

# WESTERN RECORDER

Faith, Hope and Love, these three.

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Rev. E. S. Stucker, in the *Standard* tells an interesting thing in regard to a gentleman whom he had recently baptized. When he was a boy eight years old his teacher, Miss Mary Stevens, had him memorize the verse, "Except ye be converted, and become as little children, ye shall in nowise enter into the kingdom of heaven." For forty years this text came up in his mind at the most unexpected times and places, and they were first in his mind when he professed. Mr. Stucker adds: "Parents, pastors and teachers will discover the lesson for themselves."

The *Watchman* says: "There is a peculiar influence which a minister cannot gain in any community except after a pastorate of eight or more years. Many churches have never in a single instance attained this influence, because they have never retained a pastor longer than from three to five years. There is an important part of the proper usefulness of a Christian church, which such churches have never reached and some communities have never known."

The veteran missionary, Dr. William Ashmore, says of Prof. W. N. Clarke's latest book: "The book is highly acceptable to Unitarians, Universalists, to radical higher critics and to extreme new theologians, but that does not enhance its value in the eyes of our Baptist brotherhood." Dr. Clarke is professor of Theology in the Hamilton Baptist Theological Seminary.

The *Watchman* thus sums up the Interdenominational Convention held in New York City: "The result of this widely heralded and hopefully anticipated conference has been simply to add one more to those organizations of excellent intentions, but of practical uselessness of which we already have too many in the religious and benevolent world."

"We strongly deprecate that spirit of insensibility to the importance of religious truth, which if it produce tranquility in the religious world does so by producing death. That is the worst of all states."—Brown.

James R. Lowell said: "The advantage of study is not in the number of things we learn by it, but simply that it teaches us the one thing worth knowing—not what, but how to think." The educated man is he who can reason accurately and can concentrate his attention on any subject and hold it there.

You have God's power when God has all of you.—Rev. J. F. Carson.

## God's Love.

REV. A. C. DIXON, D.D.

The book of Malachi is a kaleidoscope of love. When you first look into it you see a picture of love which shows itself in giving a faithful message. Love is faithful. It delights to please, but, whether it pleases or displeases, it must tell the truth. "The burden of the Lord to Israel," which Malachi bears, is heavy but love speaks it without keeping back a syllable.

The first turn of the kaleidoscope gives us a love that hates. It is the nature of love to hate. It cannot help it. If one loves truth he will hate falsehoods; if he loves virtue he will hate vice. If he loves righteousness he will hate sin. God says, "I loved Jacob and hated Esau." He saw in the infant Esau qualities which, when developed into manhood, would make him hateful. It was sorrowful hatred without bitterness. Esau stood for refined selfishness. He always sought the present gratification. He could sell his birthright for a mess of pottage. Just because his present appetite called for the pottage and the enjoyment of the birthright was in the future. He prospered in business. He was a successful man of the world and became rich. But he never ceased to be selfish, and selfishness is to God what darkness is to light and disease to health. He must oppose it. The immortal soul of Esau God loved, but he hated his selfishness.

And God hates the Esau in all of us. Jacob was by no means perfect. He was an intriguer and supplanter, mean enough to take advantage of his brother's weakness. But Jacob was not content to live in the dust of selfish aims. In his early struggles against self and after a higher life he saw the vision of an open heaven with a ladder resting upon the earth, angels ascending and descending upon it. Esau never saw a ladder. Earth was high enough for him. Like the Duke of Alva, he was so busy with things on earth that he did not have time to look up to heaven. His thought was not of God or others. He cared only for himself. By and by Jacob became Israel the Prince of God; but Esau remained as he began, the Prince of his own estate, self-centered and self-satisfied. Jacob began life with the Esau that God hates very strong in his nature, but he took God's side against it and conquered. Esau took sides with self against God and grew year by year stronger in his selfish nature.

Strange to say, this selfish Esau nature appears admirable to the children of the flesh. They say, "Self-preservation is the first law of nature," forgetting that self-denial is the first law of grace. Their motto is, "Take care of No. 1." A man who had been an employee in a shop worked one day two hours overtime, and when asked the reason why by a neighbor, replied, "I own the shop now." He was careful to stop on the minute when he was working for another, but now that he is working for himself it is easy to disregard the eight-hour law. And we do not feel like blaming him. Some, indeed, would have called him a fool if he had worked two hours overtime for another man without extra pay. So subtle is self that it can appear as an angel of light and make us believe that it is noble to entertain and cherish it. And yet selfishness in all its forms is the Esau which God hates.

Another turn of the kaleidoscope shows us a love that rebukes. The people had become selfish even in their worship. They brought to the altar the crippled lamb and kept the one without blemish for themselves. There was no one among them who would act as janitor, without reward. For opening doors of the temple and kindling fires there must be pay. Is such a state of affairs possible to-day? May we not come to church only for what we can get? The complaint against the frequency of collections indicates that we do not enjoy the sacrifice of giving, as we do the process of receiving. We are delighted to come to church if we may be permitted to receive instruction and the blessing of worship without being asked so frequently for money. The danger of the ministry is that we may look upon it as a business which should yield so much financial and social returns rather than a calling of God to sacrifice and toil.

God through Malachi rebukes His people for this state of affairs. He charges them with robbery. They have taken for their own use what belongs to Him. Robbers must not expect a blessing. "I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hand." Until you have paid me what you owe in tithes do not pretend to give me a free will offering. God is no receiver of stolen goods, though the goods may be stolen from Himself. After you have obeyed the law, you may go as far as you please beyond the law. And Jesus, our law giver, teaches in the sermon on the Mount that the Gospel keeps the law and more. The law said, "Thou shalt not kill." The Gospel goes further and says, "Thou shalt not hate." The law says, "Thou shalt not commit adultery." The Gospel says, "Thou shalt not lust." Men cannot be true to the Gospel while they violate the law, and to come short of the law's requirements is to break the law. The law of one-tenth of our income and one-seventh of our time has not been repealed. To do less is to rob God. To do more is to fulfill the law and to receive the privileges of the Gospel. No Christian gives anything to God until he has paid his one-tenth. One-tenth is debt demanded by the justice of the law; all over is privilege given by the Gospel. The law demands that one-seventh of our time be holy unto the Lord. To give less is to rob God, to give more is to live up to the privilege of grace. Those who claim that they are not under law but under grace, while they give less than the law demands, are pious robbers who need to hear the rebuke of God as appropriate now as then, "Will a man rob God?"

And those who claim that all they have belongs to God under the Gospel, while they refuse to give to Him as much as the law demands, may appear more pious, but they are none the less robbers. They are keeping what belongs to God. Their one-tenth of debt they refuse to pay and their nine-tenths of privilege they are so using as to foster the Esau of selfishness which God hates.

The desire of the true heart and thoughtful mind is, "Give me something to do; give me some part in the world's work; give me a mission."—Rev. Dr. Bisbee.

Those who look for trouble will not be long without trouble to look at.—F. B. Meyer.

## The Requisite For Stewards.

We are, all of us, stewards. We have been put in charge of many things for which we must render an account to God. We are not our own. What we call our personal possessions are not our own. We are simply in charge, for the time being, of that which God has intrusted to us. It is for us to take good care of all that God has put in our hands, and to use it as he wishes it employed.

In several of his parables Christ impresses the fact that we are his stewards. He is, in a certain sense, absent for a time, from the scenes of earthly life, and he has placed in our temporary keeping the things that we call our own. We are responsible for the use we make of them. We are to keep them safely and to use them wisely. We are to be discreet and diligent and honorable. In one word, comprehending all our duties. We are to be faithful.

God does not require that we shall win great success, as men sometimes count success. He does not demand that every man shall be as great and successful as the greatest, but he does expect that each one shall be faithful just where he is placed. It is not the requirement of every minister that he shall be eloquent and attractive and scholarly and influential, for then there would be none for the little and weak churches. Let each one do faithfully his work, the best he can where God has put him, and then the work will all be done as it is needed to be done.

In a church only one man is needed in the pulpit, to do the preaching. But good and faithful men are needed in other places. The minister can do almost nothing unless there is a good and faithful man to act as janitor. If the house is cold when it should be warmed, or left dark when it should be lighted, or left locked when it should be opened, or left closed when it should be ventilated, or left unswept when it should be made tidy, there is very little use to try to hold services. The janitor is not asked to be eloquent or a fine preacher, but he is expected to do his own work faithfully, and it sometimes seems that the janitor should be the most faithful man in all the congregation.

There are many Sabbath-school classes to be taught and cared for if a church is to prosper. It is not necessary that a teacher shall be great or have great acquisitions or learning. Each one should strive to learn and to know all that is possible in regard to each lesson, but it is greatly important that each one shall be punctual, regular, consistent, kind, attentive, reverent, and ready to do all that is necessary in winning and holding the children that are entrusted to his care. A school with faithful teachers will succeed. Without them it can not succeed.

If we are Christians, we recognize that we are not our own. We belong to Christ. By right of creation we are his. By right of redemption we are his. By his right as King we are his subjects, and are bound to render to him absolute obedience. We are not our own, but are bought with a price, even the precious blood of the Son of God. We are to glorify him in our bodies and our spirits which are his.—*Her. and Pres.*

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

## Family Worship in Poetry and Art.

GEORGE VARDEN, D.D. LL.D.

The poetry of a nation often affords a deeper insight into the social habits and domestic life of the people than its history does. It conducts us into the penetralia, the holy of holies, the most sacred shrine of the home, be it ever so humble. It gives us a glimpse into the closet when the door is shut, wherein the devout soul communes with its maker. Poetry makes us nearer of kin to different peoples than their most elaborate philosophy.

One of these poems that pushes aside the curtain from the domestic oratory of the pious peasant is "The Cotter's Saturday Night," by Robert Burns. I am not going to give an analysis of this delightful didactic effusion with its refreshing aroma of genuine artless piety, but only to call attention to its circumstantial mention of *family worship*. Fifty years ago the Cosmopolitan Art Union of New York published a beautiful large lithograph styled *The Cotter's Saturday Night*. The artist has vividly pictured the devotional features of this poem.

The cheerful supper being over and the time for bed having come, the cottagers gather in a circle wide round the family altar, when the venerable sire with patriarchal grace takes the big Bible, once his father's pride, and having with judicious care selected a portion for reading, says with solemn air, "Let us worship God." Even the dog at his feet by his lowly attitude and demure countenance seems conscious of the sacredness of the accustomed hour of praise and prayer.

The worship consists of three consecutive parts—singing, Scripture reading and prayer.

The first act is thus presented by the Scotch bard:

"They chant their artless notes in simple guise;

They tune their hearts, by far the noblest aim;

Perhaps Dundee's wild warbling measures rise,

Or plaintive Martyrs, worthy of the name;

Or noble Elgin fans the heavenly flame,

The sweetest far of Scotia's holy lays;

Compared with these Italian trills are tame;

The tickled ears no heartfelt raptures raise;

No unison they have with out Creator's praise."

After the singing follows the second act, of which I must quote only a part:

"The priest-like father reads the second page,

How Abraham was the friend of God on high;

Or, Moses bade eternal warfare wage

With Amalek's ungracious progeny;

Or how the royal bard did groaning lie

Beenath the stroke of Heaven's avenging ire;

Or Job's pathetic plaint, and wailing cry;

Or, rapt Isaiah's wild seraphic fire;

Or other holy seers that tuned the sacred lyre.

Perhaps the Christian volume is the theme,

How guiltless blood for guilty man was shed, &c."

The third act is expressed with touching Christian eloquence:

"Then kneeling down to Heaven's eternal King;

The saint, the father and the husband prays;

Hope springs exulting on triumphant wing,

That thus they all shall meet in future days;

There ever bask in uncreated rays,

No more to sigh, or shed the bitter tear,

Together hymning their Creator's praise,

In such society, yet still more dear,

While circling time moves round in an Eternal sphere."

I must not withhold the poet's just reflection on this simple, the beautiful service of these humble cottagers in life's secluded vale:

"Compared with this, how poor religion's pride,

In all the pomp of method and of art,

When men display to congregations wide,

Devotion's every grace except the heart."

But this is not all. These evening devotions with the family do not close the day's commerce with heaven. After repairing to their chamber and before giving sleep to their eyes, the aged couple again address the throne of heavenly grace:

"The youngling cottagers retire to rest;

The parent-pair their secret homage pay,

And proffer up to Heaven the warm request,

That He who stills the raven's clamor nest,

And decks the lily fair in flowery pride,

Would, in the way his wisdom sees the best,

For them and for their little ones provide;

But chiefly in their hearts with grace divine preside."

What a strong and beautiful type of guileless piety is disclosed in these hardy sons of rustic toil. I am so glad that Burns set the door ajar that we might look in on them.

The large lithograph which for forty years I have had hanging in my bedroom cannot be contemplated without inducing pious feelings and placing the spectator in closer touch with our Father who is in heaven.

The *Northwestern Christian Advocate* laments the decline of the custom of family worship, and regards it as one of the gravest dangers that meet the church of our day. For religion is not something to think about merely in the church or on special occasions, but always and everywhere. Nothing helps so much to make religion a reality to the child, and therefore to the man, as daily worship in the family. It makes the father a true priest, and hallows the very atmosphere of the home. If his children would speak what is in their hearts, many a father would be asked a question similar to that of the little girl: "Papa, is God dead?" "My child, what makes you ask such a question?" "Why, I thought, papa, that God must be dead, for you don't ask him any more to take care of us as you used to."

I dropped in not long since at a district convention of the church of the Disciples just as "worship in the family" came up for consideration. The brother who introduced the subject plaintively remarked that family worship was *fast going*. Catching at this expression the speaker who followed him added with wonderful and thrilling emphasis: "My brethren, family worship is not only going, it is already gone."

Is this true of your family, brother? What an excellent family-worship campaign document Robert Burns' poem would make.

Baptists are still persecuted in Germany in this twentieth century. Pastor Braun, of the Chemnitz church, says after he had baptized some candidates he was fined \$50 or twenty days' imprisonment, and was told that every time he administered the Lord's Supper he would be fined \$37.50 or 15 days in prison. His appeal from this action of the court was rejected. He declares that he will go on administering the ordinances whenever he is out of prison.

## Obedience Better Than Sacrifice.

The first king of Israel took it upon himself to disregard the commandment of God in the matter of sparing the sheep and cattle which he had taken from the Amalekites. His excuse was that he had spared them for sacrifice. But the prophet quickly reminded him that to "obey is better than sacrifice."

Some men in our day hope to atone for their transgressions by offering to God in some form the substance which they have gotten by injustice. This would answer for pagans. The worshiper of idols is not required to be righteous. If he will bring rich offerings to the temple he may do as he pleases. His religion does not demand clean hands and a pure heart, but plenty of sheep and cattle. The Bible teaches a different doctrine of justification.

Some Christians seem to think that religion is some kind of miracle or mystery which God provides according to His own good pleasure, and men have nothing to do with it but receive and enjoy it. But what says the Bible? Concerning Christ it is written, "He is the author of eternal salvation to them that obey Him." He says, "Ye are My friends if ye do whatsoever I command you." "Ye have purified your hearts by obeying the truth." There is no mystery about happiness, no magic about goodness, no inscrutable secret about spiritual experience. Obedience is the condition of knowledge, the way of strength, the necessary requirement of those who would see good days.

"The way of the transgressor is hard." Some men hope to escape this sentence. Some think that their greatness and dignity will afford them exemption. Saul was obedient while he was small. When he was only the son of a farmer he felt the seed of obedience, but when he became a king he was puffed up with vanity and thought he could treat the prophet of the Lord with contempt and disregard the word of the Almighty. There are men among us who think thus. They hold a high office or wield great power. They have great possessions, and feel that they are not under the same obligations as ordinary men. Lord Byron said that genius sanctifies whatever it does, and great men are not to be held to so strict an accountability as ordinary mortals. But with God there is no respect of persons. Kings, senators and workingmen stand on a common level before Him. Human judges may make exceptions in their favor, but the Judge of all the earth will do right.

Others think that their religion is their justification in case of transgression. They pray, they support the church, they give alms, they make sacrifices. But their hope is vain. Prayer without obedience is an empty mockery. Songs of praise are sweet to human ears, but without obedience they are tinkling cymbals before the Lord. Obedience is better than sacrifice.

One may think that he can do better for himself and his family and the church by turning aside in his ways. An agent who transacted business for a large firm once thought he saw an opportunity to make a large sum of money for his employers by disregarding their instructions. The temptation was too strong for him, and he made the venture. To his unspeakable delight he succeeded and made all he anticipated. He reported his conduct and success to his employers, expecting to be commended for his shrewdness and rewarded and promoted for his success. But he was discharged for disobedience. What? Discharged in the face of triumphant success? Yes, and justly. He could not be trusted. He was not a reliable man, because he was not obedient to his instructions. Obedience is better than success.

It matters not what we may think about our chances. It is ours to obey, and God will take care of the success. "Whatsoever He saith unto you, do it."

This was the injunction of Mary to the servants at the marriage of Cana of Galilee. This injunction comes to us all. "Whatsoever he saith to you, do it." When He says, "Fill the water pots with water," do it, and He will take care of the result. When He says, "Remember the Sabbath day, to keep it holy," do it. When He says, "Honor thy father and thy mother," do it. When He says, "Come unto Me, all ye that labor and are heavy laden," come without hesitation and without delay. Go where He bids thee go. Go when He bids thee go.—N. Y. Advocate.

## Neglect of Spiritual Duty.

Many sermons have been preached on Jonah as a runaway from duty. A plain command had been given him by the Lord, and he disobeyed flatly and did all in his power to escape from doing his plain duty. There were many reasons why he should have obeyed. The very fact that he had been commanded by the Lord to do a certain thing should have been sufficient. That to which he was directed was for the saving of all the people of a great city, and it would seem that if he had been philanthropic or humane he would have rejoiced to have the opportunity. The certainty of a penalty coming to him in case of disobedience should have held him to his duty.

But all of these reasons were insufficient in face of the fact that he did not want to do what he was directed to do. He did not like the Ninevites. They were wicked, and he may have been afraid of them. The task was not congenial. He shrank back from it. He was willing to disobey God and see Nineveh and its people perish rather than to do what was distasteful.

If it had been a matter of indifference with God, Jonah might have escaped, but when God selects a man to do a certain duty, that man will not find it any easy task to defeat God's appointment. So it came about that Jonah encountered such opposition and such distasteful and uncongenial experiences that he was led to go and preach the preaching that God bade him.

Although Jonah is dead there are a good many people in the world who are still walking in his footsteps. There are still a great many runaways from duty. There are a good many men who do not want to preach at all. There are some who are preaching who do not want to look up the people to whom God would send them, and there are some who do not want to preach the preaching that God has directed. There are still more people who do not want to hear the preaching that God has arranged for their ears, and some who, having heard it, do not care to be directed by it.

We have our spiritual duties which are as plain and pressing as anything could possibly be, and which, nevertheless, we are sometimes tempted to neglect because they are not congenial to us. Some who are strict in business and domestic and moral duties, seem to think that they can flinch from spiritual duty without hazard. But we have to do with God, and we would better have this in mind.

There are duties which we owe our own souls. We must seek God's favor and forgiveness; we must read his word and must pray; we must be found in God's house, and we must cultivate the Christian graces or we shall incur incalculable damage.

We should be swift and careful to give the Gospel to others. We must do what is possible to bring to repentance and salvation those who are yet in darkness. Christian people are commissioned by the Lord to do this, and neglect here is neglect in the line of Jonah's disobedience. Let us live close to God ourselves, and let us give the Gospel to others lest we incur God's displeasure and be dealt with in some such way as was Jonah when he tried to evade his duty.—Her. & Pres.

## How to Help the Prayer-meeting.

WILLIAM SHELTON, D.D.

The prayer-meeting needs our help. If there be one thing more than another, in the service of our churches that has proved its right to the help of all God's children, that one thing is the prayer-meeting.

The service of the prayer-meeting is the best service of the church. It is valuable for promoting growth in grace, advancing the spirituality of the church and keeping up its activities in all departments of Christian work.

Help for the prayer-meeting is help for the pastor, help for the deacons, help for the Sunday school, help for missions, help for every thing pertaining to the cause of Christ, and its advancement in our own hearts and in the world. Hence everybody ought to help the prayer-meeting.

