

WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

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Baptists Extensively And Intensively.

BY A. L. VAIL.

The story is that when it was proposed to nominate Franklin Pierce for the presidency, one of his neighbors remarked, in substance, "Pierce is a great man in New Hampshire, but spread all over the whole country he will be too thin." Hence arose the slang phrase for incompetency. The phrase may pass away but the principle underlying it abides. Every article has a given amount of substance and a fixed relation between the spread and the strength of it. As it spreads it weakens, spread too far it becomes "too thin", and spread far enough it breaks totally. This is a difficult principle for immaturity to grasp or ambition to handle. The puddle ambitious to be as big as the ocean will never accomplish its purpose, but it may spread itself dry. The young attorney, physician or preacher who frets to plunge immediately into an intricate city practice or pastorate, is seriously liable to prove himself too thin. Agricultural discussion has been laying emphasis on "intensive cultivation", by which is meant the reduction of area and the increase of cultivation of the reduced area. Is not this principle applicable to the Baptist denomination?

We now seem to be at a critical point in our development, relative to the adjustment between the extensive and the intensive. It is chiefly a problem of adjustment, which shifts as conditions change, and therefore needing to be often solved, especially in a time so filled with movement and change as the present. The past century saw the extensive development of Baptists immensely promoted. At its opening we were a feeble people, widely scattered for our numbers, and with perhaps less mutual acquaintance than any other. We had not got together much for any purpose, and we did not know much about how to get together or the importance of it. At the same time we were so small and obscure and despised that the great forces, political and religious, did not deem it necessary to invite us out of our shells. A great change has come. We are in almost every country on earth, prosperous generally, and strongest in those lands destined to dominate the future of humanity. Our neighbors have found out that we are worth while, and are quite willing to fraternize with us and give us a good place in the band wagon. That some of us are adapted to the band wagon is evidenced by our promptness in responding to the signals of the neighbors in all sorts of combinations. This situation suggests reflection on the perils of the band wagon. Among ourselves also the extensive cultivation is having an equal activity. The General Convention of America and the World Congress are conspicuous expressions of it; as also are the efforts, some of which are now reaching success, to bring us into closer relations, even organic in some measure, with those most akin to us. Extensively we are on the go with unmistakable energy and enthusiasm. Whither away? When we get there where will we be? Is the catch worth the chase? Are we not liable to become too thin?

The expansion of fraternization and federation in the denomination has received considerable impetus in recent times, though we may safely discount the appreciation of it indulged in by some of the optimistic. Certainly every true Bap-

tist rejoices in all closer fellowships between all real Baptists the world over. This, however, is nothing new. The facilities for expressing it are immensely increased of late, and the utilization of these facilities has been mistaken perchance for the sentiment which utilizes them. This is a natural mistake, particularly in those who are less learned in our history and more impressed by the gush of fraternity manifest in St. Louis and London conspicuously, and which also voices itself in minor tone over the modest success so far attained in the wooing of Baptists and Free Baptists.

What is the danger of becoming "too thin" in this expansion? As relates to the Free Baptists, it would be pessimistic to be much alarmed. In order to do us serious harm they would need to be many times more numerous than they are or very, very bad. But they show no signs of excessively rapid increase and they are not very bad. On the contrary they are worthy evangelical people, albeit somewhat fond of Arminian fodder, with a trend towards Presbyterian polity, and somewhat sensitive about shutting others away from the Lord's Table. Aside from these three points they are first class Baptists, and it may be fairly questioned whether the infusion of the whole of them into the Baptist ranks nearest them geographically would make any appreciable difference in the sentiment of the denomination on either of those points; because those Baptists are already near them or one with them doctrinally. The evil that might have come earlier through the union has already come to the Baptists through other processes, and it probably will not be made much if any worse by the reception of the Free brethren. Besides I have a modest suspicion that the union might work the other way and the Free contingent actually brace up the combination toward Baptist erectness. Released from the necessity of maintaining their errors against the Baptists, the Free brethren might come to the consideration of those points freer than they have heretofore been, and, under the law often operative in such processes, react to a stiffer Baptist standard than the Baptists had among themselves.

Turning to the world-wide view, the outlook may be more confused. Our principles are certainly in no danger of becoming too thin by being too widely proclaimed or by too ardent fellowship among the proclaimers; but it is a fact that the Baptist name does not always cover a Baptist nature, either according to historic standards or even those still prevailing among us. The cautionary significance of this is obvious to any one whose intelligence is sufficiently pronounced to be at all approachable. To scout it is silly. But whatever is the danger here we may well consider that Baptists the world over are about the same as in this country. They differ in temperament and training, in angles of vision and intensity of conviction. To hold aloof from some in foreign lands because they are as unsatisfactory as some are here, is logically to separate from those here on the same grounds. If we are going to do the former the gate opens wide for doing the latter, because the most serious lapse in Baptist teaching on earth is here; at least I apprehend that there is more heterodoxy active under the Baptist name on vital lines in America than anywhere else. Our heretics are worse than theirs. In addition we need to

remember that God's way is to make the humble and suffering the repositories of his truth. The departures from it are never led by the plain people but always by those puffed up by learning or wealth, under the seductions of applause or pleasure. It is going to be so in that great conflict impending among us as well as others for the maintenance and extension of the more spiritual conceptions of Christianity. If I were asked where the "Old Guard" is most likely to be found unshaken and uncontaminated in this conflict some decades in the future, I would unhesitatingly reply, "In the newer ranks". They are being drilled in the papal and pagan nations and we are going to need them. This may not flatter our vanity but it fits the facts.

Finally, the extensive development of Baptists is on, in various aspects and connections, and it will go on, whatever our processes of reasoning and our preferences of conditions may be. Its presence and progress are opportunity and command to us all. Its indisputable tendency to run thin is a call to put in more thickening. The supply of thickening is abundant and the need is a multitude of good mixers to work it in. The intensive cultivation is the best and really the only safeguard against the perils of the extensive. Gold circulates universally as the basis of commerce because in the narrow crevices of the hard rock the intensive processes have perfected it. As the vein of gold to commerce, so is the intensive cultivation of Baptists to the extensive value of them. The thing to do is to apprehend the essential truths and cultivate our people in them intensively at every available point, for they are life and power for all spiritual purposes and remedy for all spiritual diseases. If this intensive work is well done the flood of our expansion will be deepened on every shore. If this work is not well done the flood will become "too thin", and God will put another people in our place. It is possible that Baptists extensively will also be Baptists intensively, and that will be glorious.

Philadelphia, Pa.

We have often to travel solitary ways. Some of us have perplexed paths to tread. Some of us have sad memories of times when we journeyed in company with those who will never share our tent or counsel our steps any more, and, as we sit lonely by our watch-fire in the wilderness, we have aching hearts and silent nights. Some of us may be as yet rich in companions and helpers whose words are wisdom, whose wishes are love to us, and may tremble to think that after a while they or we shall have to tramp on by ourselves. There is a presence which never departs, which moves before us as a shield when we rest; a cloud to veil the sun that it smite us not by day, and a pillar of flame as the night falls, being ever brightest when we need it most, and burning clearest of all in the valley at the end, where its guidance will only cease, because then "the Lamb that is in the midst of the throne will lead them."—Alexander MacLaren.

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away and, after all the use that is made of them, they are still not exhausted.—Dean Stanley.

LORD KELVIN, easily the greatest scientist living since Virchow's death, has made a speech in which he says that science positively affirms the existence of God. He repeated again and again that science compels us to accept God's existence as an article of belief, that we are absolutely forced by science to believe with perfect confidence in God. And he said that modern biologists are coming once more to a firm acceptance of the belief that God created all things.

KELVIN personally has been for many years a Christian. He has had no doubts of God, believing in the Bible. The new thing about this speech of his is his assertion that science demands a belief in God and His having created all things. Sir Lionel Beale, also a distinguished scientist, has agreed strongly with Kelvin that science has now reached the point that it forces us to believe in God.

SIR ROBERT ANDERSON is, like Lord Kelvin, a scholar and an earnest Christian. In a most timely article he says: "In our day it would seem as though the effort and tendency were to deface the clear line of demarcation between evangelism on the one hand and ritualism on the other. To not a few of us, the services in many so-called evangelical churches, instead of being any spiritual refreshment, causes only distress and grief. So many there are who seem intent on copying the practices and methods of those whose principles they profess to repudiate and condemn."

A secular daily paper, of Cleveland, Ohio, says, editorially: "You cannot move men by an appeal to their intellect alone. To be sure religion must have a rational basis, but it must have more than that. It must have a gospel that touches men's hearts. Men are sinners and they know it. But if you try to argue with them about their sins they will overcome your argument with theirs. The preacher who would move men to action must have the power of a tremendous faith. And he must love men."

A NORTHERN Church having employed a cornetist not a member of the church, the *Examiner* commented: "Is it not strange that a church of Jesus Christ should hire ungodly men and women to lead in their devotional part of the service? They would not engage an ungodly Egyptian to read a sermon to them; why should it be thought less objectionable to hire a number of singers to lead in their ascriptions of praise who have no care for spiritual things?"

God's word is the unerring guide.—Rev. Dr. Adams.

QUESTIONS ANSWERED.

By Senex.

This brother wished an answer to his question right away. I am sorry I could not comply with his request because I had several others which also called for prompt answers. And those related to questions of discipline in the churches. This is the question: "Has the pastor of a church any right to hold a protracted meeting in the church house without consulting the church or asking the church anything about it?"

I do not know that it would be considered necessary for the pastor to ask the church, as a church, to take formal action upon the subject at a regular meeting. It might be sufficient for him to ask the members in regard to it wherever he met them. And if he asked a large number and all seemed to favor having the meeting he could then go on. But in that case he must be sure to consult every one as nearly as possible. And if all did not heartily approve when thus consulted in private, then, by all means, he should ask the assent of the church as a body.

It seems impossible that any pastor would hold a meeting unless at least his purpose was generally understood and generally approved by the brethren. To hold a meeting without this would be to insure a failure in a great majority of cases. For the church would be indifferent if not hostile, feeling the pastor had not treated her right. And souls are not born in Zion in such circumstances. A preacher in a proper spirit would not alienate his brethren in such a way.

Of course it is his business to labor for the salvation of souls. If the church does not favor a meeting, that need not interfere with his efforts. He can in every sermon lay the plan of salvation before sinners and urge them to repentance. He can go to see them in their homes and urge their souls' need of a Saviour. Individual work in this way is the most effective of all. So that he could not claim it was his duty to hold a meeting because he must work for the souls of the lost.

I can see how a pastor might feel that a church was so dead, in desperation he would hold a meeting, hoping it would result in a revival of the members. But I think he would make a mistake. Paul in heathen Athens did not begin by raising hostility. To anger the church is not the wise way to attempt to revive it. The thing to do in such a case would be to hunt up the two or three faithful who sigh and cry for the desolation of Zion, pray with them, and with them work for the salvation of sinners.

Or it might be, if any pastor ever did such a thing, as the question indicates, that he took it for granted the church would approve the holding of the meeting and was so sure he did not ask them. When he found out this was not the case, as a true under shepherd he will explain and ask the pardon of his brethren. Any one who would feel resentment after forgiveness had been asked, would show that his sins had not been forgiven and would be saying to God that he did not wish to have them forgiven. For God has declared he will not forgive those who do not forgive.

A brother asks me if it is right for Baptist churches to take in members from some other churches. Just there I cannot make out his words and do not know whether he means from the other denominations or from the Primitive Baptists. He wishes to know if they can be received by letter or relation.

If this brother means the Primitive Baptists, I think our churches ought to receive them. The Primitive Baptists years ago, when I lived where they were

strong, would not grant letters to our churches, and excluded those who joined us. But our churches would receive them without any experience or baptism. The Primitive preacher will, no doubt, give the brother who wishes to join our church a note, saying he is in good standing. If the applicant is known to any of the brethren in our church, there will be no need of such a note.

The differences between us and the Primitive Baptists are differences of methods of doing the Lord's work. Doctrinally we are alike, except alas! that some of our people have drifted from the old moorings. But Arminianism is not general among Southern Baptists. The Primitives receive only believers and they are immersed upon a profession of faith. Their church government is the same. They are wrong in their rejection of our methods of work, but methods of work are not vital to church membership. Of late years, I have heard some of our best and strongest Missionary Baptists wonder if we would not have done well to have listened to some, at least, of the warnings of the Old School Baptists in regard to opening the floodgates to organizations outside of the church.

If the brother meant members from other denominations, they should be received by experience and baptism. I have gone over the subject of alien immersion so often it is not necessary to set forth the reasons for this again.

A brother asks that I give in a concise way all the Scriptures which bear on the covenant of redemption. Very nearly all the Bible bears on that covenant, which is the foundation of salvation. But the most important of these passages are given in the Philadelphia Confession of Faith in chapter seven, which treats of God's covenant. The best definition of the covenant is found in this chapter. If the brother will send ten cents to any Baptist publisher he can get a copy of that Confession. He will find that chapter eighth bears largely on the same point. If I knew the brother's name I would send him a copy, but I always insist on not knowing the names of the questioners. There are many other passages which might be quoted, but the proof texts in the Confession are sufficient.

Anxiety.

"In my preaching I have really been in pain, and have, as it were travailed to bring forth children to God; neither could I be satisfied unless some fruits did appear in my work. If I were fruitless, it mattered not who commended me; but if I were fruitful, I cared not who did condemn. I have thought of that. 'Lo! children are an heritage of the Lord; and the fruit of the womb is his reward. As arrows are in the hand of a mighty man, so are children of the youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate' (Psalm cxxvii. 3-5). It pleased me nothing to see people drink in my opinions if they seemed ignorant of Jesus Christ and the worth of their own salvation. Sound conviction for sin, especially for unbelief, and a heart set on fire to be saved by Christ with strong breathings after a truly sanctified soul—this it was that delighted me; those were the souls I counted blessed.—John Bunyan.

An effort with too many in our day is to construct a religion without the Supernatural. They preach up an easy-going humanitarianism, or a supercilious rationalism. In either case, God is dethroned as the Great Teacher and Omnipotent Worker. A religion which has no mysteries and no miracles lacks vitality, energy and endurance. It is faith in Divine Wisdom, Power and Grace, which alone develops strength of character, steadfastness of principle, purity of life and victory in the dying hour.

The Denominational Ownership of Denominational Property.

BY MANLY J. BREAKER, D.D.

By denominational property I mean any property held and used in the name of the denomination, such as colleges, mission funds, hospitals, and the like. By denominational ownership I mean that legal ownership of the property should be vested in some body of men appointed by the denomination and subject to its direction. The Baptist denomination is not an organization, and no existing organization fully represents it; hence among us denominational control can be only such control as will put the property most completely under the control of the active elements in the denomination. The denominational control of general denominational property, that is, property held in the name and for the use of the denomination throughout the country, means control of such property by organizations which most fully represent the great body of active Baptists throughout the country. The denominational ownership and control of denominational property in a given state means that in that state the great body of active Baptists should have the legal ownership of the property held in their name and appealing to them for support.

The value of this denominational ownership ought not to need proof. Why should a man own a house which he pays for and which is held in his name and for his use? The only good reason why he should not, is that he is non compos mentis and thus needs a guardian to administer on his estate. If the denomination is in the same sad condition it may rightly be deprived of the ownership of the property it pays for and which is held in its name. But, indeed, a great reason why the denomination should own and control its own property is in order to make sure that the self appointed guardians do not get away with its property. The old Chicago University was once Baptist property, but the denomination did not own it; where is it now? So the Columbian University, so Brown University, so Vassar College! The list of property, paid for by Baptists and held in the Baptist name, but which has been lost to the denomination for lack of denominational control, is too long to print. This makes it clear that no denominational property is safe unless it is owned by the denomination. And this is no reflection on the brethren who at present hold the property, but simply means that they cannot make sure of its control after they are gone.

But it may be objected that such control is impossible. The answer to that is that such control is, in some noted cases, a fact. The Southern Baptist Theological Seminary is thoroughly the property of Southern Baptists through the Southern Baptist Convention.

That very wise man, Dr. J. P. Boyce, having thorough knowledge of how vast sums of money, given for denominational use, has been lost to Baptists (as well as others) put into the Southern Baptist Convention the control of the Seminary whenever it cared to control it. Who does not know how much that was worth to the Seminary and to the Convention in recent years? Here in Missouri Stephens College and our Board of State Missions and Sunday Schools are legal corporations, but their very charters are subject to our General Association from which they derive all their powers for which they hold all their property and to which in every thing they are subject. Now, it goes without saying that what has actually been done in these cases can be done in all others. And it should be done, and that without delay. If any institution is unwilling to do this, it ought in all honesty to cease appealing to the denomination for help, at least until it has given the denomination a chance to say whether or not it wished to own it. I do not write this concerning any one institu-

tion, but concerning all those to which it applies. I am the friend of them all, and just in proportion as they are of value to the denomination are they bound to secure their property to the denomination. Nor is there anything whatever to lose by so doing. This is a very important subject, and I think ought to be freely discussed. And now is the time; for the Committee of Fifteen, charged with amending the constitution of the General Association, is prepared to profit by the wisdom of the brethren as it may appear in this discussion. What think ye, ye stewards of the Lord?—Central Baptist.

Evangelical.

We believe that while the prophets were the great preachers of righteousness to their own generation, their supreme glory was their power to foretell the coming Messiah. They spoke of the kingdom of righteousness and peace which they did not see, and of a King greater than David and Solomon—the ideal King, the Messiah, the Anointed One, whose reign would be one of perfect wisdom and perfect justice. They saw that God's purpose of justice would not be accomplished by Israel, by the whole people, or any number of them; but by one single individual, who should combine all the goodness, knowledge, and truth for the great task. And His mission, the prophets saw, was not only for Israel, but the world. This is the message of the Church. Others are important, this is all-important. There is a recognized gradation in the importance of duties in the New Testament. Some are described as least, and others as greatest. And we believe there is a similar gradation in the importance of truths. We are to preach temperance, righteousness, and judgment. But first of all we are to preach Christ—first of all in importance—Him first, Him last, Him midst, and without end; Christ and Him crucified. For we do not preach Christ if we leave out the cross; if the cross is anything, it is everything. "It is a man's only glory, or his final stumbling block." "I delivered unto you," said Paul, "first of all how that Christ died for our sins according to the Scriptures." Dr. Westcott said in one of his letters: "It is the presence of a Mediator that makes the Christian religion what it is"; and Dr. Denney adds: "There's something specific about the mediation of forgiveness; the gift, and the certainty of it, come to us not simply through Christ, but through the blood of His cross. The sum of His relation to sin is that He died for it. God forgives; but this is the way in which forgiveness comes: He forgives freely; but it is at this great cost to Himself and to the Son of His love!"

