

WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

LOUISVILLE, KENTUCKY, THURSDAY, JANUARY 18, 1916.

NO. 8

Published Weekly by
THE BAPTIST BOOK CONCERN,
[Incorporated.]

212 Fourth Ave. (Opposite New Post Office), Louisville, Ky.

TERMS OF SUBSCRIPTION

PRICE.—Per year in advance, \$2.50; three months, \$1.00; six months, \$1.50. Single copies, 5 cents.
RECEIPT and credit of payment shown in about two weeks by the date of the address label. If proper credit has not been received within two or three weeks, notify the publisher at once.

POST-OFFICE ADDRESS.—Instructions concerning renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.

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This recalls the words of the great Broadus, which we have quoted before, and will no doubt quote frequently, for they are as much needed as they are forever true, "You might as well go outside the church to hire a man to do the praying because he was a good elocutionist, as to go outside to get one to sing because he has a good voice."

Professor Wundt, of Leipsic, stands the highest in Germany as a psychologist. He was a believer in evolution and a follower of Haeckel, and wrote a book setting forth his views. Now he says that book was the crime of his youth, and it will take him all the rest of his life to expiate. It looks as if Haeckel will be left entirely alone in Germany in a few more years.

The Congregationalist says that Dr. E. Dower has resigned the active pastorate of the church at Sherborn, and has become pastor emeritus. He is in his ninety-second year and has done the full work of the pastorate up to this time. Dr. L. Whiting is the oldest pastor in that denomination now. He was ordained in 1843, and his church refuses to listen to any suggestion of resignation from him.

Dr. H. C. King says truly: "When we are really vitally concerned in a matter, we shall find that, whatever our theories concerning prayer, we shall be really, virtually praying. We must pray; we cannot help it; and Christ says simply we may pray."

Notwithstanding the Greek dramas were among the greatest poems ever written, Plato and Solon condemned the theatre, and Sparta when in her glory forbade all drama in the city. In modern times Rousseau condemned the artificial unreality of plays. Of these men two were heathen and one an infidel, so that their testimony was not due to Christian scruples.

There is too much truth in this squib of Thomas Masson: "The American Idea is to be more nervous than the rest of the world, and to make more money. The American idea preaches every Sunday in the pulpit, every other day in the papers, and every day in the week practices what it doesn't preach."

One colporteur told of a member of Parliament who bought and read Spurgeon's "Grace and Truth." The next day he bought one hundred copies of the book, and then another hundred. These he distributed, and he was greatly disappointed when some of the friends to whom he gave the book read it and yet were not converted.

DAY BY DAY.

Wm. Wistar Hamilton, Ph. D.

The bells have tolled the death of another year, and, like Paul, we should know how to forget its mistakes, its failures, by making them help us on to new strength and further victories. What will the new year bring? The fog hangs heavy upon it as we begin our voyage, and we know not what a day may decide. Misgivings and fears, confidence and faith—which of these shall be our companion in travel?

One day at a time is all we need to live, and moment by moment shall strength be supplied. Should the watch count up its work for a year in advance, it would give up in despair at the millions of "ticks" requisite, but when it finds that only one tick at a time is necessary and gets at it, the year's work is accomplished and faithful service is rendered. "The inward man is renewed day by day," and may grow while the outward man decays. Trials of body may work out for us more and more exceedingly an eternal weight of glory, and we shall find affliction but momentary. Two men, outward and inward, are here, and the analogy of their day-by-day renewal is interesting.

I.—Getting Ready.

As the outward is cleansed and clothed and strengthened for the day, so likewise should be the inward man. The Word should be hidden in the heart, driving away that which is unclean. The morning worship and thanksgiving should strengthen and clothe us with grace. The inward man should not be neglected in making the toilet. A brother once said, out of a full experience, that shaving was a perpetual source of worry to him, until he made it regularly a part of the preparation for each day. It will be so with the soul. We, as another has said, may be helped in this preparation by the variety of other duties, they proving an assistance. Said she, "In the morning, when I open my eyes, I pray, 'Lord, open the eyes of my understanding that I may behold wondrous things out of thy law.' Whilst I am dressing, I say, 'Lord, may I be clothed in the robe of thy righteousness, and adorned with the garment of salvation.' As I am bathing my body, I ask, 'O Lord, may I be washed in the fountain opened for sin and uncleanness.' When kindling the fire, I pray, 'O Lord, kindle a flame of sacred fire in this cold heart of mine.' When sweeping the room, my heart cries out, 'Lord, cleanse my heart, sweep it clean of sin and wrong.' Thus, through the day I am seeking God in every duty."

II.—Daily Duties.

The outward man should have regular work. Loafing and laziness are inexcusable in body and soul. There are too many lines of service to-day for any Christian to live a listless and selfish life. Some regular, constant thought and work and love ought to be given to some special phase of work for Christ. That toil for Christ can and ought to be pleasing in company with congenial associates, and showing successful results. Nor is it right that one should always be giving out and never receiving. The inward man must not fast too long, or be so absorbed in service as to fail to get a little lunch during the day. A bite of food for the soul in its daily work for Christ may be found in many a moment by the way, but sad to say that some seek this help in some free lunch counter which steals more than it gives. Keep the heart singing all the day, scatter sunshine all along the way, and keep the heart open for a little lunch gotten from

some clean and wholesome table. Children are taught to keep their eyes open and tell what they saw on the way to school, and a good habit for Christians is to keep the eyes of the heart open that they may see along the way some lesson from the Lord.

III.—Governing Principles.

The law of gravitation comes to the rescue of the body from many dangers every day, saving us from falling, helping us when we stumble, and keeping us upon our feet, and this is true also of the heart when it gravitates toward God.

Heaven's pure air must be enjoyed or the outward man will be pale and sickly and short-lived. Fetid air in the room or office or store or factory is worse than work in its effects. The worst air outside is better than the best air inside, and the soul must get out into God's sunshine or must at least have somewhere, someway an open window through which a ray of heaven's light and a breath of heaven's air may come.

Keep the general health good as the best preventive from disease. The body is always in danger from microbes, for they are everywhere, on the land, on the sea, in the valley and on the frozen heights, in the house and on the street, in the food and in the body. Man's armor against them is skin and lining membrane. Keep these healthy and victory is sure, and health here comes from a pure, morally sensible and regular life. Then the very microbe becomes an aid to digestion. Then the battle between the leucocytes and phagocytes when the skin is cut or torn will not be uncertain. A young man who was recently under the surgeon's knife, had this remark made about him by an old man: "Why, I did not expect anything else than that he should get well, because he is a young man of such clean habits." Is this true of the inward man? Is he ready for temptation and trial, and is he sure of victory? It should be so.

IV.—Real Rest.

A good meal is rest to a tired body, and the outward man must have more than just a cold lunch once a day. No breakfast, no noon meal, and then just a short lunch before retiring will not sustain the body for its duties and toils. Nor must one be deceived into thinking that a box of sweets can take the place of bread and milk and meat. He who breakfasts well, gets a bit of dinner in the day, and then enjoys a good meal at the close, will soon show his strength spiritually.

The home circle is rest to the worker, and pity it is that any man or woman should have no home. God have mercy upon the homeless Christian, with no place to go but to some club or theater, or saloon. Home is the sweetest place on earth, and when a professing Christian has none or goes home only once a week, there is strong suspicion that something is wrong. No wonder so many Christians become backsliders. Almost any homeless body or soul will lose strength and happiness.

Peaceful repose is the restorer of strength for the toil of the morrow.

"A Sabbath well spent
Brings a week of content
And health for the toil of the morrow.
But a Sabbath profaned,
Whatso'er may be gained,
Is a certain forerunner of sorrow."

Rest should not be disturbed by regret and worry and remorse, nor can one afford to spend time and strength in debauchery and sin. Business will suffer at the hands of that man who gives not rest and repose to his body, and the in-

ward man is weak when Christ's invitation to rest goes unheeded by those who labor and are heavy laden.

Faith in God gives real rest, brings peaceful repose to the soul, for then there is confidence that all things are working together for good, and that no good thing will be withheld. A little child said she did not get frightened now at the thunder. Some time before, when Aunt Annie was out and she heard a big noise in the loft, she was so frightened that she screamed for somebody to come, and her father's voice called out, "Don't be afraid, little Margie, it's only father." "And now," said she, "when it thunders, it seems to me that I can hear God say, 'Don't be afraid, little Margie, it's only Father,' and I don't feel a bit scared."

One of the apostles once wrote, "Beloved, I wish above all things, that thou mayest prosper and be in health, even as thy soul prospereth," and here we see that soul prosperity depends even as bodily health, upon daily renewal. May the new year bring to each of us daily renewal of strength of body, grace of soul, and may we each day extend a helping hand to some one else. The bishop of London was one day standing up for some disreputable specimen of humanity, and a friend said to him, "How is it that you can always think of something pleasant to say about everybody under the sun?" The bishop laughed and said, "Well, you see, there is so much good in the worst of us, and so much bad in the best of us, that it does not become any of us to speak ill of the rest of us."

One of our surest ways of renewal is to help another in Christ's name, and to trust Him to take care of us in every hour and in every need.

"Through this changing world below,
Lead me gently, gently as I go;
Trusting thee, I cannot stray,
I can never, never lose my way."

"Every day, every hour,
Let me feel thy cleansing power;
May thy tender love to me,
Bind me closer, closer Lord, to thee."
Louisville, Ky.

If We Suffer, We Shall also Reign with Him.

Bless God for the wilderness; thank God for the long nights; be thankful that you have been in the school of poverty and have undergone the searching and testing of much discipline. Take the right view of your trials. You are nearer heaven for the graves you have dug, if you have accepted bereavements in the right spirit; you are wiser for the losses you have bravely borne; you are nobler for all the sacrifices you have willingly completed. Sanctified affliction is an angel that never misses the gate of heaven.—Joseph Parker.

Filled with all the Fulness of God.

Standing on the deck of a ship in mid-ocean, you see the sun reflected from its depths. From a little boat on a mountain lake you see the sun reflected from its shallow waters. Looking into the mountain spring, not more than six inches in diameter, you see the same great sun. Look into the dewdrop of the morning, and there it is again. The sun has a way of adapting itself to its reflections. The ocean is not too large to hold it, nor the dewdrop too small. So God can fill any man, whether his capacity be like the ocean, like the mountain lake, like the spring, or like the dewdrop. Whatever, therefore, be your capacity, the text opens to you the possibility of being "Filled with the fulness of God."—A. C. Dixon.

SHALL THE CHURCH MAKE MONEY?

By J. M. Stanfield.

In the remarks following I use the word church meaning a local body of Christians, or a denomination in an organized capacity, and acting as such, or lending its influence to individuals or aid societies, etc., in a way to secure money for itself by charging for something.

I believe that lectures, entertainments, suppers, or any method whatever, whereby the church seeks to earn or make money is contrary to the best interests of the church, and that these methods cannot be supported by the Bible's teachings regarding church support.

The church was never designed for money making, its mission being spiritual, and if it complies with this mission, it is but natural for it to adopt the Bible method of direct giving for its material support.

We are alarmed when we come to realize the extent to which commercialism has entered the church. Trinity church of New York has millions of dollars invested in business enterprises, and is making money on the same basis as other firms. St. James Methodist Episcopal church of Chicago has an endowment of \$250,000. This money must be making money, interest, and the endowment tends to lessen the sense of responsibility for church support among its members.

The daily press states that J. B. Corey offers to publish letters of scandal in his possession for the eager public to read upon payment of \$100,000 to the relief of the Russian Jews. Granting that the scandal should not be published, we will call this the devil's way of doing good, and this serves to illustrate the point that the end does not justify improper means.

The church should not enter into competition with the world in business relations, but patronize and encourage honest individuals and firms.

The truths of the gospel should govern our lives in business as elsewhere, but the church, as such, was never designed for secular pursuits for gain, and any amount of good that may be done with the money does not justify this means for getting it.

Self denial is one of the cardinal principles of the Christian life. We value that most which costs us most; but when substitutes for direct giving are adopted by the church, she cripples this means of grace, and if kept up becomes worldly minded and self-satisfied, fitly represented by the Laodicean church of Revelations, neither cold nor hot, the worst state possible.

In reviewing the history of the church, it appears that the deepest work of grace has accompanied periods of comparative poverty. The church does not need money today so much as "a closer walk with God," deeper convictions of right and wrong and a determination to be led by the Bible, notwithstanding modern sneers and criticism. She needs to study it on her knees as our forefathers did, invoking the aid of the Holy Spirit to understand it, "earnestly desiring the sincere milk of the word that she may grow thereby," she will more quickly bring the world to Christ, and with her heart in the work her pocket book will be there also.

The invariable method of support adopted by New Testament churches was by direct giving, and not an inference even is given that would sustain the money making methods of the church today.

The argument used in favor of lectures, entertainments, suppers, etc., is that the church must have the money, and that these methods are the most successful, or that certain ministers practice and advocate them, or that most churches are doing it, but no one goes to the Bible to prove them to be right. The Bible was written for this age as truly as for any other, and the church has not outgrown the necessity for going to the Bible for reasons for so important a matter as church support.

We need to encourage the social side of church life, and the church must disseminate good literature, but this can be

done without turning these things into money making schemes and wounding the consciences of members who believe as I do regarding them.

I know that great and good men are practicing what I am condemning, but this does not relieve my conviction in the matter. I am endeavoring to hold my mind open to the truth, and would be truly glad to see a defense of these money making methods, drawn from the Bible, by one who believes in them, but if ministers and laymen who see the evil of these things hold their mouths shut, because of a desire to compromise with the world or for fear of unpopularity, they are certainly placing themselves in an unfavorable position morally.

Shall we continue to chill the spirituality of the church in this way?

Cleveland, Tennessee.

A NEW YEAR'S START TOWARDS CHRIST.

By Rev. Theodore L. Cuyler, D. D.

