty go free.

By some means in our notice of the January number of the *Baptist Review and Expositor*, the name of Dr. R. H. Dement was omitted from the list of contributors. His article was particularly good. The article was noted, but the name was left out.

Our veteran hero missionary, Dr. Wm. Ashmore, recently celebrated his 80th birthday. Instead of making that the occasion for receiving presents he and his family (especially his sons) made it the occasion of contributing \$10,000 toward establishing a missionary training school in Swatow, China. That is the way heroes act.

"It is said that the first Baptist sermon ever preached in Louisville, Ky., was by Squire Boone, a brother of Daniel Boone."—*Maryland Baptist*. The editor of the WESTERN RECORDER recently had occasion to say that the first sermon of any sort, so far as the records tell us, ever preached in Louisville, was by Squire Boone, who was a Baptist.

The *Christian Inquirer* urges two objections to the proposed National Baptist Convention: one that Negroes are included, and the other that the body will be too large to be handled. If the proposed Convention is formed in St. Louis in May, it is important that the wisdom of the denomination be expressed in its formation.

Dr. John Clifford, of London, feels that it is not enough for him simply to refuse to pay the infamous education tax and to allow the authorities to levy on enough of his property to pay the tax. So he has made over all his property to his wife, in order that there may be no property of his own to be levied on, and the authorities will be obliged to send him to prison. The authorities hesitate to do this, and they have asked their lawyers if there cannot be found some way around sending Dr. Clifford to prison.

"A writer out in Texas insists there are only two sound Baptist papers in the country—the *Texas Herald* and the *Western Recorder*. Why did he see fit to log in the *Western Recorder*?"—*Maryland Baptist*. It was simply because the idea of soundness came into his mind he could not help thinking of the *Western Recorder*. Everybody recognizes the soundness of the *Western Recorder*. However they may differ on other points, and however they may get out of line in various directions, they all recognize that the *Recorder* is sound in the faith. On that point all are agreed. The wonder would be if a man should speak about soundness without mentioning the *Western Recorder*.

LAMP-FITS.

How do you know what chimney fits your lamp? Your grocer tells you. How does he know? He don't. Do you then? That's about how lamps are fitted with chimneys by people who don't use my Index; and they complain of bad chimneys! Lamp-Fits indeed! Do you want the Index? Free.

MACBETH, Pittsburgh.

AMONG THE Churches.

LOUISVILLE.

Walnut St. (Third and St. Catherine).—Pastor Eaton: The first lie; Evangelist Hallenbeck: The scarlet cord. One restored.

Broadway—Pastor Jones: Glorious praise.

Chestnut.—Bro. W. H. Robinson: Launching out. One by letter.

East.—Pastor Gill: Taking away the stone. One by letter and one for baptism.

Twenty-second and Walnut.—Pastor Cree: Channel of power; Evangelist Calhoun: Christian growth.

Clifton—Pastor Foster: Revival; Bro. Kendall: Pilate's question.

Franklin St.—Pastor Jenkins: Revival work.

German — Bro. Ruhler: Salvation; Pastor Janzen: Three Steps in Grace.

Highland.—Bro. E. Y. Mullins: Divinity of Christ. Two by letter.

Logan St.—Pastor Watts: Christ knocking. Eight for baptism, two by relation, three baptized.

Parkland—Pastor Taylor: Old Testament revival.

Portland Ave.—Pastor Neal: Soul-winning.

Southgate St.—Pastor Clarke: Enlargement.

Third Ave.—Pastor Ransom: Strong and weak.

Twenty-sixth and Market.—Pastor Reed: Lord reigneth; Daniel's purpose.

Hazelwood—Pastor Althoff: Small and great; Self-flattery of sinners.

Oakdale—Pastor Mohler: Rescuing souls; Evangelist Ryland: Christians getting right.

Highland Park.—Pastor Mc Daniel: God's punishing sin.

Hope Mission.—Pastor Bruce reports fine work. Spent two days in Chicago.

East Mead—Pastor Greathouse: Good Shepherd; Co-operation.

Bro. Mullins presented the subject of church building in Louisville. He favored the erection of new buildings for McFerran Memorial, Southgate St., Logan St., Twenty-sixth and Market Sts., Third Avenue and Parkland churches. He advocated making common cause, that the denomination in the city raise a fund to be apportioned among these churches, conditioned on their raising certain sums. Bro. Neal and Jenkins favored adding Portland and Franklin St. to the list. Bro. Clarke, Eaton, Cree, Dawes, Jones, Gill and Prestridge spoke.

Bro. Jones, Eaton, Hamilton, Weaver, Cree, Jenkins, Gill, Dawes, Prestridge and Mullins were appointed a committee on the subject.

Bro. R. F. Staples has been set apart to the full work of the Gospel ministry by the church at Staunton, Va. Bro. Staples has taken charge of the work at Parkwick, Craigsville and Deerville, Va.

SEMINARY NOTES.

C. W. KNIGHT.

Dr. McGlothlin conducted chapel exercises Monday afternoon.

Bro. Peoples, from Tennessee, entered the Seminary last week for the spring work.

Drs. Carver and Eager are unwell, missing their classes the first of the week.

Supplies for Sunday: Dr. E. Y. Mullins, Highland church of the city; Bro. W. H. Robinson, Chestnut Street church of the city; W. C. James, Newport, Ky.; W. M. Lee, Cane Run, Ky.; W. M. Seay, Clifton Forge, Va.

Bro. W. H. Boyles conducted a meeting for Pastor J. E. Brakefield, Eanon, Ind.; nine professions of faith.

Bro. A. W. McDaniel has been called to the care of Highland Park church of the city, but will continue his work in the Seminary also.

Many of the students are attending the meetings which are being held in the city.

Bro. J. S. Compere, pastor at Warren, Ark., and a former student of the Seminary, has been appointed missionary to Africa.

It takes a higher order of courage to withstand temptation and align yourself with the right and the just cause, in moral and religious questions, than is required to face the cannon's mouth in battle. For moral courage seldom receives the acclaim and honor of the world. It must be sufficient unto itself. No man is safely upright who depends upon public approval to keep him in the right path. He must be self-contained so far as regards the ground of moral action and its disapproval or approval. —Southern Presbyterian.

THINK IT OVER.

Something You Can See in Any Restaurant or Cafe.

A physician puts the query: Have you never noticed in any large restaurant at lunch or dinner time the large number of hearty, vigorous old men at the tables; men whose ages run from 60 to 80 years; many of them bald and all perhaps gray, but none of them feeble or senile?

Perhaps the spectacle is so common as to have escaped your observation or comment, but nevertheless it is an object lesson which means something.

If you will notice what these hearty old fellows are eating you will observe that they are not munching bran crackers nor gingerly picking their way through a menu card of new fangled health foods; on the contrary they seem to prefer a juicy roast of beef, a properly turned loin of mutton, and even the deadly broiled lobster is not altogether ignored.

The point of all this is that a vigorous old age depends upon good digestion and plenty of wholesome food, and not upon dieting and an endeavor to live upon bran crackers.

There is a certain class of food cranks who seem to believe that meat, coffee, and many other good things are rank poisons, but these cadaverous, sickly-looking individuals are a walking condemnation of their own theories.

The matter is in a nutshell is that if the stomach secretes the natural digestive juices in sufficient quantities any wholesome food will be promptly digested; if the stomach does not do so, and certain foods cause distress, one or two of Stuart's Dyspepsia Tablets after each meal will remove all difficulty, because they supply just what every weak stomach lacks, pepsin, hydro-chloric acid, diastase and nux.

Stuart's Dyspepsia Tablets do not act upon the bowels, and in fact are not strictly a medicine, as they act almost entirely upon the food eaten, digesting it thoroughly, and thus gives a much-needed rest and giving an appetite for the next meal.

Of people who travel nine out of ten use Stuart's Dyspepsia Tablets, knowing them to be perfectly safe to use at any time and also having found out by experience that they are a safeguard against indigestion in any form, and eating, as they have to, at all hours and all kinds of food, the traveling public for years have pinned their faith to Stuart's Tablets.

All druggists sell them at 50 cents for full-sized packages, and any druggist from Maine to California. If his opinion were asked, will say that Stuart's Dyspepsia Tablets is the most popular and successful remedy for any stomach trouble.

THE STATE.

Pastor J. W. Parsons writes: "I have closed a good meeting at Alcorn, Jackson county. I organized a church there with 28 members and received 24 for baptism, making 52 in the little church. The prospects are good there for a Baptist church. The Christian, or Campbellite, denomination has an organization at this place. The church meets in a school house. A church house is needed very badly. May the Lord put it into the hearts of good people to assist in building a Baptist house. The Lord bless the many readers and all who are connected with the dear old RECORDER. I have the care of five Baptist churches."

Sister Daisy Adison writes: "Please change the address of my paper from Tackett's Mill, Owen county, to Walla-e Station, Woodford county. I think the RECORDER next to the Bible, and cannot afford to be without this dear paper. I am an orphan girl, and this paper gives me so much comfort to read its blessed sermons."

OTHER STATES.