It needs the pastor's help; for his services in the pulpit and in pastoral work is conditional on the efficiency of the prayer-meeting. It ought to have the help of the deacons; for they cannot serve the church effectively in their office without the influence of the prayer-meeting. The officers and teachers of the Sunday school ought to help the prayer-meeting; for success in their work is largely dependent on its aid. It claims the help of the young people; for it helps them in return by giving them greater power with God and man. The old people should not fail to help the prayer-meeting; for it gives them fresh supplies of grace and strength which are ever new and ever young. It must have the help of the dear sisters, without whose sympathy and aid nothing can prosper, and whose hearts and hands are always ready for every good word and work.

So everybody must help the prayer-meeting. How can we do this? By what means can we make the prayer-meeting as efficient and successful as it ought to be?

We can help the attendance of the prayer-meeting by being always present ourselves, and by using our influence to get others to attend. Every member of a church ought to be at every prayer-meeting unless he has a good reason for absence.

We ought also to invite our friends and brethren to go with us, saying, "Let us go up to the house of the Lord." We should invite, not only our brethren, but the impenitent as well, for they too ought to be found, like Lydia, in the place of prayer, in the hope that the Lord will open their hearts to attend to the things that are spoken.

We can help the sociability and good fellowship of the prayer-meeting by speaking kindly to our brethren and others in attendance, and giving to them the hand of brotherly greeting and affection, and thus doing our part towards making everybody feel welcome to the house of prayer and at home with the people of God. If strangers are in attendance, we should take special pains to speak to them and give them a hearty welcome and invite them to come again.

We can help the devotion and godliness of the prayer-meeting by having our own hearts full of the love of God and devotion to his service, and by giving expression to our feelings in all proper ways, and in encouraging others to have and to express similar feelings in prayer or song or speech.

We can help the faith and Christliness of the prayer-meeting by having Christ formed within our hearts, the hope of glory and by thinking and speaking of the love of Christ and encouraging others to do the same.

We can help the life and power of spirituality of the prayer-meeting by praying for the influence of the Holy Spirit in our own hearts, and by uniting our petitions with others for the Spirit's presence in the hearts of all God's children, and by following the promptings of the Spirit in our prayers and songs of praise and words of testimony.

We can help the prayer-meeting by conducting the services in a helpful way. The services of the prayer-meeting generally consist of reading the Scriptures, prayers, speaking and singing. Each of these should contribute its part to the interest and success of the meeting.

Reading the Scriptures is generally done by the leader of the meeting in the opening of the services. The passage read should be brief, practical and appropriate to the occasion, containing only such words as are necessary to develop and impress the truth or promise suggested or expressed in the passage. A few words of Scripture well digested are better food for the soul, and prepare us better for God's service than a whole chapter read or heard without consideration and spiritual appropriation. Words of explanation and application are not always necessary to be spoken by the leader. But when they are, they should be few, simple, fervent and direct to the point, bringing out the divine thought and applying it to the heart and conscience, so as to make a vivid impression and awake the feelings to the spirit of devotion.

In the progress of the meeting, and as the occasion may demand, it is well for others besides the leader to read or repeat from memory appropriate verses of Scripture, and to speak a few words of comment or application, if needful, and so help the meeting by keeping the blessed truths and promises of the Bible prominent in the hearts of the worshippers.

The prayers should be brief, fervent, sincere, specific, importunate and expressed in the simplest language. They should contain such petitions as all can truly unite in, and should present to the throne of grace the heart-felt feelings of the petitioners. While one after another shall lead in prayer, all should say Amen, either

silently in their hearts, or audibly with their lips, as the interest of the meeting may seem to require.

The opportunity should be given, when thought desirable, both to Christians and to the unconverted, for making special requests for prayer; and these special requests should be promptly met by prayer being offered for the special blessings desired.

In leading in prayer, we should follow the promptings of the Holy Spirit in our hearts, remembering that He maketh intercession within us by teaching us how to pray as we ought.

Our prayers should be humble, devout, submissive to the will of God, and in the spirit of forgiveness to our fellow men; and they should be offered in the name of Jesus Christ, our only and all-sufficient Mediator and Advocate.

They should always be accompanied by the diligent use of the means which God has ordained for securing the objects for which we ask when the use of such means is within our power. Otherwise our prayers will not be sincere and cannot be answered.

Our prayers should be offered in faith: believing that God, for Christ's sake, will hear us and grant our petitions if He sees that it is best to do so, yet leaving the time of their fulfillment in the hands of Him who worketh all things after the counsel of His own will.

So by our prayers we may help the prayer-meeting.

Our SPEAKING in the prayer-meeting should consist of a few simple, earnest, heart-felt words, words either of testimony for the Savior or of personal experience of the grace of God, or of comfort to the sorrowing or encouragement to the desponding, or of incitement to Christian activity of invitation to enquirers, or of entreaty and persuasion to the impenitent. These words should be words in season, words fitly spoken, as the interest of the meeting may seem to require. They may frequently be best and most impressively spoken by quoting some appropriate verse from the Scriptures or by repeating a few lines of some appropriate hymn. But however expressed, they should always be in harmony with the spirit of the meeting, and should tend to arouse feelings of thankfulness and prayer and self-consecration in the hearts of the people. No subject promoting discussion or arousing prejudices or differences of opinion should ever be introduced into the prayer-meeting. Its success demands that the participants should be of one accord, as were the disciples on the day of Pentecost.

The service of song is generally regarded as being of too little importance in the prayer-meeting. Many of us consider it only a kind of chinking, put in to fill up the vacant spaces that are left by the other parts of the service. It ought to be more highly esteemed than this. We should consider it as much a part of divine service as speaking or praying or reading the Scriptures.

The melody of song, the concord of sweet sounds, in which many hearts and voices unite, helps us greatly in awaking and expressing religious thought and emotion. It lifts us up nearer to God. It brings us together, nearer to each other. It opens our hearts to the incoming and abiding Spirit, as our Comforter and Guide. It strengthens our hands to lay hold of Christ and to cling to Him as our Redeemer and Savior. It aids us by its charms in preaching the gospel to sinners and inviting anxious souls to come to Jesus for rest.

The words of the songs we sing should be the expression of some one or other of our heart-felt emotions, such as faith, hope, love, joy, peace, repentance, prayer, patience, perseverance or resignation to the will of God, as experienced in the duties and trials and triumphs of the Christian life.

The music, whose whole object should be to give impressiveness to the words, ought to be in harmony with the sentiment expressed by the words; and when we sing, we ought to project the feeling of our hearts into the words and music of our songs, and so we can help the prayer-meeting by our songs.

Such are some of the ways by which we can help the prayer-meeting. By one or more of these ways, every Christian man, woman and child should render this help. We all ought to esteem it a blessed privilege to take some part and do what we can to contribute to its success. If we help the prayer-meeting, the Lord will help us, and help the church in all departments of its work, by answering our fervent and united prayers.

Vanity is an "easily besetting sin" to the public speaker, whether his calling be "sacred" or "secular." The preacher of the Gospel has special need to guard against it, because, in the exercise of his vocation, he seldom has to contend with his equals or superiors, and is more usually praised than criticised. Had it been our privilege to address the young brethren who have just emerged from the seminary chrysalis, we should have urged them to guard their hearts against this insidious vice as a serious foe to usefulness in their sacred calling. Perhaps it is not too late to offer them this word of exhortation now.

Not the least of God's mercies is the apparent decay of the faculties by age, as a provision for death. It is the ripening of the apple that it may fall without violence.

The man who goes into the world to level it up will soon find himself levelled down.—F. B. Meyer.

**..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.

### NEW BOOKS.

*The Garden of Nuts.* W. Robertson Nicholl, M. A. LL.D. \$1.50. A. C. Armstrong & Son, New York.

The gifted editor of the *British Weekly* gives us the best defense of mysticism we have seen. We have a series of mystical expositions along with an essay on Christian mysticism. The treatment, too, is intelligent and sane. Indeed, all men of profound feelings are more or less mystical. The book is dedicated to two great preachers, who, to a certain extent, were illustrations of the subject, viz.: John Mason Neale and Charles Haddon Spurgeon. The title is taken from the 6th chapter. While we cannot go as far as Dr. Nicholl goes, we recognize the value of the book as a contribution to the literature of the subject, and as containing many truths happily and impressively stated. It is warming and clarifying.

*The Church's One Foundation.* W. Robertson Nicoll, M. A. LL.D. \$1.00. A. C. Armstrong & Son, New York.

This is a popular edition of Dr. Nicoll's well known work, which has been so widely read and so highly prized. It sets forth Christ as the one foundation, and speaks of Him in relation to modern criticism. Though Dr. Nicoll makes more concession to recent criticism than we think is due, yet the book is a timely and valuable apologetic, and it is well suited to remove doubts and to strengthen faith. The book is too well known to require extended notice.

*The Pen of Brahma.* Beatrix M. Harband. Illustrated. \$1.25 net. Fleming H. Revell Company, New York and Chicago.

This is the second of the fair author's works in India, and this is a worthy successor to *Daughters of Darkness in Sunny India*. With the keen insight of a bright woman, the author has looked into the lives and homes of the Hindoos and she tells us most interestingly much that she saw. We learn much of Hindoo beliefs as well as of their customs and their domestic life. Many interesting facts are given, e. g.: "One of the popular beliefs concerning Brahma is that at birth he writes upon each child's head its future destiny." This book is an interesting contribution to the literature of missions and also to the literature of travel.

*Sunday School Problems.* Prof. Amos T. Wells. \$1.00. W. A. Wilde Company, Boston and Chicago.

Prof. Wells, from a wide range of observation and experience, has gathered practical suggestions as to methods which are here presented. He says of it: "This book says nothing, I believe, about 'the Sunday school movement.' It is just about Tom and Susie." The various practical problems of Sunday school work are taken up and suggestions are given for their solution, suggestions drawn from actual experience. Hence the book is of great value, for although conditions so differ in different places, that the suggestions cannot always be carried out, they can hardly ever fail to be helpful.

*The Moral Dignity of Baptism.* J. M. Frost, D.D. 90 cts. Sunday School Board, Southern Baptist Convention, Nashville, Tenn.

We gladly welcome this book of Dr. Frost's for which we have been eagerly waiting. It is the product of earnest thought and profound conviction. The table of contents has been published in our columns and little needs to be said except that the plan thus outlined has been carried out faithfully and well. The title is taken from the second chapter which is the core of the treatise. There Dr. Frost says: "The ordinance is nothing in itself but takes the significance and greatness of other things; and though shining with borrowed light, yet shines gloriously. It reproduces an august scene; is monumental of glorious achievement; represents momentous heart experiences; is closely related to stupendous doctrines and is prophetic of the greatest event yet future." Thus is this solemn and beautiful ordinance lifted above the realm of current controversy and treated as if there were no controversy on the subject. Only in this way can the full meaning of baptism be understood. The book is in line with "The Mould of Doctrine," by Dr. J. B. Thomas. We predict for this book a wide reading and a useful career while we congratulate the author. This is the fourth book on the Eva Garvey foundation.

*Evangelism Old and New.* A. C. Dixon, D.D. 75 cts. American Tract Society, New York.

Enthusiasm and sanity are joined together in this volume. The old methods of presenting the unchangeable truths of God's Word are abundantly vindicated, and the most optimistic view of the future is presented. Dr. Dixon is here at his best and the book is fitly dedicated—"To my wife, whose faith in the truths of this book has been strong, constant and inspiring." The discourses have the ring of true metal all the way through.

*The Wisdom of the Simple.* By Owen Kildare, author of "My Mamie Rose." Chicago and New York. Fleming, H. Revell Co.

Owen Kildare was born in the slums of New York. At thirty he could neither read nor write. At thirty-eight he is a well-known author and journalist. This one fact shows the calibre of the man. His first book told the story of his transformation. This second book gives the story of life in the slums, of youthful depravity and a brave working up from low condition. It is a book of great power.

The January *Century* begins the year with no letting down of its standards of illustration. The colored frontispiece is "The Sewing-room," by Anna Whelan Betts. Also in color is the printing, with decorative designs by Beatrice Stephens, of the old English religious lyric, "Yet if His Majesty, our Sovereign Lord." There are four insets in tint, one Albert Sterner's drawing for Mrs. Ward's novel, another Daniel Chester French's group of "America." Of the pages in black and white, of special interest is a portrait of Thackeray, published for the first time, from a photograph of the crayon drawing from life by E. Goodwyn Lewis.

## The Lowly Great.

BY THE REV. ROBERT F. SAMPLE, D.D.

There are some plants that grow in solitary places, among desert paths, and far up mountain slopes, where the hail smites them and tempests rock the sheltering hills. They are there not because the environment of soil and air are favorable for their existence, but because in these unfriendly places nothing else could live. They have their mission. They cheer the lonely traveler when crossing barren tracts, for him they shed their fragrance on the air, or quicken his hope when climbing Alpine slopes, when hope is ready to die, suggesting God's thoughtfulness for those who like Joseph are separated from their brethren, and declaring His sympathetic presence in the uttermost parts of the earth as certainly as in the capitols of the world-renowned empires.

So there are many of God's sentient creatures dwelling in lowly places where life is maintained with effort, where voices of cheer are seldom heard, and there is nothing to stimulate an ambition to rise. To this class belong the laborer in the mines, the maid in the kitchen, the nurse ministering to age and infirmity, the farmer coaxing bread from rocky hillsides, or the stoker shovelling coal in the vessel's hold. It is a long way from such positions to the Czar's throne, or the painter's studio, or the author's library, where he is employed in writing thoughts that breathe and words that burn. Yet they, too, who fill humble places have a mission, and God's love finds expression in the appointment of their lot. Their work is greater than it seems. Vast industries could have no existence without them, powerful kingdoms could never rise and rule if they did not lay the foundation and support the superstructures and the possibilities of Christian character would never have been known, had there not been such lowly lives, unfolding in strength and beauty and quietly enduring their loneliness, disappointment, loss and pain, ever repeating the words that broke the silence of Gethsemane, "Father, Thy will, not Mine, be done."

In our measurement of men and their usefulness we may greatly err, and fail to discover God's relations to His own. The lowliest may yet prove the mightiest, the humblest God's favorites, the greatest sufferers the most beloved of the Man of sorrows, and when eternity shall come they may live in the godliest mansions, wear the brightest crowns, and serve in the highest places, the rewards of the future life being determined by an infallible judgment and paternal love. And all that is only a little way on: an infinite compensation for all that we suffer here, a joy that is complete, secure, eternal.—N. Y. Observer.

Calling attention to the falling off in Sunday school attendance among Congregationalists, as well as among Presbyterians, *The Advance* says:

"It has been said that the church is dependent upon additions from the Sunday school for its growth, yet just here the statistics show a remarkable falling off in interest and attendance; while the additions to the churches reveal an equally remarkable increase.

"The same state of affairs is shown by the Presbyterian statistics. The total number of additions to the Presbyterian churches of the U. S. last year was 64,927; this is the largest in many years, exceeding that of the previous year by 10,675, yet the Sunday schools only made the small gain of 775 in membership.

"It may be that the pastors have been feeling the need of revivals for adults in their churches, during the past year, and have gone to work along that line. Reports of revivals given this year in *The Advance* show that more has been done during the past year in earnest attempts to bring men and women to Christ than in a number of previous years. Presbyterian reports read in the same way."

Earth's noblest, divinest achievement is to start songs by the world's wintry air, to sing into its weary hearts something of heaven's music. No one of us will be permitted to write a twenty-third Psalm to bless men with its strain of sweet peace; but we may at least make our life a song, a sweet hymn of peace, whose music shall gladden, comfort and cheer weary pilgrims as they pass along life's rough ways.—Sel.

**SUNDAY-SCHOOL LESSON**

SUNDAY, JANUARY 14.

**THE WISE MEN FIND THE CHRIST.**

Matt. 2:1-12.

Motto Text—My son give me thine heart.—Prov. 23:26.

"Now when Jesus was born in Bethlehem of Judca"—so called to distinguish it from another Bethlehem not far from Nazareth, which belonged to the tribe of Zebulon. Some time had passed since the birth of our Lord, but Joseph and Mary were living in Bethlehem. The ancient name of the town and the region round was Ephrath (Gen. 35:16) but it was called by the Jews Bethlehem, "house of bread," probably on account of the fertility of the soil.

"In the days of Herod the king."—An Idumean who was made king by the Romans. Herod the Great, who was in many respects a great man, but vindictive, cruel and jealous almost beyond belief. He killed his dearly loved wife, the beautiful Mariamne, and also killed his own sons. He was always fearful of plots against his authority.

"Behold there came wise men from the East."—Magi, the Greek is. These were the priestly caste among the Medes and Persians and were great students of astronomy and astrology and medicine. But at this time similar students in other nations were also called magi, and these men may not have come from Persia, though it is probable they did.

"Where is he that is born King of the Jews?"—A startling thing for the suspicious and jealous Herod to hear. "We have seen his star in the east."—That this was a miraculous appearance is shown by its reappearance afterwards, and its guiding to Bethlehem. How they knew that the star told of a king no one can tell. "And arc come to worship him."—The Greek means to do obeisance to as well as to worship. The magi did obeisance to him as to a king.

"When Herod the king had heard these things, he was troubled, and all Jerusalem with him." No welcome here, in his own capital, to the king of the Jews. Herod, a hated alien, supported by the hated Romans, had reason sufficient for his trouble. And the people of Jerusalem dreaded the cruelty of the old tyrant when his fears were aroused.

"And when he had gathered all the chief priests, and scribes of the people together"—The priests were divided into twenty-four courses, and the heads of these

courses were the chief priests. The scribes, the same as the lawyers, transcribed the Scriptures and studied them. These would know, if any did, what the Scriptures said of the birth-place of the Messiah.

These priests and scribes answer promptly, quoting from the Septuagint—translation of Micah 5:2. "And thou Bethlehem in the land of Juda, art not the least among the princes of Juda."—Bethlehem has always been a small town, never numbering more than 4,000. But it was not least, because God honored it. Spiritual honor is more than earthly power. David was born there, and David's greater Son. But our Lord never went back to Bethlehem, though it was only five miles from Jerusalem, and he never once referred to the manger. He came to make atonement by his death.

"For out of thee, shall come a Governor, that shall rule my people Israel."—His true Israel, children of Abraham by faith. The word the scribes used in answering Herod means to rule like a shepherd. Most commentators forget that this is not Mathew quoting here, but only Mathew reporting a quotation of the scribes and priests. Micah's word means to govern. Christ rules his people.

"Then Herod when he had privily called the wise men."—He did not care to show his anxiety in public, and it is probable did not care to have those who knew him well hear his hypocritical words. He wished to judge of the age of the child by learning what time the star appeared. It would seem from Herod's after conduct that the star had appeared at least a year before this time, for to make assurance doubly sure he had all the infants under two years old killed.

"Bring me word again that I may come and worship him also."—The wise men might believe this. The priests and scribes would have seen through the falsehood and hypocrisy of it. It is customary in the East to travel at night. Having heard the king and having received directions for reaching Bethlehem, only five miles off, the magi with their train of servants, started on their way. Their joy was great when they saw again the star they had seen in the East. To go over the five miles and reach the house which the star stood over would not take many hours. There could be no mistake when God sent a star to guide them.

"And when they were come into the house they saw the young child with Mary his Mother."—Not the stable in which he was born. The pictures of the Catholics which represent the Magi as going into the stable are ridiculous, and it is a shame when Protestants show so little knowledge of the Bible as to imitate them. "And when they had opened their treasures."—The vessels containing their treasures.

"They presented unto him."—Not unto Mary. They were no Catholics—these wise men. They were doing obeisance to a king, and they gave him such gifts as men carried to a king. When we go to Christ we go to the cross and not to Bethlehem, and we can carry but one thing which he will receive. Each must carry a broken and contrite heart. God will take nothing from any man who has not given his heart first. The sacrifice of the wicked are an

abomination he tells us. And "wicked" in the Bible means all who are unregenerate.

"Gold, and frankincense, and myrrh."—Such were the presents of great men to kings. Frankincense is an odorous bitter gum obtained from the tree of the genus Boswellia. It is yellow, the best however is nearly colorless. Bitter to the taste, it gave forth a sweet odor when burned, and hence was used for incense. It was quite costly. Myrrh is an aromatic gum also used in incense, as a spice, and in embalming. It was used for medicinal purposes. It exudes from a bush found in Arabia and Abyssinia.