A man has just gone out of my room who said to me: "I am going to begin the year with a fresh start." All his life he had been drifting farther and farther off from where his conscience told him that he ought to be. His "fresh start" was towards Jesus Christ. And every unconverted person who reads these lines ought to take the same step. You expect to do it at some time before you die; do it now. Jesus Christ waited for you all last year, and many years before it; hasten to Him at once.

Do not wait for any keener sense of guilt; people often discover more of their own weakness and wickedness after they have come to Jesus than they ever dreamed of before. Do not wait for more feeling. If you had fallen from a ferry-boat into the North River, filled with floating ice, would you wait to feel colder before you grasped the rope slung out to you? When Jesus told the blind beggar to come to Him, he cast off his garment and came straightway. When the leper besought Christ to heal him, the Master bade him go show himself to the priest. The suffering wretch did not stop to count his sores or inquire, "What good will it do me to go?" He asked no questions, but started; and "as he went he was healed." The path of obedience was the path of salvation; it will be just so with you.

When Jesus encountered James and John on the lake shore of Gennesaret, He simply said to them, "Follow Me." He did not come twice after them, nor did He need to speak twice to them. Their destiny hung upon ten minutes; so may yours. Suppose that these two fishermen had treated the Saviour as you have always treated Him, where were their wonderful history, their priceless services, and their crown of glory? Their destiny turned on a "Yes" or a "No." They did not stop to cry over their sins or to bargain with their new Master as to their support; they quit their nets, rose up, and walked off with Jesus Christ, not knowing whither He would lead them.

You, too, my friend, must forsake your "net." A single favorite prevailing sin may be a net that entangles your soul in its meshes. The "net" which my friend who has just left this room is quitting is a dangerous tampering with a brandy bottle. I have seen hundreds of awakened souls drawn back into hardened impenitence by sensual temptations; the decanter, the gaming table, the play house, or the appetite for licentious gratifications, have coiled their net around the feet and held them from following Christ.

Perhaps your besetting sin is a love of making money, and in ways that do not satisfy your conscience. Then stop it, at whatever sacrifice. You cannot make an honest prayer while there is a dishonest dollar in your pocket. Just as it is the hidden root which holds a tree against every effort to move it, and the hidden rock that staves the hole in the bottom of the vessel, so it is the secret sin that oftenest keeps a soul from Christ. Search your heart to the bottom, and whatever Christ bids you give up, surrender it. Perhaps fear of ridicule or the desire to stand well with your irreligious associates may be influencing you. But

you cannot keep on good terms with such men and on good terms with your Saviour. Take a bold stand, if some of your acquaintances do stare at you or sneer at you. Perhaps your courageous coming out for Christ may startle them and shame them and be the means of saving their souls. I know of two young ladies who so impressed their circle of friends by their decided stand for Christ that a deep religious interest was started, which finally spread through the congregation. Obey Christ, and He will take care of the consequences.

In order to be saved by Jesus Christ there are two things that are indispensable. One is repentance of sin, and the other is faith. They both mean doing. They are not merely frames or feelings; they are revolutionary acts. Repentance is a resolute turning away from your old sins with a full purpose to live a different life. Faith is a resolute grasp of Jesus Christ, binding your soul to Him as your atoning Saviour. You must put your whole heart into both. Nor can you consider yourself a converted man or a saved man until you are joined by the Holy Spirit to the Infinite Son of God. The Spirit will help you, waits to help you, and every hour that you refuse to obey conscience and follow Jesus you are resisting that divine, loving Spirit. In the saving of your soul you must act and Christ must act. Your faith is your laying hold on Jesus and doing whatever He bids you. Jesus will forgive your sins, cleanse your soul, and give you strength to follow Him. That is His doing.

Take these two truths and act on them. Go to Jesus in honest prayer. The "inquiry meeting" for you is a meeting of your own heart with Him; no pastor or evangelist or friend can be a substitute for your Saviour. One honest hour with Jesus Christ is the first step, to which you must come sooner or later, or else die in your sins. One honest hour with Jesus may give you a new life in this world and life everlasting up yonder. A single decisive step—straight to Jesus Christ—will give you such a "Happy New Year" as you never knew before.

Brooklyn, N. Y.

THE WISE MAN AND THE FOOL.

"What do you think fools were made for?" Ruskin once asked. Then, without waiting for an answer, he said:

"They were made that wise people may take care of them. That is the true and plain fact concerning the relations of every strong and wise man to the world about him. He has his strength given to him, not that he may crush the weak, but that he may support and guide them. In his own household he is to be the guide and the support of his children. Out of his household he is still to be the father; that is, the guide and support of the weak and the poor; not merely of the meritoriously weak, and of the innocently poor, but of the guiltily and punishable poor, of the men who ought to have known better, of the poor who ought to be ashamed of themselves."

Paul writes (Rom. xv. 1): "We that are strong ought to bear the infirmities of the weak." In the wise providence of God they were made or were permitted to become weak, in order that the strong might help them, and thus not only obey the law of love, but develop that strength which is the gift of God. The strong need the weak as truly as the weak need the strong.—Exchange.

A PRECENTOR OF THE OLD TIME.

The precentor of the old time is rapidly disappearing. Our readers will be entertained by an advertisement which appeared in the Earthen Vessel for 1858, in which the qualifications of a precentor are described. It runs as follows:

Surrey Tabernacle.

A Clerk wanted, to conduct the Singing at the Surrey Tabernacle, Borough Road. He must be one who knows vitally the truth for himself, and be able to give a Scriptural reason of the hope that is in him. One who lives as well as professes the Gospel. He must also be a decided, a strict Baptist. Also he must have a competent knowledge of music,

and a voice for giving the hymns out as well as singing, suited to the largeness of the place and congregation. Also he must be one who can both give the hymns out in their significance as one who knows in his own soul what he is saying; also he must be sufficiently acquainted with the English language to pronounce his words with propriety; one who knows whereabouts accent and emphasis ought to rest. It is not desired that the hymn in giving out should be growled out, nor squeaked out, nor bawled out, nor whispered out, nor hurried out, nor dawdled out, but given out as dictated by common sense and a feeling heart in a voice distinct, earnest and impressive.

Also it is desirable that he should be one who in singing pronounces his words; not glide with le, le, la through the hymn and nobody know what he is singing; nor is it desirable that he should bawl ready to split his throat, but sing easily and melodiously. Of course, perfection cannot be expected, but the above will serve for a hint as to the kind of article that is wanted.—Direct to Deacons of Surrey Tabernacle, care of J. Cox, 100 Borough Road, S. E.

THE ABYSSINIAN EMPEROR AND PROHIBITION.

The Emperor Menelik, of Abyssinia, has issued an edict prohibiting the importation of alcoholic drinks into his empire. French wines and German beer have, he says, found their way to his court. He has watched their effects and has come to the conclusion that if he does not put a stop to the drinking that is going on his empire will soon fall a prey to other nations. The emperor has no objection to European arts and sciences, but he sets his face against European poison, and declares that he will punish importers of alcoholic liquors by forcing them down their throats until they die. In the preamble to his edict he says that drunkenness is pernicious, enfeebles a race and destroys the body and mind. He desires that his people remain strong, healthy, independent, and as a means to that end prohibits alcoholic drinks in every part of his domains.

SPOILING A LAWYER.

The late James C. Carter of the New York bar, had often contended that there were too many law books. It is said that one one occasion he asked a student, who had just offered himself for the admission examination, what the youthful aspirant had read in preparation for the ordeal.

The ambitious one named about all the elementary treatise from Blackstone's "Commentaries" to date. In addition he said he had studied the codes, read Woolsey's "Political Science," Liber's "Code of Political Ethics," and he added, "all the leading cases cited."

"Heavens and earth," exclaimed Carter in dismay, "my boy, you've read enough to ruin your chances as a lawyer for life!"

AS WE HAVE THEREFORE OPPORTUNITY, LET US DO GOOD.

A sculptor once showed a visitor his studio. It was full of gods. One was very curious. The face was concealed by being covered with hair, and there were wings on each foot.

"What is his name?" said the spectator.

"Opportunity," was the reply.

"Why is his face hidden?"

"Because men seldom know him when he comes to them."

"Why has he wings on his feet?"

"Because he is soon gone, and once gone can never be overtaken."—Selected.

Just add \$1.50 when sending your subscription and we will give you a handsome Premium Bible.

The love of Christ is a radiating love. The more we love Him, the more we shall love others.—Frances Ridley Havergal.

Prayer and pains, through faith in Jesus Christ, will do anything.—John Elliot.

ELKHORN ASSOCIATION, THE OLDEST BAPTIST ASSOCIATION WEST OF THE ALLEGHENIES.

By Walter M. Lee, A. M., Th. D.

I.

1.—Location and Extent.

The Elkhorn Association of Missionary Baptist Churches, organized in the fall of 1785, as the first association of Baptist churches west of the Allegheny Mountains, is at present composed of twenty-nine churches, and is so located as to practically cover that part of Kentucky known as the strictly Blue Grass Section. It is bounded on the south and west by the Kentucky River, whose forest-clad banks and picturesque canons furnish perhaps the most beautiful and magnificent scenery to be found in the State. The South Branch of Licking River forms its eastern boundary, and separates it from Union Association, which was organized out of Elkhorn in 1813. The most northern of Elkhorn's churches is in the southern portion of Grant county.

The original territory of Elkhorn Association was not so delimited and circumscribed. At one time during its early history (1792-1796) it included churches as far north as "Columbia in the Western Territory" (now Ohio), and as far south as "Tennessee County, Cumberland Settlement." At this early period the association covered fifteen or twenty thousand square miles of territory. During the 120 years of its existence, Elkhorn Association has included 117 churches within its membership, at different times. The larger number of these churches were dismissed, from time to time, to form sister associations in correspondence with Elkhorn; some few were excluded on account of heresy; while a dozen others withdrew on account of dissatisfaction with associational discipline (Licking Association, now anti-missionary). The ranks of the following associations have been strengthened by churches dismissed from Elkhorn, viz.: North District, Licking, Bracken, Union, Franklin, Green River, Tate's Creek, and North Bend. Another source of depletion was the withdrawal of the colored members of the churches and of the Negro churches after the war of 1861-1865.

The importance of Elkhorn Association, as a historical study, is emphasized by several facts, viz.: It is the first Baptist association in the West; it is the mother and grandmother of many other associations in Central Kentucky; it covers the world famous Blue Grass Region of Kentucky; it was the main center of the Campbellite Reformation; it is still a powerful and influential Baptist body.

This paper will treat of some preliminary facts relative to the territory under consideration, and of the churches—six in number—which united themselves to form the Association. The second paper will treat of the history of the organization itself.

2.—Early Explorers and Settlers.

Elkhorn Association was organized in 1785, only fifteen or twenty years after the first hunters and explorers made their appearance on Kentucky soil, and only five or ten years after the first tides of immigration set in. The larger percentage of the immigrants came from the States of Virginia and North Carolina. What is now the Commonwealth of Kentucky was, in 1785, Kentucky county, Virginia. Kentucky did not become a State until 1792. Exploring parties had pushed their way into the interior of the State as early as 1767; but it was not until 1774 that an attempt at permanent settlement was made. In this year James Harrod built a log cabin fort at the place where Harrodsburg now stands. The following year, in 1775, Daniel Boone erected a fort on the south bank of the Kentucky River, at a place now called Boonesboro. Lexington was laid off for settlement in June, 1775.

From the year 1775 on, immigrants increased in number annually. The favorable land policy of Virginia encouraged her citizens to seek new homes in the rich and beautiful forests of the western country. Kentucky (from Indian Kaintuck-kee, meaning "Dark and Bloody Ground") was at this time the common and sacred hunting ground of several tribes of cunning and warlike Indians. To reach this charming and fertile region it was necessary for emigrants from the East to scale the rugged and pathless heights of the Alleghenies, to thread tangled and almost impenetrable forests, to endure the dangers and encounter the hardships of a dark and unexplored wilderness, and at all times to keep on their guard against the wily and treacherous Indian, whose sacred hunting-ground they were invading. It was, therefore, necessary for them to come well supplied with corn, fire-arms, and ammunition. To secure wild meat was not difficult. Game was abundant along the river courses and in the wild retreats of the mountains. The streams abounded in fish. Sleek herds of buffalo, elk, and deer grazed upon the silent and undulating plains of the charming Blue Grass Region, which was at that time adorned with majestic and aged forests of sugar-maple, white oak, cedar, and walnut. After arrival, it was necessary to select, survey, improve, till, and defend from Indian depredation a small tract of land. The huts of the early settlers were usually built of logs and so arranged as to inclose a rectangular space furnishing protection from Indian attack. The clothing of the early settlers was for the most part made of skins, and their chief article of diet was wild meat, which they were frequently compelled to eat without salt or bread.

3.—Early Baptists of the Region.

Squire Boone, a brother of Daniel Boone,

was the first Baptist preacher who ever set foot on Kentucky soil. He came in 1769, not on a preaching tour, but on a hunting and fishing expedition. The first Baptist preacher of whom we have any account as preaching in Kentucky was Rev. Thomas Tinsley, who preached regularly at the head of the big spring at Harrodsburg on the Lord's days during the spring of 1776. Though Daniel Boone was never connected with any church, several of the female members of his family became members of Baptist churches after his removal to Kentucky. William Hickman was also among the early Baptists of the region. He tells us in his "Life and Travels" that he attended the preaching of Rev. Thomas Tinsley at the head of the spring at Harrodsburg, and that at the request of this revered gentleman, he made his first attempt at preaching a regular sermon. Tinsley laid his hand on the knee of Hickman, and told him he must "take the lead" to-day. Hickman says: "I knew he would not draw back. I took the book and turned to the text: Let me die the death of the righteous, and let my last end be like his. I suppose I spoke fifteen or twenty minutes, a good deal scared; thinking if I had left any gaps down, he would put them up. He followed me with a good discourse; but never mentioned any blunders."