Evangelist Dew's labors are being greatly blessed. He has recently aided Pastor Turnage in a meeting in Armstrong, Mo. There were 21 additions to the church.

We congratulate Pastor H. Allen Turner and the Fifteenth St. church, New York, on the burning of the last mortgage on their church property.

The revival in Huntington, W. Va., under the preaching of Bro. J. W. Porter, of Newport News, Va., resulted in 115 additions to the church there.

Pastor C. C. Young writes from Roswell, New Mexico: "I have resigned here and my pastorate ended the last Sunday in January. I go at once as pastor at Bisbee, Arizona. This town is in the rich mining district, has twelve thousand people, and, to my mind, presents one of the finest opportunities in all of the two Territories, which are now willing to have even joint statehood. Fraternal cheer and greeting to all the saints of God everywhere."

Pastor W. A. McKinney writes from Kaufman, Texas: "I have accepted the pastorate of the First church here. Long live the editor of the dear old RECORDER; may it still record 'the truth till the Master comes.'"

Pastor G. W. Hatcher writes from Carrollton, Mo.: "I enclose draft for \$2 for RECORDER, the best religious paper on this continent. Long may you live to shape its policy and sustain its good name. It deserves all the patronage it has and more."

Pastor Anderson Holladay writes from Augusta, Kans.: "Beginning Jan. 9th, Bro. J. J. Porter, of Joplin, Mo., assisted Pastor W. A. Boyd in a meeting; of ten days at this place, Bro. Boyd continuing a week after he left. Bro. Porter did some excellent preaching, delivering some very strong doctrinal sermons, which are very much needed in this Western country. The church was strengthened in the faith and there were ten additions, mostly young men."

Pastor L. B. Arvin writes from Scottsburg, Ind.: "I have just closed a very precious meeting with my church here, which resulted in 17 accessions, 10 by experience, some of whom I buried with Christ by baptism yesterday afternoon; the others will be baptized at a later date. Two by letter, four by relation and one by restoration. We had Bro. J. W. Campbell, of East Texas, Ky., with us, who did all the preaching. His sermons were well prepared and powerfully delivered. He surely is a man of wonderful gifts. He got hold of the people, both saved and unsaved, as no other man has done in years. I am entering upon my third year with this people. This is a very pleasant field in which to work. We have increased in missionary contributions in the past two years from \$8 to \$41, and from one-half time to full time service. The Lord has wonderfully blessed our labors together. Lord bless the RECORDER; it comes as a welcome guest to our home every week."

LEBANON DEDICATION.

Last Sunday was not a favorable day for dedicating a church; the weather was so unfavorable that it served many with an excuse not to attend. Then some of the most liberal members of the church were confined at home by sickness, and I am glad to say that some of the number did not shirk but sent their contributions. The total cost of repairs, including \$176 for work on their fine \$1,700 pipe organ, as reported by the treasurer, was \$2,630. All of this had been paid

except \$580. It was generally thought the amount would be hard to raise, but the pastor, Dr. A. C. Graves, was diligent and secured many subscriptions on Saturday, and this was a great help. The last \$300 seemed hard to raise, because the most able had already given liberally. Bro. W. G. Maston led the list, having given \$260 and furnished much of the wood work at cost. Bro. Rogers gave \$150, and in proportion to means others gave as liberally. The ease with which we raised \$614.27 was a surprise to many. Members of the church made contributions in work, and in this way at least \$300 to \$400 was given, and in cash and work the total repairs have cost about \$3,000. It is by far the nicest church building in Lebanon, and it is furnished with every modern convenience. The happy pastor and his devoted people are to be congratulated upon their success.

W. P. H.

SPECIAL REQUEST FOR PRAYER.

By the time this issue of the RECORDER reaches its readers our great and wicked city will be in the midst of the most thoroughly soul-winning campaign in all our history.

Kind reader, will you pray earnestly with us that with our many men and much machinery, which seem to be necessary for such a united effort, we may bear in mind that "it is not by might nor by power, but by my Spirit, saith the Lord."

We are praying and working for a genuine, old-fashioned, God-power meeting, with deep Saul of Tarsus conviction for sin, which conviction means salvation for service. Will God's people pray with us that a deep real work of grace may be done by the Holy Spirit in the hearts of the people. Our city is stirred already. Many preparatory meetings have been greatly blessed.

In the meeting at Logan Street with Pastor Watts, the Lord has graciously blessed us. Among those who have been saved and added to the church are a man and wife who are 60 and 57 years of age respectively; the wife was a Catholic.

Our work in the Parkland District has opened up with great promise. We are praying the Lord to save at least one soul to each professing Christian in our section—about 1,500. I beg especially that the dear ones in Christ with whom I have labored will join in this earnest prayer. There are about 6,000 lost ones in this section, and surely we ought to work and pray and trust God to save at least one in every four of the lost ones.

Geo. C. Cates.

IMPROPRIETIES IN PROTRACTED MEETINGS.

In your notice of an editorial in an old copy of *The Baptist Banner and Western Pioneer* the above expression caught my eye, and as you have promised to refer to these papers again, I hope you will mention some improprieties referred to. I am more and more impressed from observation, that in our modern methods of conducting revivals the sovereignty and omnipotence of the Holy Spirit, through the divine truth is virtually ignored, while human instrumentalities, often ignorant and awkward, are unduly exalted in seeking to get a soul "committed," or to use a well-worn phrase, "to land the sinner" before letting him go. The result of such methods is that many are "landed" into the churches that know nothing savingly of Christ. As I see it, when the saving Gospel has been clearly presented, and the Divine Spirit is moving the hearts of men, it is a rash thing for an inexperienced person, not noted for piety, to obstruct between the sovereign Spirit and the heart of the sinner and persuade him that to shake hands with the preacher will settle the question of his salvation. Many children are being rushed into our churches in this way. I fear, who, like Simon of Samaria, "have no part nor lot in this matter," but "are still in the gall of bitterness and the bonds of iniquity," whose faith "stands in the wisdom of men and not in the power of God."

G. M. HARKELL.

Duncan, I. T.

We congratulate Mr. and Mrs. John K. West, of Lancaster, on their golden wedding. They have spent their lives in Garrard county, and they are greatly beloved. Three of their children were with them on the occasion of their celebration, and the distant ones sent loving letters and gifts. May their useful lives long be spared.

We got a good many inquiries about the proposed educational meeting, and we are also receiving a good many suggestions. It seems to us that early in April would be a good time. We are

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glad to get both the inquiries and the suggestions. The meeting will not be cut and dried. It will be free and juicy.

Among the more thinking and earnest of the better class working men to-day there is a considerable scepticism as to the church being able to cope with the great problems that are the outcome of our unsatisfactory social and economic conditions, and doubts are frequently heard as to whether the church will ever be found in the van of reform. We are asked, "Why do not the clergy more frequently use their churches for the proclamation of a social gospel? Why do they not insist on social equality, and plead for social betterment? We are told that if ministers were less in their churches and more often in their clubs and institutes, less in religious meetings and more often combating glaring evils that thrust themselves aggressively forward, more good would be done."

There is much that is plausible in this view, and there are many temptations to the average preacher to yield to it. The claims of housing, and temperance, and charity, and purity, are so strong, and appeal for immediate application and settlement, that it is almost a pain to turn to the quieter methods of Christ. All the evils of our own time were present glaringly in His day, yet He did not deal with them directly. He knew they would be removed by the acceptance of His teaching, but that teaching must win its way quietly and without clamor.—Walpole.

Family Circle.

Stories for the Young and Old.

MOTHERS.

Mothers are the queerest things!
 Member when John went away,
 All but mother cried and cried
 When they said good-bye that day.
 She just talked, and seemed to be
 Not the slightest bit upset—
 Was the only one who smiled!
 Others' eyes were streaming wet.
 But when John came back again
 On a furlough, safe and sound,
 With a medal for his deeds
 And without a single wound,
 While the rest of us hurried,
 Laughed and joked and danced about,
 Mother kissed him, then she cried—
 Cried and cried like all git out!
 —Edwin L. Sabin, in Century.

AUNT ETHELINDA'S MONUMENT.

BY L. M. MONTGOMERY.

"I suppose," said Aunt Ethelinda, in her most biting tones, "that you never do anything like this, Elizabeth. You would be afraid of spoiling your hands." Elizabeth—her name was Elizabeth, not Ethelbeth, but Aunt Ethelinda was prejudiced against "foreign" names—laughed. There was nothing better to do, and she was so used to Aunt Ethelinda's sarcasm that it did not hurt her much—now. There had been a time when the sharp things that Aunt Ethelinda said would cut her sensitive little soul to the quick. But Elizabeth had learned to make allowances for Aunt Ethelinda, who wasn't her aunt at all, or anybody's else, although everybody in Brookvale called her so.

"O, yes, I always help when it is to be done," Elizabeth said, pleasantly. "We were cutting sets at home three days last week. But I do my hands up in lemon juice and kid gloves for the night after it," she added, by way of teasing Aunt Ethelinda a trifle.