Our Lord was to go into Egypt. The prophet had said, "Out of Egypt have I called my son," and God's words cannot be broken. Money was needed for such a trip into a strange land for the poor carpenter and his family. God is never at a loss for means to carry out his purposes, and he sent these wise men from the East to bring gold to his Son.

"And being warned of God in a dream."—After having left the house they went to the inn for the remainder of the night. There God warned them not to return to Herod. And, obedient to his voice, the next morning they started home by another route. Herod's plan was well laid, but he left God out of his calculations. It would be at least a day or two before the king would

**MALARIA ???**

Generally That Is not the Trouble.

Persons with a susceptibility to malarial influences should beware of coffee, which has a tendency to load up the liver with bile.

A lady writes from Denver that she suffered for years from chills and fever which at last she learned were mainly produced by the coffee she drank.

"I was also grievously afflicted with headaches and indigestion," she says, "which I became satisfied were likewise largely due to the coffee I drank. Six months ago I quit its use altogether and began to drink Postum Food Coffee, with the gratifying result that my headaches have disappeared, my digestion has been restored and I have not had a recurrence of chills and fever for more than three months. I have no doubt that it was Postum that brought me this relief, for I have used no medicine while this improvement has been going on." (It was really relief from congestion of the liver caused by coffee.)

"My daughter has been as great a coffee drinker as I, and for years was afflicted with terrible sick headaches, which often lasted for a week at a time. She is a brain worker and excessive application together with the headaches began to affect her memory most seriously. She found no help in medicines and the doctor frankly advised her to quit coffee and use Postum.

"For more than four months she has not had a headache—her mental faculties have grown more active and vigorous and her memory has been restored.

"No more tea, coffee or drugs for use, so long as we can get Postum." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book "The Road to Wellville" in pkgs.

think it necessary to inquire in regard to these men. It might take them a day to find the child and to conclude their visit.

One of the many questions which we shall wish to ask in heaven is of the after life of these wise men. They disappear from view and are heard of no more. They brought the homage of Gentiles to the Lamb of God.

**FROM VIRGINIA.**

I suppose that there never has been as much money spent for the celebration of Christmas as was spent during the Christmas just closed, in the history of this State. Hundreds of thousands of dollars changed hands. Christmas, is not now a season of dissipation, as it was fifty years ago. It is now a time of giving and receiving. Every individual, small and large, rich and poor, expects a visit from Santa Claus. I hope for the staff of the WESTERN RECORDER, and all its readers, a happy and prosperous New Year!

I failed at the proper time to note the fact that Rev. I. M. Mercer, D.D., has accepted the pastorate of the First Baptist church, in Washington, (sometimes called Little Washington) in North Carolina. Dr. Mercer goes from West View church, Richmond. He is a native of that city and was brought up in the Second, which has been noted for many years for its noble people, and noble deeds.

Virginia loses another of her most brilliant preachers. Rev. L. M. Rosser, assistant pastor of Grove Avenue church, Richmond, accepts a call to Selma, Ala. Mr. Rosser is unsurpassed by any preacher, among the Baptists, in Virginia, as a rhetorician. His style is beautiful, but no pathetic.

The Spurgeon Memorial church, Norfolk, Va., has called as the successor of Rev. J. T. Riddick, the Rev. R. J. Bateman, of Raleigh, N. C., to its pastorate. Mr. Bateman will take charge of the church the first of 1906. The retiring pastor, Riddick, is planning to go to the Theological Seminary, in Louisville, but he is much sought after by churches wanting pastors, and he may be induced to enter the pastorate again, at an early day.

The Berkley Avenue Baptist church, Berkley, Va., (Berkley is opposite of Norfolk and Portsmouth) made vacant by the withdrawal of Rev. A. J. Ramsey, who has formed a new church or denomination called the Gospel Church, has called Rev. W. T. Smith, of Lexington, N. C. I do not know the time upon which Mr. Smith will enter upon his new pastorate, but at an early day. Rev. T. Benton Hill's resignation of the pastorate of the Park Place Baptist church was accepted Sunday. Mr. Hill goes to Coan and Fairfield churches, in Northumberland county, Va.

Hon. A. J. Montague, Governor of Virginia, has been offered the Deanship of the Law School of Richmond College. Mr. Montague's term as governor will expire on the first of February and it is hoped he will immediately after that time enter the College. Mr. Montague is an accomplished gentleman, a fine statesman, an able lawyer and entrancing public speaker. He is a devoted Baptist, and his wife is one of the most splendid ladies in the commonwealth. Rev. Paul Spence, a native of North Carolina, but more recently residing in Ports-

mouth, Va., has accepted the principalship of a High School in Columbia, S. C.

Rev. Percy G. Elsom, who some time ago resigned the Moffitt Memorial church, in Danville, Va., has accepted the pastorate of the Brevard Baptist church in North Carolina.

There is one thing evident among the churches of Virginia, and that is they have made up their minds not to have ordinary men for pastors. A warning to all men who desire to enter the pastorate to prepare themselves thoroughly for the work.

A. E. OWEN.

DEAR RECORDER:

I thought perhaps the readers of your most excellent paper would love to know what is being done among the churches in the northern part of Christian county. Most of the churches during the fall months have had very successful revivals, but the church I want to speak especially about is Concord. This church is situated about two and half miles north of Hopkinsville, in a section of country where great things might be accomplished, as there are no other Baptist churches nearer than six miles of this church, except Hopkinsville church.

During the month of November, the pastor, J. P. Cleavenger, commenced a meeting with this church, which continued about ten days. We can truthfully say that this was a very successful meeting, although but two additions by baptism; a number of conversions; the church greatly revived. We thing the good seed has been sown for a rich harvest to be gathered in the future.

Bro. Cleavenger since he has been pastor of this church has worked faithfully to get the church united and in this he has been very successful, for the church seems to be working harmoniously together in trying to build up the Master's cause.

During the last week of the meeting the pastor was assisted by Bro. Lindsley Spurlin, a young man just starting out in the ministry. Bro. Spurlin did good preaching and faithful work in the meeting. He is a grandson of J. U. Spurlin, who is now one among the oldest Baptist ministers in Kentucky, and has been preaching for nearly sixty years.

Bro. Spurlin bids fair to make a fine preacher. He is pastor of several churches; is studying close, going to school as much as his means will admit of. He has a family to support, a wife and one child, and therefore he is striving hard to educate himself and take care of his family.

We believe the faithful preaching done at Concord by these brethren have united the church, though the visible results of the meeting, to us, was not what we would like to have seen. Yet we think the result of this meeting will not only tell in time, but tell in eternity the good that was done.

WM. C. DAVIS.

Give your trouble to God. Remember that everything before the believer is glory.—Moody.



Give effective relief in bronchial and lung troubles. Contain nothing injurious.

**Economy**

Is a strong point with Hood's Sarsaparilla. A bottle lasts longer and does more good than any other. It is the only medicine of which can truly be said 100 DOSES ONE DOLLAR

**ADVICE OF MORALIST DANGEROUS.**

BY T. E. RICHEY.

"Blessed is the man that walketh not in the counsel of the ungodly."—Ps. 1:1.

These are the opening words of the wonderful Book of Psalms. Spurgeon calls attention to the striking fact that David's introduction to this crowning production of his inspired pen was a benediction as the Lord's introduction to his wonderful sermon on the mount was. "Blessed is the man that walketh not in the counsel of the ungodly!"

Luther gives us to know that the word *ashrey*, translated in the accepted version blessed, is plural and is the same as blessedness. It is a controverted matter as to whether it is an adjective or a substantive. Hence we learn the multiplicity of blessing intended to be expressed as the reward of the man who walks not in the counsel of the ungodly. Not only this, their perfection and their greatness are likewise indicated.

James Comper Gody says the expression means: "Oh the happiness!" Ainsworth says: "It is a joyful acclamation of felicity!"

Thus the testimonies multiply, all pointing to the fact that a reward truly great awaits the man who refuses to walk in the counsel of the ungodly.

And who are the ungodly? Not necessarily open violators of the divine law, much less the confirmed sinner and scorner of God. The contest plainly indicates that the man who is simply without God and without hope of immortality is meant. He may be a moral man and a very good citizen. Cornelius was an ungodly man before he obeyed the voice of God and sent for Peter to "tell him words whereby he and all his house should be saved." Yet Cornelius was "a devout man and one that feared God with all his house, which gave much alms to the people and prayed always." It is added that he was "of good report among all the nation of the Jews."

There are many excellent citizens who are ungodly. They are not God-like. They are not born of God. They are hugging to their bosoms the vain delusive hope of final security as a reward for their upright life. An unspeakable blessing awaits him who walks not in the counsel of such men. Their advice is to the last degree dangerous.

O ungenerate man, let me plead with you not to risk the eternal interests of your immortal soul by heeding the advice of the moralist. "Blessed is the man that walketh not in the counsel of the ungodly"—the unsaved.

Princeton, Ky.

I have seen much of this world, but I never knew how to live till now. All the comfort I have, and that is more than the whole world can give, is, the feeling of the Good Spirit in my heart, and reading in this good book, the Bible. You are now in the prime of your age and vigor, and in great favor and business; but all this may leave you, and you may one day better understand and relish what I say unto you, and then you will find that there is more wisdom, truth, comfort and pleasure in retiring and turning your heart from the world to the Good Spirit of God, and in reading the Bible, than in all the courts and favors of Princes.—Oxenstiern, Chancellor of Sweden.

# COFFEE WAR

The Coffee Importers and Roasters Are Attacking

## POSTUM FOOD COFFEE

All Along The Line.

### "THERE'S A REASON."

Many people have found out the truth about old fashioned coffee. They have overcome disease caused by it. The plan was easy and sure. Quit Coffee and use Postum. Proof with one's self is stronger than any theory. The Postum army grows by hundreds of thousands yearly. The old fashioned Coffee Magnates are now deriding Postum through the papers.

Because their pocketbooks are hurt, they would drive the people back to the old coffee slavery.

One coffee prevaricator says: "It (Postum) has lately been exposed and found to contain an excess of very ordinary coffee."

Another that "it (Postum) is made from a small amount of parched peas, beans, wheat, dried sweet potatoes, and paste of wheat middlings."

Here's to you, oh faithful followers of the tribe of Ananias.

## 100,000.00 CASH

will be deposited with any reputable trust company (or a less amount if desired) against a like amount by any coffee roaster or dealer. If the charges prove true we lose, if not we take the money as partial liquidation for the infamous insult to our business.

The Postum Pure Food factories are the largest in the world, the business having been built upon absolutely pure food products, made on scientific lines, "for a reason" and the plain unvarnished truth told every day and all the time. These factories are visited by thousands of people every month. They are shown into every cranny and examine every ingredient and process. Each visitor sees Postum made of different parts of the wheat berry treated by different mechanical methods and one part blended with a small part of New Orleans molasses. So he knows Postum contains not one thing in the world but Wheat and New Orleans molasses. It took more than a year of experimenting to perfect the processes and learn how to develop the diastase and properly treat the other elements in the wheat to produce the coffee-like flavor that makes suspicious people "wonder." But there never has been one grain of old fashioned or drug coffee in Postum and never will be.

Another thing, we have on file in our general offices the original of every testimonial letter we have ever published. We submit that our attitude regarding coffee is now and always has been absolutely fair. If one wants a stimulant and can digest coffee and it does not set up any sort of physical ailment, drink it.

But, if coffee overtaxes and weakens the heart, (and it does with some).

Or if it sets up disease of the stomach and bowels, (and it does with some).

Or if it causes weak eyes, (and it does with some).

Or if it causes nervous prostration, (and it does with many).

Then good, plain, old fashioned common sense might (without asking permission of coffee merchants) suggest to quit putting caffeine (the drug of coffee) into a highly organized human body, for health is really wealth and the happiest sort of wealth.

Then if one's own best interest urges him to study into the reason and "There's a reason," he will unearth great big facts that all of the sophistries of the coffee importers and roasters cannot refute. Take time to read the following from the famous Dr. B. F. Underwood, in *The American Physician*:

### Coffee is a Factor in the Production of Gastric and Cardiac Disorders.

BY B. F. UNDERWOOD, D.D.

The pathogenetic properties of coffee have received but scant attention from medical authors, although, it is not doubtful, I think, that more than any other single substance, coffee is responsible for the great prevalence of nervous, gastric and cardiac diseases at the present time, and that the great increase in sudden deaths from heart affection in recent years may be justly set down to the use or abuse of coffee as a beverage.

Shoemaker, in his "Materia Medica," treating upon coffee, says:

"Used in excess it disorders digestion and causes functional disturbance of the nervous system, shown by headache, vertigo, mental confusion and palpitation of the heart. It increases secretion, blunts sensation, exalts reflex excitability, increases mental activity, and may produce insomnia and great nervous restlessness," and this is as much as any medical author has to say upon the subject.

In my case it may be merely the zeal of the recent convert which inspires me, but I feel strongly from both my personal and professional experiences that there is so much more that could and should be said about the deleterious effects of coffee and its potency as a factor in the production of disease. This has been so strongly impressed upon me the past winter that I am impelled to make a contribution to the subject, by reporting a few cases in which coffee was so manifestly causing or continuing the disease that it could not be ignored.

Case I. In the latter part of December, 1903, I had under treatment an old lady, 74 years, who was convalescing from an attack of pneumonia. She had responded favorably to the treatment and was doing nicely except for a peculiar rise and fall of the temperature and an irregular action of the heart. She had been troubled more or less with weakness of the heart and at this time its action was giving me a good deal of concern, its beat being irregular and feeble, and at times much more so than others. A study of conditions and causes threw no light on the case until I found that the irregularity was more marked on the mornings when she had coffee, which she did not have every morning. As I could not discover any other cause I advised that she should not take the coffee. After some demur on the part of the patient she acceded and Postum Cereal was substituted for the coffee. A favorable effect was almost immediately apparent; the irregular action gave place to a steady, regular beat, the pulse became fuller and stronger, the temperature became normal and the case went on to uninterrupted recovery.

Case II. The result in case one set me thinking. For some years I had been troubled with nervous dyspepsia, with cardiac irritability, and at times great irregularity in the action of the heart, intermittent beat of the pulse and much nervous depression, all of which, in spite of the treatment was steadily growing worse. I had light enough thrown on the cause, if I had not been so blinded by prejudice that I could not see. As, for instance, on one occasion, when the cook, who did not believe that coffee was any good unless it rivaled in color her ebony face, gave me a cup of coffee one morning that was fully up to her ideal, and which, although I noticed that it possessed nearly the strength of Samson, I drank without consideration.

I had been feeling rather better than usual for a day or two, but soon after breakfast I was attacked with such peculiar sensations that I was unable to go out, and was obliged to call upon a colleague for treatment. Singularly enough, although I had the feeling that I was under the influence of some drug, it was not until some time afterward that I realized that I had been poisoned by coffee. Under strong tonic treatment I grew better for a time, but in December, 1903, I began to grow worse again, and treatment failing to effect any improvement, it began to look as if I was in danger of a complete breakdown.

The colleague who was treating me was suspicious of kidney disease, but an urinary analysis cleared up that point, but I did not improve. It was at this time, as I have said, the result in case No. 1 set me thinking, and I found from a study of the modalities, that I was worse and more depressed after taking coffee, and it finally penetrated into my inner consciousness that possibly coffee was the cause of my condition. I took my own prescription and gave up coffee, with the result of an almost immediate change for the better. The depression disappeared, the cardiac disturbance ceased, and the dyspeptic symptoms lessened and a steady improvement set in.

Case III. About the same time I had under treatment a young lady suffering from chronic nephritis who presented an almost endless variety of symptoms, which would yield to treatment for a time, only to return in an aggravated form. Among the more persistent and annoying of these was a gastric irritability with an absolute refusal of the stomach to digest or absorb any food, progressive emaciation with great weakness, and a constant sensation of hunger with nausea and frequent spells of vomiting, when the food taken would be returned unchanged; palpitation of the heart, oedema, hectic fever, colliquative sweats, etc. Under treatment and a most rigid diet the mitigation of the symptoms was very slight.

I had advised her that coffee was injurious and should be given up, but it was not until her condition was almost hopeless that she could be induced to follow my advice and refrain from coffee. The beneficial effect of this was apparent at once: the stomach began to recover its tone, the irritability ceased, the vomiting stopped, and the food taken was digested and absorbed; the sensation of continued hunger disappeared, the emaciation lessened and her strength slowly returned. Of course, the disease has not been cured, but a cure which seemed hopeless before has been made possible.

As a result of these experiences, to which more could be added, in all cases of intractable nervous or gastric diseases I have come to regard coffee as an incitant, and an important, if not the chief, factor in the production of the disease, and to insist upon its discontinuance as a part of the treatment, and, I may add, with uniformly good effect. I have found also that, although the giving up of coffee has been in many cases done only under protest and with great reluctance, it has been attended with but little difficulty when a palatable and satisfactory substitute was provided. In my own case and in that of the others I used the Postum Cereal and found it entirely satisfactory. Even the most inveterate coffee drinkers after a short use of the Postum seem to lose all desire for coffee and to be perfectly satisfied with the Cereal.

STUDY THE SUBJECT AND APPLY THE FACTS TO YOURSELF.

THERE'S A REASON FOR

# POSTUM

## THE CURTAIN FALLS.

Over the sorrow and over the bliss,  
Over the teardrop, over the kiss,  
Over the crimes that blotted and blurred.  
Over the wound of the angry word,  
Over the deeds in weakness done,  
Over the battles lost and won,  
Now at the end of the flying year,  
Year that to-morrow will not be here,  
Over our freedom, over our thralls,  
In the dark and the midnight,  
The curtain falls.  
Over the crowds and the solitudes,  
Over our shifting, hurrying moods,  
Over the hearts where bright flames leap,  
Over the cribs where the babies sleep.  
Over the clamor, over the strife,  
Over the pageantry of life,  
Now in the end of the flying year,  
Year that to-morrow will not be here,  
Swiftly and surely, from starry walls,  
Silently downward the curtain falls.

—Harper's Bazar.

## Our Pulpit

### ON THE HELPFUL DOCTRINE OF DIVINE CONCEALMENT.

REV. G. H. MORRISON, EDINBURG.

"It is the glory of God to conceal a thing."—Prov. 25:2.

It is one feature of this scientific age that, for the man who is reverent and faithful, it has greatly illuminated God's ways of working. It has discovered an immense array of facts which from one point of view may be called facts of science, but which from another are just so many glances into the methods of the divine activity. Thus for example we have learned to-day, how slowly and steadily and silently God works. We realize the patience of the Almighty with a fullness that was impossible before. And this we owe, not to our theologians, nor indeed to any professed champions of belief, but to the toilers who have given themselves, so strenuously, to the study of all that we mean by science. Well, now, among these divine methods that are growing clearer to us, there is one of the deepest spiritual interest. It is the one that is touched on in our text—it is God's method of concealment. And it is on that subject—the divine art of hiding, I might call it—that I desire to speak a word or two. First let me illustrate, in various spheres, this divine procedure; and then let me show the spiritual values of it.

First, then, the instances of God's method of concealment. At the very outset is the concealment of nature's secrets. We are set in a world that is charged with ten thousand energies, yet for centuries God lets these energies lie hidden. If one of the barbarians of the stone age in Scotland were to rise from his grave and live with us again, how intensely amazed would he be at

our coal, our iron and steel, at the power of steam, at the use of electricity! He would think that new gifts had been showered from the heavens, since the days when he hunted and fought among the fens. Yet under his feet was the iron we are using, deep down in his earth there lay the coal we burn; and in the steam that hissed and fretted in his cauldron, there was imprisoned all the power that drives our wheels. It is the glory of God to conceal a thing. He has buried and sheltered and hid away these energies. And only by the striving effort and experiment of ages, have men unearthed these secrets of the Lord.