And this is the message, and the only message, which meets man's need. There is a spirit of disappointment among many social reformers—the democracy has not risen to its new opportunities. Some, in despair, are looking to anarchy, and others are turning to the Christian Church, and are crying: "Come over and help us!" "There are not wanting many who can tell us what to do; but we want to know how to obtain strength to do it."—London Baptist.

There is a presence which never departs, which moves before us as we journey and hovers over us as a shield when we rest; a cloud to veil the sun that it smite us not by day, and a pillar of flame as the night falls, being ever brightest when we need it most and burning clearest of all in the valley at the end, where its guidance will only cease, because then "the Lamb that is in the midst of the throne, will lead them."—Alexander McLaren.

In real life the people who are most bigoted are the people who have no convictions at all. It is the vague modern who is not at all certain what is right who is most certain that Dante was very wrong.—Chesterton.

The Story of John Penry.

BY JOHN T. CHRISTIAN.

In a former article we showed from the celebrated Dr. Some that there were organized Baptist churches in England in 1580. Dr. Some mentions three men prominently. Two of these Barrow and Greenwood are mentioned as holding certain Anabaptist opinions, and they are nowhere declared to be Anabaptists and they did not belong to the Anabaptist churches of London. Greenwood while in prison said: "I am no Anabaptist, Thank God." (Brook, Lives of the Puritans, vol. 2, p. 30).

Of John Penry the testimony appears to be contradictory. Some authors declare he became a Baptist preacher in 1580. He had been before this a very acceptable preacher in the universities of Oxford and Cambridge. The Welsh historian says of him: "He was noted for piety, ministerial gifts, and zeal for the welfare of his countrymen. He was a native of Brecknockshire, and the first who publicly preached the gospel among the Baptists in Wales, after the reformation; which implied that the gospel was, more or less privately preached among the Baptists, on the Welsh mountains, during the whole reign of popery. He also wrote and published two books. Mr. Anthony Wood, an Episcopalian minister, says that John Penry was the worst enemy the Church of England had through the whole reign of Queen Elizabeth." (J. Davis, History of Welsh Baptists, pp. 25, 26).

We can at this day imagine something of the sensation which occurred when one of the most eloquent of the college men joined the most despised sect in the land. This was all the more striking when the new convert boldly and openly proclaimed his new principles throughout the land and the common people heard him gladly.

A more recent historian, David Davies, makes this statement: "The religious condition of Wales at this time was deplorable. The light which John Penry, the young Apostle of Wales in the sixteenth century, a Baptist, who had been hanged like a criminal at Thomas-a-Watering, old Kent Road, on May 20th, 1503, at the early age of thirty four, twenty four years before the birth of Powell, had been almost extinguished, although traditions of his heroism lived on, as indeed they do to this day." (David Davies, Vavasor Powell, The Baptist Evangelist of Wales in the Seventeenth Century, p. 14, London, 1896).

In a footnote Davies continues: "Of John Penry the Rev. Joshua Thomas writes: 'Possibly he was the first that preached believers baptism openly and publicly to his countrymen since the reformation. I am strongly inclined to think that he was the first that administered that ordinance BY IMMERSION UPON A PROFESSION OF FAITH about Olehon.' He also adds: 'A word in Ath. Oxon . . . speaks out plainly that Penry was a notorious Anabaptist, of which party he was the Corypheus. Strype owns that Mr. Penry expressed a great concern for his native country, and yet charged him with Anabaptistery.'" (Thomas, History of the Anabaptist Churches in Wales, p. 43, MS. copy in the Library of the Baptist College in Bristol).

These Welsh historians are quite unanimous in assigning Baptist principles to Penry and especially that he baptized his converts by immersion. But we have some contemporary testimony. Robert Some wrote two books against the Anabaptists. In 1580, he says of Penry: "Master penry, jumpeth with the Anabaptistical recusants in this Argument; his words are these. Where there is no true Christ whereunto men can be engrafted by Baptisme, there true Baptisme as touching the substance, cannot be gotten: for what baptisme is that, which is not ingrafting into the true Christ? but in Poerie there is no true Christ whereunto men may be engrafted, &c. I have answered this and such like Arguments of Master Penries, Chap. 23 of my last treatise: I rest in those answers." (Chapter 12).

Some goes into details in regard to the Baptist churches in London and of the connection of some of their men with the universities. With this we shall deal at a later period. He refers to a former book which he had written against Penry. That book bore the title: A Godly Treatise containing and deciding certain questions, mooved of late in London and other places, touching the Ministerie, Sacraments, and Church. Whereunto one proposition more is added. After the end of this booke you shall finde a defence of such points as M. Penry hath dealt against: and a confutation of many grosse errors broched in M. Penries last Treatise. Written by Robert Some Doctor

of Divinitie. London 1588. British Museum, 702 g 1). Thus it may be seen that in 1588 there were Baptist churches in London and elsewhere in the land and that they were active in proclaiming their principles. Dr. Some in the above book makes many references to the Anabaptists. A few of his references are quoted: "Two sorts of recusantes are in the land: the one Popish, and the other Anabaptistical. They guie out, that we have no ministry, no sacraments, no visible church. These men labour of two diseases: the one is great pride, the other grosse ignorance." "The Popish and the Anabaptistical sort haue done great hurt in this land. This is as clear as the sunne:—the way to heale this sore, is to provide such, as by fouereigne plaisters and medicine out of the Lords Eden may remoue this dangerous infection, and plant in the peoples hearts the Lords holy religion." (p. 10).

"If any will conclude of this place in St. Mattheue, that none whatsoer may be admitted to baptisme before they were taught, they shut out infants from the holy sacrament, and therefore are Catabaptist." (p. 24).

"I hope such conies will be looked into; himselfe (Penry) for he hath contriued and pushed many proud, blasphemous, and Anabaptistical fancies. I perceiue it is true which that famous man M. Caluine hath written, viz. that an Anabaptistical head is immensum deliorum mare, a vast sea of dotages." (p. 52).

"The marke you leuell at, is (as I take it,) either to send many THOUSAND TO THE FONT AGAIN, or to make them guilty of the contempt of baptisme . . . for I detest your Anabaptistical fancies." (p. 78). Here Some directly charges Penry with desiring to reimmerge thousands by sending them to the font again.

"You broche and print grosse errors and Anabaptistical fancies." (p. 143). Penry had written at least two books.

"I pray God with all my heart to keepe me and all such as loue the religion and detest your Anabaptistical fancies, from such as you and the fantastical sort are. You and they are strange cattell. You hope that I will graunt you the cause you defend, in a vain hope; for I think great scoerne to be one of the ignorant Peries disciples, that is a proud and ignorant Anabaptist." pp. 178, 179).

To this may be added the statement of Anthony Wood who positively declares that Penry was an Anabaptist. (Wood, Ath. Ox. vol. 1, col. 592).

Over and against this testimony is a statement which is supposed to have come from Penry himself. He says: "From this hope, that their proceedings shall never come into question, it also cometh to pass, that they give out that I AM AN ANABAPTIST, an underminer of the chair of the magistrate, a pestilence and a dangerous subject many ways . . . These and all such accusations laid against me and God's truth, as by the grace of God in my answer to Dr. Some, which ere it be long I hope to publish, notwithstanding they have it in their hands, they shall be proved to be palpable slanders." (p. 47 of the "Appellation of John Penry, unto the High Court of Parliament, from the vile and injurious dealings of the Archbishop of Canterbury and other his Colleagues of the High Commission: Wherein the Complainant, humbly submitteth himself and his Cause unto the determination of this Honorable Assembly, craveth nothing else but either release from trouble and persecution, or just Trial. Anno Dom. 1589. 16mo. p. 52).

This, however, is not conclusive that Penry did not hold to the Baptist views attributed to him by the Baptist historians. For example he does not deny that he held and preached believers baptism by immersion. We are just on the period when the Baptists of England invariably and openly repudiated the name Anabaptist "as falsely so called." And it may have happened that after this date Penry became identified with the Baptists. The testimony as it has come to us in regard to Penry has been presented and the reader can come to any conclusion that the facts would indicate.

There is no doubt, however, at all as to some of the declared opinions of the Baptists. Among this number, not to repeat others already given, is that the Anabaptists, of his day, and of whom he was writing, practiced the baptism of believers by immersion. This was in A. D. 1580. Little Rock, Ark.

To the child of God there is something exceedingly delightful in approaching a command that seems to be naturally impossible, because he realizes that it is for the Lord to make possible that which he commands.



. . .Literary. . .

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

The Baptist Review and Expositor. Edited by the Faculty of the Southern Baptist Theological Seminary.

The January number of this young and vigorous quarterly presents the following tempting bill of fare: Four Early Separatistic Churches in London, W. T. Whitley; What is the Essence of Christianity? W. N. Clarke; Baptist World Congress, W. O. Carver; Manliness in the Ministry, R. H. Pitt; Anent Reading in the City of Rome the Epistle to the Ephesians, J. Hunt Cooke; The Preacher as Prophet, F. W. Everhardt; Anabaptist Liturgy of the Lord's Supper, W. J. McGlothlin; Schiller and His Influence on German Life, A. V. Dye; Some Studies in Exegesis, E. J. Forrester. Book Reviews mostly by members of the Faculty. \$2 a year. 60c a copy. Baptist Review and Expositor, Norton Hall, Louisville, Ky.

The Atlantic Monthly begins the new year well. We have: American Diplomacy, F. C. Lowell; Of Our Anxious Morality, M. Maeterlinck; The Wife from Vienna, E. S. Johnson; At Ebb Tide, John Finley; Impressions from Chicago Faces, L. H. B. Knox; The University Presidency, A. S. Draper; Notes on New Novels, Mary Moss; A Village Dressmaker, H. B. P. Spofford; Special Legislation, S. P. Orth; A Girl's Waking, M. Lenrah; Esperanto; the Proposed Universal Language, A. Schinz; An Account of Herr Major, E. B. Tiffany; Palmer's Herbert, A. V. G. Allen; The Mujik and the New Regime in Russia, H. H. D. Pierce; Significant Books, American Biography, M. A. D. Howe; Chinese Boycott, John W. Foster; The Preface, E. K. Broadus; Soul of Art, Elsa Barber; Ghost in Fiction, T. R. Sullivan. The Contributors' Club. \$4 a year. 35c a copy. Houghton Mifflin & Company, Boston.

The Century for January opens with Fenwick's Career, by Mrs. Humphrey Ward. This is followed by Big Thursday, by Elsie Singmaster. Samuel Spencer discusses Railroad Rates and Industrial Progress. Frank French presents us with A Winter Bouquet. Katherine Holland Brown looks Through a Glass Darkly and I riel Angwill describes the Yiddish Hamlet. Then follow: The Turning; John Hay; French's Group of the Continents; The Olive Vender; Evenfall; The Power of Ancestors; Franklin in France (by John Hay); Exit Sir Henry Irving; The Lucin Cut-Off; Lincoln, the Lawyer; The Eleventh Hour; Topics of the Time; Open Letters and In Lighter Vein. \$4 a year; 35c a copy. The Century Company, New York.

Scribners' Magazine opens the year brilliantly. Philippa's Nervous Prostration, by Kate Douglas Wiggin; The Wapti and His Antlers, Ernest Thompson Seton, and The Dawn of a Tomorrow, Frances Hodgson Burnett are the first three articles. Then come: Letters and Diaries of George Bancroft; The Crimson Rambler; Bon Ton Voyage; Tides of Barnegat, v-vii, (F. Hopkinson Smith); A Paradox; Stokes; In the Spring of the Year; The Powers and the Settlement; An Impression of Henry Irving; The Point of View—Our Novelty in Colonial Policy, and The Field of Art. \$3 a year; 25c a copy. Charles Scribners' Sons, New York.

Appleton's Booklover Magazine for January is of special interest. We have: The Looting of Alaska; Sunset; All for the Love of a Lady; Wisdom; Comedy—Of One Kind and Another by Brander Matthews; The Character of the Sea; Working an Oil Lease; First Spanish Museum in America; Royal Screen; Miracle of Vanity; In Cure of Her Soul, xvii-xxiv; A Swallow's Flight; My Own Account of the First Day at Shiloh, by Lew Wallace; Recent College Architecture; Sadie; Royal Northwest Mounted Police Force of Canada; Little Watcher; Reforming of Aidin; Japan: Our New Rival in the East; Current Reflections; World for a Month; Books of the Month; With the Publishers. \$3 a year; 25c a copy. D. Appleton & Co., New York.

American Monthly Review of Reviews. After the notes of the Progress of the World, and the Record of Current Events, we have the cartoons

of the month, and then the articles. Editor Stead tells of the new British Cabinet. Then follow: England's Problem of the Unemployed; Strikes and Lockouts of 1905; Year of Canadian Progress; Norwegian "Ski" Maneuvers; Re-development of an Old State; Farming as a Business Enterprise; What People Read in South America; Shall Foot-Ball be Ended or Mended? Turkey vs. Europe in the Balkans; Making the Northwest Passage. We then have notes of the Leading Articles of the Month, with New Books &c. \$3 a year; 25c a copy. The Review of Reviews Co., New York.

There are many articles of interest in the current *Cosmopolitan*—there are in every issue. But we always enjoy the editorials more than all. They are bright and timely and say the things many of us are thinking in a better style than we could say them. Every one who reads, for example, the note about Gibson will say "good" and look for some one to whom to read it aloud. Published at 1789 Broadway, New York City.

Palm Tree Christians

It is a great satisfaction to make a real success of one's life. There are many sad and sorrowful failures where men and women lose their reputation, their property, their courage, their hopefulness and all that makes life worth the living. But there are many who make no such failure. They retain their freshness and faith, their hopefulness and buoyancy, their usefulness and elasticity on to the very last. It is delightful to see such persons. They magnify and glorify God and recommend the holy religion of Jesus Christ which they profess.

The palm-tree keeps green and strong and erect on to a great age, growing in dry and sandy regions, bearing fruit and sturdy foliage, little affected by the ordinary conditions which so greatly try the trees and the other vegetation of more favored regions. Growing in tropical and semi-tropical countries, the palm-tree lifts its head high and maintains its strength and vigor where many another tree would wither and die.

The real Christian is not dependent on ordinary external conditions. He draws his life and strength from God and flourishes, in happy and hearty usefulness, all through life, because he is in vital relationship with God. This is the way to live. This is the secret of a cheerful, joyous life. This is the source of true and abiding usefulness. This is the way to maintain an equable and unchangeable temper, of patience and gladness whatever, external, may come or may go.

What we call disaster and losses and troubles are sure to come into every life. It falls to very few to pass through earthly life without experiencing many of these vicissitudes. To all at least must come the hour and article of death. Shall these things move one, or shall he be established despite them all, firm in the faith of Jesus Christ, fixed on the rock of unchanging love? Shall the life wither and decline, pitiable in the sight of all, or shall it retain its freshness and vigor because it draws its sustenance from the deep fountains of God's love in which its life is rooted? Those who live on in hope and faith and usefulness are Palm-tree Christians.

It is a great thing to bear the loss of friends and not be broken down. Some are very rebellious, and their lack of fortitude under such trials is very pitiful. Others are able to say with the patriarch: "The Lord gave, and the Lord taketh away; blessed be the name of the Lord." They who are able thus to trust in God in time of bereavement are Palm-tree Christians.

It is a severe thing to have one's property swept away. Many excellent people have had to bear this. Some are broken down and become petulant and dejected and miserable. The apostle was able to say in regard to all sorts of temporal trouble: "None of these things move me." He was a Palm-tree Christian, and all who seek to honor God should strive to be like him in this regard.

It is a very trying thing to lose one's health, and many feel, under these circumstances, that life is very dark and dreary, and that they are very useless. Many repine and moan and are peevish and fretful, but this is not the way Job did, who said: "Though he slay me, yet will I trust in him." This was the expression of one who, as a Palm-tree Christian, glorified God and magnified his sustaining grace.—*Herald and Pres.*

To this end the Lord endeavored to deliver up his body to death, that we might be sanctified by the remission of sins, which is effected by his blood sprinkling.—*Barnabas.*

SUNDAY-SCHOOL LESSON

SUNDAY, JAN. 21.

THE BOY JESUS.

Moto Text.—"Jesus increased in wisdom and stature, and in favour with God and man."—Luke 2:52.

This is the only incident in the life of our Lord, which is given us, of the thirty years between His presentation in the temple as a babe and his baptism. He came into the world to die, as a lamb slain from the foundation of the world, therefore, while his life and his teachings were all important, they sink into comparative insignificance compared to his death.

There is a subtle and deadly form of Unitarianism which is finding a foothold in the churches, which exalts the life of Christ at the expense of his death. Of that life which wrought out for us a perfect obedience we have but the most meager account, and that only of a few years. His miracles were wrought to prove his divinity and his truthfulness; his teachings the Holy Spirit—could easily have given us through prophets and apostles. But his atoning death is the great thing, the one fact of eternity for this earth. Therefore let teachers be careful to give the atonement on Calvary the chief place, as Paul and Peter gave it, and as our Lord gave it. For the two ordinances he established show forth his death and resurrection, and not his life.

Three times a year every male among the Jews was required to present himself before the sanctuary, at the feasts of Passover, Pentecost and Tabernacles, (Ex. 23:17; Dent. 16:16.) The women were not required to go, but the school of Hillel among the Pharisees required them to go, if possible, to the Passover, Mary was in the habit of going with Joseph to the Passover feasts.