Aunt Ethelinda sniffed. "I suppose you got that notion out of some of those silly magazines you read so much of. I wonder your mother allows you. Girls weren't brought up so in my time. But your mother has always spoiled her children. We all thought when George Sheldon married her that she wouldn't be a suitable wife for him."

Aunt Ethelinda sighed heavily, as if all her forebodings upon the occasion of George's marriage had been amply and darkly fulfilled. Elizabeth made no answer this time. A little red spot came out on each of her soft round cheeks, and she primmed up her rosy mouth as if shutting in some nasty words. Elizabeth did not care what Aunt Ethelinda said to her, but she had not yet learned to take slurs at her mother amiably. Sue Barrie, who had come in with Elizabeth and was sitting very demurely back in the corner, looked indignant. But she had a wholesome fear of Aunt Ethelinda, and so she too held her tongue.

Aunt Ethelinda was cutting potato sets with great energy. She wore a faded old wrapper, and her crisp gray hair was decidedly untidy. In short, Aunt Ethelinda was in a mess, and she did not like being caught "in a killer," by anybody. Moreover, she detested cutting potato sets, and so she went out of her way to be disagreeable. To be sure, that was nothing new for Aunt Ethelinda.

Finding that her last taunt did not visibly ruffle Elizabeth's composure, she returned to personal weapons.

"You'd rather be strumming on the piano than doing anything else, I suppose. That wouldn't stain your soft hands—and it's a good deal easier than work."

"Of course," said Elizabeth, good-naturedly. "I'm very fond of music, Aunt Ethelinda."

"The Martins all were," said Aunt Ethelinda. Elizabeth's mother had been a Martin, and from the indescribable emphasis which Aunt Ethelinda put into her sentence you would have understood that the Martins' fondness for music was the distinct hall-mark for their degeneracy and utter unwillingness to live. "They never were good at much else. It's a pity you take after them. Jangling tunes won't do much for you. I heard that you wanted to go to Riverside and take music lessons. Are you going?"

"No, indeed," said Elizabeth, with a little sigh. "Father can't afford it."

"I should think not, Elizabeth. Your father is worked and hurried to death as it is. It's pretty hard for a man to support an extravagant family. You take my advice and give up your notions of music and settle down to some good honest work that'll earn your keep. Look at Mary Ann Dillon—teaching

school at the Corner. Mary Ann's a smart girl."

"Yes," agreed Elizabeth, ungrudgingly. She was never envious of other people. "But you know I couldn't teach school, Aunt Ethelinda. I'm the worst dunce at arithmetic that ever lived. I thought if I could take music for a few months in Riverside that I'd be able to teach music to beginners in Brookvale. I could get a good class. But there is no use in thinking about it just now. Mother sent me down to bring you this little pot of jelly. We made it yesterday, and she thought you might fancy some."

"My appetite has been dreadful poor lately," admitted Aunt Ethelinda. "It needs coaxing—but your mother's jelly is always too sweet for my taste. However, you can leave it, and I daresay I can worry some down. If it isn't too much trouble will you be condescending enough to put it in the pantry? I'm in a dreadful hurry today—I want to get these supps done by night. I'm cutting them for Mrs. Dunn, and the money I'll get goes into my monument fund."

"Are you getting on with it pretty well?" asked Elizabeth, with a smile. Brookvale people generally smiled when Aunt Ethelinda's monument fund was spoken of.

"I've got eighty dollars saved up," replied Aunt Ethelinda, with chastened triumph. "But I want twenty more. One hundred is the price of the monument I picked out at Carter & Seaman's the last time I was in town. It's a real handsome one. I tell you, I've always been bound and determined to have a good, handsome white marble monument. All the Clydes have them, but I'm the last of the family, and there won't be any one to put up one for me; so I'll get it myself beforehand. It's bigger than Mrs. Roderick's Clyde's. I'll be buried next to her, alongside of mother, and I wouldn't rest in my own grave if her monument was better than mine. You're not going so soon, are you? Well, I suppose you can't find much amusement in talking to an old woman like me."

"O, it isn't that, Aunt Ethelinda," protested Elizabeth. "But I must go—mother wants me home to help her this evening."

"Anything does for an excuse," of course," said Aunt Ethelinda, amiably. "Just whip in and whip out before you have time to say how-do-decently. Well, it's the stile nowadays. Tell your mother I'm obliged for the jelly. You ought to wear a bigger hat when you go out, Elizabeth. You're freckling something scandalous—Martin-like. Give your mother my respects, Miss Barrie. It's over a year since she's been to see me, but I suppose I can't complain. There's nothing very attractive for stylish folks here, no doubt."

"O, isn't she dreadful!" gasped Sue, when they were safely out of earshot down the lane. "How could you put up with her insults, Elizabeth? I'd have lost my temper and 'sassed back,' as Teddy says; I know I would."

"She isn't always quite so biting as she was to-day," said Elizabeth. "Sometimes when I go she'll be just as nice and kind as can be—and, you know, she is always really pleased to have people go and see her, for all she talks to them so sarcastically. Mother has always impressed on us that we must always be kind to Aunt Ethelinda and not resent her sharp speeches. She has had a very hard, lonely life, and it has soured her. Perhaps it has been largely her own fault, but that must make it all the harder to bear, don't you think?"

"Yes, I suppose so. It must be pretty dismal when the only interest you have left in life is buying your own tombstone," admitted Sue. "Will she pick out her own epitaph, I wonder? I'm sure I can't think of many good qualities to inscribe on it."

"I'm really sorry for Aunt Ethelinda," said Elizabeth, "but I must admit it never cheers me up much to go there. She has made me feel that I ought never to mention music in father's hearing again."

"It is too bad you can't have a chance, Elizabeth. You have such a beautiful voice, and you play better now than lots of girls who have been taking lessons for years. Perhaps you will be able to go to Riverside, after all."

"Perhaps," said Elizabeth, quietly, and changed the subject. It hurt her to think about it. After Sue had turned into her own lane she walked slowly home, thinking over her own disappointed little hopes and plain and Aunt Ethelinda's remarks.

"Anyway," she concluded, with a little sigh, "I won't let father see that it hurts me. He has a good deal to worry him—Aunt Ethelinda was right there, although it's not exactly the fault of his family, as she insinuates."

Potter, who had come in to wait on her and to attend to her small household affairs. At least nothing had happened to Aunt Ethelinda's tongue.

"So you did manage to remember me at last Elizabeth," she said. "I suppose I ought to feel quite flattered that you took the time to do it from more important duties."

"Mother hasn't been very well," said Elizabeth, gently, "and I couldn't come before. I'm very sorry about your accident, Aunt Ethelinda."

"So am I," said Aunt Ethelinda, crisply. "Sorrow won't mend broken bones. I've got to lie here for six weeks at the least, the doctor says. To think that Cyrilla Potter will be in charge here all that time! I never could abide Cyrilla. Well, it might have been worse, I suppose. I might have broken my neck instead of my leg, and then my monument fund would never have been completed. As it is, the doctor's bill will make a nice hole in it. I don't know as I'd grumble so much if I'd any way of passing the time. It's terrible tedious to lie here day in and day out. If my eyes would let me read I might worry through but they won't; and as for getting Cyrilla to read to me, I'd rather listen to a buzz saw—as I told her flat when she offered. There's swarms of people coming here to see me, of course, but I get desperate tired of their chattering. I never was much interested in gossip. And how am I going to put in six weeks of this and maybe more?"

That afternoon Elizabeth went around to all the girls she knew and asked them to take turns going to read to Aunt Ethelinda. One and all declined. They could, not do it, they declared. They could never endure Aunt Ethelinda's tongue. Besides, she wouldn't want them: she was so critical that nobody could please her.

Elizabeth sighed a little. Summer in Brookvale was a very pleasant time, and just now what might be called "the season" was in full swing. There were picnics and drives and sails and rambles galore. It was not a very charming alternative to think of spending long hours reading to Aunt Ethelinda. But Elizabeth went to her and offered to do it.

Aunt Ethelinda did not appear to be particularly grateful.

"Well, I don't know," she said. "I don't suppose you are an extra good reader—though I'd be glad of most anybody, short of Cyrilla. But if it's to be come one day and stay away another I'd as lief not. If I could depend on you to come every day I might accept."

"I'll come every afternoon," promised Elizabeth.

"Well, see that you do. And ask the minister's wife to send me up some good

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

solid books. I don't propose to listen to anything frivolous."

Thereafter Elizabeth went faithfully every afternoon and read for long hours to Aunt Ethelinda. It was not an easy or pleasant employment. Aunt Ethelinda's choice of literature was not precisely interesting when taken in such large doses, and she had an especial penchant for volumes of gloomy, old-fashioned sermons and treatises. Moreover, she was very hard to please and criticized Elizabeth's elocution and pronunciation until even the girl's sunny temper almost failed her—almost, but not quite. Elizabeth always managed to choke down any angry retort that rose to her lips.

"The idea of your making such a martyr of yourself," protested Sue. "Why you are missing all the fun cooped up there reading to that cross old woman."

"She suffers a great deal," said Elizabeth, gently. "And I think my reading helps to pass the time for her. If I were in her place I'd want people to make allowances for me."