Again there is the concealment of what life is. It is strange how we are still baffled in that matter. It would almost seem as if He that sitteth in heaven were laughing at our lancets and our microscopes, just to teach us that it is His glory to conceal a thing. We say that the plant lives, the animal lives. We instinctively recognize life's power and presence. When the body has been dragged out of the river, and the first signs of returning consciousness appear, what a thrill there is in the two words, "He lives!" If you have once heard it you never forget it. It is as glad as the other cry is pitiful, for I have heard the other cry, too: "He is dead." But what is this life that we recognize so gladly, that make the grass green, gives the birds their song, that thinks in the brain, that gives the eye its seeing? What is this life which the instant we detect it makes us say from the heart, Thank God he is not dead? Ah! you may ask the wisest of the wise that question, but for all your asking you shall have no answer. The moment you touch it with the lancet, it is gone. You have your hand on the secret; but the hand opens, empty. The Bible throbs with tidings about life, but it never tells the reader what life is. Until at last we come to understand that nearer to us than our breathing there are things unsearchable, for it is the glory of God to conceal a thing.

Again there is the concealment of the fact of death. A little time ago, as some of you may remember, one of our statesmen, in the course of a speech, told how he had taken one of his men-servants up to London; and when he asked his servant what he thought of London: "Ah!" he replied, "it is an awful place; it is full of life, and it is full of death." Now, that is true of London and of Glasgow, and it is true of every forest and of every field, yet the strange thing is that it is life, not death, that is everywhere conspicuous and evident. Walk through the streets of a great city any day—it is full of death; where is the death? The children come romping in thousands from the schools; the streets are crowded with living men and women. Walk through the woods, go out among the fields; do not birds and beasts die? Where, then, are the dead? Do we trample on them as we move through the grass? Do we light on them at every turn under the trees. The woods are melodious in these bright June days with the twitter and song of a thousand happy creatures; the wealth—the very prodigality—of life

must impress the blindest at this glorious season; but for all the signs of death that we discover, out on the bosom of God's green and growing world, the birds and the beasts might be immortal. The fact is that God is at infinite pains to cover up and conceal the fact of death. Leave but a stricken battlefield alone for a twelve-month, where to-night the dead are lying stark and still, and the rushes will wave on it, and the flowers will bloom on it, as if it had been a garden of the Lord. I have no doubt there is love at the back of this. We are God's children, and the child must not dwell on death. If we are to live and be hopeful and be happy, it is life and not death that must meet us every day. So God throws a thick veil over mortality; never intrudes it on us, but rather hides it from us, until we come to learn that in the fact of death it is the glory of God to conceal a matter.

Once more, and rising a little higher now, there is the concealment of the meaning of events. I do not hesitate to say that in life's darker hours, and in the presence of much that seems purposeless and meaningless, this rational doctrine of the divine concealment comes as a most powerful aid to faith. Why is it that those who would not harm a living creature are bowed for years under intolerable pain? Why is it that the brightest and most hopeful lives, rich in the promise of a golden harvest, are cut off in the morning of their days? Why is it that the West Indian tornado makes desolate in an hour the homes of multitudes? Or why is it, to come nearer home, that the one day of dismal rain should be our public holiday? These are perennial and vital questions. Well, if we believe in God, it is here that the divine method of concealment helps us. If He hides iron, steam, coal, steel, life, death, the future—may He not also hide the meaning of events? Is He likely to act differently in providence than in the other spheres where we can detect His methods? Therefore, when we cannot understand a matter, faith will remember the divine art of hiding. It will not say there is no God, He does not care; it will not say the thing is meaningless; but it will bow the head in this mysterious universe, and say it is the glory of God to conceal a thing. So do we learn to be reverent, and humble, and to wait bravely the breaking of the dawn, for then, when the long shadows are departed, we shall know even as we are known.

I shall illustrate this method from one other sphere, and that is God's concealment of Christ Jesus. The more we meditate upon it the more impressed we are with the obscurity that surrounded Jesus Christ. Read over the heralding words of John the Baptist: "Prepare ye the way of the Lord, make straight in the desert a highway for our God"—do you not catch as it were the sound of a trumpet in them? Do they not seem to tell of some great and glorious pageantry? Yet when Christ came, of all that there was nothing; He would not strive, nor cry, nor lift up His voice in the streets. Born in a manger—the desire of all the nations; the very Messiah whom the Jews had longed and prayed for—yet the inn was full of Jews that Christmas night, and not one

of them all knew that the Christ was there. Hidden in Egypt from the wrath of Herod, screened from the world amid the hills of Nazareth; driven into the wilderness to be tempted by the devil; enwrapped by a cloud on the Mount of Transfiguration; He came to His own and His own received Him not. And outside Palestine was the great and noisy world, with its culture, its literature, its markets, its marching armies, and so faint were the whispers of the Son of God that had ever penetrated the babel of its crowds, that the historians who give pages to a court-intrigue, dismiss Christ Jesus in one scornful paragraph. The fact is that if Christ had fixed all eyes, I could hardly have believed He was the gift of God. If there is any truth in my line of thought, it will have suggested that the noble gifts of God are always hidden, and had this been contradicted by the greatest gift—the gift unspeakable of a Redeemer—I should have been tempted to turn round and say "This does not bear the stamp of the Almighty." Depend upon it, that through all God's operations, just because He is One, there will run one great procedure. Depend upon it, that if you can touch God's method anywhere, you may carry out your discovery through all the universe. So when I find that gold and silver are hidden, and earth's powers and energies, and life and the glory of heaven, I turn to the gospels and say, "If Christ be the gift of God, I may be certain that Christ will be hidden too." It is the glory of God, then, to conceal a thing, and that glory is conspicuous in Christ.

And now in closing, and in a word or two, the spiritual value of that divine procedure. Well, first, it stirs and quickens our whole nature. It is God's way of arresting and arousing us and making us eager, curious, alert. Have you ever noticed how alert children grow when there is any mention of a secret? It may be the veriest trifle, but if it be a secret, the little brother or sister who is in the dark is consumed with curiosity to learn it. And we are all the children of God—even the wisest—and God has whispered the magic word "Secret" through the world, and the children have been startled to attention by it. We owe a great deal to the things we know; but to the things we don't know perhaps we owe still more. It is always the locked chamber in the castle that sets the brain conjecturing and scheming. So God conceals a thing and it becomes His glory, for it quickens the thought, the desire, the imagination of man; it calls into exercise the gifts of the strange being who was made, long ago, in the image of Himself.

Then next, it makes this life a matter of trust. It is perhaps the greatest of all God's aids to faith. If we saw everything, of course we should walk by sight; but God conceals a thing, and we are helpless. It does not take much faith to walk across a meadow; but when the journey is through the Alps the case is different. You need a guide there, and you must trust the guide, and you must trust him because the dangers are concealed. So as we journey God conceals a thing—conceals the path to-day, a precipice to-morrow—veils them in

mist, enwraps them in the clouds, or sometimes holds our eyes so that we cannot see them, until at last, if a man is in earnest at all, his deepest need is a guide whom he can trust, and so God's method of concealment is His glory, for it weans us from sight and makes us walk by faith.

And, lastly, the divine art of hiding is the source and the spring of nine-tenths of our hope; and without hope what a tragedy life is, even in the glory of the summer days. It may be hard to grasp how we are saved by faith; but everyone knows how we are saved by hope. Here is a student hard at work for his examination; do you think he could ever toil and strain like that if he were absolutely certain he would fail? Or here is Nansen, with his gallant heart, setting out for the discovery of the Pole. Had he known authoritatively he would never reach it, where would the enthusiasm of the start have been? The fact is, nine-tenths of our hope would vanish, and prospects bright and dappled as the morning would fade into the light of common day, if God in His infinite mercy did not practice this dark yet divine method of concealing. Meditate on that in quiet days. Do not forget it, take it home and think upon it. You will find, in ways I cannot touch on, that it is the glory of God to conceal a thing.

## READING THE BIBLE.

BY REV. CHARLES E. JEFFERSON, D.D.

Neglect of the Bible for whatever cause is a misfortune to the individual and a menace to the welfare of both the church and the community. Of all people we Americans can least afford to dispense with the reading of this immortal book. Just because we are so driven, and because the air is filled with dust, and because our problems are increasingly complex, we need to refresh our spirits and nourish our hearts by coming again and again to the pages which, like the leaves of the tree seen by the exile on Patmos, are for the healing of the nations.

We need to-day above all things else the sense of God and spiritual passion. Current literature with its endless prattle of force and law, and present day life with its absorption in the things of sense are causing in many minds the sense of God to grow dim.

The most alarming danger of our day is that we as a people may become Godless. With our inventions and luxuries and wealth it would not be hard for us to form the habit of living without God and without hope in the world.

At this point of need the Bible meets us. It is first of all a book of God. God fills all its pages. He moves and speaks and acts and rules from Genesis to Revelation. We are never allowed to get away from him. He is everywhere. He is as real as the patriarchs, the prophets, and the apostles. His eye is on us, his arm upholds us, his spirit enswathes us all the way. Thomas Carlyle objected to a certain man because he spelled God with a small "g"; our daily papers seldom spell his name at all. A nation which devours the morning paper at the breakfast table, and the evening paper at the dinner table, needs to read

and ponder a volume pervaded and dominated by the idea of the Eternal.

Without this sense of God spiritual power is lacking. The one word which best expresses the spiritual condition of a large part of American Christendom is "impotence". We have buildings, choirs, societies, wealth and numbers, but we lack the power to cast out demons and to cure the sick world of diseases. The church is as large as Goliath, but in spite of its bulk it seems unable to bring necessary things to pass. There is a coldness in the pulpit and there is a frigidity in the pew. There is a lack of fervor in the praying and of exultation in the singing because the central fires of devotion are burning low.

Many ministers have ventured, in desperation, to forsake Bible themes and deal in the pulpit with subjects on a level with the reading of their people. Their action is not to be defended, but the reasons for it are not hard to find. It is a lonely and disheartening business for a man on the Lord's Day to attempt to lift a company of people who know nothing but newspapers and magazines into the world in which prophets labored and apostles glowed with heavenly fire. Men say that church attendance is falling off, and no wonder. How can people who live six days away from the Bible be expected to be people on the seventh day to be conducted into a world to which they are well nigh total strangers?

Ignorance of the Scriptures is one of the prime causes of the decadence in church attendance. Unless men read the Bible through the week they cannot be expected to want to hear a man talk about Bible themes on Sunday. There is an intimate connection between the Protestant pulpit and the use of the Bible in the home. The less Bible study at home the greater the drift toward worship which minimizes the sermon and elaborates and exalts ritual. A revival of Bible study in our churches means an increase in church attendance and an augmentation of pulpit power.

And should some one say that one cannot carry about with him his Bible dictionary and his commentary and his concordance and his lesson helps, my reply is that should there be a general return to the reading of the Scriptures without note or comment, just as in the days of Cromwell and Calvin, such a movement would

### BARGAINS IN MEDICINE.

A woman once wrote us that she was not going to buy Scott's Emulsion any more because it cost too much. Said she could get some other emulsion for less money. Penny wise and pound foolish. Scott's Emulsion costs more because it is worth more—costs more to make. We could make Scott's Emulsion cost less by using less oil. Could take less care in making it, too. If we did, however, Scott's Emulsion wouldn't be the standard preparation of cod liver oil as it is to-day.

SCOTT & BOWNE, 409 Pearl Street, New York.

bring with it many gains. The middle men were a troublesome company in the mediaeval ages and with their interpretations and traditions well-nigh succeeded in keeping the minds of the people from the Scriptures altogether. Our fathers made war on these middlemen and with flaming indignation swept them away. Every soul was permitted to come to the Bible without interpreter or priest, and before the bar of the Eternal Judge each soul stood responsible for the interpretation which it had placed upon the message which prophet or evangelist had written. The result was a tide of power whose oceanic throb is still discernible.

And if possible let the book be read every day. It is the books we live with which gets into our blood. It is not what a man eats on Sunday which determines the texture of his body, but what he eats every day of the week. No man can pray well unless he prays daily, nor can any man derive the largest help from the Scriptures unless he makes their study constant and habitual. This is because the Bible is food, and food to be nourishing must be taken with regularity and every day. The man who eats the Bible daily gets the Bible into his nerves, his thoughts come to have the Biblical flavor, and his life carries an atmosphere like unto that of the men through whom the Bible came.—Congregationalist.

### SENEX SMITH: HIS NOTES AND NOTIONS.

THE NEW CENTURY BIBLE.

I have not seen this pretentious publication, which professes to modernize the Holy Scriptures. But if the specimens of it which I find in recent magazines are authentic, as I doubt not they are, I do not want to see it. I quote the account of Jezebel's death, as recorded in 2 Kings 9:30-33. The writer tries to tell the tragic story as a newspaper reporter of to-day would tell it. And he would have us admire the heroism of Jezebel!

Nothing was left her but to meet death as a queen should meet it. So she arrayed herself in her royal robes, and from a window that commanded the palace gate, saluted the entering enemy. "Hail, thou Zimri, thou assassin," was the cry that uttered all her scorn. Jehu could only reply: "Who are you to bandy words with me?" Then, as he saw the servants near her, he commanded them to pitch her headlong from the window. None seemed able to resist his will, and the eunuchs threw her down. Her blood spattered the wall, and her body was mangled by the hoofs of the plunging horses. Such was the end of the imperious Jezebel. Her unscrupulous acts brought destruction upon herself and her children. But we can hardly refuse our admiration to the right royal way in which she met her fate.

Contrast this with the inspired narrative:

And when Jehu was come to Jezreel Jezebel heard it; and she painted her face, and tired her head, and looked out of a window.

And as Jehu entered in at the gate she said, "Had Zimri peace who slew his Master?"

And he lifted up his face to the window, and said, "Who is on my side? Who?" And there looked out to him two or three eunuchs. And he said: "Throw her down." And some of her blood was sprinkled on the wall and on the horses, and he trod her under foot.

Turn now, and read about the lilies in Luke 7:27-29, and compare with it this modern version:

Think of the lilies how they grow. They neither toil nor spin, yet I tell you that Solomon in all his grandeur was not robed like one of them. If then God dressed in this way the very wild flowers which are living to-day, and will be used for the oven tomorrow, how much more will he do the same for you, ye men of small faith! And so, in your case, do not be eager about what you can get to eat or what you can get to drink, and do not live in a state of suspense.

My next quotation is from 1 Peter 1:18-21, which is so unlike the true version that no one would recognize it if the chapter and verse were not given.

God, your Father, requires of you, as of all men, a holy life. He has lifted you from your pagan ideals and practices to this higher plain of living, not by an ordinary commercial transaction, but by the giving of his own perfect Son. This supreme blessing to men, which God planned before he created them, has now been bestowed in Christ, whom he raised from the dead and exalted to heaven. You, therefore, have the best reason to trust God, and to hope through his assistance to live right.

These quotations show us how absurd are all modern attempts to improve the Old Bible. It is God's book for all ages. It is the book of books not only in the truths that it reveals, but in the style in which they are presented. It is our text-book in literature as well as religion. Let us study it, memorize it and teach it as it is, giving no encouragement to these men who are so conceited and irreverent as to try to improve the work of the Allwise. They might as well try to give us a modernized and better sun as a twentieth century Bible.—Journal & Messenger.

### THE PREACHER COULDN'T SPARE HIM.

A certain well-known preacher was once fiercely opposed during one of his pastorates by an infidel in the town, who was a leader in all opposition to religion, and took too much satisfaction in discovering inconsistencies in the lives of church members, and in publishing them through the neighborhood. For some reason he decided to remove to another part of the country. Meeting the pastor one day, he said, "Well, I suppose you know I am going to leave town, and I suppose you will be glad of it?" "Glad of it! Why, no," replied the pastor. "I shall be very sorry to lose you. You are so useful to me in my work that I hardly know how I can spare you." The man was much taken aback, and asked, "How is that?" "Why," rejoined the pastor, "every time a sheep gets its foot out of my fold you bark from one end of the town to the other. You are the most useful watch-dog that I ever knew."—Rusticus.

### FAITH AND FAITHLESSNESS

Evidence of man's faithlessness to trusts assumed by him abounds. Orators, editors, and statesmen are lamenting the decline of integrity and fidelity to trust. Suspicion of one's fellow-men lurks in the mind of many. Society is prepared for disclosures anywhere, at any time, affecting any one. The optimist needs a double draft of loyalty and confidence. He believes that when the poet sang of

A true man, pure as faith's own vow,  
Whose honor knows no rust,

he was describing a real man, not simply imagining one, but he wishes there were more such in evidence.

Be it remembered, however, that it would not be difficult to quote from idealists among Americans of past generations utterances quite as denunciatory of contemporary materialism and dishonesty as those which are reported now. Acquisition of wealth never has been very far removed from the thought of the average American, and use of office as a place for spoiling the public is no new discovery. The question therefore to be settled now, is not whether there is more "graft" absolutely than there was formerly and more use of office for personal enrichment, but whether there is more relatively, compared with our increase in population, etc., and making due allowance for changes of social structure, the full import of which it may be difficult to determine now.

If it be said that there is less fear of punishment—divine or human—than there used to be, if it be said that the authority of certain restraining forces in society is less than it formerly was, if it be argued that much present faithlessness is due to lack of faith in God, there is no escaping from the fact that all this is true. It seems to us, and it is a fact which must be borne in mind by all who attempt to diagnose or prescribe for society at the present time.

When one considers how close is the relation between creed and deed, how benumbing is the thought of a God who is a Power and not a Person and who may not care for individual men, when one recalls how enheartening and steady is the thought of an immortal destiny and how dispiriting the incertitude of unbelief in a life beyond, or how enriching in material wealth applied science has been and how disintegrating pure science has been, the wonder grows not that man has departed as far from truth and righteousness as he has, but that he still is as constant as he is. For any man who truly understands the deeper life of the race during the past generation knows that the problem with many a man has been how to retain belief in God and in immortality in such ways as to make it seem worth while to endeavor to obey the one or think about the other.

We notice that an acute critic of literature and himself a poet of no mean rank, in commenting on the prevalence of venality in our political and commercial life just now, says acutely that "there is no one who goes further in wrong doing than the good man

by inheritance who deliberately throws over the ballast of his inherited beliefs," and then he adds, "that is why the leaders in this carnival of political and social dishonesty are almost without exception the sons of Puritanism." This comment on contemporary history is significant.

It was inevitable that an epoch of disintegrating faith should have been followed by an epoch of faithlessness. But even as the dispassionate student of the world movements discerns in the world at large a very decided reaction from the philosophy of materialism to a philosophy of idealism, and a very general insistence that religion is as normal a part of life as breathing or eating and hence must be conserved in purity and simplicity, so in due time we shall emerge from the practical materialism and secularity of the present and come once more into an epoch of faith and faithfulness, for they do go together. Meantime exposure and publicity are the just due of the faithless, and punishment adequate to offenses committed should be dispensed without fear or favor upon rich as well as poor, upon men high in society as well as on the humble, and with regard to nothing but justice. Those who with good impulses or had motives prevent publicity or deflect punishment are, in times like these, enemies of their kind and foes of democracy.—Congregationalist.

Religion, to be worth possessing, must have a life-giving, life-mourning, hope-inspiring power. If it consists only in the observance of forms and ceremonies, counting beads and attending early masses; in other words, if it only imposes weary burdens upon its votaries, or fails to cure the soul of doubts, fears and evil propensities, then it is utterly worthless. Some one has well written: "We want religion that softens the step, and turns the voice to melody, and fills the eye with sunshine, and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes into the family and keeps the husband from being cross when dinner is late, and keeps the wife from fretting when the husband tracks the newly washed floor with his boots, and makes the husband mindful of the scraper and the door mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants, besides paying them promptly; projects the honeymoon into the harvest moon, and makes the happy home like the Eastern fig tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway and the sensitive souls that are traveling over them."—Religious Telescope.

There is no duty we so much underrate as the duty of being happy.

The law threatens and punishes; the gospel invites and persuades.

It is a dangerous thing to pray for a blessing unless you want it.

## Editorial

A MEETING of great importance to the Baptists of Kentucky was held in Louisville last week. The Committee on Co-ordination of Schools held a three days session. The following members were present, though all of them were not present all the time: W. H. Felix, Chairman, J. J. Taylor, E. Y. Mullins, H. G. Brownell, C. H. Nash, A. Gatliff, J. W. Headen, John Chandler, H. Boyce Taylor, W. B. Gwynn and T. T. Eaton. Dr. Pettie was kept away by the local option contest in Mayfield, where his presence was needed. President W. H. Harrison and Dr. W. D. Nowlin were detained by sickness in their families. On Wednesday, Thursday and Friday nights there were public addresses, all of them of a very high order. Dr. Felix spoke in masterly fashion on the relation of our schools to the denomination, ringing out clear and strong on the voice the denomination should have in the control of the schools. Dr. C. H. Nash told clearly and impressively the need of both the evangelical and the evangelistic spirit in our institutions. President J. J. Taylor in an eloquent appeal answered the question,—"Why is so much money needed for our colleges?" Dr. E. C. Dargan from the abundance of his knowledge, and the richness of his experience, described the ideal equipment for a preacher. The last address was by Prof. H. G. Brownell, who gave some startling facts and figures in regard to Baptist education in Kentucky. Our readers will hear more from these addresses and we need say no more concerning them now.