"And when he was twelve years old, they went up to Jerusalem."—Whether Jesus had ever been with them before no one can say. At twelve years of age a Jewish boy became what was called a "son of the law," and was responsible for legal observances. When he was three he was given the tessellated garment, as the law ordered, (Nurn. 15:41.) At five his mother was required to begin to teach him to memorize portions of Scripture. It is a pity all Christian mothers do not teach their children to memorize Scriptures. But at twelve the boy became, as it may be considered, religiously a man and was held responsible for legal observances and required to receive religious instruction.

"And when they had fulfilled

Economy

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the days."—The feast lasted seven days. When the caravan set out for Nazareth Mary carelessly took it for granted her son was with some of the other little boys in the crowd. It seems evident these twelve uneventful years had dimmed somewhat in her mind the memory of the wonder which attended our Lord's birth or she would have felt that child was by far the most precious thing she had. It may be she had her younger children with her who she thought needed her care more than her oldest son, so wise and good and obedient all his life.

Verse 44. When they camped for the night, the boys, who were traveling together, separated for the night, each one going to his own family, when Joseph and Mary perceived that Jesus was missing. He had never given any trouble, and they were naturally alarmed for fear some harm had befallen him. Why our Lord, knowing the time of their departure and the uneasiness they would feel, chose to remain in Jerusalem, no one can tell. It may have been because Mary had too much lost sight of what He was and needed a gentle reminder of the infinite difference between him and her other children. And in this way he could give her such a reminder without doing violence to the perfect respect and obedience he always gave his mother and her husband. One thing we know, for some wise purpose he allowed them to go seek him sorrowing. No one has ever found the Saviour who has not sought him sorrowing for past sins and for corruption of nature.

"After three days they found him in the temple."—Whether three days refers to the time they had sought him in Jerusalem or to the time of their separation, cannot be truthfully said. Joseph may have gone to the temple in search of the missing boy during those days, but he would naturally look for him in the courts and not in the synagogues among the learned men. Lightfoot says there were three synagogues in the temple enclosure, one at the gate of the court of the Gentiles; one at the entrance of the court of the Israelites, and the principle one at the southeast corner of that court. It was in the last the rabbins explained the law.

It is probable Joseph heard some talk of a wonderful boy who had been for three days questioning the rabbins, and thus guided, he and Mary went where they found our Lord, "sitting in the midst of the doctors both hearing them and asking them questions." We may know those questions were such as to touch their hearts and to turn their minds towards the spirituality of the law and the supreme authority of the Scriptures far beyond the traditions which had hidden the word of God from their minds. "Now Christ showed some rays of his glory which were presently drawn in again. He gave them a taste of his divine wisdom and knowledge." (M. Henry.)

"Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing."—Godet says: "Criticism is surprised at the uneasiness expressed by Mary; did she not know who this child was? Criticism reasons as if the human heart worked according to logic." It is very probable that Mary had, to a degree, forgotten in twelve years what that child was. She may,

too, have had very wrong ideas in regard to him, looking upon him rather as a coming conqueror who would defeat Romans and re-establish David's kingdom.

"How is it that ye sought me?"—They must understand that their authority over him was not the right of other parents, but his fulfilling "all righteousness." "Wist ye not that I must be about my father's business?"—A rebuke to Mary, who had called Joseph his father. If her son was to be saved by faith in her son, Mary must be taught to remember what he was. There was infinite kindness to this highly favored one among his creatures in our Lord's respectful rebuke to Mary now and at the marriage in Cana.

V, 51. The curtain falls again for eighteen years, having given us this one glimpse of our Lord, showing that at twelve years of age he asserted his sonship to God. Thirty years out of thirty-three he gave to obedience to the law, showing the high estimate which God puts upon obedience.

"And Jesus increased in wisdom and stature, and in favour with God and man."—As the brain developed Deity had a larger instrument with which to work and therefore could show forth more wisdom. All spiritual excellencies are due to the favour of God. "Over the person of this young man there was spread a charm at once external and spiritual; it proceeded from the favour of God, and conciliated toward him the favour of man." (Godet.)

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Heifer calves from the best dairy cows in your herd should be kept to supply the increasing demand for more and better cows. Here is where the important benefit arises from knowing each individual cow. By this process of breeding you can increase the product of your dairy to a surprising degree.—Ee.

COMMUNION.

Until all professed Christians become Baptists, there will be reasons to discuss this vital question, and there is but little doubt that if the professed Christian world could ever be induced to look at the question from a Baptist standpoint, all true Christians would see it as Baptists do.

It is generally admitted that the Lord's Supper was instituted by Christ, and that it has been perpetuated under positive law, given to His church.

It therefore follows that any thing that is a condition of, or a prerequisite to, membership in His church is a condition of, or a prerequisite to, communion at His table.

1. So far as I can learn, all are agreed that a credible evidence of conversion to Christ is a condition of, or a prerequisite to, membership in Christ's church, however much men may differ as to what conversion is, or as to what the evidences of conversion are. This apparent agreement evidently grows out of the plain statements of the Scriptures, as well as the soundest logical reasoning. Apart from the teachings of the Scriptures, no one, I presume, would consent that one not converted to Christ should partake of the Lord's Supper.

Second—but there is a second condition that all, so far as I know, are agreed in; that is Baptism as a prerequisite to church membership. Dr. Wall says; "Among all the absurdities ever held, none ever held that any person should partake of the communion before he was baptized." Episcopal Record.

All are virtually agreed that baptism is a prerequisite to church membership, and therefore to the Lord's Supper. The question that divides us is, what constitutes baptism?

The plain teachings of the Scriptures settle this question with all who are willing to be guided by the Scriptures.

"And there went out unto him all the land of Judea, and they of Jerusalem, and all were baptized of him in the river Jordan, confessing their sins." Mark 1:5.

"And John also was baptizing in Enon near to Salem, because there was much water there: and they came and were baptized." John 3:23.

"And Jesus, when he was baptized, went up straightway out of the water." Mat. 3:16.

"And he commanded the chariot to stand still, and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing." Acts 8:38-39.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:4-5.

But why quote more? The

Scriptures settle the matter, besides those who contend for sprinkling or pouring will readily immerse, or accept the immersions of Baptists. Thus they become our best witnesses outside of the Bible that we are right in contending for immersion as the only act that should be called Christian baptism.

Third. As a third condition to church membership and therefore to the communion, all rightly contend that one must have a Godly Christian deportment, and maintain the fundamental points of gospel doctrine.

This is clearly proven by 1 Cor. 5:9-13, II Thess. 3:6, Rom. 16:17, II John 9:11. The Fundamental thought contained in these Scriptures is that no church has a Scriptural right to extend its communion any further than it can extend its discipline. If the church is not to "keep company" with certain characters; if the church is to "put away from among yourselves" certain ones; if the church is to "withdraw yourselves from every brother that walketh disorderly," to "avoid" them, and is not to "partake of his evil deeds," it follows that the church must have disciplinary power, and that that power must be executed before the celebrating of the Lord's death.

The first recorded instance of an attempt at what is now called "open, or unrestricted communion," was in A.D. 1577. Faustus Socinus wanted to join the Baptists without being baptized, and upon their refusal to thus receive him, he organized what was called the Socian Baptists. Returning to the Baptist church at a communion service, he insisted on partaking with them, claiming that he was now a church member, and being refused, he set up a howl of "bigotry," "narrow," etc., which has been ringing down the ages since.

If the cause which produces a state of things is wrong, the state of things thus produced is wrong. The multiplication of denominations is certainly the cause that has produced the cry for "free communion" therefore, since the multiplication of denominations, the manifest cause, is wrong, the effect "free communion," is wrong.

W. H. SMITH.
Rochester, Ky.

We would willingly have others perfect, and yet we amend not our own faults.—Thomas A. Kempis.

Art thou too much busied about thine own will to become acquainted with the will of God?—Bowen.

A RESPONSIBLE PARTY.

Wendell Phillips, the Abolitionist, never permitted a negro slave to wait on him. One day, in Charleston, S. C., he came late to the dinner table, and when a Negro attempted to serve him, he asked, "How long have you been a slave?"

"I ain't got no time to talk about dem foolish questions," the slave replied, "wid only five minutes for dinner."

Mr. Phillips told the man to leave the room; that he would wait on himself. "I can't do dat, sah," said the waiter, "'cause I is 'sponsible for de silber on de table, sah!"—What to Eat.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him at 304-34 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.



Contain nothing injurious. Relieve bronchial irritation. Cure sore throat. In boxes only.

SHANGHAI, CHINA.

To those who have taken shares in Yates College:

Dear brethren, sisters, churches and Societies: When I was appealing to you to take part with me in establishing Yates College to be the first Baptist College in China, I hoped to be able before this time to announce to you the completion of the building by sending you its picture and a short account of the history of the school.

As you no doubt already know, the Northern and Southern Boards have decided to unite and establish together in Shanghai instead of Yates College, a Baptist Theological Seminary and a Baptist College, both to be located on the same grounds. There is to be a memorial building to Dr. Yates in which the memorial tablets will be placed.

We know that you will not only not object to this, but will rejoice with us in this enlargement of the original plan.

Instead of using the vacant lot which we owned, we have already secured a lot about fifteen times as large as that, for the two institutions.

Will not all who have contributed to Yates College, especially those who took memorial shares of one hundred dollars each, be sure to see that their names have been sent to Dr. Willingham, so that none may be omitted from the tablets? Be patient and you shall have the picture of the grounds and buildings in due time.

Fraternally,
R. T. BRYAN.

A PROTEST.

In our notice of the book of Prof. W. N. Clarke, D.D., we spoke of the esteem in which he is held by Unitarians, and Dr. Ashmore said something to the same intent in his short article published two weeks ago. Now comes *The Christian Register*, chief organ of the Unitarians (Boston), with a notice of the same book, which seems to fairly bubble over with delight, declaring that "as a whole, it is of the highest service to preachers and to all men." "It is hoped that the book will find its way throughout the Unitarian fellowship. It can be read there without reserve or deduction." Just what is meant by its being read "without deduction" we do not quite understand; but we can understand that Dr. Clarke is regarded as greatly reinforcing and promoting the Unitarian doctrine. His book is imbued with Unitarianism from cover to cover, and is the most valuable reinforcement that cult has received for many years. Our grief is that the author of such a book should be a teacher of theology in our oldest and hitherto much trusted theological school. It looks very much as though the glory had departed from Hamilton. What is the Baptist Education Society of the State of New York going to do about it? The days of Kendrick, Eaton and Dodge—are their like ever to return? Or is Ichabod to be written on the front of Eaton Hall?—*Journal and Messenger*.

DEAR RECORDER:

Enclosed you will find check for renewal. I can not do without the RECORDER. It is one of the great conservative forces in our denominational life. In my far off Texas home I often find my mind wandering back to the scenes of old Kentucky. I have

never quite gotten over (and I don't know that I shall) the time spent among Kentucky Baptists. Some of my sweetest memories cluster around these scenes. I suppose I am about as well situated as I could hope to be in Texas. I give half time each to Frost and Blooming Grove. These are thriving business towns of about 1,000 people each. They are situated six miles apart on railroad in one of the best sections of the State. The work is in good condition, seemingly, with an encouraging outlook. I have all the deference shown me that I could expect or desire, but with all this I find myself speaking of Kentucky and Tennessee as home.

I find a great many preachers here from these States whom I knew in other days, and it is not uncommon to meet those whom I have baptized and married back in those States. New Years greeting to all the brethren.

J. H. GINNE.

Frost, Texas.

ORDINATION.

On the 31st of December, 1905, at the request of Clear Spring church, at Shady Grove, Crittenden Co., a Presbytery consisting of Elds. E. B. Blackburn, W. R. Gibbs, W. H. Moore, J. T. Davis and the writer, met to set apart to the full work of the Gospel ministry Bro. W. Tally. Bro. W. R. Gibbs preached a very helpful sermon, then Bro. Tally related his Christian experience and call to the ministry, then the examination of candidate, led by Bro. W. H. Moore and prayer, led by Bro. J. T. Davis, laying on of hands by Presbytery, charge to candidate by Bro. E. B. Blackburn, benediction by Bro. Tally. Thus ended a service, in the absence of Pastor Larue, which was interesting, and we hope beneficial to all.

C.F. STUART.

Quinn, Ky.

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If you are already convinced that Swamp-Root is what you need you will find it on sale at all drug stores in bottles of two sizes, fifty-cents and one-dollar.

Send to Dr. Kilmer & Co., Binghamton, N. Y. for a sample bottle, free by mail—it will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys. When writing be sure and mention the Western Recorder.

Jan. 2, 1906.

JOHN BUNYAN THEN AND NOW.

Dear Recorder.

Our church, which is assisted by the State Board, has been struggling to pay the debt which was contracted for its house of worship and last Saturday we paid the debt in full and Sunday, the last day of 1905, we dedicated it.

The First Church has greatly helped us by its sympathy and good will which have been shown by its liberal contributions to our work. Dr. J. S. Dill, pastor of the First Church, is justly popular, not only with his own congregation, but with us all. His unselfish devotion to the Cause of our Master makes us feel that he is a brother indeed.

Sunday was a glorious day with us and we were greatly blessed. Dr. J. G. Bow, Secretary of the State Board of Missions, preached for us at the morning service a clear and forceful sermon on "What a Baptist church Stands For," and Dr. J. S. Dill, pastor of the First Baptist church, of Home Missions for Kentucky, at this city and Vice-president of our evening service, preached on "Love for our church," showing why we should love our church and our duties to it, a sermon full New Year with bright prospects of love and power. We begin the new year with bright prospects.

Very truly yours,
EBEN G. VICK.

Bowling Green, Ky.

Whoever would be fairer, illumination must begin in the soul; the face catches the glow only from that side.—*Rev. W. C. Gannett*.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.—*R. W. Emerson*.

The dignity and joy of life are found in activity. Idleness is a curse.—*Rev. C. H. Eaton*.

The picture of John Bunyan's anvil in a recent issue of the RECORDER, and the account of its sale for such a fabulous price coupled with the suggestion to place his remains in Westminster Abbey, brings to mind a circumstance which occurred in a certain town in the Blue Grass State some years ago. In said town the Episcopal house of worship needed some repairs. To secure funds to make said repairs Episcopal girls canvassed the town selling Bunyan's Pilgrim's Progress. It was only a few generations ago since this same people, imprisoned this noble Baptist, and while suffering imprisonment at their hands he wrote this immortal book. Then, they turned the key upon him to crush out his life, and hush his voice, and destroy his doctrine. But God took care of his own, and from this cell was born the Pilgrim's Progress. Now, this same people will help to circulate this wonderful book to repair their houses of worship. "Truth crushed to earth will rise again." "So I am with you always."
J. H. GINNE.
Frost, Tex.

All who would reach those in the lower walks of life, and advance their temporal and spiritual interests, must approach them in a friendly, cordial and sympathetic spirit, and adapt themselves as much as possible to their nature, character and circumstance. As we put ourselves in others' places, we can best see things from their view-point, and understand best how to relieve and help them.

"The Baptist denomination" is a designation and not an entity.—*The Examiner*. The Baptist "denomination" is an "entity" and the most important entity in the world. Will *The Examiner* say squarely that the Baptist denomination is a "non-entity"?

The Baptist Hymn and Praise Book

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We shall find that the love of nature, wherever it has existed, has been a faithful and sacred element of human feeling; that is to say, supposing all the circumstances otherwise the same with respect to two individuals, the one who loves nature most will be always found to have more capacity for faith in God than the other.—*John Ruskin*.

The cross is easier to him who takes it up than to him who drags it along.—*J. E. Vaux*.

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Infinite love, joined to infinite skill, shall pilot the way through every strait and temptation.

PLAN OF SALVATION.

BY REV. T. S. HUNTER.

Man of sin becomes convicted,
Sees his attitude to God,
His heart is filled with deep contrition,
He sees the path the Saviour trod.

The heart now ready to receive it,
Receives the Truth the Spirit gives,
He repents of sins committed,
And with Faith, believes and lives.

God in justice seals his pardon
Through His mercy, grace and love;
Frees the soul from condemnation,
Points the way to heaven above.

Man rejoices in God's favor
And the heart once dark with sin
Now desires to do God's bidding,
And at last to reign with Him.

Our Pulpit

TOO LITTLE FOR THE LAMB.

BY C. H. SPURGEON.

"They shall take to them every man a lamb, according to the house of their fathers, a lamb for an house; and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count of the lamb."—Exodus xii. 3, 4.

1. Now, coming to our text, it appears to me that it reminds us of a primary privilege. The third verse speaks of that privilege in so many words: "They shall take to them every man a lamb, according to the house of their fathers, a lamb for a house."

The place for all true religion to begin is at home. Wherever charity ought or ought not to begin, certainly true religion must begin at home. It should be a cause of great joy to us if we have Jesus Christ as our own, according to the paschal ordinance: "They shall take to them every man a lamb." Are you, dear friend, searching your heart to know whether you have to do with Christ personally, in your own individuality? It will be a fatal delusion if you fancy that you will get into heaven as people sometimes get into this Tabernacle,—by being carried along by the force of the numbers who are pressing to get in. You must come to Christ personally, by personal repentance and personal faith, and there must be a personal feeding upon him if he is to be of any service to you. It is idle talk about the neighbour who is next unto you until, first of all, you have seen to it that you yourself are a partaker of the Lord Jesus Christ. I put the question now from the depths of my soul to my own heart, "Preacher, hast thou the blood sprinkled on the lintel and on the side-posts of thy house? Hast thou fed upon Christ?" And when I have answered that question for myself, I would beseech each one of you to answer it too. I am not asking about your parentage, or about

your church-membership, or about the pious relations whom you have in your house; but about yourself. How is it with you, brethren and sisters? Even old professors have need to ask the question, for an old imposture may long be kept up, it may be preserved throughout life, I fear; and perhaps nothing will pull the mask off some men's eyes until the skelton hand of death reveals the terrible truth to them. It is an unspeakable mercy that the Lamb of God provided for our passover, and that, for the very worst of us, for those of us who are most conscious that we deserve to perish, there is still the precious gospel message, "Believe on the Lord Jesus Christ, and thou shalt be saved." May it be a fact, known to us beyond all question by the witness of the Holy Spirit within us, that Jesus Christ has been slain for us, and fed upon by us!