The six weeks spun out to eight before Aunt Ethelinda could use her broken arm again and dismiss Cyrilla Potter to her own place. One day when Elizabeth came she found her knitting.

"Thank goodness, I'm my own woman again," Aunt Ethelinda announced. "I'm alright, now that I can knit. I feel as if I didn't want ever to see a book opened again, such a dose of reading as I've had. Not but what I admit I'd never survived without it. I'd have died of sheer lonesomeness and other folks' gossip. And you've been real good to come so constant, and that when you might have had more agreeable occupation, no doubt."

"I'm glad if I have been of any service to you, Aunt Ethelinda," said Elizabeth.

"Yes, I actually believe you are. One I'd have thought you were just putting on if you talked like that, but actions speak louder than words. What are you going to do with yourself this fall? Is your father going to send you to Riverside?"

"O, no. He cannot afford it. I—I think I will go to Ronald Gresham's store at the Corner for the winter. He wants a clerk."

"Now don't tell me that any Sheldon could come down to clerking—for a Gresham," interrupted Aunt Ethelinda, acridly. "I draw the line at that. Go into my bed-room and bring me out that inlaid box on the bureau."

Aunt Ethelinda took the box, selected a key from the huge bunch dangling at her belt, and opened it. From it she took a little roll of money.

"Here, Elizabeth, is sixty dollars—what was left of my monument fund after the doctor's bill was paid. It's for you. It'll pay your board and get you a quarter's lessons in Riverside at least."

"Aunt Ethelinda," protested Elizabeth. "I could never dream of taking it—never! But thank you, just the same."

"Fiddlesticks! Of course you're going to take it. I've given up the idea of a monument. When I was lying there on my back, thinking, thinking, thinking half the day and most of the night, I can tell you, Elizabeth Sheldon, I took count of the things that were worth while, and monuments weren't among them. What's the use of my trying to have a handsome monument than Mrs. Roderick's? I thought, 'If I toiled and moiled for a hundred years I could never get such a monument as Mrs. Roderick's has, the memory in folks' hearts of all her kind deeds and words and smiles. If I had tons of marble over me it would only serve to remind folks what a cantankerous old crank I was.' So I just said to myself, 'Ethelinda Clyde, you will take what money you've got and do some good with it before you die. And you'll hurry, for you're an old woman and will likely go off sudden, like all the Clydes.' Now Elizabeth, you've been as good as an angel to me this summer in spite of all the biting things I've said right along. It used to be a real satisfaction to say them at the time, but after you had gone they hurt me worse than they ever hurt you. If you won't take this money it'll be about the cuttingest revenge you can get on me."

Elizabeth flushed crimson.

"Aunt Ethelinda," she said, gently. "I will take it—as a loan. You must let me pay you back in time. I'll be able to do it after I get a start."

"Well, well, if nothing else will do you we can arrange it so. But you're not to feel hurried about paying it back, mind that. I'm never going to use it for a monument, anyhow. And—thank you, Elizabeth, for all your goodness to me this summer."

Elizabeth ran over and threw her arms about Aunt Ethelinda's neck.

"Thank you, a hundred times over, dear Aunt Ethelinda," she said, kissing her. "You've given me my heart's desire."

"Well, well, don't say anything more about it," said Aunt Ethelinda, beginning to knit furiously. "Thanks are embar-

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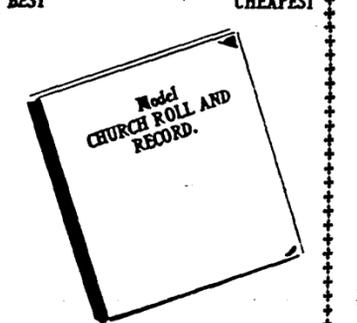
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assing things. I declare they are, whether they're given or taken. Now, you go to Riverside and do your best. But I must say I hope when you come home you won't be like Amelia Fisher—able to play nothing but them shivery, up-high-there-and-way-down-here 'classic' things. For pity's sake, get your professor to learn you something with a tunc to it."—N. Y. Advocate.

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Little Ones.

THE LITTLE BROWN BOWL.

BY PHILA BUTLER BOWMAN.

Once there was a little brown bowl that stayed always in a great closet among many other bowls.

There were big bowls and little bowls, bowls with beautiful gold bands, and bowls over whose side clambered rosebuds so beautifully printed that they looked as though they were growing. There was a bowl that wore violets around its brim, like a little girl wearing violets on her hat. And there was one broad, shallow bowl tinted with such colors as are in the sky when the sun is going down, and on this bowl was the prettiest little shepherdess! She wore a broad hat and a blue dress, and her eyes and lips always laughed.

So it can be seen that there were bowls of every description, only that all were beautiful except the little brown bowl, which never could be anything but a plain, thick little brown bowl, with not even a daisy to wear. She was so shy among all her beautiful companions that she did not often speak; but one day, when the maid, who took care of the china, set a pretty little pitcher so close to her that it touched, she gathered courage to ask why the shepherdess always smiled, and why all the other bowls were taken out of the closet at times and then brought back again, but she was always left.

The little pitcher told the little brown bowl that the shepherdess smiled because she was happy; for every morning she was carried to the big, sunny breakfast room, where Clarita ate her bread and milk from the shepherdess bowl. Then the little brown bowl grew bolder, and said, so loudly that everybody heard, "And why don't they come and get me sometimes, as they get the shepherdess bowl, and the violet bowl, and all the rest?"

And the little pitcher answered—"for I have said the little pitcher was always kind—"They have not needed you yet. Perhaps some day you may be needed. Then the maid will come in and get you."

"And shall I see Clarita then?" cried the little brown bowl in great happiness. But, before the little pitcher could answer, such a laugh arose from the mouths of all the bowls that they rattled on the closet shelves and the maid said: "How the wind blows!"

"Ah," cried the rosebud bowl, "you foolish thing, you will always stay on the closet shelf! You are too ugly ever to be needed. Do you see the big rosebuds on my sides? Clarita loves them. Once I sat for an hour on a little table and held bonbons for her."

"And I," said the gold-banded bowl, "have been near her at dinner, and held water where she dipper her rosy fingers." And the gold-banded bowl laughed scornfully. "But she loves beautiful things. She would never look at you."

"No, indeed," cried the violet bowl, "I wonder that you were ever put here. Once, long ago, for an hour, I was carried to Clarita's own room and held violets for her."

"Yes, and you were upset," cried a tall vase, "which showed that you were never meant to hold flowers. I wonder at Clarita's ever taking you."

But the little brown bowl sat quite still and very sad. She knew, at last, why for so long she had stayed in the closet, never taken out and never needed. If only she, too, could have been beautiful! And she wished she might go away and never come back, since she could never be loved and never be of any use.

She must have wished it aloud in her sadness of heart, for the shepherdess bowl, to whom all the others always listened, spoke to her very gently: "Do not grieve, little brown bowl. Clarita loves beautiful things, but she loves useful things, and if she ever sees you, she will love you. Only be patient and wait."

And the little brown bowl grew very quiet. Her life had never been a very bright one. She had wished sometimes, that she might be needed and used as all the others seemed to be; but she had never known what it was to be unhappy.

Today, for the first time, she had been praised by rude, unfriendly words; but today she had learned to hope, and it was the best thing the little brown bowl had ever known.

So the days came and went. Each morning the shepherdess bowl was carried away and came back, looking brighter than before; and one by one the violet bowl and the rosebud bowl and the gold-banded bowl were taken out and brought back—I am sorry to say—happier and rain, and saving scornful and unkind things to the little brown bowl.

There came one morning when the maid came in and hastily set the little pitcher down; and the little pitcher, who always looked what was going on, was quite breathless with eagerness.

It was Clarita's birthday, she said, and Clarita was eight years old and eight beautiful hyacinths were lying by her place at table; and Clarita, as soon as she saw them, would surely be looking for something to hold them.

"Oh, dear," sighed the shepherdess bowl. "Perhaps, if I were not so shallow, she might take me, since she loves me. Think of the joy of holding Clarita's birthday flowers!"

"Are the hyacinth purple?" asked the violet bowl. "Indeed, I stand a good chance, with my lovely shape and color, of being chosen at once."

"You, indeed?" cried the tall vase. "None of you are fit to hold flowers. It would be well for you to be taught your place. As for this pert violet bowl, after the disgrace she has suffered, trying to hold flowers, one would as soon expect Clarita to choose that ugly, silent little brown bowl in the corner!"

But no one answered, for just then the door swung open, and the little brown bowl saw for the first time, a little girl, with sunny hair, lovelier than she had ever dreamed.

Her lips wore a smile happier than that of the shepherdess, and her eyes were deep, like pools of quiet water.

She held her flowers lovingly, and looked eagerly among the bowls, seeking something, touched the rosebud bowl for a moment, and then—the little brown bowl fairly trembled with joy, for Clarita was looking straight at her, and crying out: "O, here is the dearest little brown bowl, mamma. Just right for my flowers! It is so deep and so strong, and too heavy to upset. Why did I never find you before little brown bowl!"

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You shall hold flowers for me all summer!"