II.—Six Churches.

Some account will be made of the history of the six churches which in 1785 united themselves under the name of Elkhorn Association. As this is an account of origins, it will be made as full as the space limit permits. The trials, hardships, general daily experiences of these pioneer Baptists make very interesting reading. Their sturdy faith and their untiring perseverance furnish a model for the emulation of the modern generation of Baptists.

1.—Gilbert's Creek Church.

This church, of which Lewis Craig was pastor, removed in a body from Spottsylvania county, Virginia, and settled on Gilbert's Creek, south of the Kentucky River, in the fall of 1781. Attracted by the glowing accounts which were given by returning explorers of the beautiful scenery, the unexcelled productiveness, and the abundance of wild game of the charming region beyond the mountains, and revolting against the ecclesiastical persecution and domination of the State Church authorities of Virginia, the larger number of the members of this church, having been, at their own request, constituted into an independent church, and taking along with them the pastor and the old church book, began their long and tedious journey to the "foreign land." Carrying their women, children, and baggage on horseback, they traveled through the wilderness for six hundred miles. Famine, cold, fatigue, and sickness impeded their journey. The wild beast and treacherous Indian made perilous their march. Winter, with its ice, snow, and mud, tested their patience and tried their strength. Many times during their journey, when a halt was called, did they engage in religious services. Many times did the primeval forest of the Dark and Bloody Ground resound with the hymns of Zion; the vales which formerly had reverberated with the scream of the catamount or the war-whoop of the infuriated savage, now for the first time echoed with the hal-lujahs of the saints. The "Great Spirit," whom the savages ignorantly worshipped by means of magic and incantations, was now worshipped "in spirit and in truth." On the second Sunday in December, 1781, weary and exhausted, they arrived at Gilbert's Creek, and there permanently located. The church entered into the organization of Elkhorn Association in 1785. The covenant of this church may be found in the first record book of Mt. Pleasant church. I found it there in the course of my wanderings through the Association last summer in search of data for the compilation of this document. As a specimen of pure, elegant, and beautiful English, it is unexcelled.

2.—Tate's Creek Church.

This church was founded in Madison county in 1783. A small body of less than fifty members, it was probably gathered by John Tanner. It entered into the organization in 1785.

3.—South Elkhorn Church.

In the fall of 1783, Lewis Craig and many of the members of Gilbert's Creek church moved across the Kentucky River and settled about six miles from the present city of Lexington. He built a grist mill at the point where the Lexington-Harrodsburg pike crosses the South Branch of Elkhorn. He began preaching in the woods and baptizing in the creek. Soon a church was considered desirable in the locality. Consequently, on July 31, 1784, helps having been called from Gilbert's Creek, a church was organized. It took the name of South Elkhorn Church. This church united with the Elkhorn Association at its organization. In 1831 it was excluded from the Association because it had adopted "Reformed" sentiments. The present South-Elkhorn Baptist church was organized later.

4.—Great Crossing Church.

This church is so named from the fact that it is located at the place on the north branch of Elkhorn where the herds of buffalo crossed the creek going to and from the salt licks. Hither, in the spring of 1784, came Col. Robert Johnson, father of Jas. Johnson, member of Congress, and R. M. Johnson, Vice-President of the United States. Here, on the most exposed frontier, Col. Johnson settled and built a fort.

The settlement grew rapidly. John Taylor, Lewis Craig, and William Hickman frequently preached within the palisade of the fort. Col. Johnson, himself a Baptist, urged the constitution of the church. Accordingly, on May 28, 1785, Great Crossing church (at first called Big Crossing) was organized. It entered into the organization of Elkhorn Association in 1785, and has remained a member till the present.

5.—Clear Creek Church.

Many members of the South Elkhorn church lived in the settlement known as Clear Creek, about ten miles from their church, among them being four preachers, John Dupey, James Rucker, Richard Cave, and John Taylor. A great revival broke out in the Clear Creek settlement in the spring of 1785, under the powerful evangelistic preaching of John Taylor. A church was needed in the settlement, but the members of South Elkhorn loved their old pastor, Lewis Craig, so much that they were somewhat unwilling to enter into a separate organization; but finally, after many councils had been held for the consideration of the matter, the South Elkhorn members residing at Clear Creek decided to enter into a church organization, provided Lewis Craig would visit them occasionally and set them right when they got wrong. "To this height of respectability was Lewis Craig in Kentucky," says John Taylor. On June 18, 1785, the members of South Elkhorn living west of a certain boundary were constituted into a Church of Christ at Clear Creek. It entered the organization in 1785.

6.—Limestone Church.

In 1785, just before the organization of Elkhorn Association, nine Baptists, led by William Wood, their subsequent pastor, united themselves under a church covenant, at Simon Kenton's old fort, near the present site of Washington, Ky. The fort was located on a small tributary of the Ohio River.

Having thus given some account of the churches, which, in 1785, united in the formation of Elkhorn Association, let us now enter upon the history of that body proper.

7.—A Preliminary Conference.

On Saturday, June 25, 1785, messengers from the first five of the aforementioned churches met at South Elkhorn church to take steps toward the formation of an association. (A subsidiary object of the meeting was also an attempt to cement a union with the South Kentucky Baptists (Separates); but this effort met with failure, inasmuch as the Separates protested against the adoption of formulated statements of belief). The Philadelphia Confession of Faith was adopted by the assembled messengers, after some debate among themselves. Before adjourning, the body agreed to meet "as an association" three months later.

8.—Organization of the Association.

Accordingly, on Friday afternoon, at 3 o'clock, Sept. 30, 1785, messengers from all six of the aforementioned churches (Washington or Limestone church did not participate in the proceedings of the preliminary conference) met at Clear Creek church for the purpose of entering into associational union. William Hickman preached a sermon from the text: "By little and little I will drive them out before thee, until thou be increased and inherit the land." No doubt he interpreted this passage as referring to the Indians. After this sermon, William Wood was chosen as the first moderator of Elkhorn Association, and Richard Young, clerk. Letters from six churches were read, which, together with their messengers, were as follows:

Gilbert's Creek—Geo. S. Smith and John Price.

Tate's Creek—John Tanner, William Jones, and Wm. Williams.

South Elkhorn—Lewis Craig, Wm. Hickman, and Benj. Craig.

Clear Creek—John Taylor, James Rucker, and John Dupey.

Big Crossing—Wm. Cave, Bartlett Collins, and Robert Johnson.

Limestone—William Wood and Edward Dobbins.

A suitable constitution was adopted. Gilbert's Creek, having become weak on account of the removal of many of her members, asked that a committee be appointed to consider the feasibility of her dissolution. This request was granted, and Gilbert's Creek church was dissolved before the Association met again.

Having given an account of the organization and the first session of the Association, we shall in the next paper take up the history of the activities of the Association during the 120 years of its corporate existence (1785-1905), which history we shall divide into four periods, as follows:

I. First Period—(1785-1802) Organization to the Great Revival.

II. Second Period—(1802-1830) The Great Revival to the Campbellite Reformation.

III. Third Period—(1830-1861) Campbellite Reformation to the Civil War.

IV. Fourth Period—(1861-1905) Civil War to the Present Day.

To the next paper will be appended an account of some amusing and otherwise interesting incidents characteristic of pioneer religious life.

Paris, Ky.

NEW ORLEANS BAPTISTS.

The Conference of New Orleans Baptist Pastors met at the home of Rev. C. V. Edwards, pastor of the First Baptist Church, on January 8th. Five ministers were present, viz.: Rev. C. V. Edwards, Rev. H. M. Crain, pastor of Grace St. church, Rev. W. H. Brengle, pastor of St. Charles Ave. church; Rev. R. W. Merrill, pastor of Valence St. church, and W. M. Lee. The conference was organized by the election of Bro. Edwards as chairman, and Bro. Lee as secretary.

Reports were made concerning the work of the five churches in the city. Bro. Edwards, pastor of the First church, who has been somewhat ill of late, reported the work at his church in good condition. Bro. W. M. Lee, who has recently arrived in the city, preached for him at the First church Sunday night, since the pastor was not feeling well enough to attempt to preach. Protracted services begin at this church on Sunday, January 14th, the pastor being assisted by Rev. W. Y. Quisenbury. Bro. Edwards will soon begin a campaign of solicitation in behalf of his new church building fund. The annual business meeting, which occurred last week, showed the church to be in good condition both spiritually and financially.

Bro. R. W. Merrill, pastor of Valence St. church, reported his work in good condition. Bro. Merrill is the oldest Baptist pastor in the city, inasmuch as he was pastor here a dozen or more years ago. Although he left the city for other fields, the Valence people loved him so much that they recalled him. The annual business meeting of his church occurs this week.

Bro. H. M. Crain is doing a great work at Grace St. church. He has re-organized his Sunday-school according to modern methods; and is very enthusiastic over the results of the new methods. He has some consecrated and enthusiastic helpers to assist him in his work.

Bro. W. H. Brengle, pastor of St. Charles Ave. church, has only recently arrived in the city from Elizabethtown, Ky., where he has recently been pastor. His brother pastors received him with open arms. He preached his first sermon in his new church last Sunday morning.

The Coliseum Place church is at present without a pastor. It is the largest and wealthiest congregation in the city. Bro. W. M. Lee preached at this church last Sunday, and will supply the pulpit again next Sunday morning. He will preach at Grace St. church next Sunday night. Bro. Lee came to the city last week from his church in the Blue Grass of Kentucky. He was joyously welcomed by the pastors already in the city, and was shown over the city by Bro. H. M. Crain, soon after his arrival. He will be engaged for some time in supplying the pulpits of the city churches, after which he will inaugurate a new work on Canal street, the great business thoroughfare of the city.

The Baptist cause in New Orleans seems to be looking up. The prospects are said to be better than they have ever before been. The city is building up fast. Thousands of Baptists are moving into the city from all parts of the South. The great railroads, which terminate here, are enlarging their terminal facilities, so as to be able to handle the increased amount of freight which will pass through the city after the completion of the Panama Canal. Real estate is advancing fast. New Orleans will, within the next twenty years, become the New York of the South. Now is the time for Southern Baptists to lay large foundations. The New Orleans Baptist pastors need the prayers and sympathies of the entire Baptist Brotherhood. May the Lord establish the work of our hands upon us.

SECRETARY.

More helpful than all wisdom is one draught of simple human pity that will not forsake us.—George Eliot.

There are many persons who think Sunday is a sponge with which to wipe out the sins of the week.—H. W. Beecher.

Let us advance on our knees.—Joseph Har-die Neesima.

Give until you feel it, and then give until you don't feel it.—Mary Lyon.

SUNDAY-SCHOOL LESSON

Sunday, January 28.

THE BAPTISM OF THE LORD.

Mark 1:1-11.

Motto Text—"Prepare your hearts unto the Lord, and serve him only."—1 Sam. 7:3.

"The beginning of the Gospel of Jesus Christ, the Son of God."—This is the title to Mark's writing. The Gospel is good tidings that the Son of God has made an atonement for the sins of his people, an atonement which God accepts and which enables him to be just and the justifier of all who believe. Jesus is the name by which our Lord was known, the name given him by the angel. Christ, or rather, the Christ, is his official title—it is the Messiah of the Old Testament. Jesus means Saviour.

"As it is written in the prophets."—Mark quotes from Malachi and from Isaiah "Behold I send my messenger before thy face."—Kings sent heralds in advance to announce their coming, and to see that every one on the roads made way for them. This quotation is from Mal. 3:1.

"The voice of one crying in the wilderness."—This verse is quoted from Isaiah 40:3-5. John the Baptist dwelt in the wilderness and preached there. "Prepare ye the way of the Lord."—This refers to the custom of sending persons to prepare the way for the march of a monarch through a wild and uncultivated region: This consisted of leveling hills, filling valleys, putting roads in order, and getting everything in readiness."—G. W. Clark. "Make his paths straight."—Level up the roads and straighten them that the king's chariot might pass over them more rapidly.

"John did baptize in the wilderness."—John was the messenger referred to. He told the people that the kingdom of heaven was at hand, and by his calls to repentance, roused them to a sense of their sins and made them feel their need of a Saviour. "And preach the baptism of repentance."—Repentance includes sorrow for sin, but the chief idea is a turning away from sins, a complete revolution in the life. "For the remission of sins."—The remission refers to the repentance, and not to the baptism. Baptism has nothing to do with the remission of sins. They must be remitted and that forever before baptism. Repentance towards God and faith in the One who was

coming would cause God to remit their sins, not from any merit in the repentance and faith, but because of the atonement.

"And there went out unto him all the land of Judea."—No man had ever stirred the people as this man did. Great crowds sought him in the wilderness. Such "success" in attracting crowds would have turned a weaker man's head. But John forgot himself entirely and was wholly absorbed in his message. It was such a revival as had not been seen in ages at least. The readiness with which thousands received the word at the time of Pentecost was probably due, to a large extent, to this training of John.

"And were baptized of him in the river of Jordan."—John baptized at Bethabara, "the house of the ford," five miles from Jericho. All who confessed their sins were baptized, and there seems to have been a great number of them. Confession is a condition of forgiveness—not a meritorious ground of it. The ground of pardon is found entirely in the merits of Christ.

"And John was clothed with camel's hair."—This cloth is made of the coarse hair of the camel, and was a most excellent cloth for wear, for keeping out heat and cold and dampness. It was worn by Elijah (2 Kings 1:8). John was the Elias which was for to come. John was a Nazarite his life through. "And with a girdle of skin."—Skin which had not been tanned into leather. The rich made a lavish display of their wealth in their girdles, which were often jewelled or embroidered with gold and silver.

"And he did eat locusts and wild honey."—Locusts are still eaten in the East. Wild honey was honey made by wild bees stored away in hollow trees or in the rocks, which John's long residence in the wilderness enabled him to find with ease. He dressed simply, lived cheaply. Men are always more ready to listen to the warnings of a man who shows that money is nothing to him, and that he is utterly indifferent to all display and luxury.