Then, the next part of this primary privilege is that we should have Christ for our whole family. There was to be a paschal lamb for all the members of the Israelitish family: "a lamb for a house." They were all to share in the blessing which that lamb brought. Oh, privileged beyond compare is that man who has a partner in life who, with himself, rejoices in Christ, and who sees all his children following in his steps, equally rejoicing in the Lord Jesus Christ. And happier still is he if all his servants are in the same blessed condition. How is it with you, brethren and sisters? Have you this blessing? I know that some of you have. Your house ought to be a little heaven, for you have a church in your house. Keep the bells always ringing "Holiness unto the Lord," and let your hearts be so many harps from which there shall constantly pour forth floods of music to the praise of him who has so highly favoured you.

Perhaps your children are as yet only little ones, and you are looking forward with the hope that the Lamb of God may yet be available for your whole household. In what way can you promote this? There are rules given you in Scripture. You cannot convert your children; to regenerate them is altogether beyond your power. It is a divine work, and must be done by the Holy Spirit. But you have that ancient exhortation, "Train up a child in the way he should go; and when he is old, he will not depart from it." For the most part, the training of children does effect their manhood and womanhood. There are some who seem as if we could not train them; they are like wild vines that will not be trained, and their after life reveals the force of the wilfulness which resisted the training which parents would gladly have given them. Unhappy are we if we have such children, and how sincerely we ought to sympathize with any who are in such a sad case; but how happy ought we to be if our children take kindly to the training which, by the grace of God, we seek to give them, so that they are like vines fastened up upon the walls of our houses, and do not seek to tear themselves away from the fastenings which are for their support and safety. May they bring forth fruit to God's glory, and to our own comfort in years to come!

We must, however, add something to our training to make it effectual. There must be constant

prayer where training appears to fail, for we can pray even for those of our children who are past the age in which we can exercise the influence of training upon them. I do not think that we shall long plead for our sons and daughters without seeing a prayer-hearing God stretching out his hand to save them; or if we do, we must look upon the delay as a further trial of our faith, and we must intensify our prayer until it becomes an agony, and in that agony we lay hold upon the covenant angel, and cry, "I will not let thee go unless thou bless me and my seed also." So choice a gift as this may be reserved for something more earnest than the prayer to which we have yet attained; and when the Lord shall have flung us upon our faces,—shall have brought us to self-despair,—shall have made us see, in the rebellious character of our children, a picture of our own rebelliousness,—and made us see, in our own agony, a reflection of the agony of the heart of Jesus over our own wanderings, then, perhaps, he will speedily listen to us, and our children shall, with us, be sheltered beneath the blood of the Lamb.

With both the training and the prayer we should take care that we mingle much gracious teaching. Our children should not be left ignorant concerning the things that make for their peace. I have been surprised to find how many young people appear to know little or nothing about Holy Scripture; yet most if not all of them had been to a Sunday-school. It is singular how quickly children will forget what they learn; and that which is merely learned by rote, and has not been taught affectionately, is very readily brushed off from the memory. I think that a boy very seldom forgets the teaching which has been moistened with a mother's tears. There is, somehow, a wonderful power about a mother's voice, when she talks to her children about Jesus and his love, which stamps itself upon the heart, and the heart is a far better place for custody of truth than ever the brain can become. We may forget what we only learn with the head; but we shall not forget what we learn with the heart. Therefore, Christian parents, teach your children thus; let them, from their youth, know the Holy Scriptures, which are able to make them wise unto salvation; let them be early acquainted with the precious things of the gospel of Jesus Christ.

But, above all things, my brethren and sisters, if we would have our household feeding upon Christ, we must set them a godly example. I have known families,—I think I know some how,—where the training is certainly severe enough, perhaps too much so, and where the teaching is as clear as it is cold, but where the example set before the children is not good. Now, if you pray in one way with your lips, and in another way with your lives, your lives will win the day, and your children will rather be like what you are than what you ask for them to be. It is a great pity when men, who seem good at the prayer-meeting, are really bad at home, when those, who show much kindness to their Christian friends, seem to have given away all their honey to comparative strangers outside the walls of their own house, but have no sweetness left for their own children. Let us, dear friends, en-

deavour always to set such an example as it will be safe for our sons and daughters to follow; and then I think there will very rarely be found any instance where training, teaching, prayer, and a good example have gone together, where the blessing of God has failed to come. God grant to you, brethren and sisters, at any rate, the grace to attend carefully to all these matters; and then if, per-adventure, you should prove to be the father of an Ishmael, or the mother of an Esau, you will not have to say, "I kept the vineyards of others, but mine own vineyard have I not kept;" but you will feel that you did use such means as were within your reach, even though the blessing of God did not come to your children. I pray, beloved, that it may be the privilege of every one of you to have the Lamb of God for your whole household, and that each member of your family, from the youngest to the oldest, may joyfully partake of all the benefits of the common sacrifice which is provided for all the chosen.

II. Now, secondly, the text is silent about a certain contingency which would seem to have been possible.

You observe that it speaks about what was to be done when the household was not large enough to eat the lamb, but it says nothing about what was to occur if the lamb was not sufficiently large to feed the household. Oftentimes, we can learn much from the silence of Scripture. We know that it is so in the case of Melchizedek; since his parentage is not mentioned, the silence is significant. And so, here, the silence concerning such a contingency as the insufficiency of the paschal lamb for the household is, I think, meant to teach us an important lesson. It is probable that the lamb was, literally speaking, never too little for the household for this reason, that the Jews say that the passover was not intended to be eaten with a view to feasting, but that frequently only a small portion was eaten. There was, doubtless, large families, but there was sufficient for each one to have a small portion of the lamb; just as we do not come to the Lord's Supper merely to eat and drink, but we come there for a religious observance, and a small portion of bread and a sip of wine satisfy us. There may have been as many as twenty persons in one house who would partake of the lamb; and, in our Lord's case, we know that, at the last supper, he sat down to the passover with the twelve, making thirteen with himself; but the contingency is not supposed that there should be an insufficient provision, in the lamb for the proper observance of the feast.

And now, using the type spiritually, let us rest, assured that it never can happen that there should not be enough of Jesus Christ to feed all our families. "Well," says one father, "we are a very numerous household; our children need a very large table, and when they sit down together, they make a tribe equal to that of good old Jacob." Yes, and no doubt some of those Jewish families were as large as that, yet they all fed upon the paschal lamb; and there is enough in Christ for all your family, and there would be enough even if it consisted of five and twenty persons, or even of five and twenty thousand. If any of them perished, it would not be because Christ

was not sufficient for them, but because they had not received him, had not believed on him. Do not let the number in your household restrain your praying or working for them, and rest not until, by God's good grace, the whole of them shall know and trust in Jesus.

Look after the man who is near to you; and if you do this, you will not have so far to go as if you looked after anybody else. God is a God of economy, so he did not say to the Israelites, "You are to bring into your house, to make up your company at the passover, the man who lives at the furthest end of Goshen;" but he saved his people as much trouble as possible by saying that the man "and his neighbour next unto his house" were to unite in the celebration. You, who live in the South of London, are not commanded to go and tramp six or seven miles in order to find someone in the North of London to whom you may be useful; but you are first to look after those who live in the street in which you yourself live, or with whom you come into connection in your daily life. There is a very good regulation concerning the clearance of snow,—that each household shall clear the pavement in front of his own house; if that rule could always be carried out, London would be cleaner than it is now after a fall of snow. Let us all try to act like that with regard to the moral and spiritual snow that lies on the pavement opposite to us. All who live in London will soon be evangelized if each Christian man seeks to win for Christ "his neighbour next unto his house;" and then if that neighbour seeks to win his next-door neighbour, and that one his neighbour, and so on. It will not only be a saving of effort, but it will be an orderly regulation by which it will be guaranteed that the truth shall be brought to the notice of all who need it.

Besides, your neighbour is the person who is most likely to be influenced by you. A total stranger would need more time to introduce himself, but your neighbour already knows something of you; and if he sees that you are a consistent Christian, that will materially assist you in delivering your message to him. If you are living as you ought to live, your neighbour knows something about the effect which the gospel has had upon your life. For you to speak to him, therefore, will be most fitting, for you are the man who can give the living example as well as the spoken word.

Above all, he is the person whom you are specially bidden to seek. We are to go into all the world, and preach the gospel to every creature; but there is a special obligation upon us to preach that gospel to the one who is nearest to us. Dear brethren and sisters, do you always attend to this matter? Do you talk of Jesus Christ to those who live near you, or with whom you are brought into contact? Some Sundays ago, at the East London Tabernacle, Mr. Archibald Brown spoke to his people about this duty and then he stopped, and said, "Now we will put into practice what I have been urging upon you; will every Christian in the Tabernacle speak to the person who is next to him?" And every body in the building was spoken to, then and there, about Christ. It was a good plan, and it resulted in the conversion of a

great number of persons, while there were many others who were brought to a conviction of sin, and who will, it is hoped, be led to the Saviour through that striking personal appeal. I will not stop my sermon, and ask you to do that; but I will ask you to do it every time you come together into this place, and as often as you have a proper opportunity of doing it in your daily calling. Be wise and prudent as to the time when you make your appeal. Religion is not to be rammed down people's throats; but watch for a suitable opportunity of speaking for Christ, and that opportunity will come to you sooner or later. You may do harm if you do not take care to speak at the right time. The wise man tells us that "to every thing there is a season, and a time to every purpose under the heaven;" so watch for the occasion of bearing testimony to Christ, and then, feeling that your household is too little for the Lamb of God, try to introduce him to others.

I fancy I hear somebody say, "Ah, but they only brought in Israelites to feed on the paschal lamb; they did not call in the Egyptians." Quite so, nor will you, so you need not be frightened about that matter. None but God's elect ones will spiritually feed upon Christ. Some people seem to be afraid lest we should be the means of saving some of the non-elect, but that is a fear which never troubles either my head or my heart; for I know that, with all the effort and preaching in the world, we shall never bring more to Christ than Christ has had given to him by Father. You will never fall into that trouble. Our Saviour has bidden us preach the gospel to every creature; he has not said, "Preach it only to the elect;" and though that might seem to be the most logical thing for us to do, yet, since he has not been pleased to stamp the elect in their foreheads, or to put any distinctive mark upon them, it would be an impossible task for us to perform; whereas, when we preach the gospel to every creature, the gospel makes its own division, and Christ's sheep hear his voice, and follow him. It is unnecessary to stop the ears of other sheep, or to try to prevent your voice from travelling where other sheep are found; but only the true sheep of Christ will recognize his voice in the gospel message, or be obedient to it. Therefore, let not your zeal be repressed by any doctrinal views, however sound; for, depend upon it, sound doctrine is never incon-

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sistent with obedience to the command to preach the gospel to every creature. Sound precept and sound doctrine must agree.

IV. The last thing upon which I have to speak is not in my text, yet the whole subject suggests thoughts upon neighbourly fellowship in the gospel.

Here is a man, whose household is too little for the lamb, and he has called in his next-door neighbour to share the feast with him. "Come in, friend," says he, "I have a wife and two children, and our household is too little for the lamb. You have a wife and one child; come in, and we will keep the passover together."

I know what the result of that invitation would be. First, there would be sweet fellowship. They would feed upon the same lamb, and in doing so, they would come to know each other as they had never done before. They would talk together most gratefully concerning the divine plan of sacrifice by which they were being saved while Egypt was being destroyed. They would talk to each other about that remarkable day when there was darkness over all the land of Egypt except in the houses of the Israelites, for they had light in their dwellings. They would talk about those flies and frogs that came up in swarms over the land, and how the mighty arm of Jehovah had been outstretched on their behalf. I think that the members of both families would be all the happier after meeting under one roof, and feeding together upon the paschal lamb. It would be a pleasant time for all of them; and I can assure you that, if you are the means of bringing any souls to Jesus Christ, you will find that those whom you bring to him, by the power of the Holy Spirit, are the very best companions you have ever had. You will talk together very sweetly of all that the Lord has done for you, and you will thus warm each other's hearts. Like two firebrands, that might only have smouldered alone, you will burn and blaze when you are put together.

Then, after the feast was over, there would be pleasant relations established between those two families. Surely, after they had been together that night, sheltering upon the same sprinkled blood, feasting on the same paschal lamb, partaking of the same bitter herbs, and each one standing with his loins girt and with his staff in his hand, the members of those families would never be at enmity against one another. They must always have felt that they were very near akin to one another, and it is a still more blessed kinship that is established and cemented at the cross of Christ. Where we love each other for Christ's sake, and love Christ as we see him revealed in one another, such love as that will outlast our earthly life, and will reach on into eternity, and be sweet even in heaven.

I should say, dear friends, that both those families would have very pleasant memories; and out of those memories would grow future communion. The master of one household, when he met the other years afterwards in the wilderness, would say to him, "Do you remember, Jacob, coming to my house on the pass-over night?" "Yes, Ephraim," the other would reply. "I remember it well; your family was too little for the lamb, so we joined together for the feast." One would ask, "Will you ever forget

that night?" "No," the other would say, "it was very solemn, but it was very sweet, and I think I liked it all the better because it was in your house." And the first one would say, "And I am sure that I enjoyed it all the more because I had you to come in and share it with me."

So those memories, you see, would beget new communion, and they would be ready to help each other, and to cheer each other in the future. They would often make interchanges of experience; and interchange of experience is like profitable trading, it enriches all concerned. They that fear the Lord, when they speak often one to another concerning him, are sure to be mutually helpful to one another; and I think that this bringing in of others to increase the family for the observance of the passover would be certain to lay the foundation of much mutual intercourse and much mutual benefit in the future. And, surely, brothers and sisters, in proportion as, by the grace of God, we labour successfully to bring others to Christ, and so Christ's family is increased, we shall be anticipating the joy of heaven. It will never be said there that the household is too little for the Lamb. When Christ comes in all his glory, and all his redeemed ones come with him,—when he gathers all who have been redeemed with his precious blood about him at the marriage supper of the Lamb, and he himself drinks the wine new in the kingdom of his Father, it will not be said then that the household is too little for the Lamb, for the whole spiritual household of Israel shall then be gathered together; the complete company redeemed by blood shall muster at that one "general assembly and church of the firstborn, which are written in heaven," and Christ shall then "see of the travail of his soul, and shall be satisfied." Until that glorious gathering shall take place, brothers and sisters, keep on inviting others to the Lamb of God; and as for you, who have never yet trusted in the blood of Jesus, or tasted of his grace, may the Lord, in his infinite mercy, bring you to him this very hour, and then this shall be the beginning of months unto you; you will reckon your true life as dating from this hour. The Lord grant it, for Christ's sake! Amen.

RECIPROCAL DUTIES.

When it is Dr. Francis L. Patton who says, "The crisis in which we are to-day is the greatest war of intellect that has ever been waged since the birthday of the Nazarene" no one will suspect the statement of being an exaggeration, or the mere hysteria of an alarmist. If true, however, then the situation with which we are confronted, and the vastness of the issues involved evidently impose certain reciprocal duties upon all who profess to be lovers of the truth, and that entirely irrespective of the side upon which they align themselves. The duties referred to are duties owed to the truth itself. And however imperfectly we may observe them, all of us who claim to be in this "greatest war of intellect" for the truth's sake must recognize them, and seek again and again to shape our warfare in the light of them. On the one side, there should evidently be open-mindedness or a willingness to know the truth; fair-mindedness,

or a disposition to hear evidence to weigh it, and to be controlled by it; fearlessness, or a disposition to accept whatever conclusions the evidence demands; patience of investigations also, and of objection.

And, on the other hand, it is equally incumbent upon those engaged in a controversy where so great and so grave issues are at stake to see to it that the terms they employ are defined with a precision that puts their meaning beyond the possibility of misunderstanding by ordinary intelligence.

DOES YOUR DOOR SWING OUT, OR IN?

"Trouble with Maria is," said Cousin Jane, "that all her doors open in. Anything that's brought to her, she's willin' enough to have. If her friends'll come in, and make a fuss over her, Maria's glad to see them. Her door turns on the hinges easy enough to let in the things and the people she likes."

"When she was young and good-looking and well off, Maria enjoyed life pretty well. What she wanted came to her, and she was contented enough. But now that she's older, and hasn't as much to live on as she used to, she frets and complains that life isn't worth living, and thinks peo-

ple slight her, and that she has a hard and bitter lot. So far as I can see, the bitterness is mostly in Maria, more'n in her lot, for it's just an average lot.

"If she once knew what some folks had to bear, she wouldn't feel so she'd be thankful instead. But her doors don't open out. She has never gone out of herself to help a friend even."

"She's never set out to do some work for others. Things must come to her; she doesn't go to them. Everything leads in and nothing out, in Maria's life. It's no wonder folks have got tired of bringing love and sympathy and cheerfulness and brightness to her when she never comes out of herself to bring anything to anybody."

"If I was Maria, I'd take my doors off, and rehang them, all opening out instead of in. I'd take something of a job in the way of repairs, but it would pay—yes, it would!"—*Ex.*

If we will only clear the channels, God will turn the stream toward the empty fountains.

When we begin to think we are verging on perfection it is time for us to go to searching for the sins in their hiding places in us.

Weeds growing among flower plants take semblance in form and color to the plants, but they remain nothing but weeds.

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

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It costs nothing to try this remedy once and if you desire to continue its use, it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping so-called female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again.

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It is a pure, harmless, medicinal tonic, made from vegetable ingredients, which relieve female pain and distress, such as headache, backache, bowel ache, dizziness, chills, scanty or profuse menstruation, dragging down pains, etc.

It is a building, strength-making medicine for women, the only medicine that is certain to do you good. Try it.

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freely and frankly, in strictest confidence, telling us all your symptoms and troubles. We will send free advice (in plain sealed envelope), how to cure them. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

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of mine," writes Mrs. F. L. Jones, of Gallatin, Tenn.:

"For since taking Cardui I have gained 35 lbs., and am in better health than for the past 9 years. I tell my husband that Cardui is worth its weight in gold to all suffering ladies."