Long days afterward the little brown bowl, filled, as she always was now, found herself on Clarita's breakfast table, close to the shepherdess bowl.

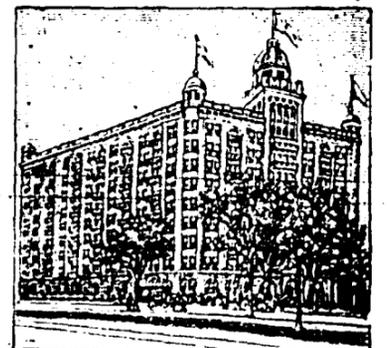
"Dear shepherdess bowl," she whispered, "I love you, because you were kind to me when I needed you."

And the shepherdess bowl whispered back softly: "I told you it was better to be able to hold beautiful things than to be beautiful outside."

And the shepherdess smiled more brightly than ever before.—The Churchman.

Nothing simplifies life like obedience. We sometimes think we are beset by problems, that life is a very difficult and complicated affair. It is not really so. All life is simply doing or fearing the will of God. There is never more than one duty for one moment.—H. A. Bridgman.

"Woman," said Victor Hugo, "is the conundrum of the nineteenth century. We can't guess her, but we'll never give her up—no, never."



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THE GOSPEL AS SUNG IN THE SANCTUARY.

"Sing me the songs that to me were so dear,
Long, long ago; long, long ago."
—Old Song.

"Let me make the songs of a nation and I care not who makes the laws," was said by a practical observer of human affairs and a student of history. The saying is often quoted, but there is reason to apprehend that its meaning is not sufficiently pondered. To many, let us hope, the fact that Dr. Broadus made the theme of one of his Yale lectures, "The Minister and his Hymn-Book" will be as a trumpet call for earnest inquiry into the wisdom or unwisdom of the practice generally prevailing among the churches as to the service of song.

Is it asserting too much to say that the songs of the Sunday School have usurped the place once held, in stateliness and impressive power, by the songs of

the sanctuary? Is it because of some intellectual perversion, some unconscious and unconscionable lack of sympathy with a great step of religious advancement, the wish is here expressed that the one had gone down the stairs instead of the other coming up? When the Jewish children, with bright eyes and shining faces, hailed the Lord of Glory in Judea's Temple, while their hands waved the branches of palm, their pure lips sang the same song the ten thousand thousands of their elders had just been singing in the streets of Jerusalem. "Hosanna to the Son of David! Blessed be He that cometh in the name of Jehovah!"

There can be no question that the tune ought to be a ploughshare, made by no "prentice" hand, to open furrows for receiving the seeds of eternal life scattered by the singers as sowers from the hymn-baskets. Such an implement is Olivet; and such a basket, full to the ears and ever full though never so constant the sowing, is the hymn,

"My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour Divine!"

Who hears it sung without feeling that every line is the vocalized heart-beat of a loving disciple in a communion of prayerful praise with his glorified Lord? What Christian ever hears it without feeling an intensification of his own devotion to the Saviour? The hymn and the tune are worthy of each other, both are immortal; they are married; and no man, nor any choir should dare to put them asunder. And let us not neglect the royal prayer and leave them unsung. For what congregation of human creatures, old or young, is not ennobled and in every way blessed by their presence?

"Before Jehovah's awful throne
Ye nations bow with sacred joy,"

when sung, as it always ought to be, to Old Hundred, fills the mind with awe like that of Jacob at Bethel ("Surely God was in this place"), and deeply solemnizes the most lightsome heart. It fills the vision with the majesty of the Eternal. It opens wide and long vistas at whose beginnings are the Temple Gates through which the nations of earth's generations are entering to worship God—at whose endings stand the heavenly arches high with myriads of mighty angels passing under, clothed in praise and crowned with halloinings.

"We have heard with our ears,
our fathers have told us," that "the sect called Christians" used to sing "in praise of Christ as God" some hymns, still to be found in ancient books, beginning with the lines, "Tears shall relieve where'er the ann," "When I survey the wondrous cross, 'Plunged in a gulf of dark despair,'" and others worthy of such companionship.

Come back, Annettes re of Christ's Song-Book. O come back into the Assemblies of the Saints! On your heads the ordaining hands were laid that we might hear much fruit: come back, quickly come and lead us as we led a countless host in glory again.

It is from these hymns and hymns like these enshrined in their hallowed tones that the Gospel comes with more than magical charm. About them the sacred memories of the white early years, when we worshipped in the old home churches with the venerable, the much honored and the dearly

WOMAN'S GENTLE NATURE CALLS FOR GENTLE TREATMENT

Delicately formed and gently reared, women will find, in all the seasons of their lives, as maidens, wives, or mothers, that the one simple, wholesome remedy which acts gently and pleasantly and naturally, and which may be used with truly beneficial effects, under any conditions, when the system needs a laxative, is—Syrup of Figs. It is well known to be a simple combination of the laxative and carminative principles of plants with pleasant, aromatic liquids, which are agreeable and refreshing to the taste and acceptable to the system when its gentle cleansing is desired.

Many of the ills from which women suffer are of a transient nature and do not come from any organic trouble and it is pleasant to know that they yield so promptly to the beneficial effects of Syrup of Figs, but when anything more than a laxative is needed it is best to consult the family physician and to avoid the old-time cathartics and loudly advertised nostrums of the present day. When one needs only to remove the strain, the torpor, the congestion, or similar ills, which attend upon a constipated condition of the system, use the true and gentle remedy—Syrup of Figs—and enjoy freedom from the depression, the aches and pains, colds and headaches, which are due to inactivity of the bowels.

Only those who buy the genuine Syrup of Figs can hope to get its beneficial effects and as a guarantee of the excellence of the remedy the full name of the company—California Fig Syrup Co.—is printed on the front of every package and without it any preparation offered as Syrup of Figs is fraudulent and should be declined. To those who know the quality of this excellent laxative, the offer of any substitute, when Syrup of Figs is called for, is always resented by a transfer of patronage to some first-class drug establishment, where they do not recommend, nor sell false brands, nor imitation remedies. The genuine article may be bought of all reliable druggists everywhere at 50 cents per bottle.

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beloved, now vanished into the empyrean, the memories of what for life and what in death will ever be sweetest and purest, may gather and gather and feel no condensation.

Steele's tribute, "To have known her is a liberal education," is possibly the finest compliment ever paid by a man to a woman. The singing and hearing sung such hymns is a religious education of the highest order. Neither we nor our children can afford to be without it.

HUGH F. OLIVER,
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"WELL DONE."

I wish to thank you for the free use of your columns and for the kind and prompt publication of the letters from one of our beneficiaries and contributors in a recent issue, and if you will permit, I wish to publish extracts from some others in response to those already published.

—Jan. 30, 1905.

"Dear Bro. Cox—Please find enclosed \$1, which I send to assist in purchasing a carpet for the aged minister who wrote that he would love to have one. May God bless you in your work."
Mrs. —

—Jan. 30, 1905.

"Dear Bro. Cox—Go on publishing in that best of papers, the WESTERN RECORDER, letters from God's poor saints. Surely the people and churches will not turn a deaf ear to their condition this cold, winter weather. If so, 'How

dwelleth the love of God in them?' Although we (her husband and self) have sent you our annual contribution for them, we cannot withstand the appeal in first letter in last RECORDER from the aged and infirm couple in regard to having no carpet on their floor, so we enclose check for \$10 for that purpose. In our will we leave \$1,000 to your society. We want the good work to go on when we are gone. May God's blessing be upon you in your noble work."
Mr. and Mrs. —

Glendean, Ky., Feb. 3, 1905.

Mr. Geo. H. Cox, Owensboro.

"Dear Bro. Cox—I send you check for \$7.78 from the Aid Society of Glendean church, to be used in purchasing a carpet for the old couple whose letter was in the RECORDER of January 26. May the Lord bless you in your work."
Sincerely,
Mrs. JEFF. OWEN, Sec.

Glendean, Ky., Feb. 3, 1905.

Out of the depths of my heart I thank the Lord and these good people for their prompt response to this appeal. And wish to say that last week the carpet was purchased and expressed to the aged couple, and to-day I have a grateful acknowledgement of the receipt of same, which I wish to publish for the benefit of your readers, especially those who lovingly contributed to this fund:

—Feb. 6, 1905.

"My Dear Bro. Cox—We received your check and the carpet, and how thankful we were. We haven't got language to tell you. When we opened the package our

eyes filled so full of tears we could hardly see it. The first word I said was, 'Bless God, if we have outlived our usefulness, we haven't outlived our friends.' We can never thank you and the friends that sent it enough."
—and Wife."

The reward for a good deed in this life is the consciousness of having done it. The greater reward is hereafter. But, friends, brethren and sisters, while this dear old couple are provided with a carpet and made happy and comfortable for the time being, please remember that there are thirty-six others who are in need of clothing, bread and meat, fuel and such other things as constitute the necessities of life, and that they are dependent upon and looking to you for these things. It is a just debt we owe.

Geo. H. Cox, Cor. Sec.
Owensboro, Ky., Feb. 8.