"And preached, saying, There cometh one mightier than I after me."—He was the friend of the bridegroom who was coming when the way had been prepared. "The latchet of whose shoes I am not worthy to stoop down and unloose."—It seems from these strong words that John knew the Saviour was divine. As a prophet of God, John knew that his position was higher than any earthly king. He would not have used such strong words as these of any earthly man. The ancients wore sandals, mere soles, tied round their feet and ankles, with strings. These strings were the latches. To unfasten these latches was the work of the lowest slaves. There was no abjectness and no parade of humility about John. He was the peer of any man who was ever born, and he knew it. Hence, though he did not know who the Messiah was, he must have known he was divine.

"I indeed have baptized you with water."—In water. The possibility of John's meaning anything else except immersion by the word baptize, would never occur to one of his hearers. Nor

would it ever have occurred to any one else, had not the Roman Catholic Church changed the ordinance and her daughters continuing her change, been desirous to find a scriptural authority for it. "But he shall baptize you with the Holy Ghost."—"John here says that while he immersed men in water, the symbol of a new and pure life, the mightier coming One would (so to speak) immerse them in the Holy Spirit, who really produces such a life."—Broadus.

"And it came to pass in those days."—While John was preaching and baptizing, "Jesus came from Nazareth of Galilee," where He had lived in subjection to his parents for eighteen years, since the scene in the temple. "And was baptized of John in Jordan."—The beginning of His public work of three years. We do not wonder at John's surprise and reluctance. The Lord had no sins of His own to confess. Whether He was baptized as confessing the sins of His people, which He was bearing, or because it was the duty of all the pious Jews who were longing for the coming of God's kingdom, to be baptized, and He was baptized as one of them, is a point which is much discussed by theologians. The first seems to me most probably his reason. It is such a joy to His people to think He bore their sins, that they like to think He was confessing for them when He bowed His head in Jordan's wave.

"And straightway coming up out of the water."—Few words, but they have brought to Baptists many pious Pedo-Baptists who wished to follow their Lord. "He saw the heavens opened, and the Spirit like a dove"—with the gentle motion of a dove. The Spirit is no more a dove than the Father is a fire, the form under which He appeared at the burning bush. There is no reason to think that the people saw or heard anything. John did, as is told us by John in his Gospel: "Thou art My beloved Son, in whom I am well pleased."—The voice of the Father, the descent of the Spirit. The Triune God, all in all.

AT THE FIRST SIGN

Of Baby's Torturing, Disfiguring Humor Use Cuticura Soap and Cuticura Ointment.

Every child born into the world with an inherited tendency to torturing, disfiguring humors of the skin and scalp becomes an object of the most tender solicitude, not only because of its suffering, but because of the dreadful fear that the disfiguration is to be lifelong and mar its future happiness and prosperity. Hence it becomes the duty of mothers of such afflicted children to acquaint themselves with the best, the purest and most effective treatment available, viz.: warm baths with Cuticura Soap, and gentle anointings with Cuticura Ointment, the great Skin Cure. Cures made in childhood are in most cases speedy, permanent and economical.

An extra good car load lot of yearling mules sold in Bath county, Ky., for shipment to Tennessee at \$128 per head.

POSSIBILITIES OF ONE UTTERANCE.

By T. E. Richey.

Once, a half century ago, a burial procession was passing along the streets of a Pennsylvania village. The corpse was that of John Hull Mason, son of the famous president of Dickinson College.

Gloom and sadness rested upon the community, for the young man was noted for his piety and his intellectuality. A very great concourse, consisting largely of young men, were present to pay their last respects to the departed. At the close of the service, the pall-bearers took up the bier and attempted to pass out, but the surging mass of humanity obstructed the passway, producing confusion and noise.

The stricken father, following close after the bier, observed the trouble and exclaimed in solemn tones: "Tread lightly, young men! tread lightly! You bear the temple of the Holy Ghost."

These words were the harbinger of glorious hope. "As if indited by the Divine Spirit, they acted as an electric shock. The crowd fell back; the passageway was cleared, and it is said a most wonderful revival of religion sprang up and swept through the college and extended over the town and surrounding country. Many souls were converted and the people of God greatly strengthened in spiritual life.

Figures are incompetent to express the value of all this to the world, even though it extended no further. But add to this the unnumbered souls saved through the instrumentality of these converted ones, and then add the mighty host saved through the instrumentality of these last, and so on ad infinitum. Who can understand all this? "Ten thousand times ten thousand and thousands of thousands of souls will rise up in the great judgment day and bless the father of John Hull Mason for the utterance at his burial of the talismanic words which culminated in their salvation.

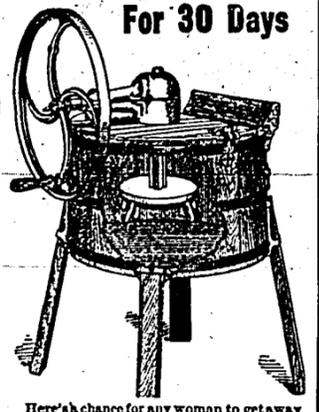
Think of it! The eternal salvation of a mighty host, which no man can number, traceable back to a single remark of one man! Who can tell what a single word can do? Like a circling wave created on the bosom of a placid lake, spreading out in all directions, till it breaks upon the shore, so the words' influence spreads out in circling grandeur upon the ocean of time till it breaks upon eternity's shore. Tremendous possibilities embodied in one single utterance, and we know it not! What a blessing to the man who utters the right word at the right time! "A man hath joy by the answer of his mouth and a word fitly spoken, how good is it!" (Prov. xv., 23).

Princeton, Ky.

Box 178, Pernambuco, Brazil, Dec. 9, 1905.

My Dear Recorder: I have been trying to write you a good long letter, but time flies swiftly. So just accept this postal, and as soon as I can settle down a little will send you a bagful of good news. For today just this: The good Lord is with us and is blessing us, praise His Name! Since October 29 we have had twenty-

A Washing Machine FREE For 30 Days



Here's a chance for any woman to get away from the washboard forever. Simply drop us a postal card, asking for a Spotless Washer, and we will send you one, on trial, for 30 days. It will cost you only a penny. We even pay the freight. If you don't like it, if it doesn't do the wash quicker, better and with less labor than any other machine, tell us so, and we'll pay the freight back. If you do like it we will make terms of payment on such easy installments that anyone can buy it. There are no strings to this offer. It's a square deal. We make it, because we know that the

SPOTLESS WASHER

is the best machine made. It does most of the work itself. You only have to guide it, and you can do this sitting or standing. Operates in either direction. Made of finest selected Virginia White Cedar. Steam-tight—never comes loose. Mechanism all enclosed—no danger of hands or clothing being caught. Ball bearings—light turning. Send to-day for full particulars of this remarkable offer and our proposition.

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six baptisms and fourteen more stand approved for baptism. We organized two more Baptist churches in this great city, making it a total of four regular Baptist churches and three irregular ones. Sunday, December 24, we expect to organize another church fifteen miles from here. Pray for us and that this revival may continue. The enemy is not asleep, and is trying all the mischief he can against us. But God is with us and we fear nothing. Isaiah, xii., 2.) Yours I. H. N. for Brazil.

SOLOMON L. GINSBERG.

NOTES FROM TEXAS.

Your readers will rejoice with Dr. J. B. Gambrell in the recovery of his wife from the verge of the grave. All along the lines Baptist affairs are getting better in Texas; God rules. The competing of the two Texas Baptist conventions against each other so works up non-giving churches that when we do have peace among us, Texas Baptists in co-operation in denominational work will stand at the head of Baptists throughout the world. Dr. Truett is succeeding in building a great Baptist hospital in Dallas. It will be, probably, the greatest hospital in the world; a commendation of true Christianity and a blessing to mankind. The Texas Baptist University at Dallas seems making promising progress. Elder Slaughter, its financial agent, is proving himself the right man in the right place. Secretaries of our boards do the very best of much needed preaching, and are themselves good missionaries. Salaries paid to them, thus, are the best of missionary economy. The Lord is richly blessing me in saving souls.

W. A. JARREL.
Dallas, Tex.

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

Hood's Sarsaparilla
Cures a bad stomach, indigestion and dyspepsia, and the cure is permanent.
Accept no substitute.

BUSH'S NOTES ON GENESIS.

By Geo. Varden, D. D.

Dr. Philip Schaff states that Spurgeon in "Commenting and Commentaries," "accuses George Bush of gross Plagiarism, but grants his independence and value in other volumes." This work of Spurgeon embraces two lectures delivered to his students, together with a catalogue of Bible commentaries and expositions. Herein the head of the Pastors' College sets forth his estimate of a legion of helps for the better (or worse) understanding of God's word.

I will take occasion to say that my earliest studies in the Pentateuch were greatly facilitated by Prof. Bush's commentaries, which he modestly calls Notes. Besides writing on the books of Moses, his labors covered Joshua and Judges. In the preface to Genesis he informs the reader that his "main object has been to aid the student in ascertaining, with the utmost practicable exactness, the genuine sense of the original. With such an object in view, it was, perhaps, impossible to avoid giving the work an aspect predominantly critical. But an apology on this score can scarcely be requisite at the present day (nearly seventy years ago), when the claims of sacred philology are beginning to be so highly appreciated; when it is so generally admitted that the grand aim of the Biblical expositor should be to fix with the most absolute precision "the mind of the Spirit" in his own word; and when it is so well understood that this end can be attained only by means of a familiar acquaintance with the original in its verbal and idiomatic peculiarities, its parallel usages and its archaeological illustrations."

I think it is likely that Spurgeon's charge of plagiarism is made chiefly against the practical part of this commentary, which is styled "Critical and Practical." And truly does Bush say that he knows no reason why the twofold function of the exegetical and ethical exposition may not be united in the same person. At the same time he seems to me by anticipa-

tion to disarm such criticism as is above quoted, by his acknowledgment in the second paragraph of this same Preface:

"No one at all conversant with the subject of Biblical annotation but must be aware that there is a large mass of materials accumulated by the researches and reflections of prior commentators, and constituting a kind of common property, of which each successive laborer in the field feels at liberty to avail himself. The propriety of this is universally conceded, provided he sets up no special claim to what he thus finds made ready to his hands. I have accordingly availed myself freely of all accessible sources of Scripture elucidation that could be made subservient to my plan, and have frequently interwoven with my own remarks, phrases and sentences, and, in some cases, paragraphs from other authors, without the formality of express quotation."

I had to say this much in behalf of a Biblical scholar from whose works I used to derive, and do still derive, much intellectual instruction and stimulation, as well as spiritual profit. Mr. Bush was professor of Hebrew and Oriental Literature in New York City University. His occupancy of this position and the fact that he published a "Grammar of the Hebrew Language," furnish presumptive evidence that he was pretty well equipped for grappling with the philological difficulties of "whatsoever things were written aforetime for our learning that we through patience and comfort of the Scriptures might have hope."

What a loyal jealousy a student cherishes (the more so the older he gets) for the reputation and honor of the preceptors of his early days, whether he sat at their feet in the recitation room or under their eyes in his study. I see that my edition of these prized volumes was published the year I became pastor of the Baptist church of this city—forty-eight years ago.

Paris, Ky.

BORN OF WATER AND OF THE SPIRIT.

J. G. Hendrick, M. D.

I am a doctor of medicine instead of a doctor of theology, yet I hope I may not be regarded as an intruder upon forbidden ground. If my exegesis is rejected by many, if not all, it may cause more thought and study of the subject.

And there was a man of the Pharisees, Nicodemus, a ruler of the Jews, who came to Jesus by night and saluted him, "Rabbi, we know that Thou art a teacher come from God, for no man can do these miracles that Thou doest, except God be with him."

Jesus, knowing the thoughts and desires of men, knew that Nicodemus wished to learn more, began to teach him the new birth by declaring, "Except a man be born again he cannot see God." This declaration recognized the fact that he had already been born, but another birth was necessary, Nicodemus having no conception or idea of the second birth, thought Jesus meant that he must pass through natural fleshy birth again. This he very naturally could not understand nor believe.



One of the essentials of the happy homes of to-day is a fund of information as to right living and the best methods of promoting health and happiness. With proper knowledge, each hour of recreation, of enjoyment and of effort may be made to contribute to that end and are of not less value than the using of the most wholesome foods and the selecting of the best medicinal agents when needed. With the well-informed, medicinal agents are used only when nature needs assistance and while the importance of cleansing the system effectually, when bilious or constipated, has long been known, yet until within recent years it was necessary to resort to oils, salts, extracts of roots, barks and other cathartics which were found to be objectionable and to call for constantly increased quantities.

Then physicians having learned that the most excellent laxative and carminative principles were to be found in certain plants, principally in the leaves, the California Fig Syrup Co. discovered a method of obtaining such principles in their purest condition and of presenting them with pleasant and refreshing liquids in the form most acceptable to the system and the remedy became known as—Syrup of Figs—as figs were used, with the plants, in making it, because of their agreeable taste.

This excellent remedy is now rapidly coming into universal use as the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually without disturbing the natural functions and without unpleasant after effects and its use may be discontinued when it is no longer required.

All who would enjoy good health and its blessings should remember that it is the one remedy which physicians and parents well-informed approve and recommend and use and which they and their little ones alike enjoy, because of its pleasant flavor, its gentle action and its beneficial effects.

Syrup of Figs is for sale by all reliable druggists, at the regular price of fifty cents per bottle, in original packages only, having the name of the remedy—Syrup of Figs—and the full name of the Company—California Fig Syrup Co.—printed on the front of every package.

CALIFORNIA FIG SYRUP CO

Louisville, Ky. San Francisco, Cal. New York, N. Y.

He replies, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?"