Editorial

CANON HENSLEY HENSON, of the Church of England, proposes that, instead of disestablishing the state church, the dissenters all be included in the establishment, that all denominations in Great Britain unite and all be established together.

He evidently thinks that the only reason the Baptists and others in England favor disestablishment, is because they are not themselves included. He thinks that the free denominations are simply jealous of the state church and are unwilling others should enjoy advantages denied to themselves. In other words, Canon Henson seems unable to understand how Baptists and others can be influenced by other than selfish motives. Certainly he is ignorant of Baptist history. Baptists are more opposed to Baptist establishment than they are to Episcopalian establishment, though utterly opposed to all established religions. But if any denomination must be guilty of the sin and the crime of union with the state, let that denomination be any other than the Baptists.

We are reminded of the struggle in Virginia against the established church. While the Episcopalians were there in union with the state the Presbyterians stood with the Baptists in advocating disestablishment. When, however, the Episcopalians saw that disestablishment was inevitable, then, thinking half a loaf better than no bread, they turned and advocated having the other denominations established also. Then it was that the Presbyterians went over to the side of the Episcopalians and left the Baptists alone in the struggle for religious freedom. John Adams said that the Presbyterians of Virginia were as eager to have an establishment that took them in as they were to get rid of an establishment that left them out. The Baptists, though offered that that they be established, continued the struggle on principle and by God's blessing they triumphed.

Presbyterians today, in this country, are in favor of religious liberty, and they are fond of quoting what the Presbyterians of Virginia said while they were standing with the Baptists in contending for religious freedom. Our Presbyterian brethren of today are not fond of quoting what the Presbyterians of Virginia said when they joined in favoring an establishment that took them in. This is natural and we do not blame our Presbyterian brethren of to-day.

If this experiment is to be repeated in England, we have confidence enough in our British Baptists to believe that they will be as much opposed to an establishment that would take them in as they are to an establishment that leaves them out. In other words their opposition to union of state and church rest on principle and not on selfishness.

We have been favored with a copy of the published essay of Dr. C. C. Brown (in the *Baptist Press*) on a divine call to the ministry. In this article he makes some interesting references to this paper. He says: "The WESTERN RECORDER which I do not see, &c." Hence some allowance must be made for him.

Indulging in a sneer, he adds that a sneer is "the last refuge of impotence": This a frank confession. He goes on: "I have never known the WESTERN RECORDER to be friend any enterprise which it could not claim the high honor of having originated." Since he does not see the RECORDER, how does he know what it advocates? We venture to suggest a few things the RECORDER advocates which it does "not claim the high honor of having originated." We advocate the Bible, but do not claim to have originated it. We advocate the Baptists, and, even according to the 1641 theory, there were Baptists in the world a good while before the RECORDER began its useful career. We advocate foreign, home, state, district and city missions, without any claim to have originated either. We advocate education, benevolence and also charity in judging the motives of the brethren. And so on to the end of the chapter.

In this essay Dr. Brown says: "I am not conscious of ever having had any special divine call to preach the gospel." Another frank confession, and on that point we take no issue with him. We cheerfully accept his testimony as to himself.

In a subsequent issue of the *Press*, the Rev. Hugh F. Oliver makes a clear, a brief and an effective reply to the criticism of Dr. Brown on this paper; and for this we make due acknowledgment.

We are asked to explain the Hall of Fame. Money was given to the University of New York to erect the Hall of Fame, which should provide for 150 tablets of great native-born Americans. Fifty of these were chosen in 1900, with five names to be added every five years. Nominations are sent in to the University Senate, who submit such names as they approve to 100 electors, chosen by this Senate, distributed over the country. Those who receive a majority of the votes are elected and their names are put on tablets. The five names added in 1905 are James Russell Lowell, James Madison, John Quincy Adams, John G. Whittier and William T. Sherman.

Provision has been made for tablets of 25 foreign-born Americans, and on this list John Paul Jones, Alexander Hamilton and Louis Aggazzari have been chosen. It has also been decided to admit women, and recently Emma Willard, Maria Mitchell and Mary Lyon have been chosen.

The whole matter is controlled by the University of New York. We expect that other halls of fame will be built, and that there will be great differences in the lists of immortals in them. Why not a Hall of Fame in every city? Why should New York have a monopoly?

The writer had a pleasant visit to Georgetown College last week. Everything there is going on well. President Taylor is devoting himself to the work of the endowment and the conduct of the affairs in College devolves on Prof. Arthur Yager, and, of course, things go well. Dr. Taylor is pushing his "regiment" and now has over 700 names. These, without naming any definite amounts, have promised to "do something" for the College endowment when called on. The call will be made when the number reaches 1,000, and in the meantime, the call will be put in the best shape. If these 1,000 shall average \$50 each,

the result will be \$50,000 added to the endowment. We happen to know of one friend whose gift will be \$2,000, and that will equal an average of fifty dollars each from forty persons. While some will give less than fifty dollars, we take it a great many will give more. We suppose that \$100 will be the standard subscription under this call.

Prof. Freeman is a most valuable addition to the faculty, and the wisdom of the trustees in electing him to the chair of English is abundantly proven. There are students from twelve states and territories and the outlook is bright.

Dr. Williams, of Cleveland, claims that the great demand on Christianity of today is "the integration of the common conscience." Integration means gathering of the particles and forming them into a whole; just as differentiation is theseparation of a whole into its component particles. Thus we have the differential and the integral calculus, which teaches how to differentiate and then how to integrate.

What the "common conscience" needs is not "integration," but regeneration. To integrate its particles into one whole would not change its nature one whit and the world would be none the better if every man's conscience were integrated, whatever that means. Of course it is nonsense to talk about gathering up the particles of "the common conscience" into a whole, since consciences are not composed of particles. But, you see, "integrate" is a high sounding word, and when a man talks of "integrating" something there are those who think he really said something, though just what it means they have no idea.

The new Government in England has already made two important steps forward. In India the civil government had been made subordinate to the military and this is reversed. Lord Curzon resigned because he did not wish to submit to Gen. Kitchener and now it is the latter's turn to resign.

The other step is to stop the importation of Chinese coolies into South Africa, until such time as that land shall have a representative government by which the importation can be properly regulated. The system in vogue is simple slavery. Chinese were forced to work under the lash. The use of the lash was excused on the plea that it is the only sort of punishment a Chinaman can understand.

Now let these two good steps be followed up by others. It will take a new Parliament to abolish the infamous Education Act, and to restore that much religious liberty. Let us hope that the cause of disestablishment will be greatly promoted, and that the age long disabilities of our British brethren will be removed.

SPEAKING of the act of baptism, our neighbor, the *Christian Observer* says: It is well known that the Jewish mode of baptism was by affusion, and there is nowhere in the New Testament any intimation of a change in the mode of administering the ordinance.

We are astonished at the *Observer*. We have never before known of anybody claiming that the "Jewish mode of baptism was by affusion: Jewish proselyte baptism has always been immersion and it is so today. The

Jews say their proselyte baptism is and ever has been immersion, and so says every writer on the subject of whom we ever heard till this appeared in the *Christian Observer*. When it comes to the subject of baptism our neighbor is strangely mixed.

THE STATE.

The Upper St. church, of Lexington, under the leadership of Pastor W. P. Hines, are erecting a magnificent house of worship. It is of Bedford stone, and pure Gothic—a thing of beauty. It is a great ornament to the city and a credit to the denomination. We believe the best doctrine ought to have the best place.

OTHER STATES.

We are glad to learn of the prosperity of our good friend, Dr. G. W. Perryman in his work at Deaderich Avenue Church, Knoxville. The church have just added \$500 to his salary. In the less than a year of his pastorate the church has had over 200 additions, and the Sunday School has run up to 563, actually present on a recent Sunday. Only lately this church gave \$1,800 to the Southwestern Baptist University. Dr. Perryman has been made President of the Civic Federation. Mrs. Perryman and her daughters, Misses Beulah and Lucile, lead the choir. We extend congratulations.

The Second church in Chicago, Bro. John Roach Straton, pastor, after agitating the question of removal, have decided to remain in their old place. That is one of our historic churches and under its young and brilliant pastor its outlook is bright.

The church of Leesburg, Texas, thoroughly revived and 29 added by baptism and 4 by letter.

The greatest meeting in the history of the Huntington, Texas, church closed with 50 accessions to the church.

The church at Corinth, Texas, held a glorious meeting, resulting in 23 additions, 18 for baptism, 2 by letter and 3 by statement.

Pastor S. R. Bass, Wards, S. C., held a meeting, doing the preaching himself, in which 22 were added to the church.

Pastor E. P. Easterling received 15 for baptism, result of his meeting at Judson church, S. C.

Bro. W. T. Abbott closed a meeting at Neville's school house, S. C.; 16 joined the church, 12 being baptized.

Twelve baptized by Pastor S. B. Cousins, Mt. Zion, Merriwether Co., Ga.; result of his meeting.

Pastor J. B. Williams closed his meeting at Edge, Va., with 12 baptisms; have just finished their house of worship and the prospects are fine.

The revival services at Hollywood, Va., W. E. Warren, pastor, added 32 to the membership.

A new church has been constituted at Nooker, Tenn., with twenty members. Bro. John W. Jamison was elected pastor of the new church.

Editorial Varieties

The *Congregationalist* says that "it is estimated that within a radius of New York's City Hall there will be 8,824,000 people." That has been true for at least 4,000 years. Today there are "within a radius of New York's City Hall" 1,600,000,000 people. How many people will be "within a radius of New York's City Hall" depends entirely on the length of radius. Make the radius a little over 8,000 miles long and the entire population of the world will be included.

The Rev. J. S. T. Mathews Jr., has prepared and published in the *Salem (Ind.) Democrat*, an interesting history of the Baptists in Washington County, Ind.

"They say that poets have to be born." "That's what they always say: but I never could understand why." *Plain Dealer*.

The *Congregationalists* report 66,293 members on their foreign mission fields, of whom 6,464 were added last year.

According to a recent census bulletin, out of every 1,000 persons over 13 years of age in the United States, 106 are unable to read. This includes all classes, of course. This is not a very creditable showing.

A Kansas paper wonders how people would complain if they "had to sit on as uncomfortable seats at church as at the circus."

The *Journal and Messenger* claims that Dr. John A. Broadus did not reject "alien immersions." The writer was Dr. Broadus' pastor for 14 years before that great and good man's death and often talked with him on this subject. Over and over again he heard Dr. Broadus declare his opposition to receiving "alien immersions," because receiving them was subversive of New Testament church order.

The railroads grant the usual reduced rate to those attending the Southern Baptist convention in Chattanooga next May, viz: one fare plus 25 cents for the round trip, with a limit of 10 days in addition to the day of sale. This limit may be extended by depositing the ticket with the special agent at Chattanooga and paying 50 cents. This is a very favorable rate, and there is every prospect of a large attendance.

We publish this week the proposed charter of the new association for the —dination of our schools in Kentucky. Suggestions are cordially invited, and they should be sent to Dr. W. H. Felix, chairman of the committee, Chilesburg, Ky. Let all interested remember that our great problem is to get hold of our people and enlist them in the cause of higher education. That is our work and all other things are small in comparison. How does each reader think the proposed charter can be modified so as to get hold of THE PEOPLE TO THE BEST ADVANTAGE? That is the question.

It is well said: "Do not get stingy, because some of your benevolence has miscarried. Think how many mercies have been wasted on you."

The First Church, of Richmond, Va., have added \$700 to Pastor G. A. McDaniel's salary. A merited compliment and an appreciated appreciation.

It is quite the fashion in some quarters to belittle systematic theology. Well, let it be admitted that systematic theology has never reached perfection, still it must also be admitted that it is a great improvement on chaotic theology.

A recent new theology writer says: "Christian theology must vindicate its claims to superiority by the vitality with which it surmounts and the expansiveness with which it outgrows imperfections." For instance? Can anybody tell what this means? For bombastic nonsense command us to the advocates of the new theology.

It turns out that our esteemed contemporary (originality for that expression is not claimed) the *Religious Herald* does not favor the removal of the body of John Burman to Westminster Abbey, but rather the erecting there of a suitable memorial to him. This is well. The more people are reminded of John Bunyan the better for them.

AMONG THE Churches.

Walnut St., (Third and St. Catherine Sts.)—Pastor Eaton: Living to Self; The Captain of Salvation. One by letter. Year closed free of debt.

Broadway—Pastor Jones: Be Strong and Do It. Family gathering 3 p. m. One by letter.

Chestnut St.—Pastor Weaver: Serving God or the World; The King in His Beauty. Two for baptism. It was the pastor's 43rd anniversary. A noble record. Only five remain of those who were members when he began, viz: Theodore Harris, Robert Loomey, Mrs. S. Deaning, Mrs. S. Deaning, Mrs. J. Holmes and Miss Belle Brown.

East—Pastor Wilson: New Year Message. Surplus in treasury for first time.

McFerran Memorial.—Pastor Hamilton: Law; Life's Battlefields. One by letter. Two for baptism.

Twenty-second and Walnut.—Pastor Hunt: New Year Message; An Almost Conversion. Two by letter. Two for baptism. Cottage next to the church bought.

Clifton—Pastor Foster: Christian's business. Two by letter. The church voted to support a mountain missionary. Last year over \$4,000 raised.

Franklin street—No report.

German—Pastor Jansen—Living in faith, Christian comfort.

Hazelwood—Pastor Althoff: Faith; Object of life.

Highland—Pastor Dawes: Church roll call; reading; no debts and a surplus.

Immanuel—Pastor Watts: Enlargement, Unwarranted surprise. One by letter. One for baptism.

Parkland—Pastor Taylor: Tithing. Question and answer.

Portland Avenue (Southgate street) Pastor Gillon: Not our own, Let's Mistake. Two baptized.

Third Avenue—Pastor Ransom: Look forward, Sinner's payer. Two by letter.

Twenty-sixth and Walnut—Pastor Reed: Helping our brother; Forming Character. One by letter. All expenses paid and \$3000 paid on debt of \$1,400.

East Mead—Pastor Greenhouse: Covenant; Christian experience.

Highland Park—Pastor McDaniel: Earnestness, Bro. E. C. Dargan; Pessing forward. Six baptized.

Ontario—Pastor Mohler: Fine foundation; Have me excused. One for baptism.

Ormsby Avenue—Rev. J. T. Watts: Love of God, Pastor Williams. Christ's power.

Thirty-sixth and Grant—B. Bro. J. G. Row. Jesus meeting by

Culbertson St. Ave. (New Albany.) Pastor Clutton: Revival; World's need. Three by letter.

CUTICURA TREATMENT

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Consists of warm baths with Cuticura Soap to cleanse the skin, gentle applications of Cuticura Ointment to heal the skin, and mild doses of Cuticura Resolvent Pills to cool and cleanse the blood, and put every function in a state of healthy activity. A single treatment is often sufficient to afford instant relief, permit rest, and sleep, and point to a speedy cure of eczemas, rashes, irritations, and inflammations of the skin and scalp, from infancy to age, when the usual remedies, and often physicians, fail.

There is but one standard, one mark, at which to aim.—Rev. Dr. Mudge.

THE WAY TO POWER.

By Rev. J. D. Burrell.

Obedience becomes a most essential part of education, whether in the home or the school. There is something disreputable about the household where the children do not mind, or the lecture hall, where the instructor has no control. It is a healthy discipline for us to have to submit our will to another's. Such is the Biblical conception of home training. Such was the method of Christ's bringing up.

Professor Huxley had great influence upon current ideas of education and, perhaps, the most eloquent words he ever wrote were those in which he set forth this idea, that the gist of education is to learn how to obey. "That man," he says, "has had a liberal education, who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold logic engine, with all its parts of equal strength and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers, as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all villainy, and to respect others as himself. Such an one and no other, I conceive, has had a liberal education, for he is, as completely as a man can be, in harmony with nature. He will make the best of her, and she of him. They will get on together rarely; she as his ever-beneficent mother; he as her mouthpiece, her conscious self, her minister and interpreter."

But it is not enough to learn obedience theoretically in one period of education; we must perpetuate it as a habit all through our years, for it is the only way to success in life. Obedience is not for its own sake, but in order that through it we may come to be our best selves. We accept law as the predetermined condition of life, surrender ourselves to it, and by yielding win true liberty.

Agesilaus of Sparta knew how to govern because he had first learned how to obey, according to the old saying. The present Emperor of Germany and King of Italy, brilliant examples of successful monarchs, were trained with a severity that some of our boys would think cruel. There was once a hard-worked employe of the New York street car system; he is now its head. There was once a private soldier who had to submit to all the narrow restrictions of the most subordinate rank in the army; he is now our commander in the Philippines.

We take away harmful things from our children that later on they may know enough to deprive themselves of them. They are made to take care of their bodies that they may keep the laws of

health when they need it for life's work. They are given good books to read that they may prefer such when they are free to read what they will. They are shielded from bad associations and thrown into the company of clean, true, honorable boys and girls so that when they are out in the world fighting their own battles they may choose the friendship of the good and shun that of the base.

Some parents are afraid to have their children arrive at the age of self control. Yet that is the good of education. "The aim of your discipline," said Herbert Spencer, "should be to produce a self governing being; not to produce a being to be governed by others." It is a joy to have obedient children, but it ought to be a greater joy when they are become true-hearted men and women, and are out in the world carrying on the business of life. Then the object of education is secured and the condition of success is satisfied.—Baptist Commonwealth.

"NOW MINE EYE SEETH THEE."

By Edgar L. Vincent.

Is it possible for one to mistake the real thought of his heart toward God? Can one think he is body, life and soul a child of God, and yet not know the true relation he sustains toward Him?

Job thought he loved God. In the very first verse of that sweet story we all know so well, it is written of him that he did fear God and eschew evil. It seemed to him that he was indeed a favored son of the Father. He says Presbyterian.

THE COVENANT KEEPER

Every Promise in the Bond Kept to the Letter.