Read our Premium Advertisement on page 15.

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but what can be cured if treated in time and the proper remedy is used. Medical authorities have known for a long time that the berry of the Saw Palmetto is one of the best remedial agents known. Vernal Palmetto (Palmetto Berry Wine) is made from a combination of Palmetto berries known curative properties, and the remedy is meeting with a hitherto unheard of success in the cure of all diseases of the stomach, kidneys, liver and bladder, and the minor ailments that are brought on by diseases of the mucous membrane and impure blood. This remedy works in harmony with nature, and the Vernal Remedy Company, of Le Roy, N. Y., will cheerfully send you, free of charge, a trial bottle and booklet. Do not send any money as they wish to convince you first that the remedy is all or more than they claim for it. It is also sold by druggists everywhere.

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Is your child thinking upon these things now? What does Jesus mean when He says: "Suffer the little children to come unto me, and forbid them not?"

Can our Lord Jesus make Christians of our children? Can you help him to make them faithful Christian children? In a Southern hospital a little girl was to undergo a dangerous operation. When on the table the surgeon gently said: "Before we can make you well we must put you to sleep." She simply said: "O, if you are going to put me to sleep, I must say my prayers first." She got on her knees and silently said her prayers. Afterward the surgeon said that he himself prayed that night for the first time in twenty years. Can our Lord Jesus develop a proper disposition toward God in the child heart, so that things will not come too hard in this life, both while young and then in mature experiences? If Jesus cured Peter of profanity, cannot he save the child from growing into profanity? Is not that better? If Jesus cured Thomas of doubting divine things, cannot he train the child heart into such faith that the life will ever after believe God? If Jesus made lepers pure, cannot he free the child from the leprosy of sin? If Jesus made a tax-gatherer honorable, can He not make a boy to grow up for honorable service in the business house? If Jesus overcame the fears of Philip, can He not teach a trusting child the divine support so that it will always trust God where He cannot be traced? Is it not better that Jesus do these things for children? Ought not Christian parents to see to it that Jesus has a full and immediate chance with the boys and the girls? If your child of thirteen to sixteen years should say to you: "I feel that it is time for me to decide between the ways of life, and I have asked God to help me to walk in His ways." What will you do?

DEAR RECORDER:

As I have just been emerged from the Methodist church and immersed into the Baptist church, I beg leave through the medium of the organ of the Baptist church at large, viz., the WESTERN RECORDER, to introduce myself to all the Baptist people throughout this land and country, and I feel assured of the fact that if I can persuade you to grant me a little space in our valuable paper that the desire and intent of this article will be accomplished. I do not wish to give in detail my reasons for leaving the Methodists, nor do I consider it necessary for me to say why I am a true Baptist to-day, because I fully believe that every true Baptist is already familiar with "the reason."

I was received for baptism by Eubanks Baptist church, baptized by her pastor, W. R. Davidson, and through the courtesy of this church, assisted by Dr. H. E. Cleaton, of Louisville, Ky., and Rev. W. G. Tilford, of Liberty, Ky., I was duly ordained and commissioned to "go preach the Gospel." While I feel myself unworthy of the honor conferred upon me by the Eubanks church, I tender her my sincere thanks for opening her doors and receiving me into her fellowship, and all I can do now is to pray, May God help me to be worthy of the honor conferred upon me.

As I said in the foregoing, that the object of this article was simply an introduction of myself, perhaps I had better go back to my "text." I was first of all given license to exhort, which entitles me to talk (not preach) in public and to organize and work in Sunday Schools, prayer meetings, &c. After having performed my work as best I could in the capacity of exhorter for four years, I was then given license to preach. This made me a local preacher, which position I held for about ten years, or until I united with the Baptists, and now I feel like I have "put on the whole armor of God," that my feet are "shod with the preparation of the Gospel of peace," and that my only defensive weapon shall ever be "the Sword of the Spirit," and my captain is and ever shall be the Lord and Saviour Jesus Christ. With the foregoing equipment, I take a place in the battle against our enemies—the world, the flesh and the devil. I have been called for half time by Rocky Ford church, Casey county, which honor I am proud of and thankful for. May God's richest blessings be upon the WESTERN RECORDER and all of its readers. Sincerely yours,
G. D. SLOAN.
Etna, Ky.

Covetousness is blindness. See the good in the place where you live, in the things which you have, and you will be so full of thanksgiving that you could never think of being covetous. Jesus said, "The kingdom of God is come nigh unto you." Is it possible to suppose that one who saw that would stop to envy the wealth or comfort near somebody else? The eyes of the man who sees the kingdom of God near him are as a two-edged sword to drive the green monster far away. What we need in order to be satisfied is, not more things, but a genuine conversion—a turning squarely around—to an appreciation of the kingdom of heaven in the things which we have. "Thou shalt not covet; thou shalt convert"—there is the commandment and the means of fulfilling it in one short word.—S. S. Times.

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Mr. F. W. Harwood, Springfield, Mass., says that "Actina" cured him of deafness of nine years' standing.

Mr. A. L. Hows, Tully, N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; am sixty-five years old.

Robert Baker, Ocean Beach, Cal., writes: "I should have been blind had I not used "Actina."

A party of prominent citizens have organized a company known as the New York & London Electric Association. They have given this method such thorough tests on cases formerly pronounced incurable and hopeless that they now positively assure permanent restoration and relief. "Actina" is sent on trial, postpaid. If you will call or send your name and address to the New York & London Electric Association, Dept. 88 B, 929 Walnut St., Kansas City, Mo., you will receive, absolutely free, a valuable book—Prof. Wilson's "Treatise on the Eye and on Diseases in General."

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CAN CHRIST SAVE YOUR CHILDREN?

BY REV. ARTHUR S. BURROWS.

"Mercy on me," said a good mother, "what does all this racket mean, and on Sunday, too?" Her little girls had their dolls arranged in chairs, and were playing church. They told their mother so. She asked: "Do you call all this laughter and talk church, Dotty?" "Well, mamma, but church is out, and we are having a social."

Shall the little child enjoy the social life of the church and not learn the spiritual life. In a Brooklyn school recently the fire alarm sounded, and the fire drill signal was heard; in five minutes 1,800 children had quietly marched out of that building into safety. Shall children be taught bodily safety and yet be considered incompetent to learn the way of soul safety? How can you maintain ideal play, ideal study, ideal companionship, without the love of Christ within the child heart? Charles Wagner, the French Protestant of Paris, spent his childhood in the little village of Wiebersville, Alsace; he was fourteen before he saw modern civilization; he was sent to Paris to school, alone, and told to get out of the train when the guard called Paris. He says: "My life up to that time had been so simple that I did not know what a gas burner was; you can imagine what a revelation to me were the boulevards, the lights, the crowds of gay Paris." Your children must go out into the world, too. Are you willing that they shall risk it without Christ?

Perhaps your child is now at the parting of the ways. What have you prayed for its spiritual life? Shall it be truthful or lying, gentle or impatient, kind or selfish, obedient or disobedient? What have you done to help the temper of your child toward the competition and strife of this present existence? Shall the young soul become self-controlled or irritable, courteous or rude, careful or rash, useful or erratic?

Whatever views may be entertained respecting the religious revival in Wales, all professing love to Jesus Christ will be very thankful to God that the movement is bringing into prominence the moral and spiritual longings and needs of human nature. Many good people had come to think, if not believe, that the nation had lost touch with the spiritual. Such was regarded by them, justly so, as the direst calamity. They were ready to have anything rather than this. Sport and strong drink have long held sway. Hence the gladness that fills many of us today to hear of the revival in Wales. In all such awakenings people realize their need of fellowship with God in Christ—a deep sense of their acceptance with Him, and an inward certainty of the life beyond the things of time. It is at such times of the outpouring of the Spirit that men come to themselves by coming to God in true penitence, prayer and faith.—B. Harrison.

A NOTRE DAME LADY.

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

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

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The Farm and Household

Mr. David Kirby sold to Jessie Perkins 300 acres of land for \$9,000.

The total tobacco crop for 1904 was 660,460,733 pounds, raised on 806,409 acres and valued at \$53,382,950.

The Danville Advocate says: Rabinstein, Harris & Conner, of Cincinnati, bought of W. P. Givens 69 head of fat cattle at \$4.25.

The Winchester Democrat mentions the sale of corn in the crib at \$2 per barrel. Also mentions sale of tobacco raised on 4 acres for \$657.

Chas. B. Stewart has purchased for the American Tobacco Co., in the past ten days, 88,000 pounds of tobacco from farmers near Paris at from 10 to 13 cents. Mr. Stewart was formerly located at Harrodsburg for the buying of tobacco for this company.

Wayne County Outlook: Wm. Wilmore sold to Meece Bros. a 3-year-old mule for \$100. J. V. White sold his gray combined horse to J. B. Barbee for \$100. J. G. Sexton sold his farm to Tartar Bros. for \$390.

Perry Crutcher bought 100 barrels of corn of Dr. A. J. Alexander at \$2.25 in the crib. J. A. Cohen bought of Rev. V. M. Gaines forty 140-pound hogs at \$3.75; from Dr. S. Hart fifteen 80-lb. shoats at \$3.50 and 25 pigs weighing 30 pounds at \$1 each.—Woodford Sun.