The Committee completed their work in preparing a tentative charter for a general educational association for the State. This charter is to be sent to all our schools for such suggestions as they may wish to offer. It will be published and suggestions will be invited from all sources. It is then to be presented to the meeting of the Educational Conference, to be held in Richmond, Ky., next June, in connection with the meeting of the General Association. The various phases of opinion are represented on the Committee, as well as various schools, and it is probable that what is acceptable to the Committee will, in all essential points, be acceptable to the denomination.

There is a deep and a growing conviction that we must do something, and that we cannot afford to allow differences of opinion as to the how to hinder our going forward. Our schools need to be lifted to a higher plane, though they are doing fine work now. The denominational sentiment in favor of higher education needs to be strengthened and extended. The power of the denomination needs to be more directed toward higher education. We expect to give the facts and figures so soon as they can be got into proper shape; but let the Baptists in Kentucky fairly face one fact—viz: According to the statement of Prof. J. H. Fuqua, State Superintendent of Education, and one of the best informed Baptists we have, there are in Kentucky over 40,000 Baptist young people of college age, and only 1,500 of them are in Baptist schools. In other words, our educators have hold of only four per cent of our

material! Face that fact, brethren and sisters, meditate upon it; take it to bed with you; pray over it, and then act in the fear of God.

Prof. Brownell says that of all these only a little over 300 are now engaged in real college work in connection with our Baptist institutions. It is true we have Baptist students in other schools and some from Kentucky are doing collegiate work in other States. But after the best showing possible is made out, the situation calls for prompt attention and for most vigorous effort.

While it would be premature to discuss the details of the charter prepared by the Committee, we may mention the way it is proposed to choose the trustees of the schools, since that is the *crux* of the whole organization. The proposition is that the general body shall elect all the trustees, who will be divided for each school into four sections, one, two, three and four years respectively; but these elections are to be upon the nomination, in each case, by those members of the general body who have contributed to the particular school in question. For example; those who have contributed to Georgetown College would be called together and would make nominations for vacancies in the Georgetown board of trustees. This arrangement would guarantee that each trustee would be acceptable to the friends of the institution concerned, and at the same time acceptable to the general body.

THE Rev. E. L. Wesson sends us an extract from a recent publication by a Methodist preacher to the effect that whenever *eis* in the New Testament means *into*, either *eis* or *en* is used in composition with the verb; whereas when it is used alone before the noun it cannot mean *into* but only *to*. "This proves," says the preacher, "that in baptism there never was any going down into or coming up out of the water as the preposition is never in this connection doubled. The single *eis* never means *into*, or the single *ek* out of."

Here is richness. This preacher borrowed this from a book Dr. Summers published in Nashville in the fifties. It was overwhelmingly answered at the time, and we did not suppose that at this day any Methodist preacher would have the temerity to make such an argument.

"The single *eis* never means *into*," indeed? Let us see. In Matthew 2:11 we read of the wisemen from the East: "And when they were come into the house they saw the young child with Mary his mother," &c. Here *eis* stands single, and according to this preacher the wise men went only to the house and did not go in. "The single *eis* never means *into*!" In the very next verse the angel tells Joseph: "Take the young child and his mother and flee into Egypt," &c. Here again the *eis* is single and we are to understand that the angel told Joseph not to go into Egypt but simply to the edge of the country; so as to remain outside; since, you know, "the single *eis* never means *into*!"—And in the next verse it is recorded that Joseph "took the young child and his mother by night and departed into Egypt." Here, too, the *eis* is single, and since "the single *eis* never means *into*!" they simply went near the edge of Egypt. In the 15th verse we read, "Out of Egypt have I called my son." The *Ek* here is

single, and, according to our scholarly and accurate preacher, this means that God called His Son from just outside the border of Egypt.

The angel appeared "to Joseph in Egypt" (v. 19 [How could he be in Egypt if he did not go into Egypt after leaving Palestine?]) and said to him: "Arise and take the young child and his mother and go into the land of Israel, &c." In this place also the *eis* is single, and so this wise preacher would have us believe that in returning from just outside Egypt Joseph and Mary and the child Jesus came to some point just outside "the land of Israel," since "the single *eis* never means *into*!!!"

It is written (vs. 22, 23) that "he turned aside into the parts of Galilee"—*eis* single again—"and he came and dwelt in a city called Nazareth," here also the *eis* is single. Now here is a mystery. How in the world did Joseph get from Egypt to just outside the edge of Galilee without getting "into the land of Israel? And how could he come and live near the edge of Nazareth without getting "into" Galilee? Since "the single *eis* never means *into*," Joseph must not be supposed to have gotten either into Nazareth or into Galilee or into the land of Israel. Ahem!

We take all these cases from a single chapter. The New Testament abounds in instances where "the single *eis*" means *into*, and to claim the contrary is ridiculously foolhardy. To take one more instance—where we are told that the herd of swine ran "into the sea" the *eis* is single; and, according to this learned preacher, they did not get into the water at all. We wonder how those swine managed to get themselves drowned without getting into the water? Yet this is just the feat they accomplished, if this careful and scholarly preacher be right, and "the single *eis*, never means *into*!!!"

The Presbyterian rejoices over a statement of Dr. Arthur J. Brown, as follows:

"An English Baptist missionary frankly stated, in an open conference of missionaries of various boards in Chefoo, that his mission, with the full knowledge of the home society, took the position that the Chinese Christians are not yet fit for congregational government, being, as a rule, comparatively ignorant farmers just out of heathenism; that it had been found necessary to select the best men in a local church and give them powers which, for all practical purposes, constituted them a session; and that the native Church, as a whole, was being more and more directed by a body consisting of representatives from such sessions."

This is the first we have heard of any such thing and we would be glad to get the other side of the story. Some English Baptists are loose on many things and possibly some of them in China are loose on New Testament church polity, but we would like to hear from them before condemning them. We are sure no American Baptist missionary in China has sought to substitute Presbyterianism for New Testament church order.

In this connection it is instructive to note that departures from New Testament order have always been made under the plea of necessity, witness the change from immersion to sprinkling, in

which the plea was that the candidate was too sick to be immersed. Hence sprinkling was introduced for sick people and then it came to be used by well people.

THE women of Holland are known for the tidiness of their house-keeping. It is said that in one town over there the women were specially zealous in keeping things clean, spending most of their waking hours sweeping, scrubbing and polishing. The leading preacher in the town in a sermon on Heaven said it was a place so clean and bright that there was no cleaning to be done, but everybody would rest. The women became quite despondent and quit going to church. The shrewd preacher changed his tactics and announced another sermon on Heaven. This time he said that every woman would be provided with a pail, a broom, a scrub brush, all new and fine. Then the women took courage and resumed their attendance at church as before. They loved their work of cleaning so well they could not bear the thought of laying it aside.

Such is the story, and it contains a truth. In Heaven workers will not be idle, but will find employment suited to their exalted powers. There will be rest from all weariness, pain and care, but not from service. While it is written "there remaineth a rest for the people of God;" it is also written of Heaven "they rest not day and night, &c."

SOME papers have been talking about the year 1905, as being remarkable since it contained fifty-three Sundays. But that is not remarkable at all. Every time Christmas comes on Sunday the year following has fifty-three Sundays. And whenever before a leap year Christmas comes on either Saturday or Sunday, the year following has fifty-three Sundays. The year 1899 had fifty-three Sundays and the year 1911 will have fifty-three. Thus three times in thirteen years this "very remarkable" (?) thing happens. Indeed within that period—1899—1911—includes only two leap years, and will any body say a leap year is "very remarkable"?

Four Congregationalist preachers warn their churches against Dr. Torrey and Mr. Alexander. These two famous evangelists preach the old-fashioned gospel, and this does not suit some modern slack-twisted "up-to-date" preachers. Whether or not this is the matter with those four preachers we do not know and so do not say.

MACAULAY says of a man whose picture was the frontispiece of his book—"he appears to be doing his best to look like a man of genius and sensibility, though with less success than his strenuous exertions deserve." It is important for those who put their pictures in their books to be careful to look all the genius and sensibility they can muster.

In his address before the Baptist Union, of England, Rev. J. W. Ewing said there was the glad news of revival not only in Wales, but in France, Germany, Norway, China and Africa, and that the British and Foreign Bible Society in its record for the current month tells of a demand for Bibles in all parts of the world, unprecedented in the history of the Society.

## Editorial Varieties

The *Religious Forum* is to be changed into an undenominational weekly—"a great inspirational weekly"—with the Rev. William D. Upshaw as chief editor. The change is to be made about "the middle of February or the 1st of March." The issue of December 20th contains the following editorial note: "We will give the printer the 'devil,' and the editor a rest during Christmas week. No paper Christmas week." The brethren have our best wishes.

Dr. G. C. Skillman, now in this city, has supplied for the First church, Covington, during November and December, to their great delight. He gave up his work in Missouri to come here to have an operation performed for cancer. The time has not come for the operation and he can only wait. Meantime he is ready to do supply work or to help in meetings, being in full vigor. He is a Kentuckian, widely known and loved.

The First church, in Savannah, has voted their pastor, Dr. John D. Jordan, a four months vacation, that he may travel abroad; and they have secured the services of Dr. T. N. Compton as supply. A happy arrangement all round. We are not yet reconciled to having Dr. Compton give up his work in Kentucky. He is a man of rare gifts and graces. As an evangelist he is sane, safe and sound.

The *Illinois Baptist* is a new paper published at Marion, Ill., and edited by the Rev. W. P. Throgmorton. It is "Established and maintained by the Illinois Baptist Founding Fund Association." There is a board of nine directors. Editor Throgmorton is widely and favorably known and we are sure he will do good work.

We greatly enjoyed the presence of the brethren who came to attend the meeting of the Education Committee last week. In addition to the members of the committee mentioned elsewhere, there were Pres. Geo. J. Burnett, of Glasgow, Profs. Yager, and Fogle of Georgetown College, and the Rev. S. H. Burgess of Berry.

A Disciple has challenged Dr. J. A. McGarvey to debate the question whether or not Christ commanded baptism. Dr. McGarvey declines the debate and says: "What that man needs is not an argument but a 'big stick'. He is hard-headed." We do not think that man can be cured even with a "big stick". Proverbs 27:22.

Ex Gov. P. H. Leslie, now of Montana, is visiting his daughter, Mrs. C. T. Check, in Nashville. He is 87 years of age and is only about 60 years old in appearance and vigor. He is one of our very greatest and best men. He is one of our Old Guard and one of the oldest of them. May his valuable life long be spared.

We are glad to learn that the Baptists are to be tolerated in Hungary. There are about 10,000 of them. The Minister of Religion has examined their confession of faith and declared that they have "a legal standing," and this means toleration. It will no longer be against the law in Hungary to be a Baptist.

Our honored and beloved friend, Dr. R. C. Buchner, publishes in the *Baptist Standard* a beautiful New Year's greeting from the great Orphan Home, which he has been at the head of from the beginning. There are 650 at the Home. A great and a noble work, and great will be his reward.

The Baptist Female College at Murfreesboro, Tenn., our old town, is taking good shape. It will not begin regular work, however, till next fall. Pastor Reeves has resigned after doing good service.

The Baptists of Wales have increased more during the past year than ever before. This year they reported 30,870 additions, as against 8,248 last year. This increase is due to the great revival.

It was a well bestowed honor when the Democratic Congressional caucus in Washington nominated for chaplain of the House of Representatives the Rev. Austin Crouch.

Mr. T. M. Porter writes: "The Western Recorder grows more helpful day by day. Great will be your reward for your staunch stand for the old doctrines."

## AMONG THE Churches.

Walnut St. (Third and St. Catherine) Pastor Eaton: Rejoice in the Lord; Christ Crucified. Three by letter. Educational addresses, Wednesday, Thursday and Friday nights. Bro. S. W. Simmons elected Sunday school superintendent.

Broadway—pastor—Jones: Lessons from 1905; Life After Death.

Chestnut St.—Pastor Weaver: Fullness of Time. Bro. J. C. Underwood; God and the Individual.

East—Pastor Wilson: New Year Conviction.

McFerran Memorial—Pastor Hamilton: Day by Day; Parisian Precepts. Three by letter.

Twenty-second and Walnut—Bro. B. H. Dement: Christ's Death. Pastor Hunt: Sergius Paulus. Two by letter.

Clifton—Pastor Foster: New Year Message; Walking with God. Three for baptism, four baptized.

Franklin St.—Bro. Chas. Graham: Thank God; Winning Christ. Two by letter.

German church—Preaching by Pastor: In the morning on The Prayer of Surrender, Ps. 139, 23-24; in the evening on The Unchangeable Christ, Hebrews 13.8. Two by letter.

Hazelwood—Pastor Althoff: Hope; How to Begin the New Year.

Highland—Pastor Dawes: Apostles' Creed; New Year's Eve.

Immanuel—Fifth Sunday Meeting. Bro. G. B. Eager: Faithfulness. Bro. B. H. Dement, Brownell and Carver: Sunday School Work.

Parkland—Pastor Taylor: Laodicea; Happy New Year.

Southgate St.—Pastor Gillon: Ideal Life and Death; Does Religion Pay? One by letter, two for baptism, one restored.

Third Avenue—Pastor Ransom: Mission Fellowship meeting next Sunday. Salvation of a Soul.

Twenty-sixth and Market—Pastor Reed: Our Possessions; Bethesda. Two for baptism. Sunday school entertainment Thursday night.

Oakdale—Pastor Mohler: A New Way; What Think Ye of Christ? Since last report four by letter, one for baptism, one baptized.

Highland Park—Pastor McDaniel: Christian Character; Go Forward. One by letter. Pastor's first anniversary.

Ormsby Avenue—Pastor Williams: Transformed Life; Young Rulers. New house opened 3 p. m. Bro. Hamilton, Eaton, Gillon and Hunt spoke, and Bro Mullins preached on being Christians.

Hope Mission—Pastor Bruce reports a good week.

East Mead—Pastor Greathouse: Wisdom of Life; Gospel Purpose. One for baptism. Sunday school entertainment Tuesday night.

### SEMINARY NOTES.

C. W. NIGHT.

Bro. C. E. Maddy has resigned the pastorate of Evergreen church, near Frankfort.

Bro. C. A. Westbrook has been called to the care of the church near Cropper, Ky.

Bro. M. T. Shepard held a meeting for Westport church, Ind., where he is pastor. Four additions.

Bro. A. R. Love, pastor at Hendersonville, N. C., Jack Horner, pastor at Nashville, Tenn., and Walter Lee, pastor elect of a church in New Orleans, La., were welcome visitors in the Hall last week.

Dr. Eager and Bro. J. W. Shepard preached sermons at fifth Sunday meetings.

Dr. Dement delivered the missionary address Monday. Subject: "Missionary Fundamentals in the Great Commission."

Partial report of the work for faculty and students for month of December—525 sermons and addresses; professions of faith 30; additions to churches 42; churches organized 2.

A cash collection for missions was taken at our missionary meeting, \$225. Another cash collection will be taken in the spring.

Bro. W. H. Yager's funeral, at Harrod's Creek, conducted by Bro. W. E. Hunter.

The writer had the pleasure of being present at the golden wedding of Brother and Sister S. W. Brooks, December 26th, 1905. They have thirteen children and all were present but one which died in infancy. Sons—David, Charles, Joseph, John, Thomas, Benjamin, Clarence; Daughters—Mrs. Mattie Ridgeway, Mary and Laura Priest, Florence Bell and Irene Brooks. Twenty-seven grandchildren—twenty-four present. The parents and children were all members of Little Flock church. Some have moved their membership. A happy day was spent socially and spiritually. Many appreciative presents were brought, besides fifty dollars in gold. May this noble Baptist family live long and see a greater reunion in their heavenly home. Think of it; married fifty years, fifty children and grandchildren, fifty dollars in gold and not long before they will have had the Recorder in their home fifty years. About all the family read the paper. This is one of the best families I ever knew.

### THE STATE.

The revival at Paducah continues with great power. Evangelist Geo. C. Cates has been aiding Pastor Cheek for over a month. There has been at last accounts 250 additions up to last Saturday, 66 during Christmas week.

Pastor G. W. Page writes from Horse Cave, Ky.: Bro. J. J. Shepherd, of Wichita, Kansas, has just closed a very interesting series of meetings at Cedar Cliff church. While there was no visible results the church has been greatly revived and we believe much good has been done. Bro. Shepherd is an able minister and his interesting sermons held the attention of the entire congregation throughout the services. Bro. Shepherd removed from this State in 1883, and this is his first visit to his old home.

Bro. John S. Willett, Wolf Creek, Ky., writes: Little Bend church has made me happy by Christmas presents, which range from a necktie to a full suit of clothes. A brother, seventy-seven years old, came with nice presents for me and my wife, and then others came and sent, till we feel greatly blessed with our many tokens of love. We secured the help of Bro. E. K. Shults, last September, in a protracted meeting and eleven were baptized. The church continues the good work in hip to me, her pastor. I feel very grateful to God and the members of the church for such a blessing.

Bro. W. J. Puckett, Cave City, Ky., writes: Please allow me to say that this pounding business may grow monotonous to those who only read about it, but never to those receiving the pounding. The dear saints of Cave City remembered their pastor, and family, Christmas in this pounding we received by actual count forty strokes (not stripes), save one. This experience under the loving lash makes me grateful to the God of Nature for giving me a strong 215 pound body. If I had been less I don't see how I could have survived the blessed ordeal. My prayer is that God will smile on all the givers.

Pastor J. B. Hunt writes: Bro. W. M. Stallings, of Smith's Grove, was recently with us, at Big Spring church, for fourteen days, preaching the Gospel with earnestness, simplicity and power, and with becoming loyalty to Baptist or Bible truth. Thus not only pleasing, but edifying the church, and leading one precious soul to Christ and the church. We believe seed was sown that will bear much good fruit in the future. Bro. Stallings is a delightful companion in service and very pleasant in the social circle.

Pastor Ferrell writes from Smithland, Ky.: Please change my paper from Smithland to Sebree, Ky. I have been called to the care of the church in Sebree and will begin my work there the first Sunday in January, 1906.

### OTHER STATES.

Pastor Jno. A. Held, Tyler, Texas, writes: I have just accepted the pastorate of the First church at Natchez, Miss. I wish you would send me the paper to that place. I cannot afford to be without it.

Pastor Stephen A. Northrop resigns the pastoral care of the First church, Los Angeles, Cal.

The First church in Deerfield, Mass., warns its sister churches against E. A. Lincoln, who has been deposed from the ministry and expelled from its fellowship. He has also passed under the name of Donald Kensington.

Pastor L. S. Foster writes: Kindly change my Recorder from Hot Springs, Ark., to Tuscaloosa, Ala. I take work in the vicinity of Tuscaloosa.

Rev. T. T. Eaton, LL. D., Louisville, Ky.

Dear Bro.: The Courier Journal of yesterday contains an article that looks strange to the eyes of country Baptists. The article is on page 8, second column; and begins thus: "The session of the Committee on Co-ordination of the Baptist church of Kentucky began its executive session yesterday afternoon in the lecture room of the Walnut street Baptist church." As you are pastor of the church named and the editor of the WESTERN RECORDER, you are certainly in a position to give us country Baptists light on the subject.

We are anxious to know just what is meant by the co-ordination of the Baptist church? And also what is meant by the executive session? Have Baptists fallen into the idea of bringing all the Baptist churches in Kentucky into one big church? Have they lodged executive power in the hands of an executive committee? Please give us the much needed light through the next Recorder, if you possibly can. The way that article leaves Baptist affairs is a sight.