To explain that he did not refer to natural or fleshy birth, but to spiritual birth, the Lord says, "Except a man be born of water and of the Spirit he cannot enter the kingdom of God. That which is born of the flesh is flesh; that which is born of the Spirit is spirit." This explains that the first birth was of nature, the second of the Spirit. To make it more plain He says "That which is born of flesh is flesh (water); that which is born of the Spirit is spirit. He recognizes the fact that a man must be born of water or flesh to enter the world and live; so a man must be born of the Spirit to see God or enter His Kingdom, as to enter His kingdom is to see Him. Jesus thus explained the two births. Nicodemus now could understand that the two were different, and that there was two. There is a reason why He said born of nature, He being God manifest in the person of Jesus, He knew man as He made him, consequently he knew all about the birth of man. He knew that the child floats in a pool of water, and this water prepares the way for the birth of the child, and is necessary to a natural birth. Every doctor knows the importance and necessity of the water. Medical men have often referred to birth as by water, or

with water. Literally every child is born of water, or with water. Jesus further explains that "the wind bloweth where it listeth, and thou knowest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." This explains that He did not refer to natural or fleshy birth when he announced that a man must be born again, and He further explains that he must be born of water and of the Spirit, with the definition that which was flesh (water) was flesh, that which was born of the Spirit was spirit.

Jesus further says: "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things?" The only earthly thing that Jesus had told was the birth of water, explained as being of flesh in the entire conversation; therefore, he could not have referred to any other earthly thing. The only lesson that Jesus wished to teach to Nicodemus was that a man must be born again to see God, and to see God he must enter His kingdom.

Some people believe that born of water meant baptism, but according to John's gospel Jesus had not taught baptism or referred to it. Therefore, He did not refer to baptism. Then, Jesus being a perfect teacher, would not teach two different things in immediate connection, as He knew

this might confuse Nicodemus. And the only thing He wished him to understand was born again. Some believe in the announcement, "Except a man be born of the water and of the Spirit," that water means Spirit, which would be equivalent to saying, "Except a man be born of Spirit, and of the Spirit." Surely Jesus, who was God, would not use such language. He was perfect in scholarship and speech as well as knowledge. If He had said born of water or of the Spirit, the claim could be made that they were the same. But He said born of water and of the Spirit, the word "and" between showing that they were different things.

In a letter from Sister Davis, we learn that her husband, Rev. B. J. Davis, pastor at Clay Village and Waddy, has been quite sick with inflammatory rheumatism, but that he is now improving, we hope that it will not be long before he is able to supply his appointments. W. P. H.

FROM OTHER STATES.

After January 15th please send my paper to Cheyenne, Wyo., instead of Baltimore, Md., as I have accepted a call to the First church there.

W. H. FITZGERALD, Pueblo, Col.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Louisville "Western Recorder." Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

DESERT LORE.

By Lillias C. Nevin.

Master, the water is bitter!
I thirst, and I fain would drink—
Parched with the heat of the desert—
And yet from the draught I shrink;
Must I, then, drink of this fountain—
May not I journey instead
On to the wells of sweet water,
Where others are gently led?

This is the draught for thy thirsting,
And this is the cup for thee;
Marah, thou callest it truly,
And evil it seems to be;
Yet shalt thou find a refreshing,
E'en here by the bitter well—
I am beside thee to sweeten
The drops, and thy woes dispel.
—New York Advocate.

THE JOY-BRINGER.

Our Pulpit

Rev. Alexander McLaren, D. D.,
Litt. D.

"To appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—Isaiah lxi. 3.

In the little synagogue of Nazareth Jesus began His ministry by laying his hand upon this great prophecy, and saying: "It is mine! I have fulfilled it." The prophet had been painting the ideal Messianic Deliverer, with special reference to the return from the Babylonian Captivity.

That was "the liberty to the captives, and the opening of the prison to them that are bound," about which he was thinking. But no external deliverance of that sort could meet the needs, nor satisfy the aspirations, of a soul that knows itself and its circumstances. Isaiah, or the man who goes by his name, spoke greater things than he knew. I am not going to enter upon questions of interpretation this morning; but I may say that no conception of Jewish prophecy can hold its ground which is not framed in the light of that great saying in the synagogue of Nazareth. So, then, we have here the "Man of Sorrows," as this very prophet calls Him, in another place, presenting Himself as the Transformer of sorrow and the Bringer of joy, in regard to infinitely deeper griefs than those which sprang in the heart of the nation because of the historical captivity.

There is another beautiful thing in our text which comes out more distinctly if we follow the Revised Version, and read it as "to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." There we have two contrasted pictures suggested, one of a mourner with grey ashes strewn upon his dishevelled locks, and his spirit clothed in gloom like a black robe; and to him there comes one who, with gentle hand, smoothes the ashes out of his hair, trains a garland round his brow, anoints his head with oil, and stripping off the trappings of woe, casts about him a bright robe fit for a guest at a festival. That is the miracle that Jesus Christ can do for everyone, and is ready to do for us, if we will let Him. Let us look at this wonderful transformation, and at the way by

which it is effected.

I.—Jesus Christ is the Joy-Bringer to Men because He is the Redeemer of Men.

Remember that in the original application of my text to the deliverance from captivity, this gift of joy, and change of sorrow into gladness, was no independent and second bestowment, but was simply the issue of the one that preceded it, viz., the gift of liberty to the captives, and the opening of the prison to them that are bound. The gladness was a gladness that welled up in the heart of the captives set free, and coming out from the gloom of the Babylonian dungeon into the sunshine of God's favour, with their faces set toward Zion "with songs and everlasting joy upon their heads."

Now you have only to keep firm hold of this connection between these two thoughts to come to the crown and centre-point of this great prophecy, as far as it applies to us, and that is that it is Christ as the Emancipator, Christ as the Deliverer, Christ as He Who brings us out of the prison and bondage of the tyranny of sin, who is the great Joy-giver. For there is no real, deep, fundamental and impregnable gladness possible to a man until his relations to God have been rectified, and until, with these rectified relations, with the consciousness of forgiveness and the Divine love nestling warm at his heart, he has turned himself away from his dread and his sin, and has recognized in his Father God "the gladness of his joy."

Of course there are many of us who feel that life is sufficiently comfortable and moderately happy, or at least quite tolerable, without any kind of reference to God at all. And in this day of growing materialism, and growing consequent indifference to the deepest needs of the spirit, and the claims of religion, more and more, men are finding, or fancying that they find, that they can rub along somehow, and have a fair share of gladness and satisfaction, without any need for a redeeming gospel and a forgiving Christ. But about all that kind of surface joy, the old words are true, "even in laughter the heart is sorrowful," and hosts of us are satisfied with joys which Jesus has no part in bringing, simply because our truest self has never once awakened. When it does—and perhaps it will do so with some of you, like the sleeping giant that is fabled to lie beneath the volcano whose sunny slopes are smiling with flowers—then you will find out that no one can bring real joy who does not take away guilt and sin.

Jesus Christ is the Joy-bringer, because Jesus Christ is the Emancipator. And the true gladness is the gladness that springs from the conscious possession of liberty from the captivity which holds men slaves to evil and to their worse selves. Brethren, let us not fancy that these surface joys are the joys adequate to a human spirit. They are ignoble, and they are infinitely foolish, because a touch of an awakened conscience, a stirring of one's deeper self, can shatter them all to pieces. So then, that is my first thought.

Let me suggest a second, that

II.—Jesus Christ Transforms Sorrow because He Transforms the Mourner.

In my text all that this Joy-bringer and Transmuter of grief into its opposite is represented as doing, is on the man who feels the sorrow. And although, as I have said, the text, in its original position, is simply a deduction from the previous great prophecy which did point to a change of circumstances, and although Jesus does bring the "joy of salvation" by a great change in a man's relations, yet in regard to the ordinary sorrows of life, He affects these not so much by an operation upon our circumstances as by an operation upon ourselves, and transforms sorrow and brings gladness, because He transforms the man that endures it. The landscape remains the same, the difference is the colour of the glass through which we look at it. Instead of seeing it through some black and smoked medium, we see it through what the painter calls a "Claude Lorraine" glass, tinged golden, and which throws its own lovely light upon all that is seen through it. It is possible—the eye that looks being purged and cleansed, so as to see more clearly—that the facts remaining identical, the whole aspect and bearing may be altered, and that which was felt, and rightly felt, to be pain, and provocative of sadness and gloom may change its character, and become a solemn joy. It would be but a small thing to transform the conditions; it is far better and higher to transform us. We all need, and some of us, I have no doubt, this morning do especially need, the reminder that the Lord who brings this sudden transformation for us, does so by his operation with us, and, therefore, to that operation we should willingly yield ourselves.

How does He do it? One answer to that question is—by giving to the man with ashes on his head and gloom wrapped about his spirit, sources of joy, if he will use them, altogether independent of external circumstances. "Though the fig tree shall not blossom, and there shall be no fruit in the vine . . . yet will I rejoice in the Lord." And every Christian man, especially when days are dark and clouds are gathered, has it open to him, and is bound to use the opportunity, of turning away his mind from the eternal occasions of sadness, and fixing it on the changeless reason for deep and unchanging joy—the sweet presence, the strong love, the sustaining hand, the infinite wisdom of his Father God.

Brethren, the paradox of the Christian life is "as sorrowful, yet always rejoicing." Christ calls for no hypocritical insensibility to "the ills that flesh is heir to." He has sanctioned, by His example, the tears that flow when death parts loving hearts. He commanded the women of Jerusalem to "weep for themselves and for their children." He means, that we should feel the full bitterness and pain of sorrows which will not be medicinal unless they are bitter, and will not be curative unless they cut deep. But He also means that whilst we suffer as men, in the depths of our hearts we should, at the same

time, be turning away from the sufferings and their cause, and fixing our hearts, quiet even then, amidst the distractions, upon God Himself. Ah! It is hard to do, and because we do not do it, often the promise that He will turn the sorrow into joy seems to be a vain word for us.

It is not ours to rejoice as the world does, nor is it ours to sorrow as those that have no hope, or as those that have no God with them. But the two opposite emotions may, to a large extent, be harmonized and co-exist in a Christian heart, and since they can be, they should be. The Christian in sorrow should be as an island, set in some stormy sea, with wild waves breaking against its black rocky coast, and the wind howling around it, but in the center of it there is a deep and shady dell "that heareth not the loud winds when they call," and where not a leaf is moved by the tempest. In a like depth of calm and central tranquillity it is possible for us to live, even while the storm hurtles its loudest on the outermost coasts of our being; "as sorrowful yet always rejoicing," because the Joy-bringer has opened for us sources of gladness independent of externals.

And then there is another way by which for us, if we will use our privileges, the sorrows of life may be transmuted, because we, contemplating them, have come to a changed understanding of their meaning. That is, after all, the secret charm to be commended to us at all times, but to be commended to us most when our hearts are heavy, and the days are dark around us. We shall never understand life if we class its diverse events simply under the two opposite categories of good—evil; prosperity—adversity; gains—losses; fulfilled expectations—disappointed hopes. Put them all together under one class—discipline and education; means for growth; means for Christlikeness. When we have found out, what it takes a long while for us to learn, that the lancet and the bandage are for the same purpose, and that opposite weathers conspire to the same end, that of the harvest, the sting is out of the sorrow, the poison is wiped off the arrow. We can have, if not a solemn joy, at least a patient acquiescence in the diversities of operation when we learn that the same Lord is working in all for the same end, and that all that contributes to that end is good.

Here we may suggest a third way by which a transformation wrought upon ourselves transforms the aspect of our sorrows, and that is that possessing independent sources of joy, and having come to learn the educational aspect of all adversity, we thereby are brought by Jesus Christ Himself to the position of submission. And that is the most potent talisman to transform mourning into praise. An accepted grief is a conquered grief; a conquered grief will very soon be a comforted grief; and a comforted grief is a joy. By all these ways Jesus Christ, here and now, is transmitting the lead and the iron of our griefs into the gold of a not ignoble nor transient gladness. And may I say one last word? My text suggests not only these two points to which I have al-

ready referred—viz., that Jesus Christ is the Joy-bringer because He transforms sorrow by transforming the mourner—but, lastly, that—

III.—Jesus gives Joy after Sorrow. "Nevertheless afterward" is a great word of strong encouragement for all sad hearts. "Fools and children," says the old proverb, "should not see half-done work"; at least, they should not judge it. When the ploughshare goes deep into the brown, frosty ground, the work is only begun. The earth may seem to be scarred and hurt, but if one might so say, to bleed, but in six months' time "you scarce can see" the earth for waving corn. Yes; and sorrow, as some of us could witness, is the parent of the purest joy. I have no doubt that there are men and women listening to me this morning who could get up in their pews and say: "I never knew the power of God, and the blessedness of Christ as a Savior, until I was in deep affliction, and when everything else went dark, then in His light I saw light." Do not some of you know that experience? and might we not all know it? and why do we not know it?

Jesus Christ, even here and now, gives these blessed results of our sorrows, if they are taken to the right place, and borne in the right fashion. For it is they "that mourn in Zion" that He thus blesses. There are some of us, I fear, whose only resource in trouble is to fling ourselves into some work, or some dissipation. There are people that try to drink away their griefs, as well as people that try feverishly to work them away. And there are some of us whose only resource for the deliverance from our sorrows is that, after the wound has bled all it can, it stops bleeding, and that grief simply dies by lapse of time, and for want of fuel. An affliction wasted is the worst of all waste. But if we carry our grief into the sanctuary, then, here and now, it will change its aspect, and be a solemn joy.

I say nothing about the ultimate result where every sorrow rightly borne shall be represented in the future life, by some stage in grace or glory, where every tear shall be crystallised, if I might so say, into a flashing diamond, which flings off the reflection of the Divine light, where "there shall be no sorrow nor sighing, nor any more pain, for the former things are passed away." When the lesson has been learnt, God burns the rod.