Wm. Haggard sold to Rex Reid his farm of 30 acres on the Clifty road, almost within the city limits, for \$1,000. Located as it is and in a fine state of cultivation, well-improved and supplied with never-failing water, as well as an abundance of fruit, the figures seem low when the standard of the "Queen City of The Mountains" is taken into consideration.—The Mountaineer.

Gay T. Shroul sold to French, of Carlisle, for the Continental, 20,000 pounds of tobacco at 10 1/2 cents. J. R. Shroul sold to same party 35,000 pounds at 10 and 11 cents. Both of these sales, however, are to be void if the Growers Company is a success.—Sharpsburg World.

H. R. Watts and Jonas R. Bush, auctioneers, report the sale of Gilbert Bros., Tuesday as largely attended and good prices realized. Among the prices were the following: Pair work mules, \$239; saddle mare, \$85; harness mare, \$70; 2 brood mares \$76; mule colt \$51; horse colt, \$42; 4 milch cows, \$25 to \$40 each; 2 two-year-old heifers, \$18 and \$20; 4 yearling heifers, \$12 to \$15; yearling bull, \$26; 40 shotes, 4 to 4 1/4 cts.; 3 fat hogs, \$4.35; 2 brood sows, \$26; lot of corn in field, \$1.85 per barrel; 285 shocks of fodder, 10 cts. per shock; sugar cane, 15 cts. per shock; lot of oats, \$1.50 per hundred bundles; millet, \$4 per ton; rye, 45 to 50 cts. per bushel; corn in crib, \$2 to \$2.06 per barrel; potatoes, 35 to 50 cts.; tobacco sticks, \$2.35 to \$2.50 per thousand; farming implements brought good prices. The farm of 231 acres was bought by George Gilbert for \$33.75 per acre.

RECEIPES FOR CURING MEATS.

To Sugar-Cure Hams and Bacon.—Pack the meat, the hams and bacon, in a barrel (a molasses barrel is best) and cover well with brine made as follows: Of salt enough in four gallons of water to make a brine that will bear up an egg, add four ounces of pulverized saltpetre, two ounces of soda and four pounds of sugar. Put some weights on the meat to hold it well under the brine. Handle the pieces over on the fifth, fifteenth and thirtieth days, so as to change the position of the meat. Leave in the brine from four to eight weeks; preferably the longer time. Short, thick, hams with thin skin will cure the best.

Another: Use the brine strong enough to float a potato, and after the meat is cut and trimmed it is dropped into this brine for two or three days to draw out the blood. It is then taken out and a fresh brine is made, or the old brine boiled and skimmed. To the brine we then add one ounce of saltpetre and a pint of black molasses for each one hundred pounds of meat. The meat is then returned to the brine, the thinner parts being put by themselves and the hams and shoulders in another cask. The thin parts remain in the brine three weeks and the hams four to five weeks, care being taken to keep all under the brine. The meat is then taken out and hung in the smoke-house or elsewhere to drip and dry somewhat. It is then slowly smoked with corn-cobs or hickory woods, the smoke being smothered down with green cedar branches if they are to be had. The smoking is continued for several weeks in favorable cloudy weather, until all are well smoked. The hams should have the upper part of the smoke-house, where the smoke hangs longest.

Dry Salt Cure.—In curing great importance is placed upon the handling of pieces according to their size. Large pieces need more direct attention than the small. It is advised that in preparing smoked meats that the meats be taken from the salt as soon as the cure is perfected, for any longer delay is thought to still further change the tissues and toughen them.

Close attention, too, has to be paid to the state of the weather, for in a warm spell decomposition may set up in very large pieces if not properly attended to. Perfect meat can only be made by utmost care in each detail.

In curing hams use a large wooden tray for the salting. A wide bench, or, as many use, a platform of planks, fully answers every purpose. On this the hams are sprinkled on the flesh surface with powdered saltpetre until it looks moderately frosted. Use about one-half pounds of saltpetre to two hundred pounds of ham. Next, thoroughly cover with fine salt, rubbing it in on all sides. Then pack the hams in bulk in a convenient place, but not in piles more than three feet high. Leave there, in ordinary weather, for three days.

At the expiration of the first stage of salting break bulk, and resalt with fine salt. Pack them in bulk again and leave them there, each as many days as there is pounds in it. Thus a ten-pound ham should remain ten days, and so on. If the hams are assorted while piling, placing the lighter ones on top, this can be done without breaking bulk again.

At the end of the salting process the hams are washed with tepid water until they are thoroughly cleaned, and after partially drying, rub the entire surface with finely ground black pepper. Then hang in the smoke-house. The smoking should be very gradual and slow, continuing from thirty to forty days. Most packers use green hickory or red oak chips to make the smoke. When the smoking is finished the hams should be re-peppered to prevent vermin, and bagged. These hams improve with age and are esteemed perfect at the end of a year.—Progressive Farmer.

Occasionally you have very valuable trees in lawn, orchard or nursery which become injured in some way, and at the spot decay sets in. If the tree is valued highly, it will pay to go to some trouble and save it. If not attended to immediately the decay may cause the death of the tree. With a sharp chisel remove all decayed wood from the cavity in order to arrest the decay. Cut this wound out until the hard wood shows; the cavity should then be filled with a mortar of one part of Portland cement and three parts of sand. Just before the mortar becomes hard, put on another surface coat of one part cement and one part sand, in order to exclude all moisture. As a further safeguard, part of the wood might be painted with white lead and oil.

We learn from the Japanese a thing or two about stabling horses. In Japan horses are backed into their stalls, then a door is closed at the head, which has a grain and hay rack conveniently constructed, to which the nag is secured. When needed the door is swung back and the horse led forth. No one gets kicked, and it seems to be a sensible way to construct a place for any horse.

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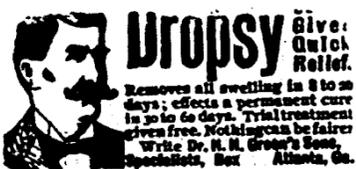
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Holly Springs, Miss., March 24, 1903. While building railroads in Tennessee some twelve years ago a number of hands contracted fever and various forms of blood and skin diseases. I carried S. S. S. in my commissary and gave it to my hands with most gratifying results. I can recommend S. S. S. as the finest preparation for Malaria, chills and fever, as well as all blood and skin diseases. W. I. MCGOWAN.

I suffered greatly from Boils, which would break out on different parts of my body. I saw S. S. S. advertised and after using about three bottles I was cured, and for the last three years have had no trouble whatever. A. W. ZEBER. 217 Read St., Evansville, Ind.

I began using your S. S. S. probably ten years ago for Malaria and blood troubles, and it proved so good that I have continued ever since using it as a family remedy. It is a pleasure for me to recommend S. S. S. for the benefit of others who are needing a first rate blood purifier, tonic and cure for Malaria. Arkansas City, Ark. C. C. HEMINGWAY.

Boils, abscesses, sores, dark or yellow spots and debility are some of the symptoms of this miserable disease. S. S. S. counteracts and removes from the blood all impurities and poisons and builds up the entire system. It is guaranteed a purely vegetable remedy. Write for medical advice or any special information about case.

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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 Southwestern 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.



Absolutely Pure
Analyzed by the health officers of New York, Boston, Chicago and London and found a pure, cream of tartar powder, of highest healthfulness and leavening strength.

Care for your family's health requires constant watchfulness to exclude from your kitchen the unwholesome alum baking powders which are declared by physicians to be productive of nervous and digestive diseases.

Items of Interest

News the West Over.

On February 2 Prof. A. H. Cole, an astronomer in Chicago found a large spot on the sun, large enough to be visible through smoked glasses. The spot was egg-shaped and was 80,000 miles long. It was visible for 7 days. We wonder if this spot had anything to do with the abnormal weather, or if the occurrence of the bad weather at that time was only a coincidence.

M. Henrie Germain, one of the most distinguished authorities upon finance and economy, has died in Paris aged 71. He was a statesman whose speeches in the French Assembly attracted the attention not only of France, but of Europe. He did all that one great man could do to stop the wild increase of expenditure which is driving France and other nations to bankruptcy.

The cowardice and the weakness the czar has shown are being denounced all over Europe and even by the St. Petersburg Bar Association. It will be hard for him to find any forgiveness for his cowardice. It is said he is hidden away somewhere utterly prostrated, and that the Grand Duke Sergius is ruling. If the czar were not a fool as well as a coward he would let Witte and Prince Mirsky rule instead of Sergius.

The Japanese minister at London ridicules Secretary Hay's recent circular letter to the Powers in reference to China. He has not forgotten that at the beginning of the war Hay sent a similar letter around, pledging them all to respect the dominion of China. England signed the agreement and promptly invaded Chinese territory! Hay meekly took the invasion and did not even remonstrate with England. No wonder the distinguished Japanese diplomatist finds further notes from him amusing.