About coffee the Rev. Frederick Lippe, Presbyterian minister, Hope, P. O., Osage Co., Mo., says:

"I most gratefully testify that every promise made by your Postum advertisements has been completely and promptly fulfilled in my case. You can publish this if you wish and I stand ready to vouch for it at any time.

"After three days use of Postum I could find no difference so far as taste and flavor went, between it and the old kind of coffee. After 2 weeks' use I preferred it to coffee.

"After 3 weeks I lost my nervousness, the insomnia which had troubled me was entirely relieved, and I began to enjoy the best and finest of sleep every night—and that condition still continues.

"After 2 months use I got rid of my dyspepsia and piles, and they have not returned to plague me.

"Neither I nor any of my family would to-day think of going back to the old kind of coffee. When we entertain we give coffee to our guests, but we drink Postum ourselves, not only for its nutritive properties, but because it has become a truly delicious beverage to us.

"I feel that common gratitude requires this testimony from me."

here's a reason. Read the little book, "The Road to Wellville," in pkgs. N. B.—Agreeable to promise we state that the hand shown in the magazines belongs to Mr. & Mrs. C. W. Post.



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 qualities15c up
- Ladies' Drawers, all styles and qualities, per pair.....25c up
- Infants' Long Dresses, nicely finished35c up
- Ladies' Short Skirts, handsome qualities, each29c up
- Ladies' Chemises, all styles and qualities, each39c up
- Ladies' Gowns, very large assortment of styles, each39c up
- Children's Short Dresses, nicely finished, each59c up
- Ladies' Underskirts, nicely made, full size, each49c up
- Infants' Long Skirts, neatly trimmed, each75c up
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When you write, kindly mention THE RECORDER, and we shall be pleased to send you a free subscription to the "LIONY DIAL," a bright little magazine for men and women who appreciate economy in life insurance.

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(Section R-2)

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"A LITTLE WHILE."

A little while to work, to play,
To gather rosebuds—with the thorns;
To dream that we are more than clay,
To flout ill-fate and Nature's scorns.

A little while to earn a name,
To lose it 'mid the gibbering crowd;
A little while for praise and blame,
A little while for sun and cloud.

A little while for speed and rest,
For peace and strife, for mingled
chimes;
For knowledge, and the wordless zest
Of ecstasy in poet-rhymes.

A little while—the play is done;
The world rolls onward as before;
And only hearts that beat as one
Can change the phrase to "Evermore!"

H. G.

HOSPITABLE SUNDAY.

BY LUCY JAMESON SCOTT.

"Aren't you going to church, Mamma?" Claire asked wonderingly, as she noticed that her mother was making none of the usual preparations on a bright Sunday morning.

"Not to-day, I am very tired, dear." The little girl looked keenly at the downcast face.

"Mamma, would you be too tired if we were back in Edendale?"

"Don't speak of it. That would be so different."

Claire sat down and leaned both arms on the table. "I know it, Mamma. Wouldn't the folks be glad to see us come in? Auntie Joyce and all the ladies would say so, and our minister'd say, 'How is my little girl this morning?' and your Sunday school class would smile at you and all the girls would smile at me—O Mamma!" here the sunny head went down upon folded arms and Claire sobbed: "I don't see why the girls here—are so different. They just look at me and whisper to each other. They don't smile a single—nor ask me to be in things."

Mrs. Leslie patted Claire's head soothingly, but could not speak. She let her cry until the little girl's hopeful spirit checked the homesick tears and she lifted her head.

"But I'll have to go to church, Mamma, because you know I promised Miss Carey with the rest, and the year isn't out yet. Don't you think I ought to go some as if I was at home, even if 'tisn't nice?"

"Yes, Claire, I had forgotten your promise. There's time to get ready if you hurry, and I'll try not to be so foolish another Sunday. You won't mind going alone?"

"Not so very—prob'ly that usher man will put me in the same back-most pew where I can get into the corner."

With her mother's help Claire was ready in season, and started off bravely, turning at the corner to throw back a kiss to the watcher at the window.

"How can any one help loving her?" Mrs. Leslie asked herself, as the energetic little figure disappeared.

Six months she and Claire had been in the city and going regularly to the church of her choice, but were still treated as strangers. It was all so different from the village church at home where she and her husband—until his death—had been working members, and where Claire had been—"in-things" to her heart's content. Now, with the mother in a store all the week and with no cordial greetings at church, the change meant homesickness and discouragement.

It was nearly two o'clock when Claire came in, rosy and excited.

"O Mamma!" she began, "you'll like to go to church next Sunday, for they're going to have a Hospitable Sunday. The minister said so, and he hoped the people would remember that everybody was expected to do something. He said he wanted even the children to do their part. Thing o' that! After Sunday school I asked my teacher would she please tell me what 'hospitable' meant, and she said, 'pleasant and kind and generous.' So I guess the people here have just one Sunday when they smile and shake hands, and if we're there we'll get acquainted."

She paused quite breathless, and Mrs. Leslie looked at her with puzzled eyes. "Are you sure, Claire? I can't think what the minister meant, but I never heard of a Hospitable Sunday."

"That's what he said, Mamma, just as earnest as could be. He didn't mean a joke, for you see he isn't that kind." Mrs. Leslie laughed. "No, dear, Dr. Webb certainly would not joke. Well, we will see when Sunday comes."

It was a very happy Claire who polished her everyday boots and helped dress herself in her best clothes a week later.

"I'm rather unstylish, Mamma," she said, "for a girl in my class told me so. She said my sleeves were small where they ought to be big, and big where they ought to be small; but I don't believe people will notice on Hospitable Sunday."

"No, dear. Your clothes are clean and whole and you must try to remember that God looks at our hearts."

"Yes'm, I told that girl so, and she laughed and said per'aps you could turn my sleeves upside down if you tried. Could you?"

"We'll see," said Mrs. Leslie hopefully. Claire's face was radiant as she entered the vestibule of the great church. An old lady, beautifully dressed in black silk, gave her an answering smile, then stopped and said: "How happy you look, darling! Are you strangers?" and she shook hands warmly with Claire's mother. "Come and sit with me this morning. I feel as if you would do me more good than a sermon."

She kept the little girl's hand in hers as she led the way to her pew, much nearer the front than they had ever been before.

"I used to have a little girl with a bright face," she whispered.

"Where is she?" Claire inquired.

"She grew up and now lives away over the other side of the ocean. I haven't seen her for two years."

"O, that's too bad!" and Claire gave

What Sulphur Does

For the Human Body in Health and Disease.

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

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

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

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

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

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

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

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

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

Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

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

the softly-gloved hand a sympathetic little squeeze.

While they were singing she whispered very softly to her mother, "Isn't it splendid? and so different?"

Before the sermon the very dignified minister said to his very dignified people: "I hope you will remember the worthy cause to which we contribute this morning. Please put your offering in the envelopes which you will find in the racks, and give them to the collectors."

Mrs. Leslie quietly examined the small brown envelope. "For the City Hospital," she read. Then she knew it was "Hospitable Sunday," instead of a day when everybody was to be "pleasant and kind and generous." But Claire sat serenely unconscious, and did not notice even when her dear old lady folded a bill and tucked it into the little brown envelope. Dr. Webb's sermons were called "able," but he was not "able" to interest the children, and there was only a few in the congregation; but Claire listened very carefully that morning, and got a pretty good idea of his thought. That is really the only way to listen if one wishes to understand.

After the sermon she fancied that there was a sort of gladness among the people that she had never seen before. Pretty ladies with sleeves of just the right shape came to speak to the dear old lady and to her mother.

"Won't you come to our missionary meeting on Wednesday night?" and "Shall we see you at our mother's meeting? Do come," they urged; and the dear mother's face grew bright as she thanked them.

"Is that your little girl?" one of them asked, adding in a low tone, "Her face is so happy I should think she might make sunshine anywhere."

Before Claire reached the Sunday school room two of the girls seized her. "O, Claire Leslie!" one of them exclaimed, "did you know you sat with that rich, rich Mrs. Pratt? She lives in the big house with lions in front." And the other said: "Won't you sit between Lou and me to-day? I'm going to have a birthday party month after next, and I'll invite you."

Claire responded with all her loving, happy heart to these friendly advances, and for the first time in six months felt at home in the big church. The teacher inquired where she lived and when she could call, and gave her a mite box such as she had had in Edendale, to hold missionary pennies. She ran home so happy that tears came when she tried to talk.

"O, it's been a beautiful day, Mamma! The girls and the teacher and everybody have been pleasant and kind and generous. I told my teacher that I liked Hospitable Sunday very much and wished they would have it often, and she said what did I mean. So then I told her how we'd been there to church and been there, and nobody cared till to-day. And she laughed and 'most cried, but she said Mrs. Pratt was our friend now, so all of 'em would be, but she should tell the minister and see if they couldn't have Hospitable Sunday every week."

And the mother did not tell her what a mistake she had made, and Claire did not know until another year brought another Hospitable Sunday. But by that time she had made so many friends and was so happy that she could laugh over it herself. Mrs. Pratt said it was a blessed mistake, and she was so glad that the Lord had used "her little girl"—that was what she called Claire—to bring into the big, cold church the real "hospitable" spirit toward strangers.—*Congregationalist.*

"BOTHERATION PRIMUS."

The dignity of the old-time clergyman of a small town enwrapped him so entirely in the eyes of his people that jests concerning the foibles of his youth were likely to be frowned upon rather than cherished. But of the college days of the estimable and much respected Nathaniel Niles, of West Fairlee, Vermont, who was graduated from Princeton in 1766, Mr. N. N. Withington in a recent interesting article tells us that traditions still survive.

He and his younger brother Samuel were both of them able but excessively argumentative youths, and during their student days they were known as "Botheration Primus" and "Botheration Secundus."

Just how much of a bother the first botheration could be to an unwary professor is revealed in the famous anecdote of the jack-knife. It has been related of other men than Nathaniel Niles; but at least if he cannot be proved to be the one and only proper hero of it, his attested character lends strong support to his claim.

His instructor in philosophy was lecturing upon "Identity," and had just argued that parts of a whole might be subtracted, and other matter substituted, yet the whole remain the

same, instancing the fact that every part of our bodies is changed in seven years, yet we remain the same individuals.

"Then," said Niles, "if I had a knife and lost the blade and had a new blade put in, it would still be the identical knife?"

"Certainly," was the reply. "Then if I should lose the handle from the new blade and have another handle made to fit it, the knife would still be the same?"

"That is so," said the professor.

"Then, in that case," triumphantly rejoined young Botheration Primus, "if I should find the old blade and the old handle and have the original parts put together, what knife would that be?"

THE OPEN FIRE.

It is a "far cry" from the Wilkesbarre coal-mines to the Maine farmhouse; but the shortage of coal has been a blessing to at least one New England family.

Mrs. Long had been ill for two years and the household had suffered accordingly. The boys had acquired the habit of going to the village every night, to the detriment of their manners, if not of their morals. Jennie, the older daughter, was growing hard and fretful under the strain of nursing. Hattie, the younger, was jealous and gloomy.

Last winter the family sitting-room was deserted in the evenings, in spite of its genial warmth from the furnace which Mr. Long had put in when his wife was first taken sick.

Matters were in this case in September of the present year, when the chilly conviction came to Mr. Long that the furnace would be empty and useless this winter. One rainy morning he went into his wife's bedroom with an unusually bright face.

"Mother," he said, "we're going back to old times. I've opened up that big fireplace in the hall, that hasn't been used since grandfather's day. It's a great one! It'll take a five-foot log easy. Now I'm going up attic to hunt out the andirons."

He hurried away and presently came down with the huge brass monsters. The boys polished them till they shone again, and at night the great fire was laid and lighted.

Then followed strange things. Suddenly the family feeling revived. The boys stayed at home to pop corn and roast apples in the new-old fire-place. The mother found courage to be brought into the hall to enjoy the good cheer. Hattie and Jennie had a long talk before the glowing coals after the rest had gone to bed and it did them both good. There was a large store of dry cord wood in the shed, and more in the woods ready to haul out when snow fell; and Farmer Long soon believed that burning it would be better for his household than either medicine or reproof.—*Youth's Companion.*

WOMEN WHO SHOULD NEVER MARRY.

The woman who would rather nurse a pug dog than a baby.
The woman who thinks that men are angels.

The woman who would rather die than wear a hat two seasons old.

The woman who thinks that the cook and nurse can keep house.

The woman who expects a declaration of love 'three times a day.

The woman who buys ornaments for the drawing-room and borrows kitchen utensils from her neighbors; and who thinks table decorations are of more importance than food.

The woman who wants things just because "other women" have them.—*Congregationalist and Christian World.*

HELPFULNESS AT A WEDDING.

The absent-mindedness of my husband was the cause of much merriment at an elaborate wedding given in Minneapolis some time ago. As the flower-girls preceding the bridal party were strewing the flowers in the pathway, my husband, oblivious of the surroundings, stooped and picked up the first rose strewn, and with a grave bow replaced it in the flower-girl's basket, and stooped to pick up a second when his mind grasped the situation. The glances that passed between the guests did not add to his mental serenity.

"THE LORD WILL PROVIDE."

It is equally easy for God to supply our greatest as our smallest wants, to carry our heaviest as our lightest burdens; just as easy for the great ocean to bear on her bosom a ship of war, with all its guns and crew aboard, as a fisherman's boat or the tiniest craft that floats, rising and falling on her swell.—*Guthrie.*

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Mrs. J. C. Eby, 74 W. 11th St. Covington, Ky., cured of cancer of the breast eleven years ago.

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For descriptive literature and further information, address H. C. Townsend, G. P. and T. A., St. Louis, Mo., or R. T. G. Matthews, T. P. A., Mo. Pac. Ry., 301 Morton Bldg., Louisville, Ky.

Stories for Little Ones.

A JOKE ON GRANDMA.

How they shouted and laughed just with thinking of what fun it would be—Winnie and Joe—sitting on the porch steps in the sunshine that was very bright and warm for the first of April.

"We'll be just as sober," said Winnie, "and not laugh nor anything."

"And we'll ask for a cold bite," gurgled Joe.

"We'll have to dress all up funny, Joe, so she won't know us."

"Of course," said Joe.

"And don't you laugh," said Winnie. "You're always 'n fever laughing, Joe."

"But I won't this time," declared Joe, very earnestly; "and don't you, either."

"No, sir-ree!" said Winnie.

Now if some little bird—the same little bird that is always telling stories to the big folks—had carried this chatter to Grandma Nelson's ears, then Grandma Nelson needn't have taken a second look at the two funny little stragglers who walked up to her door that afternoon, to know just who they were. But the little bird, for a wonder, kept it all to himself; so when Grandma Nelson, sitting by the window, heard the gate-latch click and saw those queer little figures, she was greatly surprised. She took off her glasses and rubbed them and put them on again and stared through them hard, and really and truly she frowned.

"More tramps, I declare!" said she. "Dear me!"

Grandma Nelson was talking to herself, of course, and she spoke a good deal louder than there was any need of, because she wasn't a bit hard of hearing. She spoke so loud that the two little tramps heard her, and you can't think how queerly they acted about it. One of them caught up the corner of his old waistcoat, which hung nearly to his feet, and held it over his mouth tight; and the other one pulled his wide-rimmed straw hat over his face, until not even so much as the tip of his chin could be seen.

"Why, what ails 'em?" said Grandma Nelson to herself, looking more and more astonished every minute. "Really, I'm almost afraid to go to the door."

But she did go, when pretty soon she heard a soft little knock, and she looked down quite seriously on the big hat and the long waistcoat.

"What will you have to-day?" said she.

The corner of the waistcoat came up again in a hurry, and there was a funny little explosive sound behind it. The straw hat was tipped lower, too.

"We'd like to have a—a cold bite, ma'am." "Oh such a deep, gruff voice it was that came from under that big hat, no wonder Grandma Nelson felt frightened a little!"

"I don't make a practice of giving to tramps," she said. "Are you hungry?"

"Yes, ma'am."

"It's only three o'clock," said Grandma Nelson. "Didn't you have any dinner?"

"N—yes, ma'am."

"I suppose you've walked a long way this afternoon," said grandma.

The two little tramps looked at

each other, and there were signs of another explosion. The waistcoat was brought into use again. The little tramp in the straw hat did all the talking.

"N-o, ma'am, we haven't, very long," said he.

"I suppose you're willing to work and pay for something to eat?" said Grandma Nelson.

Then the two little tramps began to feel sure that she meant plum-cake; so they answered, very promptly:

"Oh, yes'm!"

"Very well," said grandma, "you may split and bring in two armfuls of kindling wood, and fill my wood-box besides. There's a hatchet in the shed."

Of course they could do that and they made very short work of it—indeed, Grandma Nelson didn't believe she ever saw two little tramps so willingly and well before, and she said so.

"Are you very hungry?" she asked again. And what could she mean but plum-cake, in big, thick slices?"

"Oh, yes, ma'am!" they both answered, eagerly.

Grandma began talking to herself again as she went toward the pantry door.

"There's that cold beef," said she; "we never eat it, and I suppose they want something real hearty to travel on. And I'll give 'em some bread and butter with it."

Oh, dear, how the faces of those two little tramps fell! They didn't want cold beef, and they didn't want bread and butter, and they did want plum-cake. They had fooled Grandma Nelson almost too nicely. They wouldn't fool her another bit. So off came the big hat and the long waistcoat, and out of the pantry came grandma with a piece of plum-cake in each hand.

"Why-ee!" said she, looking as astonished as she possibly could; "where are those tramps?"

"April fool! April fool!" shouted Winnie and Joe together. "We April-fooled you, gran'ma!"

Grandma Nelson sat down in her rocking-chair and laughed her glasses off.

"Dear me, did you, dears?" said she. "Did you?"

Did they fool Grandma Nelson, or did Grandma Nelson fool them? How was it?—*Advocate.*

AN ILLUSTRATION.

Suppose my young man, that you were a gentleman in reputation, but a reprobate in character; and that your "best girl"—a fine specimen of Christian womanhood—knew part of your character.