But, brethren, there is another sadder transformation. I have been speaking about the transformation of sorrow into joy. There is also the transformation of joy into its opposite. I spoke a little while ago about the "laughter" in which "the heart is sorrowful," and the writer from whom I quote the words, goes on to say: "the end of that mirth is heaviness." "Therefore cometh in the end despondency and madness." I saw a few days ago, on a hill-top, a black circle among the grass and heather. There had been a bonfire there on coronation night, and it had all died down, and that was the end—a hideous ring of scorched barrenness amidst the verdure. Take care that your gladnesses do not die down like that, but that they are pure, and being pure are

undying. Union with Jesus Christ makes sorrow light, and secures that it shall merge at last into "joy" unspokeable and full of glory." I believe that separation from Christ makes joy shallow, and makes it certain that at last, instead of a garland, shall be ashes on the head, and that, instead of a festal robe, the spirit shall be ness.—The Baptist Times and wrapped in a garment of heavy-Freeman.

The All Ready Gospel.

Nothing could be more beautiful than the execution of that command, "Tarry ye." The obedience was perfect; not a man out of place. "All with one accord in one place," waiting for power. It came. Suddenly a sound from heaven, as of a rushing, mighty wind, filled all the house and all were filled with the Holy Ghost." It has been so through the ages. No matter how sad or solemn the hour, how dark or foreboding the future, when man waits on God to lead he waits on victory. The testimony of experience is one. "The truth seeking expression" is one. "They also serve who stand and wait." "They that wait on the Lord shall renew their strength." The man who gets ready for God gets ready for victory. "Be ye ready also." The all-ready gospel is the gospel for all, for it is the gospel of Him who has "all authority in heaven and in earth."

Walking in Darkness.

There are times when Christians are compelled to walk in darkness. It may not be the darkness of sin, condemnation, or conscious guilt—for this darkness there is a remedy in penitence and prayer—but there is the darkness of temptation, of persecution, of adversity and affliction, and many a servant of God who walks in the light of His presence may yet be called to walk in the dark and shadowy path.

We are not, however, to be discouraged when we walk in darkness. We are not to conclude that a road leads in a wrong direction because it is hard to travel. We must take our direction not from the clouds, but from the stars; not from the darkness that is around us, but from the light which is above us and within us. Says the prophet: "Who is among you that feareth the Lord, that obeyeth the voice of His servant? He that walketh in darkness, and hath no light, let him

NOURISH

the body, don't dose it with medicine. Scott's Emulsion is the best nourishment in existence. It is more than a food; you may doubt it, but it digests perfectly easy and at the same time gets the digestive functions in a condition so that ordinary food can be easily digested. Try it if you are run down and your food doesn't nourish you.

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trust in the name of the Lord and stay upon his God." (Isa. 1, 10). This is the divine counsel to godly men, when they are called to walk in darkness. If they can clasp their Father's hand, if they can trust in the Lord, and stay themselves upon the living God, they may be sure that in His own good time He will bring them out of darkness into light, even the light of that land whose sun shall no more go down, or its moon withdraw its shining.—The Safeguard.

A Double Rebuke.

"Is she a Christian?" asked a celebrated missionary in the East, of one of the converts who was speaking unkindly of a third party.

"Yes, I think she is," was the reply.

"Well, then, since Jesus loves her in spite of that, why is it that you can't?"

The rebuke was felt, and the fault-finder instantly withdrew. Some days later, the same party was speaking to the missionary in a similar spirit about another person. The same question was put—"Is she a Christian?"

In a half-triumphant tone, as if the speaker were beyond the reach of gunshot this time, it was answered, "I doubt if she truly is."

"Oh, then," rejoined the missionary, "I think that you and I should feel such tender pity for her soul as to make any harsher feeling about her quite impossible."—Family Treasury.

He Disappointeth the Devices of the Crafty.

During the siege of Sebastopol, a Russian shell buried itself in the side of a hill outside of the city, and opened a spring. A little fountain bubbled forth where the missile of death had fallen, and afforded to the weary troops encamped there an abundance of pure, cold water during all the rest of the siege. What enemies mean shall do us evil often becomes a spring in the desert of privation and persecution.—Moody.

The natal song of Christ sung by prophetic angels was "peace" and "glory"—"glory in the highest, and on earth peace." Yet when Jesus began His ministry He said: "I came not to send peace, but a sword." Are these statements and others like them contradictions? No! sweet paradoxes. By nature, man is at peace with the world and at war with God. Christ came to reverse this, and by His atonement to establish a peace between God and man which involves war with the world. The Christian, then, is called to fight his way to eternal peace. But has he no peace till the end? Yes, blessed peace; war without and peace within—"the peace of God that passeth all understanding." His turbulent passions are stilled; his soul's great anxieties are laid to rest; his sin is forgiven; he is cleansed in the blood of the Lamb; he has promises of final salvation, "a place" in the "house of many mansions" and "a crown of glory that fadeth not away." With a consciousness of all these in the Christian's soul, death and eternity cannot mar his repose.—Robert P. Kerr.

RISE, TAKE UP THY BED AND WALK.

When Diogenes heard Zeno with subtle arguments endeavoring to prove that there was no motion, he suddenly starts up and walks. Zeno asking the cause thereof, said Diogenes, "Hereby I confute you, and prove that there is motion." Walking with God is the best way to confute them that think religion to be but a notion; living religion will prove that there is religion.—Venning.

UNCONSCIOUS POISONING.

How It Often Happens From Coffee.

"I had no idea," writes a Duluth man, "that it was the coffee I had been drinking all my life that was responsible for the headaches which were growing upon me, for the dyspepsia that no medicines would relieve, and for the acute nervousness which unfitted me not only for work but also for the most ordinary social functions."

"But at last the truth dawned upon me I forthwith bade the harmful beverage a prompt farewell, ordered in some Postum and began to use it. The good effects of the new food drink were apparent within a very few days. My headaches grew less frequent and decreased in violence, my stomach grew strong and able to digest my food without distress of any kind, my nervousness has gone and I am able to enjoy life with my neighbors and sleep soundly o'nights. My physical strength and nerve power have increased so much that I can do double the work I used to do, and feel no undue fatigue afterwards."

"This improvement set in just as soon as the old coffee poison had so worked out of my system as to allow the food elements in the Postum to get a hold to build me up again, I cheerfully testify that it was Postum and Postum alone that did all this, for when I began to drink it I 'threw physic to the dogs.'" Name given by Postum Co., Battle Creek, Mich.

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

"If thou wouldst enter into life," said Jesus, "keep the commandments." Here is the real foundation of morality. This is the present and eternal reward of righteousness. This is the teaching that forever appeals to the ve apparatus now worksle rac clear eye and the faithful heart that leaves all knowledge open, keeps the eye clear and the heart pure and fosters and stimulates all endeavors for the good of the race and the salvation of the world.—Rev. David Utter.

A GOOD THING

When It Comes Along Don't Let It Get Away From You.

"I really feel that it is hardly possible to say too much in favor of Grape-Nuts as a health food," writes a Chicago woman.

"For nine or ten years I had suffered from indigestion and chronic constipation, caused by the continued use of coffee and rich, heavy, greasy foods. My ailments made my life so wretched that I was eager to try anything that held out a promise of help. And that is how I happened to buy a package of Grape-Nuts food last spring.

"That ended my experiments. For in Grape-Nuts I found exactly what I wanted and needed. From the day I began to use it I noticed an improvement, and in a very few weeks I found my health completely restored. My

digestive apparatus now works perfectly and my chronic constipation has been entirely relieved. I have gained in weight materially, and life is a very pleasant thing to me so long as I use Grape-Nuts once or twice a day. I have found by experiment that if I leave it off for a few days my health suffers.

"A physician in our town has great success in treating stomach troubles, and the secret of it is that he compels his patients to use Grape-Nuts food—it always brings back the power of digestion." Name given by Postum Co., Battle Creek, Mich.

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

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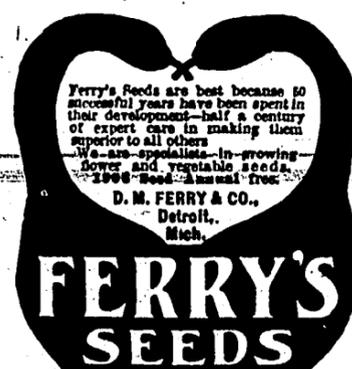
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Editorial

Dr. Len G. Broughton is in favor of a "Practical Working Union Among Baptists" of the whole country. He lays down some conditions, however, the first of which is the affirmation of the plenary inspiration of the Scriptures. The second is the blood as opposed to the "ethical" doctrine of the atonement. All must believe that Christ suffered in our stead. The third is the doctrine of the person of Christ—His deity; and the fourth is the doctrine of the purpose of the church, as evangelistic rather than educational.

Just now there is no effort to unite the Baptists of the whole country beyond what is proposed by the new convention of North America, whose constitution expressly provides against any disintegration of the existing organizations. Still there are those who hope the new convention will ultimately absorb all the general Baptist organizations. Aside from doctrinal reasons, we think such absorption would be unwise and unfortunate. We should look forward to forming new general organizations, rather than to absorbing any now in existence. Efficiency demands that we bring our work as close to our people as practicable.

But if union should be attempted, the points Dr. Broughton makes would be practical. There is not room enough on the same platform for Dr. Len G. Broughton and Dr. A. N. Clark, of Hamilton Theological Seminary (N. Y.), for example. We wonder that the Baptists of the North, all of whom profess, in their published standards, to believe what Dr. Broughton lays down, should so calmly acquiesce in the teaching of Dr. Clarke of Hamilton, and in that of Dr. Foster, in Chicago; to say nothing of others. It was just because Charles H. Spurgeon would not fellowship the denial of the authority of Scripture and of the substitutionary atonement, that he withdrew from the Baptist Union in England. This withdrawal led to the famous "Down Grade Controversy."

The new North American Convention has no doctrinal basis. Its members must be members of Baptist churches, but we see that men can deny almost everything Baptists through the centuries have held dear, and still hold membership in Baptist churches. If Dr. Clarke and Dr. Foster should get appointed by their respective churches and claim seats in the Convention of North America, there is no way, under the constitution of the body, to prevent their being seated.

If Dr. Broughton keeps on this way, somebody will be calling him a "heresy hunter." Though just what is the guilt of "heresy hunting" has never yet been pointed out. The "heresy hunter" is assumed to be an indefinable sort of monster, and the one at whom the epithet is flung is supposed to be thereby demolished. The "Western Recorder" stands squarely and unflinchingly for "the faith once for all delivered unto the saints," with no apologies to offer, and no concessions

to make. It does not make the slightest difference what epithets and adjectives the heretics, or their apologists, may hurl at us. If there is anything ugly some of them have not said about this paper it is because they have not thought of it, and whenever they do think of it, they will say it. Meantime the Western Recorder goes on prospering; 1905 was the most prosperous year the paper has had since the present management took charge in 1887.

As we stated some time since, Archbishop Agilpay and a large following in the Philippines have broken away from the Roman Catholics and formed the "National Philippine Catholic Church." The American Baptist Missionary Union sent the Rev. E. Lund, who had been in Spain to the Philippines. He sought an interview with Archbishop Agilpay, and the "Missionary Review" has this to say of the interview and its results:

"The meeting was of God. The Catholic archbishop sought spiritual teaching from the Baptist preacher, who pressed on his conscience his tremendous responsibility, and that he could only be faithful to his people through a living, personal faith in Jesus Christ. The interview was closed with prayer, the archbishop repeating word by word, like a little child, the words of the Baptist preacher. The two became firm friends, Agilpay opening to Mr. Lund all his churches, and encouraging his followers to listen to the preaching. More than that, he took in different islands of the largest theaters he could find, even the very cockpits, bearing all the expenses into which thousands pressed to hear Mr. Lund preaching the true gospel, denouncing sin whether of life or of worship, in the plainest language, and then in language equally plain announcing salvation through Jesus Christ. Such was the power of the preaching that sometimes the people burst into applause. The archbishop has asked Mr. Lund for 50,000 gospels in the native dialects, for which he will pay, to be distributed among his people."

This is good news, and we hope the movement will produce glorious results.

"God moves in a mysterious way, His wonders to perform." The gradual decline of infant baptism among evangelical Pedobaptists has been often a theme for comment. Various efforts have been made to revive the custom. One of the methods adopted was to establish "Children's Sunday" for the presentation of children for "baptism." This started a fashion and had the effect of increasing the number of infant baptisms among those who adopted the fashion. The "Congregationalist," however, laments the result, saying: "We are told of professing Christians bringing their little ones for baptism and standing beside parents making no claim to be disciples of Christ, all of them persuaded to present their children for the sacred rite, none of them making any promises to train these children to live for Christ or acknowledging their faith in the promise of God to

make such training effective. To look on such a scene what impression can be made other than that a pleasant spectacle is offered by fond parents for the entertainment of the congregation?"

So, while the new fashion has, to some extent, revived the rite, the meaning thereof has been obscured. "Fond parents" like to dress up their children and exhibit them to assemblies. The "Congregationalist" continues: "It would be better for our churches to abandon the practice of infant baptism than to make it a ceremony without a covenant. To permit a sacred rite to degenerate into a sacrilege is to put our Lord and Saviour to open shame."

While we are glad to have infant baptism decline, and we would be glad to see it disappear altogether, its decline and disappearance should be because people are seeing more and more that it is not taught in the Bible, and is not consistent with Scripture teaching.

Dr. William Rainey Harper died last Wednesday. For a good while it was known that he was fatally diseased, yet with a cheerful courage that was wonderful, he continued his labors, husbanding his waning strength for the work

his heart was set on finishing. And he lived to complete it. He was a man of remarkable gifts and attainments, being specially pre-eminent in executive ability. Only forty-nine years old on the 26th of last July, he achieved in his short life wonderful results. Indeed, his public career lasted only about twenty years, and within that period he brought great things to pass. Born in New Concord, O., educated at Muskingum College and Yale University—taking Ph. D. when only nineteen, at which age he married Miss Ellen Paul, of Concord, O., and that fall he went to Macon, Tenn., to be Principal of the Masonic College. Next he became Principal of the Preparatory Department of Davison University. From Davison he went to the chair of Hebrew in the Union Baptist Theological Seminary, Chicago, where he began to be heard from. From 1886 to 1891 he was Professor of Semitic Languages in Yale; when, in the latter year, the University of Chicago was founded, he became its President, and in that position he died. For six years—1885-1891—he was Principal of the Chautauqua College of Liberal Arts.