W. H. SMITH, Rochester, Ky., December 29, 1905.

There was no "executive session" of anything and there was no thought of coordinating "the Baptist church of Kentucky". We know what an "executive committee" is, but we have not the dimmest idea what the "co-ordination of the Baptist church in Kentucky" might, could, would or should be. What happened was that the Committee on the co-ordination of our Baptist schools in Kentucky had a meeting. The reporters of the daily papers do not always understand Baptist affairs and sometimes, as in this instance, they get things mixed.

The Fifth Sunday Meeting of Gasper River Association convened with the First Baptist Church, of Rochester, Ky., on December 29th. The following ministers were present, and took part: Elders Gill, Lawrence Casebier, A. B. and J. E. Gardner. Pastor W. H. Smith promised to forward a report of the proceedings for publication in the Recorder. Rochester is in Butler Co., fifteen miles above Rockport, on Green River. Found the gasoline launch, Annie Bell, with W. C. Downing, captain, pleasant to travel on to Rochester. During my sojourn in Rochester, in company with Brother J. G. Bow, our wide awake State Secretary, I enjoyed the hospitality of Bro. W. H. Smith, the able and popular pastor, and also the hospitality of Banker A. T. Wilson, one of our noblest and most consecrated laymen. Bro. Smith's church, of about 100 members, averaged in gifts to all church objects last year, about \$15. each, and his Sunday school has an average of about 100.

Returning I saw J. D. Maddox, M. D., of Rockport. Found him in his neatly furnished office over the bank. He is not only a leading physician, but one of the best posted laymen in the State. Recently Bro. B. F. Jenkins held a meeting at Rockport, and over sixty were added to the church. At Nortonville I met Bro. J. H. Coleman whose health has greatly improved, and he expects to soon be actively engaged in preaching.

The Fifth Sunday, the centennial of the Rochester church, was duly observed. The sermon was preached by Elder J. P. Brooks. At night the pastor preached. The occasion will long be remembered as a "High Day" in Zion.

Assistant Secretary A. J. Barton lays down his work for the Negroes, and becomes pastor of the Beech St. church, Texarkana. We congratulate the church and tender our condolence to our Home Mission Board. The place is one not easy to fill.

## January Muslin Underwear Sale.



THE opportunities are pre-eminently superior than have ever before been offered here, or that you will find anywhere else at the present time. Goods are up to our well known standard in material and making. The prices are much below what is generally asked for similar qualities. We promptly fill all mail orders and guarantee satisfaction is every instance.

- Ladies' Corset Covers, all styles and qualities ..... 15c up
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- Ladies' Chemises, all styles and qualities, each ..... 30c up
- Ladies' Gowns, very large assortment of styles, each ..... 30c up
- Children's Short Dresses, nicely finished, each ..... 50c up
- Ladies' Underskirts, nicely made, full size, each ..... 40c up
- Infants' Long Skirts, neatly trimmed, each ..... 75c up
- Infants' Short Flannel Skirts, serviceable and comfortable ..... 75c up

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THE SPRING TERM WILL OPEN

January 16, 1906.

Students can enter then and receive proper classification. Catalogue on request.

WILLIAM H. HARRISON, President.

### IMPORTANT NOTICE.

Canton, China, Nov. 24, 1905.

Dear Dr. Eaton:

Since the opening of our offices in Louisville, many friends have made pledges for the financial support of our work in the State. Under the terms of the subscriptions, the first quarterly dues were payable on receipt of notice from this office. They were promptly mailed and some have responded with their first payment. Others have not yet done so and we appeal to them to remit at once. This is a critical period in our work and funds are needed for immediate and pressing demands. No doubt the Holiday season has caused the delay in some instances, but now that they are over, we shall hope to hear from them. Other pledges were made earlier in the year on which payments are due and this appeal applies to them also. Will you not remit promptly in order that our work so auspiciously begun may not be hindered by lack of funds?

G. Y. Young, Supt.  
Ky. Anti Saloon League.

Dr. E. E. Bomar, after six years faithful service, retires from the Assistant Secretaryship of our Foreign Mission Board. His health cannot just now bear the strain of the constant travel, irregular hours, &c., incident to his work. What his plans are, we are not informed, beyond the recovery of his health. He is in the front rank of our preachers, and Mrs. Bomar is worthy of him. It is more accurate and more complimentary to say that he is worthy of her.

### DEAR RECORDER:

Enclosed you will find post-office order for two dollars, for which you will please extend my subscription to 1st January, 1907. I am getting almost blind, but feel that I can not do without the dear old paper. I have been reading it over sixty years, and love it better than ever, because it is better. May the Editor long live to defend the truth of the religion of our Lord and Master is the prayer of your old brother in Christ,

J. H. CRADDOCK,  
McLoud, O. T.

## Catarrh Cured at Home

Dr. Blosser Offers to Mail a Liberal Trial Treatment of His Catarrh Remedy Free to Sufferers.

If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped up feeling, head noises, deafness, asthma, bronchitis or weak lungs you can cure yourself at home by a remedy so simple that even a child can use it.

It will cost you only a postal card to get a liberal free trial package of Dr. Blosser's wonderful remedy. He sends it by mail to every interested sufferer. Certainly no offer could be more liberal, but he has such confidence in the remedy that he is willing to submit it to an actual test in your home. The full treatment is not expensive. A package containing enough to last one whole month will be sent by mail for \$1.00.

A postal card with your name and address sent to Dr. J. W. Blosser, 115 Walton St., Atlanta, Ga., will bring you by return mail the free trial treatment and an interesting booklet, so that you can at once begin to cure yourself privately at home.

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Stories for the Young and Old

LITTLE TIM AND AUNTIE PRIM.

BY HARRIET NUTTY.

Little Tim is not so bad, Nor yet is he good, And what he wants to do is not Just always what he should.

He doesn't mean to make a noise Or bang the big front door, Nor would he really bring the mud In on the parlor floor.

He's very sorry now because He didn't see the mat, And Auntie Prim scolds such a lot For little things like that.

He threw his hat up in the air, It landed on a tree, That tree was quite as much to blame, Says little Tim, as he.

Because he tore his nice new coat How Auntie Prim does scold, He wonders if his Auntie Prim Was ever five years old.

—Interior.

THE "S. M." BRAND.

BY MARY KAY.

"Do you ever have sewing machines to sell, Mr. Gummidge?" "Sewing machines!" repeated Mr. Gummidge, looking over his spectacles and stopping short in the act of tying up a package. "Is a sewing machine on your list this morning, Sissy?" "O, no!" answered the little girl in her innocent, honest little way. "But

I may want to buy one some day. Could you get me one if I ever do?"

"Well! Well! Now what in the world does a little girl like you want with a sewing machine?"

"I'll tell you," then she hesitated. "Mr. Gummidge, can you keep a secret?"

Mr. Gummidge's face twitched. It was a good many years since anyone had asked him that question, and it carried him away back to the days of his boyhood.

"Why, let me see, Sissy," said he, as he came around to the store side of the counter. "First, you have to wear a blue ribbon, don't you? Now, wouldn't I look funny with a blue ribbon tied in my vest? Guess you'll have to wear them both on your little pigtales, one for me and one for yourself!" and giving the "pigtales" a gentle pull he lifted the little girl up and seated her on top of a flour-barrel, while he leaned against the counter chewing a bit of straw.

"Go on now, Sissy; let's have the secret!"

Susy Mason, for that really was her name, although most people called her Sissy, looked earnestly at the storekeeper, her blue eyes big as saucers and her face sober and thoughtful.

"You know, Mr. Gummidge, ever since papa has been sick so he couldn't work, mamma has been out sewing to make money. Now, since papa is so much worse, she can't leave him and has to do her sewing at home. Last night, when I was washing the dishes in the kitchen, Mrs. Higgins came in to see mamma a little while, and I couldn't help hearing what they said, for they sat in the dining room and the door was open. Mamma said she didn't know what she was going to do, for the ladies don't want their dresses made by hand, and she has no sewing machine. You see, when she went to their houses she used their machines. Mamma felt so bad she was 'most crying! So when I went to bed I just prayed that God would let mamma have a machine. And then I thought and thought what I could do to help. And, O Mr. Gummidge, you won't care, will you? but I

thought that I'd ask you if, instead of giving me that stick of candy when I come with my errands, you'd give me the penny! and I'd get you to save the pennies for me until I had enough to buy a machine."

Susy would have been very much surprised if she had known that she was the only little girl in town to whom the storekeeper ever gave a stick of candy. She supposed it was the custom to give one to each purchaser. Mr. Gummidge was considered to be a stingy, cross old man. "Old Grumpy," the boys of the town called him, and he knew it and was glad of it. It pleased him to think that people were afraid of him, and he had a way of saying, "Hah! Hah!" which reminded boys and girls of Jack the Giant-Killer, and they were always expecting him to say, "Fe, fi, fo, fum!"

But Susy Mason had been brought up in a home where the atmosphere was full of that "perfect love" which "casteth out fear," and it never occurred to her to be afraid of anyone. Although a gentle, shy little creature, she loved and trusted everyone, expecting everyone to love and trust her. People generally find what they are looking for, and Susy always found kindness.

"How many sticks of candy do you s'pose you'd have to go without?" asked Mr. Gummidge, after he had blown his nose very hard and wiped his spectacles very carefully.

"O, a hundred or two!" sighed Susy, glancing at the tempting sticks in the glass case.

"All right! Here goes the first penny! Come down to-morrow and we'll talk things over, Sissy," said the storekeeper, as he dropped a penny into a glass jar and set it upon a high shelf.

"Can your mother spare you for three hours every morning, do you think?" asked Mr. Gummidge, when Susy called on him the next day.

"O, yes, sir! I don't have much to do at home. After I've washed the dishes and fed the hens and brushed up the kitchen and dusted the dining room and made the beds I have all the morning to play outdoors."

"Well," said the old man, slowly, "you tell your mother that I want you to go into business with me this summer. I need some one to help me while the city folks are in town; what with tending store and tending post office I'm pretty busy. I can't bear a boy 'round the store, but I'd like to have you come every morning from nine to twelve o'clock, and tell your mother I'll make it all right with her in the autumn," and the old man winked one eye in the drollest way at the little girl, who danced up and down clapping her hands.

"The first thing you can do is to take one of these pails and go out into my pasture and pick berries. I don't have time to pick the berries, and I hate to have the birds get them all, except what those horrid boys steal, hah, hah!"

When Susy brought the berries to the store Mr. Gummidge arranged them in boxes displayed in the window, and placarded "S. M. Berries. Extra fine and fresh."

The summer people coming for their mail were attracted by the sign, and the boxes disappeared rapidly, while a little pile of nickels glistened in the glass jar on the high shelf.

"These flowers were so lovely I just had to stop and pick them," said Susy, as she brought in the pail of berries one morning. "You don't care, do you, Mr. Gummidge?"

"Good idea!" chuckled the storekeeper. "Make 'em up into bunches, Sissy, while I print a sign."

Soon the window bloomed with the little bouquets arranged in a corner and labeled "S. M. Wild Flowers. Just picked."

The summer ladies, who love wild flowers but dislike to scratch their hands and soil their fingers gathering the blossoms, went into ecstasies over the dainty bouquets, and the nickels climbed higher each day in the glass jar on the shelf.

"Run for dear life to the hotel with this letter, Sissy! It's important, and you can have the ten cents the man will give you for bringing it. Tell him it's the S. M. Special Delivery, and it's extra quick!"

As Sissy ran breathlessly up the steps of the hotel to deliver the letter she was recognized by a lady, who addressed her when she came out on to the veranda after doing her errand.

"You're the little errand girl at the store, aren't you?" the lady asked. "Do you think the storekeeper would care if you stopped to do an errand for me on the way back?"

"O, no, ma'am! I'll be glad to do it!" "Leave this book at the library for me, will you dear? It's due to-day, and you will save me the bother of going to return it. Here's a nickel for doing the errand. O, yes, you must take it!"

Susy thought of the glass jar, blushed, said thank you, and dropped the nickel into her pocket with the dime already collected.

"O, dear! see what I have done!" exclaimed a young lady who was stepping from her carriage to enter the store just as Susy returned.

"Whatever shall I do?" she said to the friend with her, as she showed her the rent in her delicate muslin skirt, which she had carelessly caught in leaving the carriage. "Marie always mends my dresses at home. I wish I had brought her with me! I can never mend that tear so it will look presentable."

"My mother could mend it for you, so that it wouldn't show a bit!" exclaimed Susy.

"That's right, she could," added Mr. Gummidge, who had been looking on from the doorway. "She's an S. M. seamstress, extra fine," and the bystanders laughed as he pointed to his placards in the window, while Susy, seated between the two ladies in the lovely carriage, drove away toward her home.

"Let the little girl come after the skirt to-morrow," said the lady to Mrs. Mason, and she can bring it back when it's done. I'm so glad to find a seamstress in town!—I shall keep you busy mending all summer."

"O, Sissy," cried her mother, after the visitors had gone, "I'll give you half the money I earn from this sewing, for they're your customers, you know. And you can spend the money as you like."

Susy's eyes shone. "Thank you, mamsie!" she said. "I have a bank down at the store; may I take it, down there?"

So the glass jar on the high shelf soon had quarters and half dollars shining among their humbler companions.

"Well, little partner, school begins next week, the summer folks are leaving, and that glass jar is so full I can't get the cover on! So before it spills over and we lose some of those candy pennies, let's count up."

The money was separated into piles of pennies, nickels, dimes, quarters and halves, with one or two big silver dollars. Mr. Gummidge counted slowly, setting the figures down carefully on a piece of brown paper.

"Twenty-eight dollars and fifty cents. Well, now, that is strange! A sewing machine feller was 'round here yesterday, and he agreed to sell me the newest, finest, quietest, slickest kind of a machine for just twenty-eight dollars and fifty cents. So there we are, Sissy, a regular S. M. trade, which being interpreted means Susy Mason, or Sewing Machine, whichever you like, or both! He's coming 'round with the machine in the morning, and said he'd leave it if we had the money."

"I guess God must have sent him to you, Mr. Gummidge," said Susy.—N. Y. Advocate.

WORST OF ALL.

The woman who boasts that she never sleeps well has many reasons at her tongue's end, and nobody dares dispute them. There is one woman in particular who has no family, and spends her life in traveling and visiting. She therefore has an opportunity to test all sorts of places.

"I can't sleep in New York on account of the elevated trains that run within a block of Cousin James' house," she explained to a friend one day; "and in Philadelphia there is an electric light that shines from the corner right on my bedroom wall, and I never wish to have blinds closed."

"In Boston, my friends live on a street through which the milk-carts come very early."

"In Washington, at the Duncans', there's a dog and he's liable to bark at any time, so I keep expecting to hear him, even when he doesn't."

"In Buffalo, at Henry's, there's a cuckoo-clock that keeps waking me up. When I'm with the Salisburys I just lie and listen to the sea, booming and splashing all night long. And at dear Anna's of course there are the babies."

"I should think you'd love to go out to the Hendersons,'" said the sympathetic friend. "Right in the woods, and no farm animals, like hens, or anything to disturb you."

"The Hendersons!" and the sufferer from insomnia raised her eyes to heaven. "My dear, I tried it once, and the quiet was so fearful! I never closed my eyes till daylight!"—Eg.

BROKEN ENGLISH.

English is said to be one of the most difficult languages in the world for a foreigner to learn. The verbs and prepositions are particularly puzzling. A professor in an Eastern college tells of the troubles of a Frenchman with the verb "to break." "I begin to understand

your language better," said my friend, M. de L., to me, "but your verbs trouble me still. You mix them up so with prepositions. I saw your friend, Mrs. S., just now. She says she intends to break down her school earlier than usual. Am I right there?" "Break up her school, she must have said."

"Oh, yes, I remember; break up school."

"Why does she do that?" I asked. "Because her health is broken into."

"Broken down."

"Broken down? Oh, yes. And, indeed, since the fever has broken up in her town—"

"Broken out. Will she leave her house alone?"

"No; she is afraid it will be broken—broken—How do I say that?"

"Broken into."

"Certainly; it is what I meant to say."

"Is her son to be married soon?"

"No; that engagement is broken—broken—"

"Broken off? Ah, I had not heard!"

"She is very worried about it. Her son only broke the news down to her last week. Am I right?"

"No; merely broke." — Harper's Weekly.

WIPE YOUR GLASSES.

Only those who are compelled to wear glasses can realize the difference between a clean pair and a dirty one. With the former, the entire world is fresh and radiant with sunshine. With dirty glasses it is a muddy world, full of red eyes and bad tempers.

Keep the glasses of the mind clear and bright, then the outlook on life will be pleasant and sunny. When the soul is blurred with sin the whole world looks dark and gloomy, but the true Christian will always have his mind free from impurities and stains of any kind.—Er.

"This ring," said the jeweler, "will cost you \$50, with our extra service gratis."

"What is your 'extra service?'" asked the young man who was looking at engagement rings.

"When the young lady calls to make inquiries, we'll tell her it's worth \$150."—Philadelphia Public Ledger.

Immortality is not a demonstrated fact, but it is a necessary anticipation. —Lyman Abbott.

Impatient people water their miseries and hoe up their comforts.—Spurgeon.

THE VALUE OF CHARCOAL.

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

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**Little Ones.**

**FOR A YELLOW DOG'S SAKE.**

A quarter after nine every morning an important ceremony took place in Roy Gilman's school-room.

At quarter after nine, every morning, Miss Fletcher, Roy's teacher, handed a note for the principal to each pupil who had done especially well the day before. These notes the children carried to the principal's office, where they found pupils from other rooms bearing similar notes.

When Principal Thompson had read a note, he knew just how the bearer had earned the honor, and he commended him. After he had read all the notes, he shook hands with each boy and girl, and said he hoped to see them again. Then the children went back to their respective school-rooms. And before night everybody had heard who had gone from each room, and the room sending the greatest number was proud of itself.

The notes were not bestowed only on those who had a high standing in their studies: if they had been, some pupils would have gone to the office every day, while others would never had got there.

Those pupils whom Principal Thompson wanted to see were the girls and boys who had done the very best they could.

For instance, when Dennis Deckerman, who was so full of life that he couldn't seem to sit still five minutes, and so full of fun that he was laughing most of the time—when this lively young man was quiet and orderly for a whole day, he got one of the little white notes the next morning. Then Principal Thompson was so pleased that he clapped Dennis on the shoulder and said, "Good for you, Deckerman!" just as if Dennis had been a grown-up man.

That same morning, Gertrude Dodge, who had such a hard time learning to spell, was commended for having written correctly every one of the ten words in yesterday's lesson.

And when Charley Brooks, who hated to get out of bed in the morning, wasn't tardy for a week, he received a note to take up to the principal's office.

Finally, Roy Gilman thought there was a chance for every one but himself. Roy was average "good" in everything: spelling wasn't hard for him, no one was surprised at his behaving well in school, and his mother always saw that he started from home early enough. It was almost time for the summer vacation to begin, and he had not received the desired invitation to Principal Thompson's morning reception.

When the honor did come to Roy Gilman, some time in June, it was entirely unexpected.

The first week in June had been unusually warm; and, when a brisk thunder shower came up Thursday morning, every one was relieved. It washed the heat right out of the air, and the children who had been lounging listlessly in their seats sat up straight and drank in the cool freshness. At recess the rain was still coming down briskly, and the pupils gathered at one of the windows.

"I'm glad the rain came on ac-

count of the dogs," said Roy. "On account of the dogs?" repeated Dennis Deckerman. "What are you talking about, Roy Gilman?"

"My uncle Tom told me about it last night," explained Roy. "He says that dogs need lots of water to drink, and that sometimes in summer they can't find any at all—dogs that haven't a regular home, you know. He said that yesterday he was going along the street near his office when he heard some one call, 'Mad dog!' and everybody just ran. Then the next minute a poor little yellow dog came tearing along, and his tongue was hanging out, and he looked dreadful. It wasn't any wonder that people were frightened, Uncle Tom said. But Uncle Tom knows about dogs, and he hurried into his office as fast as he could, and came out with a basin of water, and whistled. That dog came running, and 'most tumbled into the basin. He wanted the water so badly. The people all said, 'Wh, he wasn't mad after all!' and Uncle Tom said, 'No, he wasn't mad at all; he was just crazy for water.' You see it had been hot all day, and there wasn't a place, a single place, where a dog could get a drink down in that quarter of the town."

The children looked sober over this story. Many of them had pets of their own, and they all loved dogs.