You are deeply in love with her, and she with you, and there are no apparent obstacles between your marriage, but upon your proposal she would decline, saying, "If you love me as you ought, you will abandon your past way of living for my sake, and live a purer life; in other words, you must leave all for my sake, otherwise I will have to reject your proposal."

This, my friends, is the proposition that our Lord and Saviour, Jesus Christ is making to each and every one of us; with the additional proviso, "That we trust and obey Him."

In the same way that this young man had to forsake all for his lover's sake, you will have to leave all for Christ's sake.

One of the great errors of people to-day, is that they try to divide with Christ, instead of surrendering all.

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PROPOSED CHARTER

For a Society for Kentucky Baptist Education.

Art. I. This body shall be named The Baptist Education Society of Kentucky. It is and shall be an eleemosynary institution, under Chapter 32, Article VIII, Kentucky Statutes, and shall have no capital stock.

Art. II. The purpose of this Society shall be to foster Christian education under the auspices of the Baptist denomination in Kentucky, and for this purpose it shall have full power to originate and carry into effect such lawful measures as it may consider best for the strengthening of existing institutions or the establishment of others as in its judgment they may be needed.

Art. III. This Society may receive and hold such property, real and personal, whether obtained by purchase, gift or bequest, as may be necessary for its work, and may sell or dispose of the same at pleasure, provided that in no case shall it violate conditions on which any property has been received.

Art. IV. Membership in this Society shall be of three classes, as follows:

1. The President and the Secretary of the Board of Trustees, and the President or Chairman and the Secretary of the Faculty, of any Kentucky Baptist school that adopts this Charter shall be members *ex officio*.

2. Any person who has paid or shall hereafter pay into the funds of any such school the full sum of one hundred dollars (\$100) shall be a member for life, and any person who shall pay into said funds the sum of ten dollars (\$10) shall be a member for one year next succeeding such payment.

3. Any Baptist church may appoint annual members on the basis of one for every twenty-five dollars (\$25) contributed to said funds at any time during the year, provided that the number appointed by any one church shall not exceed ten.

Art. V. The officers of this Society shall be a President, three Vice-Presidents, a Corresponding Secretary, a Recording Secretary, and a Treasurer, all of whom shall be elected annually by the Society. These officers shall be members in good standing in Baptist churches; and the Treasurer shall be under a bond of ten thousand dollars (\$10,000.)

The officers, together with nine other duly elected Baptists, shall constitute a Board of Directors, who shall have charge of the affairs of the Society from one meeting to another. Three of the nine Directors, not officers, shall be elected each year, and shall serve for three years; but at the first annual meeting three shall be elected for one year, three for two years, and three for three years.

Art. VI. The annual meetings of the Society shall be held in connection with the annual meetings of the General Association of Baptists in Kentucky, unless otherwise ordered.

Art. VII. The Trustees of the affiliated schools severally shall be divided into four groups as nearly equal as practicable, of which one group shall go out of office by limitation each year; and the Society at its annual meetings shall fill their places, and any other vacancies, from suitable nominations made by those mem-

bers of the Society respectively who have contributed to the several schools. Each Board of trustees so elected shall have full power to manage the school with whose affairs it is entrusted.

Art. VIII. The Principal Office of this Society shall be in Louisville, Ky., but branch offices may be established by a two-thirds vote of the members present and voting at any regular meeting.

Art. IX. The incorporators of this Society and their addresses are as follow, &c., &c.:

Art. X. The private property of the members of this Society shall be exempt from liability for the debts of the same, and these in no case shall exceed fifty thousand dollars.

Art. XI. This Society shall begin as such on the—day of—, and shall continue ninety-nine years.

Art. XII. This charter can be changed only at a regular annual meeting of the Society, by a two-thirds vote of the members present, one year's notice of such change having been given, and publication thereof having been made in the Baptist papers of the State for six months previous to the vote making said change.

A VOLUNTEER COMPANY.

Bro. Crumpton, of Alabama, evokes my gratitude by his kindly reference to the effort to enlist an educational army. He knows. Probably the greatest war before us as citizens and as Baptists is the war against sodden ignorance with its attendant consciencelessness and crime, while but little less strenuous is the war against that sort of godless training which equips the intellect and leaves the normal and spiritual nature undeveloped.

Even the secular schools are recognizing their defects in this respect. A while ago the Chancellor of the New York University said: "I wish we could require from every Freshman a Sunday school diploma, certifying that he knew by heart the Ten Commandments, the Sermon on the Mount, a church catechism and a score of the Psalms and of the best classic hymns. This university will join any association of universities and colleges that will demand them as entrance requirements." In similar strain President Sherer, of Newberry College, says: "We are in danger of deifying the mind and dethroning the morals by sheer neglect. We must emphasize the law, that comprehensive moral law which is alone sufficient as a guide of human conduct."

Now we can not wage this war without soldiers. A few volunteers even of the class to which Crumpton assigns himself, though others call him a veteran, would be a benediction. So far he and two others constitute the noble band who have come in without personal solicitation.

Wasted Postage.

Indeed, on the 8th of December I spent the day writing to some of the choice spirits among our preachers, omitting many others; I wanted to lay upon their burdened shoulders the additional weight of aiding as recruiting officers. Falling under their eyes this will please some of them, as it recognizes the help they have rendered, while to others it will be a reminder that they have not given the work the courtesy of a response of any kind, but so far have simply allowed good postage

to go to waste. I have a line opposite the name of each of these brethren indicating that I have written to them. I hope soon to put another line indicating that they have given the matter some attention.
J. J. TAYLOR.
Georgetown, Ky.

ONE CAUSE OF PRESENT PROGRESS.

I cannot here refrain from mentioning briefly one of the most potential factors which has led to the present progress of the Chinese church, and which, if the missionary societies at home would show more appreciation and devote more attention to it, can not fail to bring about even much greater results. I refer to the fruitful labors of native pastors and evangelical workers of every class, and the tactful spirit they have invariably shown in the midst of the most difficult and discouraging circumstances. It has been my good fortune to make the acquaintance and cultivate the friendship of several of the most prominent native pastors in Hong kong and Shanghai, and it is with the greatest pleasure that I am enabled to testify to the great usefulness of their lives, their whole-hearted devotion to the cause of Christianity, and their tireless efforts to promote the enlightenment of their people.

The Paucity of Workers.

When it is remembered that for every year of evangelistic effort in China there have been at least a hundred years of idolatry and ignorance, for every church or chapel there are hundreds of temples and monasteries, for every missionary there are thousands of bonzes or priests, and for every convert thousands of idolaters, the Christian churches in Europe and America might well stand appalled, and, in their despair, exclaim that China is a veritable Gibraltar, the reduction of which is only possible by enlisting an army greater than what the world has ever seen or read of. A missionary, writing on this subject in 1898, says: "Shansi has the largest number of missionary stations, but even here each station would have 1,285 square miles of territory to care for, if they were equally distributed. It is as if only one town in Rhode Island contained a church, whose pastors and members were responsible for the evangelization of the entire State and a considerable fringe of Connecticut besides. Hunan has only one station, and this station is responsible for a territory equal to that of Maryland and the two Virginias combined, while Kansu has but one station to 10,454 square miles; Kweichow, one to 12,911 square miles; Yunnan, one to 17,995 square miles, and Kwangsi, one to 19,562 square miles. Surely the territory is not yet occupied for Jesus Christ, and there is still much land to be possessed."

It being evidently impossible for the churches in Europe or America, either now or in the near future, to send forth the requisite number of men to occupy the immense field in China, the only hope lies with the native Christians and daughters who, in order to effect the conquest of their country to Christ, must zealously array themselves in the rank and file of the Christian army, using the foreign missionaries, for the time being, as their leaders and high officers, counselors and guides. *Missionary Review of the World.*



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Western Recorder, Louisville, Ky.

BAPTISTS and FREEWILL BAPTISTS.

By Henry S. Burrage, D.D. . .

The WESTERN RECORDER is right in its statement (December 7), that the Freewill Baptists split off from the Baptists "not on the question of communion, but on the question of Calvinism." The split occurred in Maine, Rev. Benjamin Randall, the founder of the Freewill Baptists, was a member of the Baptist church in Berwick, Maine, having been baptized by the Rev. William Hooper August 14, 1776. Randall was converted under the preaching of Whitefield, and had caught much of the spirit—the evangelizing spirit—of that soul-stirring, soul-convicting preacher. After his conversion, Randall united with a Congregational church, but he did not find in this church the spiritual companionship he sought. In his study of the Scriptures he found at length that in his views he was in sympathy with Baptists rather than Congregationalists, and so he united with the Berwick Baptist church.

Evangelistic in spirit, he began early in his Christian life to hold religious meetings. These he continued after his union with the Baptists, and the conviction soon was strong within him that he ought to preach. His sense of unworthiness and unfitness, however, was so strong that he not only drew back from the work, but he prayed that God would take him out of the world rather than call him to the ministry of the Word. But the call came nevertheless, and Benjamin Randall was not a man who could turn a deaf ear to that call. Not long after he commenced to preach, he accepted a call to the pastorate of the Baptist church in New Durham, N. H. There converts were multiplied, the church was built up and New Durham became the home of Mr. Randall during the remainder of his life.

Mr. Randall had no other training for his work other than that he derived from his study of the Bible under the direction of the Holy Spirit. In his preaching, doubtless, there was little more than the plainest, simplest presentation of Gospel truth as he had received it. He asserted the lost condition of man as a sinner, Christ as an all-sufficient Savior, and closed with an appeal to his hearers urging instant action in fleeing from the wrath to come. In this he supposed that he was in agreement with his Baptist brethren. Concerning the theological views held by Baptists he knew nothing. Calvinism and Arminianism, he tells us, he had never heard discussed. "As the doctrine of Calvin had not been in dispute among us," he wrote, "I had not considered whether I believed it or not. But as the Lord had shown me our universal atonement and fulness enough in Christ for all men—the appearance of grace to all men—that the call of the Gospel was to all, and that God was not willing that any should perish—that same love constrained me to go forth, and call upon all men to come to Christ and be saved."

But there were not only Calvinists but Hypercalvinists in those days, and as early as 1779, Mr. Randall in a public meeting was asked by one of his older brethren in the ministry to tell why he did not preach election according to Calvin's doctrine. "Because I do not believe it," was Randall's prompt reply. A long and earnest discussion followed,

but Randall could not be moved from the position that he had taken. With renewed interest he turned to his Bible, resolved not only to know its teachings, but to follow them wherever they might lead. But he made no new discovery concerning the path of duty.

In July, 1779, at the Baptist meeting house in Gilmanton, N. H., Mr. Randall was called upon to answer for himself in a public assembly. A debate followed the presentation of his views, and this was continued the greater part of two days. "I have no fellowship with Brother Randall in his principles," said his leading opponent at the close of the discussion. But this was the end of the matter so far as his brethren were concerned. They left Mr. Randall to pursue his own way. And this was true also with reference to those who sympathized with Mr. Randall, and followed him in the position he had taken. It is a remarkable fact that neither Mr. Randall nor those who stood with him were disfellowshipped by the Baptist churches with which they were connected. Those were the days when in matters of church discipline there is supposed to have been much "hewing to the line," but while we read of discussions we do not read of heresy trials. "I applied to the church to which I belonged for a dismissal," says Mr. Randall, "but they would never grant it. Neither was there ever a committee appointed by the church to labor with me, that ever I knew of, and so they let me alone."

A careful search of the printed minutes of the association with which the Berwick church was connected reveals no mention of the Freewill Baptists in all those years. One would not learn from their perusal that any such movement was in progress.

The communion question did not come up among the Freewill Baptists until September, 1781, when at a conference this question was raised: "Is it duty to commune occasionally with such as have not been baptized by immersion?" There was "long labor," and then the question "was referred for further consideration." In a slightly different form this question was introduced at a quarterly meeting in 1784, and this answer was then given: "It is the mind of the meeting that we need not trouble ourselves about this question now, as we have never had any trial with it." Early in 1785, however, the church in New Durham passed the following vote: "We believe it duty, for the future, to give leave to such brethren as are not baptized by immersion, whom we fellowship in the Spirit, to commune with us occasionally if they desire it." It was not until several years afterward, however, that the record is found of a general invitation; but church membership was implied.

Practically the matter has not had a large place in the Freewill Baptist churches. The writer asked a minister of a large Freewill Baptist church some time ago how many persons not Freewill Baptists had communed in his church in the past ten years. He paused a moment, and then replied "I do not recall one."

"The rancorous passions generated by the war was strong and relentless."—*Religious Herald*. We beg pardon, the war did not generate the rancorous passions—not at all; the rancorous passions generated the war. We did not get mad because we fought—we fought because we got mad.

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Baptists and the Atonement
A. P. Graves, D.D.

The special thing for which the Baptist church stands is the atoning blood of Jesus Christ. I have no discount on any other doctrine in the distinctive principles of our faith. But any or all of them would be abortive without the blood to cleanse from all sin. More than this, it is not enough to know that we are pardoned and our sins are forgiven, or even that we are cleansed from sin, but life, eternal life, is the cry of the soul in the Christian experience. The sad thing with man in his natural state is that he is dead in sins, utterly insensible to all conceptions of true holiness. And nothing can give him life from this state but the blood of Jesus. I might as well expect to have life in my body, sinews, nerves and arteries without blood as to expect life from the death of sin without the blood of Christ.

Baptism has its place where our Lord put it, and nothing can be a substitute for it. So with the Holy Spirit, sovereign grace, faith: God's unfulfilling promises, and all forms of worship, one or all of these can avail nothing with-

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out the blood of the Lamb takes away your sins and brings you into that experience by which God can say: "Their sins and iniquities will I remember no more," and also that your sins are put away "as far as the east is from the west." It is the blood of Christ and that alone that does this great work. It is for this most vital and life-giving doctrine that the Baptists stand above all others. Herein we stand with Christ, and in his "promises are made partaker of the divine nature." By this we enjoy the strength, power and assurance of eternal life. Sin is gone, earth fades, heaven opens, and we are swallowed up in anticipations of "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Los Angeles, Cal.

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The Farm and Household

T. L. Holaday sold Monday to Jerry Hampton a bay horse mule for \$155.

J. D. Marshall, of Ayon, bought last week nine 15:3 hand mules at \$155.

F. M. Gillespie and son bought of J. T. Crouch & Son 19 head of 1,500-lb. cattle at \$4.70 per cwt.

Some of the enterprising citizens of Warren county have formed a club, whose object is to promote the breeding and raising of pheasants.

There are at present about 1,000 export cattle in Boyle county that are ready for shipment, but on account of the low price the farmers will not let them go.

Mr. A. D. Pedigo, of Glasgow, bought four mules from Massie & Co., last week for \$462.00, a horse from Owen Tupman for \$100 and a mare from Claud Hatcher, for \$100.

A Carroll county farmer has harvested, in good shape, his fourth crop of alfalfa this season, which averaged a ton and a half to the acre, or six tons per acre this year.

In Lincoln, J. B. Foster, representing E. F. Spears & Son, of Paris, bought of J. D. Eads 48 acres of hemp, of J. W. Baughman 25 acres, of William McCormack 20 acres, and of Sam G. Castello 21 acres at 4 3-4c per 100 pounds.

At Lynchburg, Tenn., recently 60 mules were sold in one day at the highest price ever received. It is almost impossible to buy any mules for less than \$100, while many sold for over \$200. More than 600 have been sold at that place this season.

A special train was required to transport the shipment of cattle that Simon Weil purchased from M. J. Farris last week. The consignment went to Boston, Monday, and were billed to Lehman, the well known exporter. There were 490 in the lot, and were purchased at from \$4.00 to \$4.25.

Now that holiday demand for beef has been appeased, cattle of weight and prime quality, if any are left in the country, will be in waiting demand, says the Breeder's Gazette. Owners of such cattle knowing the wrinkles of the trade, usually work them off before Christmas demand ceases and few of them are expected the rest of the winter. It is a significant fact that on the regular Chicago market, during the holiday season, the top \$7, was made, not by aged, weighty heaves, but by prime finished yearlings. As to the future course of the markets there is little to be said. The \$6.75 top will disappear and the recent wide spread between common and choice narrows perceptibly. Cattle selling above \$6 will be scarce hereafter, while the small common steer which has had to face keen competition from grassers will probably sell higher. There is every indication of a repetition of last year's market experience in an excessive supply of short-fed cattle.

THE ZAPUPE FIBRE PLANT.

Writing from Tuxpam, Mexico, on the zapupe fibre plant, United States Consul A. J. Lespinasse says:

Marked interest has been developed within the past year in the hitherto unappreciated fibre produced by this little plant, although employed by the Indians for centuries in the manufacture of various articles, such as rope, bags, lariats, bridles, cordage, and seines. The zapupe fibre possesses many advantages over other similar fibres, and its pronounced merit as a commercial article will inevitably render it a source of great wealth.

Rope made from it does not kink or mildew when exposed to dampness or immersion in water, and will freely run through ship blocks and pulleys, in which respect much difficulty and annoyance have been experienced with inferior fibre. Zapupe will yield the first cutting of leaves three years from the time the young scions are planted, and has a great advantage in this respect over other fibre-producing plants, which as a rule attain their period of production in five to seven years. From the first to the third year after beginning to yield it will produce 100 to 110 leaves annually, gradually decreasing to between 75 and 80 leaves, and retaining that production consecutively for fifteen years. The fibre extracted will on an average be from two and one-half to three pounds annually for each plant. The leaves may be harvested throughout the year, from 20 to 25 leaves being cut every ninety days.

The plant requires but little attention. After the land has been cleared and scions planted, six and one-half by six and one-half feet apart each way, which permits 1,000 to be planted to an acre, it is necessary only to keep

INCIPIENT-CONSUMPTION.

How Food Headed Off The Insidious Disease.

The happy wife of a good old-fashioned Mich. farmer says: "In the spring of 1902, I was taken sick—a general breaking down as it were. I was excessively nervous, could not sleep at night, my food seemed to do me no good, and I was so weak I could scarcely walk across the room.

"The doctor said my condition was due to overwork and close confinement and that he very much feared that consumption would set in. For several months I took one kind of medicine after another, but with no good effect—in fact, I seemed to grow worse.