Federation publishes some interesting statistics of New York City. There are 970,000 from Britain, mostly Irish, 789,000 Germans, and native Americans come third in the list with 757,000. There are 421,000 Italians and Hungarians and 30,000 French. We omit the odd numbers. The Episcopal church leads in membership, having 44,000. The Presbyterians are next with 25,000; Baptists number 12,000; Methodists and Lutherans 10,000 each Congregationalists 8,000. The Unitarians have fewer members than the Greek church, having only 1,075.

The adult Sunday Classes for men only in England are still increasing in numbers and in power for good. On a recent cold and gloomy Sunday morning at eight o'clock, according to the newspapers at least 10,000 men were in these classes in the city of Birmingham alone. The Bible is closely studied and wisely taught; and very great good is being done.

M. Camille Hergott, a Frenchman,

has invented a way to electrify clothes so they will keep the wearers warm in cold weather. Fine electric wires are woven into the goods and a very fine battery is added. This can be done to all kinds of cloth and does not alter its appearance. We do not think he will ever succeed in making his suits fashionable. Electricity is too freakish.

Eight hundred men, mostly university professors and literary men, held a meeting in St. Petersburg to protest against the war. Some of them earnestly desired the defeat of the Russian army. Talk about there being no freedom of speech in Russia! If a similar assembly had met in New York City, even during that little Spanish skirmish, and wished the United States army a great defeat, the speakers would have been in danger of being mobbed. But the Czar, the police and the people of St. Petersburg took it quietly. The papers did not even mention the meeting, which must have been a great disappointment to the speakers.

The Commission to decide between England and Russia in regard to the firing upon the English fishing vessels by that Baltic fleet has gotten to work. They have decided to use French, that being the international language, and the testimony of witnesses who cannot talk French is to be translated into that language. The sessions in which testimony is taken are to be open to the reporters, but the deliberations of the commission will be secret. This arrangement is satisfactory to all.

DEAR RECORDER—

We crave some space in your valuable paper for the purpose of saying another word for Barboursville Baptist Institute. We have a splendid corps of teachers and have thus far enrolled 227 students in the various departments. We are running a business department and music department. There is no reason why we shall not have from three to four hundred students next winter, only we have not buildings nor seats sufficient. The students are in this country and will want to come, but we have not means to enlarge the building and equip it. In fact, we are struggling hard to meet a debt already incurred. We started a subscription over a year ago to meet our indebtedness. We started out taking subscriptions, not binding until we had four thousand dollars subscribed. We need less than six hundred dollars to complete it and make it all collectable, and are still gaining on it slowly, but our people are poor and time is short and the weather very rough. We have had very little help outside of the mountains so far, perhaps not more than two hundred dollars. We will be sued on our indebtedness at April term of court unless we can make a large payment. We are struggling and praying under many difficulties. Several of us are burdened with this work, and we ask ourselves why the Lord has burdened such poor men with such a great work. We have passed through some very dark days, when we could see no glimmer of light, but at the proper time the good Lord opened a way, and we have gone on, working and walking by faith, not by sight. Many would have given over the matter long since, and we would have done so, perhaps, only that in every emergency the Lord, by His providences, seemed to beckon us on, and we have been praying the Lord to open the hearts of his people.

We have a fine location in a healthy town on the Cumberland Valley branch of the L. & N. railroad—a local option town—a quiet town, with electric lights

and well suited for a school town. Yes, Union College is here and controlled by the M. E. church, but our school does not injure it, neither does it injure ours; it is larger and better because of ours. They are a mutual help to each other. Have known them both from the beginning of each. May the Lord open the hearts of some friends and churches to help us to meet this present emergency.

Fraternally yours,
JOHN H. DAVIS, Sec.
Barbourville, Ky., Feb. 8.

DEAR RECORDER—

On the second Sunday in January last we preached our third anniversary sermon, and entered upon our fourth year as pastor. During the time there has been 215 accessions to the church and our mission collections have more than doubled. There have been quite a number of good acquisitions to our church during the last month, and many more who will soon follow. Every department of our church work is in splendid condition. We were very much disappointed and sorry that Rev. T. T. Martin had to cancel his engagement with us to go to assist in the great union meeting in Louisville. While we are disappointed, we pray that his work in Louisville may be a great blessing, and that at a later date we may have him with us in Bartow.

We had a great Convention in Jacksonville last month. The reports showed a great advance over any previous year. The outlook for Baptist success in Florida never was more flattering.

My neighbor, Rev. J. H. Tharp, at Lakeland, has just succeeded in completing a beautiful brick house of worship at a cost of about \$10,000.

At Plant City, Bro. Todd is pastor, and is doing a good work.

At Tampa, Bro. Nash, at the Palm Avenue church, is succeeding well, and Bro. McCall, formerly of Kentucky, at the First church, is bringing things to pass. We understand that Bro. Ham, of Kentucky, is to begin a meeting with his church Feb. 12.

On the south, Bro. Walden is the bishop at Wachula, where he is succeeding admirably.

Just a little further down, at Arcadia, Bro. Turnley is the acceptable pastor, where he is moving things, and his work is prospering. Bro. T. is lately from Kentucky.

This, the South Florida Association, is one of the best and strongest Associations in the state, having more than fifty churches in it. There is talk of dividing and making two associations, which perhaps will be done in the near future.

The recent cold spell reached down into South Florida, but there was no serious damage done; the most was to the oranges that still remained on the trees, but a large per cent of them were uninjured.

While we write this the weather is ideal; can have our doors all open and no fires, and it is comfortable. This certainly is a delightful climate, an excellent people, and a good church, that this scribe is permitted to enjoy and serve, and as the State Convention meets with us next January, we take this opportunity of invit-

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How to Write it
and
Where to Send it
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ing the editors of the RECORDER to meet with us.

May continued success attend the grand old RECORDER, and God bless and spare its noble editor to still contend for the faith for many years. With regards to all my Kentucky friends, we are yours in the Lord Jesus,
S. G. MULLINS.
Bartow, Fla., Feb. 6.

Finally, the Holy Scripture condemns the world and the spirit that governs it. Hence nothing can be more natural than that this spirit of the world, which has made itself so strongly felt in this age, should bend its energies toward the breaking-down of the authority of the Scripture. Either it must bend before the Scripture or the Scripture must bend to it, and it cannot be otherwise than that the spirit which inspires the world, must wage inexorable war against the spirit that inspired the Scripture. The antithesis inspired by the two is diametrical. And since we also, who are investigators of the Scripture, have drunk of the spirit of the world, the danger is possible that our biblical criticism may adopt a tentative character, whereby, under the mask of honoring it, our study of the Scripture may tend to undermine its authority. This presumption has indeed become a probability by this single fact, that many men who attach no significance whatever to the Scripture, and scarcely believe in it at all, devote to it the best parts of their life and the choicest of their powers.—Keyper.

Bucks 2 50a 3 50
Best butcher lambs 2 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. 11, 1905.

Week Year
Jan. 1 to date 2,627 20,629
Year 1904 3,294 15,241
Year 1903 4,646 24,017
Year 1902 4,622 27,057

COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales of new crop to date, 1905, 20,530; 1904, 15,404; 1903, 37,430. Sales of new crop to date, original inspection, 1905, 18,506; 1904, 14,053; 1903, 32,784.

REJECTIONS.
Rejections this week, 1905, 549; 1904, 354; 1903, 827. Percentage of rejections to auction sales, 1905, 21; 1904, 12; 1903, 18. Rejections Jan. 1 to date, 1905, 3,111; 1904, 1,879; 1903, 3,916.

RECEIPTS.
Receipts this week, 1905, 1,797; 1904, 2,369; 1903, 3,916. Receipts Jan. 1 to date, 1905, 16,271; 1904, 13,132; 1903, 20,014.

DEAR RECORDER:
The trustees of Judson Baptist Academy are looking for a principal for 1905-6. The session will begin September 1st.

This is a good place to build up a strong school. The Board will be glad to correspond with able teachers in regard to the position. Write at once to

J. T. RICHARDSON,
Sec. Board of Trustees.
Fordyce, Ark., Feb. 6.

There are hardly any dentists in China, with its 400,000,000 people. There is a call for dentist missionaries.

THE MARKETS.

LIVE STOCK.

Report for week ending Feb. 11.

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 mcl. 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 70
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 botogna 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 50
Choice to fancy milch cows . . . 35 00a 40 00

HOGS.

Choice pack. and butch. 5 05
Medium packers 5 05
Light shippers 4 80
Choice pigs 4 50
Light pigs 4 50
Roughs 37 5a 4 45

SHEEP

Good to choice sheep 4 00a 4 50
Fair to good sheep 3 50a 3 75
Common sheep 2 50a 3 00

BIG 15 BEST CATALOG
RALEIGH ATLANTA ST. LOUIS PADUCAH FT. SCOTT COLUMBIA FT. WORTH NASHVILLE KNOXVILLE GALVESTON SHREVEPORT
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Colleges IN 12 States Can You Name Them?

Endorsed by business men from Me. to Cal. Our diploma represents in business what Yale's and Harvard's represent in literary circles. Positions. Write for complete list of positions. Write for complete list of positions. Write for complete list of positions.

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