Roy went on: "Uncle Tom says he is going to keep a bucket of water outside his office all summer, somewhere where people won't stumble over it, and then the poor dogs won't get chased and have stones thrown at them when all they want is a drink of water. I was wondering if we couldn't keep some in our yards for the dogs up-town."

"I will for one," declared Dennis Deckerman. "There isn't a fountain anywhere near my house where a dog could get a drink."

"And I'll keep a low dish of water out by our back gate so the cats can get at it, for they need water just as much as dogs do," said Gertrude Dodge.

Then the gong sounded and recess was over.

By the time the children went home that night every boy and girl in the room had promised Dennis and Roy to keep a drinking place for dogs full of fresh water as long as the hot weather lasted.

The next morning, when Miss Fletcher handed out the notes to be carried to the principal, she gave one to Roy.

"I recommend Roy Gilman for commendation because of his especial thoughtfulness of our animal friends," Miss Fletcher's note ran.

Principal Thompson smiled at the surprised expression on Roy's face.

But the principal seemed to know all about it; for he said, as he shook hands with Roy, "That was a good thought of yours, Roy; and I can promise you that I'm going to see that the dogs in my neighborhood don't suffer from thirst."—Mary Alden Hopkins, in Little Folks.

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a modest clerical suit, said Eli Perkins, sat at the same table in the Pullman dining car. They were waiting for the first course at the dinner, a delicious Hudson River shad. Eyeing his companion coldly for a moment, the agnostic remarked:

"I judge you are a clergyman, sir?"

"Yes, sir; I am in my Master's service."

"Yes, you look it. Preach out of the Bible, don't you?"

"O, yes, of course."

"Find a good many things in that old book that you don't understand—don't you?"

"O, yes; some things."

"Well, what do you do then?"

"Why, my dear friend, I simply do just as we do while eating this delicious shad. If I come to a bone I quietly lay it one side and go on enjoying the shad, and let some fool insist on choking himself with the bones."

Then the agnostic wound up his Waterbury watch and went into the smoker.—Ex.

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**ORIGIN AND HISTORY OF PARTICULAR BAPTISTS.**

E. O. WHITE.

George Lorimer, D.D., says: "We have an origin, we have a history, we have a faith, we have a record and we have principles, that have ennobled the world." Standard historians of various denominations have given testimony upon testimony that a people of our faith and order have existed from the days of the apostles to the present, in all parts of Europe in large numbers. By historians, may be mentioned such men as the writers of "Dutch Martyrology," Gibbon, Danvers, Jones Robinson, Dupin, Mosheim, Neander and the celebrated Dr. Wall, with many others of scholastic attainments and wide repute. These men of principle, learning and research were too great in mind and integrity to hide the fact, as many modern writers and speakers do, of there having been a large number of professed Christians, who from the days of the ministry of Jesus Christ and the apostles, have earnestly contended for, and practiced immersion in water, as the way unto church fellowship, and to the Lord's Supper. Many writers have shown that this people have also held what is called the "doctrines of grace," or "Calvinism" the meaning of which is that all mankind fell into total depravity by the fall of Adam, and consequently, if left to themselves, would live a life of sin, and die in the same; and therefore, are justly under the condemnation of God's holy and righteous law. That in this man of fallen humanity, there was an immense number of them whom Jehovah loved, chose, and predestined to be saved by his Son; these are effectively called by His Spirit out of sin and from Satan unto a holy life, and unto the fellowship of Christ and His church on earth; also they are preserved in the same and safely conveyed to heaven; and finally, spirit, soul and body, are by Jesus Christ, presented before His Father without spot or blemish, and unto Himself a glorious church, to which he shall say, "Thou art all fair, my love, there is no spot in thee."

The history of "The particular Baptist church" holding these Pauline teachings, is a recorded fact, that a very large number of people in all parts of Europe, Africa, and Asia, from the baptism of Christ downward, have preached immersion in water as a pre-requisite to church fellowship and the Lord's Supper; and have held the doctrines above named.

The dipping, immersion of persons in water as an initiatory rite was never practiced until God sent John the Baptist to baptize humble penitents, who came confessing their sins, in the river Jordan. He was a man sent from God and had his authority immediately from God, so that the Master could say, "The baptism of John, was it from heaven, or

of men." They could not say, "From the elders of the people who baptize our proselytes." No; they knew it was from heaven, and they dared not answer the Master.

Taking the Hebrew word tubal, and the Greek word bapto—never used to express the action of springling or pouring—to describe what he was to do, he was very particular to baptize in Jordan, where there was much water, taking the penitents down into the water, and bringing them up out of the water. Great numbers of the scholars, the most profound investigators and the most widely read students, who have not been of the Baptist denomination, have testified that John's mode was immersion. The whole body of lexicographers give us the meaning of the words used by this first Baptist, John, as to the mode practiced by him. "Bapto, dip;" baptizo, plunge;" "baptizmia, plunged;" "baptisma, immersion, baptism, plunging."

The Edingurg Presbyterian Review says: "The wonder is there ever was a person so ignorant as to deny that bapto meant to dip. We suppose it never was denied by anyone that baptiza, as well as bapto signifies to immerse.—Vol. 1, pp. 521—522. Dr. Lightfoot and Dr. Adam Clark say: "That the baptism of John was by plunging the body." Bishop Bossuet, a famous French theologian, says, "Baptism by immersion is clearly established in Scripture—baptism was instituted by entirely immersing the body; that Jesus Christ so received it, and caused it to be administered by His disciples."

The learned Witsius says of the baptism of Jesus by John, "How mean and humble, then glorious and exalted. That represented by immersion, this by emersion, and finally to declare by his voluntary submission to baptism that he would not delay to deliver up himself to be immersed in the grave, yet with a certain hope and faith of emerging."

Dr. Campbell says: "Jesus no sooner rose out of the water than heaven was opened to Him." Dr. Doddridge says: "Jesus was baptized, as soon as He ascended out of the water, behold the heavens were opened to Him." Dr. Mac-Night says: "Jesus submitted to be baptized, that is buried under the water by John, and to be raised out of it again, as an emblem of His death and resurrection." Bishop Jeremy Taylor says: "The custom of the ancient churches was not sprinkling, but immersion, in pursuance of the sense of the word in the commandment and the example of our blessed Saviour." Tertullian, who lived one century after John, expressly mentions the penitents "whom John dipped in Jordan."

From all this and voluminous more, it will be clearly seen that John received this particular "mode" when he was sent from God to baptize, and that he carefully observed it in his ministry, and this "mode" of baptism has ever been observed by the "Particular Baptists" for these nineteen hundred years. The apostles followed it as is clearly set forth time and again in the Acts and the Epistles. These have been our witnesses in every age. Acting as John Wesley, founder of Methodism, says disciples of the Lord should act. "Let the Lord's submitting to baptism teach us an holy exactness in the observance of those ordinances which are their obligations to divine

command. Surely thus it becometh us to fulfill all righteousness."

And as Dr. Chalmers, the great Presbyterian says, "We call ourselves Christians and propose to receive the Bible as the directory of our faith and practice, and the only question on which we are concerned is "What saith the Scriptures?" Or, as Bishop Ryle, the famous Anglican, says: "Once for all entreat every disciple to hold no doctrine about baptism which is not plainly taught in God's Word."

And further, as John Owen, the great Congregationalist says: "Those believers who really intend to serve Jesus Christ will receive nothing, practice nothing in his worship but what is of His appointment."

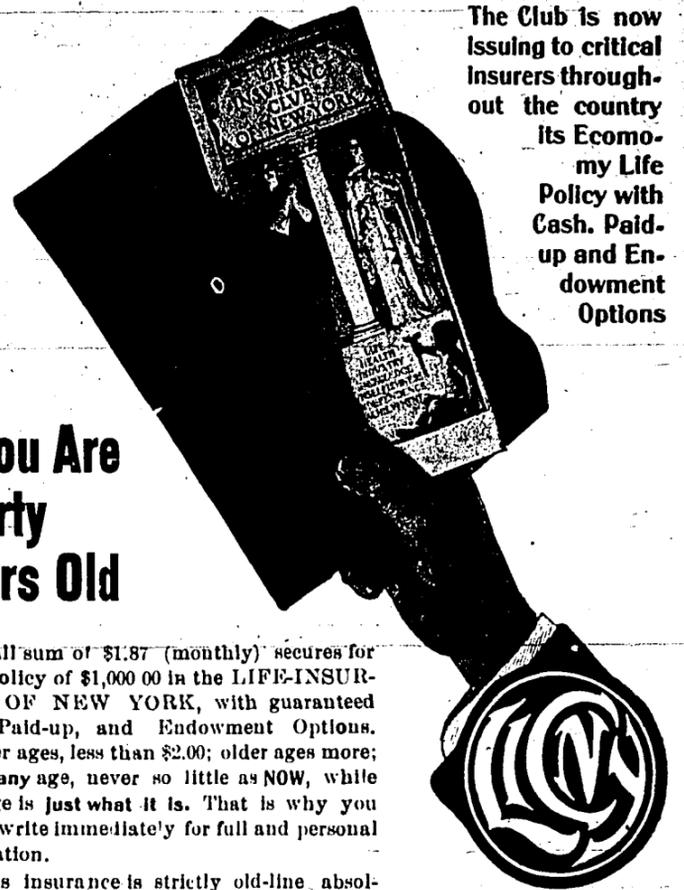
What these fathers say should be done. Particular Baptists have been careful to do so in all the centuries. John the Baptist was not only particular as to the mode, but he was so also as to the subject. No impenitent unbeliever; no unrenewed scribe or elder, or Pharisee, or moralist, would this first particular Baptist baptize. No. He said to these "Who hath warned you to flee from the wrath to come?" "Bring forth fruits meet for repentance."—Thus we find he would not baptize, before repentance and conversion to the new life. And Paul tells us that John preached unto them that they should repent and believe in Him who should come after him, that is on the Lord Jesus, and that when they heard this they were baptized Acts xix. Thus John demanded repentance towards God and faith in Christ, and a godly life in the persons baptized. This is a particular feature in the Particular Baptist denomination to-day, as it was with Particular Baptists, John, Paul, Peter, Phillip and others in the first century.

Good Matthew Henry says: "John's baptism with water made way for the manifesting of Christ, and signified our cleansing in Him who is the fountain opened. Dr. John Derskine says: "John required from all whom he baptized a profession of repentance." A volume of like testimonies from the ablest theologians and scholars could be produced to establish our claim to John the Baptist, a man sent of God, a Particular Baptist,—particular in mode and subject.

**PATIENCE.**

Almost all men can be patient under some trials, and can endure some provocations. The trouble is that there are points at which we break down. There are peculiar forms of provocation against which our nature revolts, with such intensity that we no more think of repressing the revolt than of checking a thunder-storm with uplifted finger. It is part of the order of nature. "Part of the order of nature"—a beautiful phrase, a fair-sounding apology, but absolutely disallowed. "Love endureth all things," wrote St. Paul. That is the order of grace, and it is in the all that the meaning lies. "Love endureth some things," would not have been worth writing. So does prudence, so does guile, so does selfishness, so does hate. If we control temper in nineteen cases and explode in the twentieth, the credit of the nineteenth is gone. Men forget the patience and remember the rage. The ship that is wrecked upon the harbor-bar is lost as truly as though she

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had foundered in far seas. What dire and incalculable mischief is done to the church of Christ by wild and whirling words that proceed from Christian lips in explosions of anger!

"Ah, well!" you say, "in the hot contention I was right. The aspersion was gratuitous, the contradiction was insane." What of that? The moment anger makes one cruel and ruthless he is as wrong as wrong can be. When two people quarrel, Satan is always more pleased with the man who is right than with the man who is wrong. They are both doing his business, but the man who is right does it best. For he makes right the occasion and instrument of wrong: the devil's most exquisite delight!

"In love" the truth must be spoken. It is doubtful whether it can be spoken otherwise. Certainly, to speak the truth in anger is often a thousand times more mischievous than to maintain a patient silence.—Sel.

A happy man or woman is a better thing to find than a five-pound note.—R. L. Stevenson.

When a wrong cannot be forgotten, and yet cannot be mended, it is a good thing to try to define it. Measure its exact size. That is sure to make it look smaller.—A. H. K. Boyd.

Unhappiness is the hunger to get. True happiness is the hunger to give.—G. W. Jordan.

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**The Farm and Household**

Albert Bourne has sold to Ben Perry 16 head of 700 pound yearlings at 3 3-4 cts.—Ex.

Sam Hodgkin bought Monday of last week, in Mt. Sterling, Ky., 12 heifers, weight 750 lbs, at \$3.35

Twelve thousand turkeys were slaughtered at Carlisle this season, for which the raisers received \$17,000.

Missouri's corn crop this year amounted to 242,000,000 bushels, valued at \$87,000,000, which is the third largest yield of corn ever raised in the State.

June W. Gayle of Owenton, Ky., bought of B. D. Parker 12 young mules for the aggregate sum of \$1,300, an average of \$108.33 1-3 per head.

Omar Wilson sold 12 mules at Mt. Sterling (Ky.) Court to Carithers & Beard, of Lexington, Ky., at \$185. All mares but one and were from 15.2 to 16 hands high, and fat.

R. D. Ratliff, of Sharpsburg, has purchased and shipped to Pulaski, Tenn., a car load of extra good yearling mules. The price paid was \$128 per head.

John McLain has sold his crop of about 6,000 pounds of tobacco, grown on the Callahan farm, to H. B. Cushman, at ten cts. straight, winter order. He also tells us that he delivered a lot of 526 turkeys to W. A. Bacon last week, the lot bringing \$992.62.—Ex.

L. L. Wells, of Glasgow, Ky., sold to G. H. Lazarus five mare mules, 14.2 to 15.2 hands high for \$725. He also sold W. H. Sink a mare mule, 15.3 for \$150 and one 14.3 to I. D. Irwin for \$130. Mr. Wells bought a four-year-old mare mule recently for \$160.

Mr. F. F. Triplett, of Mt. Sterling, Ky., has recently bought from a Jessamine county, Ky., party a 3-year-old, 16-hand jack. He is a jet black, a No. 1 breeder, and Mr. Triplett pronounces him the best Jack in Kentucky. He paid \$1,000 for him.

Over \$6,000 was paid out for mules at Huntingdon, Tenn., last week, averaging about \$150 per head. The farmers of Carroll county are devoting much time to the raising of mules.

Dr. John E. Gray, of Bowling Green, had a hog slaughtered recently that was one of the fattest ever killed in that county. It was a red Duroc Jersey and at fourteen months old weighed 600 pounds. For ninety days before it was killed it was perfectly blind, being so fat that the flesh covered up its eyes. The hog was fed by George Lax, who has a national reputation as a feeder. From the hog was obtained 123 pounds of lard, 175 pounds of sausage, and the two hams weighed forty pounds each.—Ex.

**SETTING THE HEN.**

Anybody can set a hen, if she wishes to sit, and nobody can set her if she doesn't. But all are not equally successful in so setting a hen that she will bring off a full brood of chickens.

There are a few recognized principles upon this subject which will tend to equalize the success if they are intelligently followed.

1. Set a hen where she will not be disturbed. If other hens have access to the nest or if anybody or thing disturbs the sitting hen, the eggs are in danger of being broken, the nest of being fouled, and the vitality of the unbroken eggs of being impaired. It is therefore of first importance to see that the nest is properly placed where privacy and security can be enjoyed.

2. The nest should be of the proper size and shape. A nest which is too small is uncomfortable for the sitter, and thus makes her uneasy, resulting in broken eggs. One too large, while comfortable for the hen, often permits the eggs to get where they will be chilled, one at a time, until perhaps the whole clutch is spoiled. And the shape of the nest is quite as important as its size. It should be rounded, a little deeper in the center than at

**A WELLSREAD TABLE**

And the Man "Fell Out" With It.

A manufacturer in Mo. says he started out as a young man with almost perfect health, but that, "by the time I was 24 my digestive apparatus was so completely wrecked as to make my life a positive burden.

"I was neither a hard drinker nor an inveterate user of tobacco—my condition could not be charged up to these things.

"I had simply ruined my digestion by a course of living common among those who indulge in unwisely selected food and deny their appetites nothing. And so years passed, during which every sort of food seemed to do just the opposite of what it should have done, with me. A well spread table was offensive to me. The sight or smell of food, made me deathly sick. In brief I had dyspepsia, in its worst form, and spent many a hard earned dollar for remedies which did me no good whatever.

"This was my condition when a friend insisted that I should try Grape-Nuts food, and to please him I consented, expecting to derive no more benefit or pleasure from it than I had from other prepared foods that I had tried. But I was most happily disappointed.

"For more than a year I ate positively nothing but Grape-Nuts—it was my soup course, my meat and my dessert. I never tired of it, and grew steadily fatter and more hearty, till I put 40 pounds of good solid flesh that had never been there before, on my bones. My dyspepsia is gone—the memory of a terrible nightmare.

"I am well now—seems that I cannot be ill—and Grape-Nuts is still found on my table, in one form or another, at every meal, and it is never out of supply in my home. A meal without Grape-Nuts is a mighty poor meal for me." Name given by Postum Co., Battle Creek, Mich. There's a reason.

the edges, but not deep enough to cause the eggs to roll toward the center, and made firm in all its parts. It should be rather shallow, but not so shallow as to allow the eggs to roll out. It should not be deep, for deep nests are accountable for many broken eggs.

3. Vermin expellers should be used. If one will sprinkle a handful of powdered sulphur or tobacco, or of some good insecticide in the nest, so as to drive away lice, the hen will sit more comfortably, and, other things being equal, will hatch more successfully.

Having provided a suitable nest, the next thing is to provide a suitable hen. And of her: 1. She should be a quiet hen. The nervous, flighty hens, although they sometimes hatch a good brood of chickens, are only too apt to break up, or break the eggs up, both of which things are fatal to success.

2. She should be decidedly broody. Hens sometimes will appear broody, but will not remain so long enough to hatch. But if a hen is allowed to remain on the nest when she is laying, and does so for several days, and when approached ruffles her feathers and scolds but does not offer to leave the nest, the chances are that she will do.

3. Before removal to the nest, she should be thoroughly dusted with some insecticide, so that she will not bring vermin to the clean nest provided for her use.

4. She should be removed at night to the new nest, previously provided with china eggs, and the removal should be made in the quietest manner possible, so as not to disturb or frighten her. If she sits down quietly upon the eggs, with a sound of pleasure, she will probably be all right. She should be left with the dummy eggs for a day or two until it is evident that she will stick to the new nest.

Having got the nest and the hen together, the third thing is to provide the eggs. And of these:

1. As to number. If the weather is cold, eight eggs of the size usually laid by the hen will be enough. If it be later in the season, a dozen will be covered successfully.

2. Of the cleanliness of the eggs. The eggs should be clean in the nest. Broken eggs should be removed, and those soiled by them cleansed. If washed, the water should be blood warm, but scratching them is often fully as effective as washing.

3. Of the freshness of eggs. Fresh eggs are better than stale to set. They should never be more than three weeks old; two weeks is better than three; and one week better than two; and probably one or two days best of all. Eggs four, five or six weeks old may hatch, and possibly those still older. But the best are the freshest.

4. Of the fowls which lay the eggs. They should be strong, vigorous and in perfect health. Hens two and three years old are preferable to pullets, because pullets are apt to be not fully matured and their eggs consequently small.

Having set the hen on the right kind of a nest and put the right number of eggs under her, the breeder should let her sit. He can dust her with some insecticide twice more during the period of incubation—say at the end of the

first and at the end of the second week; he can, when she is off feeding, examine the nest and see that the eggs are all right; but he should do little more than this. Nature has taught the hen how to do her work, and left alone she will do it. Everlasting fussing will disturb the hen and lessen the chances of a good hatch. Don't fuss. Having done your part, let the hen do hers, and she will probably do it better than you could.—H. S. Babcock in Country Gentlemen.

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## CRUTE.

James R. Crute was born in Halifax county, Va., October 15, 1824; joined Clover Baptist church in early life in Virginia, Jane Antioch, Trigg county, was a member there till that dissolved. He then joined Locust Grove, moved from there to Oak Grove; was a member there till death. Died Tuesday, Aug. 20, 1905.