Beside administering the multitudinous affairs of the University of Chicago, Dr. Harper started new movements along the lines of religious education and directed several publications. He was distinguished as an author as well, his Hebrew, Greek and Latin text books being widely used. His last and his chief work is his recently published commentary on the Minor Prophets. He was a genius for work, and it will not be easy to find a fit successor. Though devoted to sacred learning, Dr. Harper was not a preacher. He often spoke from pulpits, but he never entered the ministry. The University of Chicago is a monument alike to John Davison Rockefeller and to William Rainey Harper. The letter-heads of the University read: "Founded

by John D. Rockefeller." The addition should be made: "Through William Rainey Harper."

Dr. Howard Osgood, our greatest Hebrew scholar, writes: "In my feeble way, I have written always to show believers how firm a foundation they have in the Bible, and how pompous but weak are the arguments against the Bible. For 1900 years there have sprung from the professing churches men-who, as Paul foretold (Acts 20:30), would 'speak perverse things to draw away the disciples after them,' who 'hold a form of godliness but have denied its power,' and, as the Saviour and Paul and Peter and Jude tell us, that their kind will continue to the end.

"But I like to look another way, how God has, out of these times of denial, brought forth His myriads to the shame of all unbelievers. Just look back—there were baptized into our churches in 1900 184,845; in 1901, 197,235; in 1902, 207,515; in 1903, 233,098; in 1904, 240,936. That is, in five years, 1,063,629. What are the beggarly denials of unconverted scholars against such a flood of the grace of God! Let them talk themselves hoarse and print themselves poor—let us go on to tell of the salvation of Christ and the grace of God."

These are inspiring figures,—1,063,629 baptisms in five years. The figures for 1905 are not yet in. We are sure they are better still. "What are the beggarly denials of unconverted scholars against such a flood of the grace of God!" May the year 1906 be more glorious still.

A preacher in Chicago, writing to one of the "advanced" papers about Dr. Torrey in his meetings, says: "Not many of our ministers could accept his theology, or the fundamental principles of his interpretation of the Bible, but there is not one of them who would not rejoice to be as useful as he has been, and as successful as he is in leading men to Christ."

Why do not these men see that it is precisely because Dr. Torrey preaches the sure-enough gospel that he is successful in leading men to Christ? The thing that is the matter with those preachers is that they have adopted the syllabus gospel, which is powerless to reach men and could not save them if it did. These same "advanced" men have over and over again said that "the days for revivals are over." They are indeed over for all who go after a syllabus gospel, but they are not over for those who preach the sure-enough gospel of guilt, grace and glory; of "ruin, redemption and regeneration"—the gospel which "is the power of God unto salvation to every one that believeth." This is the only gospel God has promised to bless. A syllabus gospel may be soothing, but it is not saving.

One of the magazines asks the question whether it is well to persevere in reading a book one does not enjoy. That depends on the purpose for which one is reading it. If it is a story which one is reading for pleasure, then quit reading it if it does not interest. But keep on with a book one is reading for instruction or culture.

Editorial Varities

Our "Hardshell" brethren are growing in grace. In 1904 they sent Bro. Bostwick, their missionary in China, \$536, and in 1905 they sent him \$720, an increase of 34 per cent. in one year. May they continue to grow in grace.

Mrs. J. N. Hall says the statement that Rev. J. N. Hall was the richest Baptist preacher in the South is a mistake. Since we copied the statement, we cheerfully make the correction. It might be of some interest to know who is the richest Baptist preacher in the South. As a rough guess, we would name Dr. J. B. Cranfill as the one. We wish all our preachers in the South were wealthier than they are, believing they would do good with their wealth. The old saying that the churches should keep the preachers poor so that the Lord may keep them humble, was never true. The churches, far too often, have kept the preachers poor in order that the brethren in the pew might be covetous.

"I thank God for this great opportunity for doing my duty," said Nelson before his great battle.

"Truth," says Gilbert Chesterton, "of course must be stranger than fiction, for we have made fiction to suit ourselves." Some things are too strange to have been imagined, and they must have been real in order for men to have thought of them.

Dr. W. D. Powell has taken hold vigorously in Western Kentucky. We are fortunate in securing him as a State Evangelist. Bro. J. T. Watts has entered upon his work as State Sunday School Secretary with fine prospects. These brethren are singularly fitted for their respective works, and they are men of God. It is likely that other State Evangelists will soon be added to the list. Several churches are considering the matter of assuming responsibility for the support of a State Evangelist each.

According to the January "Foreign Mission Journal," Georgia is ahead on contributions to foreign missions; then come Virginia, South Carolina, Alabama, Kentucky, North Carolina, Texas, Missouri, Tennessee, Mississippi, Kentucky and Texas, should move higher up the column, and no doubt they will do so. The reports are up to December 15th, and up to that date only a little more than one-third of the amount needed had been contributed. The year ends April 30.

The Rev. J. L. Wise, our missionary in Panama, is living at Gorgona. He preaches in the cities of Colon, Panama and Culebra, as well as at Gogona. He has started two Sunday Schools, and contemplates three more. Bro. Wise has entered upon a great work. We invoke God's blessing upon him.

Though speaking as if such things were plentiful, the "Congregationalist" does not give us a single new truth in theology discovered since 1850. Our \$100.00 reward for the presentation of such a truth remains unclaimed.

Bro. A. arose in the meeting, said he did not intend to make a speech, but would venture a very few remarks. As he added remark to remark, incidents occurred to his mind so appropriate that it would never do not to tell them, and these suggested other points too important to be omitted on such an occasion, and thus the whole subject grew on him and on he went. After making a very long and very scattering speech, he finally sat down, begging pardon "for talking so long." Reader, do you know Brother A?

Dr. W. R. Harper is quoted by "The Examiner" as saying: "There never was a civilization that became prosperous that did not start on the road to Sodom." Bible religion is the only salt that can save civilization.

"The Watchman" publishes a full and a very interesting account of the dedication of the Ford Building in Boston. Mr. W. R. Ford, of "Youth's Companion" fame, bequeathed the Baptist Social Union of Boston \$1,000,000 for denominational headquarters and other purposes. It was a great gift.

A good many advance orders are coming in for the editor's forthcoming book, "Faith and the Faith." The price is 50 cents, net.

AMONG THE Churches.

Walnut St. (Third and St. Catherine Sts.)—Pastor Eaton: True Worship. Soul Washing. One by letter.

Broadway—Pastor Jones. No report.

Chestnut St.—Pastor Weaver: That Which Sinneth Not. Baptism. Two baptized.

East—Pastor Wilson: Expression of Christian Life. Faith. One received for baptism.

McFerran Memorial—Pastor Hamilton: Sin, Sacred Streams. Three joined by letter, one by baptism, three baptized. Pastor gone to Franklin, Ky., to hold a meeting.

Twenty-second and Walnut—Pastor Hunt: Sin of Judging. Paul's conversion. One received by letter, one for baptism.

Clifton—Pastor Foster: Essentials of God's Work; From Darkness to Light. Three by letter, one for baptism.

German—Pastor Jansen: No report.

Hazelwood—Pastor Althoff: Hands of Christ; The Saloon Question.

Highland—Pastor Dawes: Paralysis of Fear; Poverty or Riches.

Immanuel—Pastor Watts: Evangelism; Dr. Gwatkin. To young men.

Parkland—Pastor Taylor: Giving to Missions; The Excluded Christ.

Portland Ave.—Pastor Neal: No report.

Southgate St.—Pastor Gillon: "Glorifying in the Cross; Christ's Call to Men. One received by letter, two for baptism; one to be baptized.

Third Avenue—Pastor Ransom: Paradox of Labor; Sinner's Convictions.

Twenty-sixth and Market—Pastor Reed: Word Become Flesh; God Our Helper.

East Mead—Bro. C. A. Cox: Consecration. Pastor Greathouse: Seeking God.

Highland Park—Pastor McDaniel: Lessons from Kadesh; The Living Water.

Oakdale—Pastor Moore: Commission of Laborers; Model Lessons from the Cross. One for baptism.

Ormsby Avenue—Pastor Willion: "Turning to Jesus; The Right to the Tree of Life. One received by letter.

Tabernacle (New Albany)—Pastor Poulson: One Speaking for Us: A Closing Scene.

FRESH MILK.

is always obtainable. Borden's Eagle Brand Condensed Milk is absolutely pure cows' milk combined with the finest grade of granulated sugar. For sale at your grocers. Avoid unknown brands.

Personality in Calendars.

The most useful, as well as one of the neatest calendars that has ever reached the office of the "Western Recorder" is the 1906 calendar of N. W. Ayer & Son, the "Keeping Everlastingly at It" advertising agents of Philadelphia. For the purposes of a business calendar, nothing equals it, and as a specimen of the printer's art, it takes highest rank and will harmonize with the finest office furnishings and decorations.

The epigrams printed in the blank spaces command the attention of those interested in advertising, and that means an increased number every year. They are good reading, and furnish a hint as to the way of the success of this firm and its clients.

The publishers have issued this calendar for many years, and state it as their experience that when a business man has lived with it for a year, he is unwilling to do without it. The edition is limited; while they last, twenty-five cents sent to N. W. Ayer & Son, brings one.

THE SIN OF ACHAN.

Prof. W. Steadman Aldis, M. A. One man sinned; the whole nation suffered. By the trespass of the one the many died. Achan took of the devoted thing; the anger of the Lord was kindled

against Israel.

The story is sad and terrible; deliverance and victory only provoking greed in the heart of Achan, suggesting the sin which brought defeat on Israel, and then death on Achan and all his family, for, in this matter, innocent many of them must have been. Men have asked, some in sheer perplexity, some in God-denying pride, "How can such injustice characterize a dispensation controlled by a God of justice and of love? If the fathers eat sour grapes, why should the children's teeth be set on edge?"

This story is merely the example of a universal law. The suffering of the innocent for the sins of the guilty is always going on. The Bible and natural science agree that, as a matter of fact, the sins of the fathers are visited upon the children to the third and fourth generation; that when villainy is exalted the wicked walk on every side. By heredity and environment we account for much—some would say most—of the sin and misery of mankind!

As through one man sin entered into the world, and death through sin, and by the trespass of the one many died, much more does the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many.

Jesus, on whom was laid the sin of the world, who received the stones of all of the Achans, has fulfilled the prophet's word. He is the door of hope, the door of the sheep; by Him, if any man enter in, he shall be saved and shall go in and go out and shall find pasture.

MARRIED.

January 2d, 2:30 p. m., at the Fifth avenue Hotel, Louisville, by the editor of the Western Recorder, Mr. J. W. Haydon to Miss Lulie M. Cox.

We wish Bro. M. F. Ham bon voyage on his journey to the Orient. The trip will, we hope, re-establish his health and will richly furnish him for greater usefulness.

Bro. E. H. Brookshire, who for many months has been a great sufferer, is at the Norton Infirmary, where he has submitted to a surgical operation, which it is hoped will bring him relief. He has for many years been a faithful minister of Jesus Christ, and we hope he may be permitted to be useful for many years to come.

AN IDEAL READY-MADE FOOD.

Prof. Naumann, a most eminent authority on chemical and medical questions, says that cod liver oil is almost an ideal ready-made food. He says it is easy to digest, easily makes fat, and is also a medicine. Scott's Emulsion contains this oil so prepared that it is not at all unpleasant.

THE STATE.

Pastor Z. T. Cody, of the First Church, has had a severe spell of sickness, but he is happily recovering. We hope he will soon be fully restored. He is well known in Kentucky, having served as pastor at Georgetown for several years.

Pastor D. D. Forward, once pastor at Shelbyville, has resigned the care of the Mesa Baptist Church, Pueblo, Colorado. He is one of our brightest and best men, and we congratulate the church that secures him.

Pastor Henry Clay Roberts leaves Eureka Springs, Ark., and goes to Biloxi, Miss. Happy Biloxi!

From Smith's Grove.

I have been in this field sixteen months, and God has greatly blessed our labors together. Our congregations have been fine, the Sunday-school large and enthusiastic, and our prayer meeting a continual feast to the soul. During these months we had a number of conversions and about thirty additions. We have contributed to all objects about \$1,800.00, and with to-morrow we begin all-time preaching. The outlook is glorious. "Praise God from whom all

blessings flow."

Pastor William H. Stallings, Rochester, Ky., January 5, 1906.

Well there is no telling what Rochester people will do next. On New Year's night about 7, a gentle knock called me to the door, and on opening it more than a score of voices said "New Year's gift," and it seemed as if the whole town was bent on coming in even without an invitation, for I was so dazed with surprise that I did not move or speak. They just found their way in and deposited baskets and bundles until it seemed there was no more room for them. Then they demanded a speech. Well, I have heartily forgiven every one of them, and promise a good speech should such a thing ever occur again. W. H. Smith.

From London.

Pastor W. H. Robinson writes: Please change my paper from Burgin, Ky., to London, Ky. I have just come to this field as pastor. There seems to be a fine outlook for our cause here. There are some of the tried and found to be faithful ones here.

Pastor W. R. Check writes:

We have just closed a good meeting at New Bethel, Knox county. Thirty additions; twenty by experience and baptism, ten by letter. I was assisted by Bro. J. G. Parsons. His preaching was greatly appreciated. It was scriptural, logical and was helpful in arousing the church, and was blessed in the conviction of many sinners. To God be all the glory.