"Then I determined to quit all medicines, give up coffee and see what Grape-Nuts food would do for me. I began to eat Grape-Nuts with sugar and cream and bread and butter three times a day.

"The effect was surprising! I began to gain flesh and strength forthwith, my nerves quieted down and grew normally steady and sound, sweet sleep came back to me. In six weeks' time I discharged the hired girl and commenced to do my own housework for a family of six. This was two years ago, and I am doing it still, and enjoy it. Name given by Postum Co., Battle Creek, Mich.

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the young plants free from weeds. After the second year little or no cultivation is required as their shade will check all undergrowth which might be injurious to them.

A plant one year old will produce fibre within two years. The present cost of such a plant is 3 cents; smaller plants may be had for 1-2 cents apiece. With the cost of labor but 50 cents a day, and the laborer boarding himself, it is estimated that the cost of producing one pound of fibre is from 2 to 2-1/2 cents a pound, delivered on board, as samples have been recently submitted to fibre experts in New York city, who estimated that the price would range from 8 to 9 cents gold. It is evident that after deducting cost of production a very handsome profit would be realized.

Owing to the powerful needle-like thorn at the end of the leaves and serrated edges, the plant is shunned by stock of all kinds after the leaves have reached their full development. This in itself is an important factor in its cultivation, as fencing becomes unnecessary, providing the young plants can be protected until they are two years old. After this period all animals avoid the zapupe fields. It is remarkably exempt from disease or attacks of insects or rodents; drought does not affect it, or heavy tropical rainfall prove injurious, providing it has good drainage, and unlike almost all other agricultural products, it is not urgently necessary to cut the leaves on any specified day, week or month. If, owing to unavoidable obstacles, the leaves cannot be gathered when they have reached the proper condition of fibre extraction, they may be allowed to remain on the stump two or three weeks without any apparent injury. This is a great advantage to the zapupe planter, who can bide his time to remedy difficulties, to control his laborers in case they refuse to work or demand higher wages, or, if he desires, to wait for more favorable market conditions.

"Elsie!" exclaimed the girl's mother, "why are you shouting in that horrible fashion? Why can't you be quiet, like Willie?"

"He's got to be quiet, the way we're playin'," replied Elsie. "He's papa coming home late, and I'm you."—Philadelphia Press.

The air from the sea of affliction is extremely beneficial to invalid Christians. Continued prosperity, like a warm atmosphere, has a tendency to unbind the sinews and soften the bones; but the cold winds of trouble make us sturdy, hardy and well-braced in every part. Unbroken success often leads to an undervaluing of mercies and forgetfulness of the giver; but the withdrawal of the sunshine leads us to look for the sun.—Charles H. Spurgeon.

FEEDING CORN TO HOGS.

One farmer engaged in the production of various crops suitable to both field and orchard said that he had sold only one load of corn in thirty-five years. He raises many acres of corn every year and always keeps enough hogs to consume it. If he does not have enough hogs of his own raising he goes out into the country and buys them, paying often as much as \$3.00 apiece. While we do not advocate making corn the single food of hogs,

yet we do believe that, when other kinds of feed can be fed with it, it pays to feed it upon the farm. Every bushel of corn changed into pork should bring back a higher price than it would if sold in the crude state. This is true of course if it is fed with other feeds, such as grass in the summer time and clover hay and skim-milk in the winter time.—Exchange.

A cow, said to be the largest in the world, has been on exhibition at Cynthiana. She is one of the Hereford Shorthorn breed and is said to weigh 3,450 pounds or about three times as much as the average cow.

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"Florida Special"—Leaving Louisville 7:45 p. m., carries Observation Sleepers, daily except Sunday, Louisville to St. Augustine, without change, via Chattanooga and Atlanta, arriving Jacksonville 8:50 p. m., and St. Augustine at 10 p. m. next day. From Danville this is solid train of Drawing Room Sleepers, Composite Car, Observation Car, etc. Dining Car serves all meals enroute.

Via the "Land of the Sky"—Pullman Sleeper leaves Louisville 7:45 p. m. daily, running through to Knoxville, where connection is made at 9:35 a. m. with through sleeper to Jacksonville, via Asheville, Columbia and Savannah, arriving Jacksonville 9 a. m.

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FARRAR.

December 27th, the angel of death took from the home of Prof. and Mrs. W. E. Farrar little Elizabeth McLean, their four-year-old daughter. For three weeks she suffered intensely, but her little life was beautiful even in her suffering, for she displayed a remarkable patience.

Many friends will join in sincere condolence to the stricken ones, but their greatest comfort will come from the thought that she awaits them in the beautiful beyond, and that our Heavenly Father never afflicts but in love.

JEAN.
Russellville, Ky.

I WILL SING OF MERCY AND JUDGMENT.

Like two streams which unite their separate waters to form a common river, justice and mercy are combined in the work of redemption. Like the two cherubim whose wings met above the ark; like the two devout and holy men who drew the nails from Christ's body, and bore it to the grave; like the two angels who received it in charge, and, seated like mourners within the sepulchre (the one at the head, the other at the feet), kept silent watch over the precious treasure, justice and mercy are associated in the work of Christ. On Calvary mercy and truth met together, righteousness and peace embraced each other.—Guthrie.

Have you ever considered when you pray to be made more Christlike, what such a prayer really means? There is only one way to become Christlike, and that way is the way of the cross. Christ bore his cross daily, and so must we, his followers.

Does our petition ascend for more faith? Come with me and I will show you how that prayer is answered. Do you see that sturdy oak by the roadside? The earth has been washed away on one side so that its roots are somewhat exposed. How vigorous they are! How deep they extend into the earth! What made those roots so strong, so vigorous: what gave them such depths, such a hold on the earth? Ask the storms and the winds which have surged about the tree for a century. Every storm made the roots strike deeper into the soil.

And it is not different in human life. We pray for faith; the answer comes in the form of some severe experience which stirs the soul to its depths, shatters its accustomed supports, and drives it in sore extremity to the Refuge of which only those who have been in the storm and stress feel the need. If the map of life lay unfolded in our hands, all of this would be different. If we knew how every experience would terminate, could see ourselves beginning, progressing, emerging from the various experiences of life and know beforehand every detail and the issue, there were room for stoic endurance, but not for faith. For faith is not grounded in the seen, but in the unseen.—Selected.

LITERARY NOTE.

The immense proportion of the mail order side of the book publishing business is not so often brought to the attention of the public as the large sales through the book stores. Nevertheless it is one of the most important parts of the publishing business. For example, on the Friday and Saturday preceding Christmas the Funk & Wagnalls Company shipped out by mail an express, to fill retail mail orders alone, 75,000 books.

I have noticed that folk who had come to grief, and quite failed have the rules how to succeed in life more at their fingers' ends than folk who have succeeded.—Thomas Hardy.

We are all building a soul-house; yet with what different architecture and what various care!—Henry Ward Beecher.

Items of Interest

News the World Over

Gen. Francis Fessenden, one of Maine's most distinguished soldiers in the last war, has died at his home in Portland, aged 66. He was the son of William P. Fessenden, so long one of Maine's leading statesmen. When the war broke out he entered the army as a captain and was rapidly promoted for gallantry, losing a leg while leading an assault.

Witte is fast putting down the Socialists and restoring order in Russia. The Socialists fought with desperation behind barricades in Moscow, but the troops stood true to the government and the revolutionists were killed or captured. The Liberals in Russia had no sympathy with anarchy, and the soldiers were enraged by the butchery of their fellow-soldiers. The disturbances are not over, but the end seems in sight.

Two revolutions are going on south of us, one in San Domingo and one in Ecuador. Venezuela, which is fondlest of all revolutions, is kept quiet by the ability of Castro. The revolution in San Domingo shows clearly the wisdom of the Senate in refusing to be swept off its feet and led to make an alliance with Morales.

The Ingersoll lecture on Immortality was given at Harvard University by Prof. Ostwald, of Germany. His main point was a denial of personal immortality and the assertion that the race bids fair to be immortal and we ought to be satisfied with that. One would think Harvard University might have secured a better lecturer.

The Congregationalist says: "One of the acts for which President Roosevelt was most severely censured by many of his friends, and justly, was his approval last year of the division of Indian tribal funds from their proper use to the support of Roman Catholic schools. The report of the Commissioner of Indian Affairs, Francis E. Leupp, issued last week, makes it evident that these funds are now sufficiently safeguarded."

Dr. Max Nordau is active in the movement to establish his nation again in Palestine. He says they have assured the Sultan the Jews will not interfere with his sovereignty and only wish to be peaceable subjects, allowed to control their own local affairs. Nordau also says the Zionists are aware of the fact that Palestine proper is not large enough for the Jews. But the plain of Pelusium, the Hauran and the Valley of the Euphrates, which are now practically empty, if properly irrigated, would support millions of people.

Few men have shown themselves so clear in their understanding of China as Mr. Morrison, the London Times correspondent in that country. He has returned to Peking and writes that he finds a new China. The provinces are alert to have a strong army; no further concessions will be made to foreigners and where it is possible, those already made will be rescinded and anti-foreign literature is widely circulated. It may prove that the West made a great mistake in rousing the yellow dragon.

The Chinese government brought to speedy trial the murderers of the Presbyterian missionaries at Lienchow. Three of the leaders of the mob have been executed and eight others condemned to long terms of imprisonment. The Presbyterians have said they will not receive any indemnity for the lives of the missionaries, and this has greatly pleased the Chinese. The refusal shows the spirit of the true religion of Christ and is greatly to the credit of the Foreign Mission Board.

The fall of the iron roof in one of London's greatest railroad stations has roused general interest and discussion of the merits and demerits of iron and steel. It appears from the testimony of experts that aside from rust, &c., that iron is subject to "internal diseases." All vibrations make the atoms of iron tend to crystallization, and the more crystalline iron is the more brittle it is. Recently iron plates on a warship, which had been tough and fibrous when the ship was built twelve years ago, broke under the hammer almost as easy as glass.

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HOW MAY I KNOW THAT I AM A CHRISTIAN?

By Rev. E. P. Lipscomb.

Now, there are several plain tests mentioned in the scriptures by which one may know that he is a Christian, as certainly and reliably as he knows what is conveyed and certified to him by his physical senses. Here they are, in order. I may know this:

1. By the absence of enmity and opposition to God. Before one becomes a Christian, his will is in opposition to God. "The carnal mind is enmity against God; for it is not subject to the law of God, neither, indeed, can be." (Rom. viii. 7.)

Now, when one realizes that this natural enmity to the will and rule of God is gone, he has one of the strongest experimental evidences and proofs that he has been radically changed. And as only the Spirit of God can effect such a change, he may properly affirm and be assured that he has been "born of God." Every Christian dealing with earnest but doubting inquirers, should make much of this fact, "I want to know I am a Christian, but I am not sure," said a thoughtful young man to the writer. Yet he said he knew of no opposition in his heart to the will of God as the rule of his life. He was saved, and yet not aware of it.

2. By hospitality to truth just as revealed, without question or criticism. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14.) The disappearance of this natural opposition to truth, just as it is found in the book, is one of the very strongest proofs that the governing disposition of the soul has been radically changed and brought into conformity to the will of God. "He that is spiritual judgeth (discerneth) all things." (1 Cor. ii. 15.)

3. By the disposition to take God and Christ at their word. Jesus said, "He that believeth on the Son of God hath everlasting life." (John iii. 36.) He said again, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life (the moment he so believes), and shall not come into condemnation, but is passed from death unto life." (John v. 24.) Now, if I know that with all my heart, I have taken the Lord at his word and upon his promise, have given myself to him in trust and obedience, I have a right—aye, a duty—to claim that I am the possessor of eternal life

through him who came that we might have life, and have it "more abundantly." (John x. 10.)

4. By love of God. "We love him." (1 John 4:10.) "God is love, and he that dwelleth in love, dwelleth in God, and God in him." (John 4:16.) Every one knows as well whether he loves God as he knows whether he loves his mother or others, and love proves life.

5. By love of God's people. "We know that we have passed from death unto life, because we love the brethren." (1 John iii.)

6. By the fact that everything in the life has become changed. "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." (2 Cor. v. 17.)

In a recent meeting the writer heard a mill hand testify that before his conversion he signed pledge after pledge to stop drinking, and all in vain; but that during ten years since his conversion he had never had any desire for drink. This is one of the most convincing proofs to the believer and to all others of the genuineness of the supernatural character of regeneration.

7. By a life yielded to the leadings and promptings of the Holy Spirit. "As many as are led by the Spirit of God, they are the sons of God." (Rom. viii. 14.) A tractable spirit, a willingness to be led is a strong proof of the filial spirit, and that spirit evidences sonship to God.

8. By the witness of the Spirit. "The Spirit himself beareth witness with our spirits that we are the children of God." (Rom. viii. 16.)

9. By experience of the love of God lavished upon his child. "Hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." (Rom. v. 5.) This text refers only to the believer—to one who has been justified by faith, and who, after pardon and restoration to God's favor, is conscious of love for God as gracious Father, and of God's love for him.

10. By trust in God. "Behold, God is my salvation; I will trust and not be afraid; for the Lord, Jehovah is my strength and my song; he also is become my salvation." (Isa. xii. 1.)—Southern himself that wherever he went he was honored and respected. He tried to do all the good he could. He cared for the widow; he helped the lame and blind. In return God washed his steps with butter and the rock poured out its rivers of oil for him.

In all his sky there was just one little bit of a cloud, and that was the fear that sometime and somehow there would be a change in

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this picture of happiness and the shadow would fall across the pathway now so lighted up by the sunshine of God's love. And that cloud darkened. The picture did take on a new form. The evil Job dreaded befell him. It was like many a dream we have. Almost beside ourselves in a delirium of joy we say, "It is too good to last long!" Now Job cries out:

"The thing that I feared is come upon me, and that which I was afraid of is come to me."

For a time it seemed almost as if God no longer loved His servant. How could He and let him be afflicted so? Everything of evil that mind could conceive of came thundering down upon the old man's head. Fire, death, intense bodily suffering, loss of earthly honor and friends, all he loved taken away at one fell blow—this and more wrought ruin in the home once so bright and full of gladness.

And the whirlwind did almost take Job's breath away. So intense was his grief that the friends who came to speak the best things they knew by way of consolation sat there in his presence for seven days and seven nights without a word, lest they should add to the sorrow they hoped to assuage.

It is helpful to follow Job now as he gropes his way through the awfulness of these dark days, until his feet reach the sure ground. Sometimes he is tempted to think

that God never had really loved him. If He did, how could He let Job suffer so now? What about all those days of faithful service in the time when he was trying to help and bless men? Was it all for nothing that he had walked near to God and done all he could to make the world better? And was it not dreadful that now when he was an old man he should be called upon to witness this wreck of all he had done? His whole life's work seemed to have gone for nothing.

But slowly Job comes out into the light once more. And he sees that never before in all his life has he really understood God as he does now.

"I have heard of Thee by the hearing of the ear, but now my mind seeth Thee!"

What all those years of prosperity could not do to reveal God's love, greatness and power those few days of sharp suffering had brought to light.

Suffering is not a thing we ever ask God to send us. Our prayers voice our longing for peace, bodily comfort, money, home, friends to love us, and earthly glory; but pain? Oh, no! From that we shrink and falter. How we linger when God says, "Go forward into the land which I shall show thee." With what trembling hands do we take the fingers of our dear ones in ours when the summons comes to go up with those loved ones to the altar of sacrifice! "Oh, spare us, Father in Heaven!" we cry, "Spare us from this agony!" But the shadow deepens and we must take our way out into the night of sorrow. With how much of murmuring, how much of pleading do we follow the path of His leading! The cutting is so hard! The chiseling so deep! And yet, it is the way appointed of God to bring us greater blessing, greater purity of character, greater humility than ever we knew before.

Can we, then, learn to love the hard things of this earth-life? Paul says he did. "I rejoice in tribulation," he tells us, for he knew what it would do for him. It would bring him qualities of heart that he could never otherwise gain.

God help us to have the spirit of Paul! God help us to understand the deeper meaning of life! —N. Y. Observer.

We acknowledge an invitation to the marriage of Miss Effie Creager, daughter of Mr. and Mrs. R. E. Creager, near Cicilian, to the Rev. William Harvey Setzer, pastor of Jackson, Ky. We extend hearty congratulations.

DEAR RECORDER:

On January 1st, 1906, I start for my new field in Beaver county, Okla. I have many dear friends in old Kentucky. As the time of leaving draws near the old State seems grander and friends seem dearer, but I trust the Lord is leading. Our service at Olivet, Christmas day was a tender, sweet service. Many cheeks were moistened and many kind words spoken as pastor and church bade each other good bye. May the dear Lord bless this noble church. Bro. H. C. Howell, of Sturgis, Ky., has been called to this work. A good man for a good place.

On December 31, I am to

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

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LEAF 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, 107,627; 1904, 98,539; 1903, 101,548. Sales of new crop to date, original inspection, 1905, 91,090; 1904, 76,026; 1903, 84,166.

preach my last sermon to Big Rock (Tenn.) church. This is another good church and they are on the lookout for a good man to preach for them. I suppose I am closing the best years work of my life. My churches seem to have prospered and I have been in many great meetings.

I want to say that I appreciate the dear old Recorder more and more. I am so glad it can come to see me in my western home. I think it the best paper in the world.

O. J. COLE.

Dec. 28, 1905.

The resignation of Rev. Humphrey B. Folk came as a surprise to the Midway Baptist church and the whole community. The church reluctantly accepted the resignation. Brother Folk is a young man of rare qualifications. He is a graduate of the Southern Baptist Theological Seminary. He is a brother of Gov. Folk, of Missouri, and Edgar E. Folk, D. D., the popular editor of "The Baptist and Reflector," of Nashville, Tenn.

At Kenton, Tenn., Bro. Earle D. Sims, State Evangelist, held a meeting, resulting in 17 additions. The church unanimously called Bro. D. D. Shuck, of Whitesville, for half time.

The new meeting house at Dumplin, Tenn., has been set apart to the worship of God free of debt.

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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.