## RESOLUTIONS OF OAK GROVE CHURCH.

Whereas, It has pleased the Supreme Being and the Ruler of the universe in his infinite wisdom to remove from the walks of life one of our aged and most worthy brethren, Bro. James R. Crute, who departed this life Tuesday, Aug. 20, 1905; and,

Whereas, The long and intimate relation held with him in the faithful discharge of his duty in this church makes it eminently befitting that we record our appreciation of him; Therefore, be it

Resolved, That the faithful service and good examples which he has contributed to the church will be held in grateful remembrance. That the sudden removal of such a life from among us leaves a vacancy and a shadow that will be deeply realized by all the members of this church and will be sadly missed from the circles in which he has resided. That with deepest sympathy for the bereaved relations of the deceased we express our hope that even so great a loss to us all may be overruled by Him who doeth all things well.

That a copy of these resolutions be spread on the records of this church; a copy presented to the bereaved relations; a copy presented to the WESTERN RECORDER, with request to be published.

W. H. HOOKS,  
M. DALE BRIDGES,  
Committee.

There was once a stupendous apartment without supports in the great cave of Kentucky. But following the upheaval that formed the cave, water began to percolate through the dome and fall drop by drop to the floor. An invisible sediment of carbonate of lime was left by each drop on the ceiling and where it fell on the floor. Nature's workmen had begun to pillar that mighty dome. By day and by night, without let or hindrance, the work went on. At last the stalactite began to hang from the vault and the stalagmite to rise from the floor, and long before the eyes of man looked into that little world, the pillars from above and the pillars from below had met and a thousand columns supported the overhanging roof, until now all the railroads in the State might roll their cars over the place, or you could pile another continent upon it, and it would not yield an inch. Thus character is always stalactite in its formation, begun in a moment, but running on through a lifetime and coming to an absolute permanence. Never a drop of truth percolates through the heart that it does not leave a sediment of strength. Never a thought, word or deed that does not leave some eternal effect.  
Gerard B. F. Hallock, D.D.

## AN INSANE RISK.

In a recent fire, a policeman succeeded in carrying a woman to the front window, away from the flames, when she broke away from him and ran back, crying, "I have forgotten my pocket-book!" In a moment she had vanished in the smoke and fire, never to be seen again alive. Such an act seems to every reader insane. But how many men and women are taking risks in order to fill and hold on to their pocketbooks.

Kindness is catching, and if you go around with a thoroughly developed case, your neighbors will be sure to get it.

Go into service for the Master, and you will have a blessed experience of him not experienced in any other way.

# Items of Interest

News' the World Over

The British government has published the statistics of deaths, births and marriages for the nations of Europe and Japan. The highest birth rate is in Russia, being a fraction over 49 per thousand. Spain and Hungary are second with 36; Austria, 35; Germany, 32. The lowest is France, 21; England has 27. In the death rate Russia is highest with 31, and England lowest with 15. The marriage rate is highest in France, 15; with England second, 14. Ten cities have more than one million population, London having more than 4,000,000; New York, 3,000,000 and Paris 2,000,000.

The aftermath of a terrible war is in danger of being almost as terrible as the war itself. The swelling of the number of the unemployed by the coming home of soldiers has been a cause of anxiety in Japan. A famine is making the northeastern provinces of Japan deplorable, and thousands are on the verge of starvation.

Modern warships again. The British cruiser, Encounter, is a new ship, up-to-date in every respect. But before she had taken a voyage of any length such serious faults were found in her construction she was taken back to the dock yard and much work done upon her. But after six months of repairs it is doubtful whether she can be made good for anything except scrap iron.

For some years Tokio has had a fine public library. The report of the librarian is interesting as showing what books the Japanese are reading. Very few novels have been read. Books on the sciences, astronomy, chemistry, &c. and those on mechanics are in the lead. Then history and philosophy.

Columbia University abolished football among its students, ordering the team to disband and settle up its affairs by the end of 1905. The President was fairly "snowed under" by letters from men all over the country congratulating the university. Fathers with sons to send to college, alumni of the university, leading men in all professions swelled the chorus of congratulation. But the students, some of them, were angry and uttered dire threats that all of them would leave. However, Columbia maintains its position, and there is little doubt the number of students will be double or trebled during the year.

The New York Evening Post, in speaking of the revolutions in regard to the private character of the President of a big trust, answers the plea that he is a man of great business ability. "The revelation of the last six months, if they have taught men anything, have reinforced the eternal truth that in positions of trust, high or low, skill without solidity of character, is nothing."

This is the way a New York paper puts it: "It was not at Riga nor at St. Petersburg, that a dynamite bomb was thrown from a crowded street through a second-story window last night, but on Fourteenth street, four doors from Fifth Avenue, in the city of New York." Socialists are not unknown in this country.

The idea that the United States and a big policeman with a big stick commissioned to rule the earth seems to have been extensively raised abroad. For a province in Spain wishes autonomy and sends a complaint to Washington City that the Spanish government won't give it, and Korea wishes the United States to make Japan treat her right.

Dr. Pond, in the London Lancet, gives a new reason for appendicitis and other troubles of the digestive organs. He says the red rubber rings used so much on bottles of beer, etc., are one-third pure antimony. This is dissolved and absorbed in small quantities and develops, little by little, weaknesses of the stomach and intestines, and this he considers a reason for the frequency of appendicitis and other diseases. We do not think rubber stoppers to bottles are much used in this country.

Japan is having trouble with the army of the unemployed. Since the troops came back from the front there are 700,000 men, it is thought, out of employment. As Japan is suffering from an industrial depression and no revival is expected in the near future, much uneasiness is felt.

# Sunday School Workers

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## MAPS.

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Larger Palestine and Parts of Syria, 9 1/2 ft. by 6 ft., \$10.

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"The Life of Jesus," by Rev. O. C. S. Wallace. 16mo, 294 pages. 30 cents.

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"Studies in Life of Christ, by A. M. Fairbairn, \$1.50.

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Headquarters for Sunday School Supplies

# BAPTIST BOOK CONCERN

INCORPORATED

Books, Stationery, Magazines

642 Fourth Avenue

LOUISVILLE, KY.

**Items of Interest**

News the World Over

Daniel Mulford graduated from Yale in 1806. In his diary he says he was compelled to go South on account of his lungs, and on his way he consulted the famous Dr. Benjamin Rush, of Philadelphia. His diary gives Dr. Rush's directions to him. Some of these are: Go to bed early. Avoid sleeping on your back, also avoid sleeping constantly on one side. Use gentle exercise, but never exercise before breakfast nor after night. Change your dress with the changes of the weather should those changes occur a half a dozen times a day.

All the Non-conformists of England are rejoicing in the coming of the Liberals to power. Because they will, if possible, undo the Education policy which has caused so many of the best men in the country to go to prison rather than pay the rates. The Non-conformist conscience has been stirred to the depths by the introduction of the Chinese into South Africa. The new prime minister, in his first speech, announced orders had been given that no more Chinese should be carried in until an honestly elected parliament in South Africa was chosen and the matter left to it.

Gen. John Campbell has died at his home in Cold Spring, N. Y., aged 84. He served during the Mexican war on General Scott's staff, and was a colonel and a surgeon in the Northern army during the last war. Dr. T. Y. Aby has died in New Orleans, aged 65. He was a surgeon in the Southern army and since the war has been a State Senator. Louis Graham, the oldest publisher in New Orleans has died, aged 84. He served in the army during the Mexican war, and during the late war was Adjutant General of a Confederate brigade. He was Grand Master of the Odd Fellows in Louisiana.

The Ventura has reached San Francisco from Samoa. Her passengers report the volcano on the island of Savaii continues in vigorous activity. The glare can be seen many miles at sea. The lava is pouring down a deep valley, which it has filled for eleven miles. The lava has covered thirty-six square miles and shows no diminution in flow.

Chancellor Walter B. Hill of the University of Georgia has died in Athens, Ga., of pneumonia, aged 54. When nineteen years old he graduated in the University, and when 20 he graduated in law. He has long been prominent in legal and educational work. He was president of the State Bar Association, and in 1899 was made Chancellor of his Alma Mater. He was a devout Methodist.

Dr. Forbes Wilson, D.C.L., writes to the London News, calling attention to the report of the Lunacy Commission. This shows that the average number of lunatics, admitted in a year to the asylums, who owe their lunacy to strong drink, is 3,143. The total now in the asylum, of these drink crazed ones, is 30,405. He had been told by a police officer who had the charge of the van carrying prisoners that of 47,000 only three were totaliters.

Mr. G. P. Upton, editor of the Chicago Tribune, has been keeping the statistics of suicides as reported in the newspapers. In thirteen years these have reached 77,017. This is more deaths than either Russia or Japan report during the late war. There has been a great increase in suicide in all the countries of Europe, except Russia. The conditions of life in Russia among the peasants are hard, but the Russian peasants believe their religion and know that hell awaits all unrepentant murderers.

Sir Campbell-Bannerman, as Premier of England, is showing that he will stand by the Liberal principles, and fears no man. Lord Kitchener is the idol of the Jingo and the Tory government bowed down before him. "C-B", as he is called, has announced that in India, and everywhere in British dominions, the military power shall be subordinate to the civil. Kitchener is in a rage. India is rejoicing.

The recent riot in Shanghai was caused by the action of the English assessor in interfering with the Chinese magistrate. There is a growing irritation against all foreigners and "China for the Chinese" is the rallying cry. The leaders in the anti-foreign movement are the students who have been educated in Europe and the United States. The success of Japan has greatly emboldened the Chinese.

We regret greatly to hear of the death of Dr. W. R. Blue, who died in Rome, Georgia, where he had gone for the winter. Dr. Blue had a stroke of paralysis more than a year ago, but he was thought to have recovered, till he grew worse two weeks ago. He was forty years old and had made an enviable reputation in his profession. Talented, hard-working, genial and kindly, he was loved and honored by all.

On December 12, Evangelist Frank M. Wells delivered his lecture "Jerusalem Under the Turks" in the First Baptist church, New Castle, Pa., to a very large crowd of men. Pastor John Snape in speaking of the lecture to the audience at 7:30 o'clock said, "It is masterful, it is the greatest lecture I ever heard". Chaplain Wells will speak to the women to-morrow at 3 p. m. on the same subject. "I want every one of you women to hear it."

**ENCOURAGEMENTS OF CHRISTIANS TO PROSECUTE THE MISSIONARY ENTERPRISE.**

J. N. BARBEE.

As far as human agency is concerned, in the eventual triumph of the Gospel, he who despairs of that is doing all he can to prevent it, and he who confidently and consistently expects it is materially contributing to promote it. While it is admitted therefore, as an axiom in Christian morals that encouragements to duty do not form the ground of obedience, yet, when such encouragements are graciously afforded, not to regard them would be sullen ingratitude against God, and not to feel them is to remain insensible to some of the most cheering and powerful inducements to increased activity. Encouragements to missionary labor and to anticipate the final success of the labor lie around us on every hand.

Of course it must and will be admitted first, last and all the time, that what God has said in His Word about heathen, and what the Saviour said to His church and apostles, are the ground and basis of all encouragement we may entertain relative to the final triumphs of missions.

God said: "Ask of me and I shall give thee the heathen for thine inheritance." Isa. 60:3. "And the Gentiles shall come to thy light." In order to bring them Jesus told his apostles to go and tells us to go. All power was given unto him, and he told them to "Go into all the world and preach the Gospel to every creature." Go ye therefore and teach all nations." This commission is the only justification for the existence of the Baptist church to-day. In presenting some of the more obvious encouragements, as a stimulus to Christians, is first,

**Encouragement From History.**

The past success gives the greatest possible encouragement: the history of the propagation of

**BABY SLEEPS, MOTHER RESTS.**

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Ointment, the great Skin Cure, and purest and sweetest of emollients. This treatment means instant relief, refreshing sleep and speedy cure for skin-tortured, disfigured, itching and burning babies, and rest for tired, fretted mothers, in the severest forms of skin and scalp humors, eczemas, rashes and chafings, with loss of hair, when all else fails. [Ad.

Christianity. In attempting the diffusion of the Gospel we are not engaged in a novel experiment; nor is the Gospel itself a system of truth hitherto untried. It has a long and eventful history. In order to estimate its prospects for the future, then let us examine its history concerning the past; for it shall appear—that Christianity, if you regard it as one form of religion among many, has vanquished every foe which it has encountered, passed through every ordeal to which it is ever likely to be subjected, and is still vigorous and aggressive (which even the most skeptical must admit), whether its success be attributable to supernatural aid, to intrinsic excellence, or to both, its friends have strong encouragement to hope for and bank on its continued progress.

One question naturally arises in the mind of an inquirer—"Has the religion of the Bible triumphed already? Open the first pages of its history, read those pages and you will find those a history of its triumphs. It is immaterial whether that history be written by an Origen or a Pliny, a Eusebius or a Tacitus, a Tertullian or a Gibbon—friends and foes alike bear testimony to the fact that during its early ages the Gospel not merely maintained its ground, but extended its conquests on every hand with a rapidity and vigor which left numbers of its enemies no alternative but to ascribe to it the finger of God. There has been a disposition to construct an argument like this: Perhaps the advent of Christianity took place at a time when the prevailing systems of religion were of a kind less hostile to innovation than those which exist at present; or, perhaps, the character of the Gospel had a tendency to coalesce with them and accept their support." Far from this. The mind of man has never conceived anything so unlike every other system as was the system of Christianity; nor did it, or would it accept the remotest alliance with any, no partnership business; instead it declared war on and against all, even a war of extermination; and yet it triumphed. It found every human heart filled with the worship of some idol God, and the world a Pantheon, crowded with the long accumulated images and services of an ancient idolatry; and yet it triumphed. Never, perhaps, had the prevailing systems presented a more threatening front to the pretensions of any new and rival religion than at that period; this, the ages of persecution which followed sufficiently testified; but not only did the Gospel dehouse them, it went even deeper, and proclaimed eternal war against the very propensities and principles of human nature which had given them birth; and yet it triumphed. It has been pretended that, because of the early success of the Gospel, it may have owed that achievement to an instrumentality of a kind so efficient as it may never possess again. As far as that agency was miraculous it was doubtless demonstrative of the truth of the Gospel; but the means employed for its diffusion were simply "the foolishness of preaching". No purple clothed it; no orators pleaded its cause; no secret bribes procured it access to the ear of the great; no army hewed for it a path; and yet

it triumphed. The apparent impotence and meanness of its agents formed one of the great objections of the day against the divinity of its origin, and the possibilities of its success; and yet it triumphed. And one of the reasons why such an instrumentality was employed, doubtless was that the church might never on this ground have cause to despond; that it might feel that as long as it can furnish but "twelve fishermen" it possesses an instrumentality equal, under God, to repeat the triumphs of its primitive days.

"But it may be," somebody suggested, "that Christianity triumphed only in one direction and vanquished only a single kind of opposition." It has never been pointed out that it waded any difficulty, or turned aside from any foe. It went in search of "Satan's Seat". Not a people here and there merely, but many nations, and these in every stage of civilization, and exhibiting almost every variety of political and moral condition, abandoned their idolatries and embraced the Christian name.

There must be a reason for this, indeed, a very potent reason. It can only be explained in, and by what Jesus said; "And I, if I be lifted up from the earth will draw all men unto me." For the joy that was set before him, He, the Son of God, "endured the cross" as the sacrifice for the world. Into that were put the heart of Christ. The love of God—and through it comes the mightiest influences of the Holy Spirit. That cross is the shrine and medium of the whole. By becoming the instrument of human redemption it requires the right and power to give motives to all actions, sanctions to, all obligations, objects to all affections, a new nature to man, a new character to the world.

Concluded in another paper. The reader will please note the conclusion of the present paper, so that the connection will not be broken.

Louisiana, Mo.  
A thankful heart to God for all His blessings is the greatest blessing of all.—Selected.

Cancer—How J. D. Parke, of Iola, Kan., Got Rid of One on His Temple—His Experiences with a Combination of Oils.

Iola, Kan., March 7. Dr. D. M. Bye Co., Indianapolis, Ind.  
Dear Sir—Please accept our sincere thanks for the personal interest you have taken in my case. We found your written instructions so plain and easy to understand that it was an easy task to apply your Treatment. And then we found the results just as you said they would be. Altogether it has been a very satisfactory job, and we are all delighted. There was scarcely any pain at all, every particle seemed to be removed, and it is nicely healed over; a wonderful cure. While I am not writing this as a testimonial, I feel I would like to tell all who are afflicted of such good treatment. So, if you have the opportunity just tell them what a good cure it was, and I will gladly answer any who care to write to me about it. You understand, of course, that yours is not the first treatment I have heard of. There are hundreds of them, but yours is the first one I cared to trust. I have not expressed half of my appreciation of the cure, nor can I but such work as yours, done in a Christian spirit, will surely receive a just recompense. With sincere wishes for your future success; allow me to remain, Yours very respectfully,  
No. 1103 East St. J. D. PARKE.  
There is absolutely no need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil Cure for cancers is soothing and balmy, safe and sure. Write for free book to the Home Office, DR. D. M. BYE CO., Drawer 105, Dept. 464, Indianapolis, Ind.

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**THE MARKETS.**

**LIVE STOCK.**

Report for week ending Dec. 9.

Extra good export steers	4 50a 4 85
Medium shipping steers	4 00a 4 50
Choice butcher steers	3 75a 4 25
Medium to good butchers	3 25a 3 75
Com. to medium butchers	2 75a 3 25
Canners	1 00a 1 50
Good to choice feeders	3 25a 3 75
Com. to med. feeders	2 75a 3 25
Good to ex. stock steers	3 00a 3 50
Com. to med. stock steers	2 50a 3 00
Good to choice stock heifers	2 50a 3 00
Com. to med. stock heifers	1 75a 2 25
Plain light stockers	2 00a 2 50
Good bologna bologna bulls	2 50a 3 00
Light pigs	4 50a 4 75
Roughs	4 50a 4 75
Med. to good bulls	2 00a 2 40
Choice veal calves	5 50 6 00
Com. to med. calves	3 00a 4 00
Choice milk cows	30 00a 35 00
Medium milch cows	20 00a 25 00
Plain milch cows	12 00a 18 00

**HOGS.**

Choice pack and butch.	5 75
Medium packers	5 75
Choice light shipping	5 60
Choice pigs	5 40

**SHEEP.**

Good to ex. ship. sheep	3 50a 4 00
Fair to good	3 00a 3 50
Common to medium	2 00a 2 50
Bucks	1 50a 3 00
Extra ship. lambs	7 00
Resthatcher lambs	5 25
Fair to good butch. lambs	4 00a 4 50
Common tail end lambs	3 50a 4 00

**GRAIN & TOBACCO.**

Following is report for week and year ending Dec. 9, 1905:

	Week.	Year.
Jan. 1 to date	1,769	122,014
Year 1904	612	98,050
Year 1903	1,350	97,814
Year 1902	1,049	146,836

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

Total sales of new crop to date, 1905, 107,027; 1904, 98,539; 1903, 101,548.

Sales of new crop to date, original inspection, 1905, 91,090; 1904, 76,026; 1903, 84,168.

**REJECTIONS.**

Rejections this week, 1905, 227; 1904, 65; 1903, 261.

Percentage of rejections to auction sales, 1905, 14; 1904, 42; 1903, 21.

Rejections Jan 1 to date, 1905, 17,531; 1904, 12,240; 1903, 17,106.

**RECEIPTS.**

Receipts this week, 1905, 1,304; 1904, 316; 1903, 1,101.

Receipts Jan. 1 to date, 1905, 90,886; 1904, 78,962; 1903, 77,032.

**WANT COLUMN**

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost.

Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situations wanted, etc., etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express money order must accompany all orders for insertion of copy in this column.

**FOR SALE**—Underwood Typewriter, latest model, never been used. Cost \$100. Will sell at a reasonable discount. Address Typewriter, 305 Tyler Building, Louisville, Ky.

**WANTED**—You to let us start you in the millinery business. Write for information. We sell to dealers only. David Baird & Son, Louisville, Ky.

**WANTED**—Four men to travel in each state, distribute samples and advertise our goods. Salary \$21 per week and expenses, guaranteed. Expenses advanced. Experience unnecessary. Address, with stamp, stating age and occupation. REEVE CO., 417 Dearborn St., CHICAGO.

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**WANTED**—Position as Illustrator. Address Box 186, Ellenville, Miss.