Bro. W. D. Powell writes:

I have visited Hickman, Columbus, Arlington, Fulton and Clinton. A cordial reception has been invariably accorded me, and a liberal response has been made for State missions. It does seem that Kentucky Baptists mean to greatly enlarge their giving to supply the distribution in our State. Fulton and Clinton are just finishing excellent pastoriums. Columbus will soon be worshipping in their excellent meeting house. Arlington mourns the loss of their excellent pastor. Hickman is taking on new life. Pray for me.

From Brandenburg.

Pastor E. K. Shults writes: I have resigned here, to take effect at once, and go to Taylorville, Ill.

A fine town of 6,000 and a strong church.

Pastor Everett G. Sisk writes: We have just closed two very fine meetings. The first was at Dixon. It resulted in 55 professions of faith, and between 20 and 30 additions to the church. This was a great meeting. Many were reclaimed, and the entire town and community were wonderfully revived. Christians have new zeal and have formed new resolutions for this new year.

Pastor L. H. Voyles writes: After this week send my paper to Sutherland, Daviess county, Ky. I go there for half time, Green River and Red Hill first and third Sundays. Your dear old Recorder was never better.

Pastor C. J. Bolton, West Point, writes: Our work at this point is going forward. There seems to be a deeper interest in the work in general. We begin with this month half time service instead of quarter time, as heretofore; and are looking forward to a continued improvement.

Our home was visited by the Ladies' Aid Society on Friday before Christmas. When they left it looked as if Santa Claus had made our home his West Point store-house, but as Xmas is over, and he has not called for any of the articles, we feel that they were all intended for us. So we are making use of and enjoying them.

For all these things and the thoughtfulness of all concerned, we give thanks.

OTHER STATES.

With the end of 1905 I closed eleven months as pastor of Oak Grove, Spring Hill and Salem Churches, the last named having served twice a month. The work sums up for the three churches, total contributions to the several objects, \$225.22; church expenses, including pastor's salary, \$1,214, making a total contribution of \$1,439.22.

I have baptized 47, 32 have been received by letter and three restored, making total additions 82.

Does not this report compare favorably with the work of many town and city churches?

Our country churches do a great work. Yet is it not a fact that they

are largely overlooked in our large denominational gatherings?

H. F. Burns.

Laneview, Tenn. I resigned last Sunday the pastorate of the West End Baptist Church, Birmingham, Ala., to take effect January 7, 1906. I will preach my farewell sermon next Sunday at 11 a. m. I have not fully decided where we will go. E. Lee Smith.

Shawnee, Okla., Jan. 6, 1906. Dear Recorder:

Enclosed you will find my renewal (\$2.00) for the Recorder. I first subscribed for it in 1858. Can't do without it now. Hoping the Recorder may long live to bless the world, I remain, Yours sincerely, J. M. Crabb.

Bro. R. L. Sproles has become pastor of our church at Lambertson, Miss. Pastor W. L. Allen has just closed a good work there.

Pastor J. N. McMillin writes: As Blue Mountain is of more than ordinary interest to our Baptist people generally on account of its being the seat of one of our very largest and best colleges for girls, Blue Mountain College, and also the seat of one of the best high grade training schools in the country, Mississippi Heights Academy, for boys, it occurs to me that a few words concerning our recent meeting would not be out of place in the Recorder.

Yesterday the pastor baptized 20 converts, and a large number will join later. We do not know just how many professed repentance toward God and faith in our Lord Jesus Christ during the meeting, but there were probably seventy or more. And of course the meeting was a blessing to the church as to strengthening and building up those who are already Christians.

In the meeting we had the very efficient help of our brother, George W. Sheafor. He preached the gospel with simplicity and earnestness and the power of the Spirit.

The Second Church, Richmond, Va., under the leadership of Pastor W. R. L. Smith, have completed their splendid house of worship at a cost of about \$62,000. It is to be dedicated free of debt on the first Sunday in February.

REMARKABLE PRICE REDUCTIONS TAILORED SUITS, GOATS AND SKIRTS

We offer a special lot of Ready-to-Wear bargains in High-class Tailored Garments that for style, quality and price are unparalleled.

(Note the Remarkable Reductions in the Following Items):

\$7.95 for Tailored Suits, reduced from \$18.50, \$20.00 and \$25.00; handsomely tailored, in Eton or coat styles, in plain cloths or mixtures; sizes 34, 36 and 38.

\$12.50 for Tailor-made Suits, reduced from \$18.50 and \$25.00; colors brown, navy and mixtures; sizes 34, 36 and 38.

\$13.50 for Tailor-made Suits, reduced from \$25.00 and \$27.00; in rich Sicilian, cheviot and mixtures; Eton or coat styles; handsomely tailored; sizes 36 and 38.

Walking Skirts reduced to \$3.98—Fine Cheviot and Sicilian Man-tailored Skirts, cut full; perfectly made, in black, navy or brown—

Values \$6.75 to \$7.50.

Tailored Coats reduced to \$8.48—Twenty fine Tailored Coats; best styles, in tan covert, plain shades and mixtures; sizes 32 to 40.

Values \$12.50 to \$15.00.

Also one lot of Kersey Coats, one of a kind, in black or brown; sizes 32 to 42; values \$15.00 to \$25.00—

Special price \$8.48.

Extra Special Sale of Coats, \$2.98—One lot fine Kersey and Cheviot Coats, one of a kind; sizes 32 to 40—

Values \$7.50, \$10.00 and \$12.50.

Liberal Price Reductions in WASH GOODS.

SPECIAL—Anderson's Printed Madras, our own importation; usual price 35c and 40c per yard—

Our price, per yard, 25c.

One lot of Belfast Linen Finished Percaloes; extra fine quality—

Price, per yard, 10c.

English Shrunken Flannels for shirts and waists; reproductions of the Scotch Flannels—

Price, per yard, 15c.

SPECIAL—Fleeced P. K., an extra good 12½c value; on sale at

Special price, per yard, 5c.

SPECIAL SALE OF WHITE GOODS.

Another case of White India Linen; yard, 8½c.

Another case of 26-inch White Batiste; per yard, 12½c.

SPECIAL—One lot of White Waistings; values 75c, 85c and \$1.00—

Special price, per yard, 50c.

STEWART DRY GOODS CO. LOUISVILLE KENTUCKY.

Family Circle

Stories for the Young and Old

THE BIRD.

"Bird in the branching tree,
Clasping the airy bough,
What is thy minstrelsy?
What singest thou?"

"Hark!" said the bird, "I sing
The sunshine and the rain,
And many a sweet, small thing
That cometh not again."

"Swift from the tree's green heart
Joyfully leaps the song!
Rare is thy secret art
So rich and strong!"

"Nay," said the bird, "not so!
I have no skill, no art;
Only the thanks that flow
From a full, glad heart."

—A. C. Benson.

STEPHEN.

By Mrs. Helen H. Farley.

They met for the first time at the Young Men's Christian Association—Stephen Gilmour and Stanley Prentiss, the latter a "stranger" in the city. But, after the meeting, Stanley was no longer a stranger, having found a friend in Stephen, who was ready and willing to help him over the hard places.

"Come and see me," Stephen said at parting, taking out a card and handing it to his new acquaintance.

The latter glanced at the address—a look of surprise coming into his face, after which he glanced at Stephen questioning.

"It's all right," laughed Stephen; there is where I live. Good night!" Stanley Prentiss called on Stephen sooner than he would have done had he not received the astonishing address. To be truthful, his curiosity to see Stephen's home was greater than his desire to see the man.

He rang the bell at 40 Poverty Row with some misgiving, almost doubting that a man like Stephen Gilmour could live amidst such surroundings. There were the prison walls in sight. Low saloons were strongly in evidence. Drunken men and women staggered past the door. Grimy boys were fighting and cursing. Dirty little children were playing and quarreling in the gutter. Poverty and crime went hand in hand. The caller was surprised when a neat looking woman opened the door.

"Does Mr. Stephen Gilmour live here?" he asked.

"He does."

"Is he in?"

"He is. Will you walk in?"

He passed in—the wonder deepening on his face and in his heart. The woman led him through a large, well kept hall into a cozy small room facing the disreputable street. Lace curtains, falling gracefully from poles to the floor, draped the windows. Through an arched doorway, leading into a large, bright room, he saw Stephen coming to meet him.

"Ah!" exclaimed the host, in his warm-hearted way, "this is good of you to hunt me up so soon. I'm glad to see you."

"I'm glad to be here," said Stanley, and he certainly was, for the glowing face, the warm hand clasp, and the hearty words of welcome had touched his heart.

"Come out here," said Stephen, leading his guest by the arm, in a brotherly way, under the arch into the large, bright room.

Pushing forward a delightful "Sleepy Hollow" chair for his guest, Stephen took another opposite him.

"This I should call an oasis in the desert," observed Stanley, looking about with admiring eyes.

"I hope it will prove to be such," replied Stephen, with the genial smile that was characteristic of him. That's why I came here to the desert to live—to make my home an oasis."

"But I can't comprehend how you could come here and bury yourself in the wilderness," protested Stanley.

"If you look at it in this way it is easy to understand. You know the famous old hymn, the 'Ninety and Nine.' Well, if our Lord and Master would leave

not in the 'shelter of the fold,' for they all appear to be out."

"And you are gathering them in?"

"I'm helping my Father," was the quiet answer.

Nothing more was said for five minutes. Host and guest, meanwhile, sat looking into the glowing fire in the grate.

"Do you mind telling me how you do it?" he asked.

"Do what?" was the questioning reply, for his own last words had not lingered in his mind.

"Oh!" said Stephen, with one of his rare smiles, "in one way and another as the opportunity presents itself. Caring for my family is one way."

"I didn't know you had a family," said Stanley in surprise; "I understood that you were a single man like myself, and were without family ties."

"I have family ties although I am a single man. Would you like to see my family?"

"Indeed I would."

"Then come."

He led the way out into the hall, and down where he rapped gently at a door. A dear old woman with a sweet, pale face, opened the door. She leaned upon a crutch.

"Good evening, Auntie," he said, clasping her hand warmly. "This is my friend, Mr. Prentiss."

The dear old woman bowed a welcome.

"May we come in, Auntie?" asked Stephen.

"May you?" she repeated. "Of course, you never need ask that question." She stood aside and they walked in. The room was a picture of comfort. An open fire danced in the grate. There were easy chairs and a delightfully restful couch with several pillows. There were books and magazines on the table and pictures on the walls. In a big arm-chair, with soft cushions around her, sat a small crippled girl. In another chair sat a blind girl who had never seen the light of day. Stanley Prentiss bit his lip at the sight of these children, and when he saw the glow come into their faces as Stephen gently stroked their yellow and brown heads, something choked him. Through two open doorways he saw two small bedrooms with white and gold beds and snowy drapery. He wondered how these well cared for children were connected with Stephen. Of course, the dear old "auntie" was really his aunt—so he decided. That was easy enough to see, he thought. He asked no questions—this was not the time. They all talked together for a little while, the blind girl, meanwhile, leaving her chair to grope her way toward Stephen. Reaching him, she lingered beside him, leaning against his shoulder.

When the two men left the room, they walked a little further down the hall to where a staircase was set between two walls. There were railings on each side and—at the top of the stairs—a window gave the necessary light for the day. A swinging lamp, suspended from the ceiling, lighted their way upward. Before they reached the landing the sound of joyous laughter and chatter reached them.

"Somebody's boys are having a good time," observed Stanley, with a questioning look at his host.

"Yes," was the smiling response. "They are my boys."

Surely the answer was vague, but this was not the time for fuller explanation. Stephen opened the door into a warm, well-lighted room, where a number of boys in their "teens" were playing games. Stephen was greeted with exclamations of delight, to which he responded with a joyous tenderness beautiful to witness.

When the young men had returned to the library and were seated beside the grate fire, Stanley remarked inquiringly:

"You have shown me your family?"

"Yes, my adopted family. I have no relatives—as far as I know—in the world. I had a weary childhood and a struggling boyhood. There is no use going over the old ground, but I'm thankful that it has gone forever. Soon after I had grown to manhood an old uncle of my mother's, whom I had never seen, died, leaving me all he had. The unexpected legacy filled my heart with a great and wonderful joy. I thanked the Lord on my knees for it, and I prayed that He would show me how to use it. The first night after I had taken possession of my legacy, I lay awake half the night thinking of it. The idea of the power of it came to me later that night. It was past midnight when I fell asleep, while thinking that I need never be hungry again, nor cold again, nor friendless again. A heaven-born dream came to me. There were faces all about me—young faces, old faces, sorrowing faces, suffering faces, each and all pleading faces. Back of and above these faces there were dark clouds. Suddenly a ray of light pierced

through a break in the clouds and a voice called, "Inasmuch as ye have done it unto the least of these, ye have done it unto me!" Then and there I saw my answer to my prayer—my way was clear. I resolved to do what I could for the 'least of these'—God helping me."

"And so?" Stanley prompted, with great interest. Stephen responded with his rare smile as he took up the thread of explanation.

"And so I looked for my family and found it. At first it was my little blind child, dear girl! Ah," his strong lips quivering, "it was pitiful to see her as she was then. But now I think she's happy; don't you?" And the glad light came back into his eyes.

"I know she is," was Stanley's reply, "just one look at her tells that."

"Next I discovered dear old 'Auntie,' as I call her, although she is not related to me in any way. She was sick and in deep poverty when I found her, and in fact she and poverty and trouble had been lifelong companions. If there ever was a saint on earth she is one! You can see she is well and happy. Dear soul! She will never know trouble and sorrow again in this life if I can keep her from it. She loves those children as if they were her own. Often, when the weather permits, she takes them out for a short outing, and the joy that comes to her on such days cannot be measured. I say in my heart often, God bless Mrs. Delameter. And God is blessing her. My little crippled girl came next—bless her little heart! She was an orphan and homeless—that is sufficient to say, for you can imagine the rest."

"Well, my boys came next—sometimes one at a time—often two—and occasionally more. For the greater part they were waifs astray on a wild sea, most of them homeless and friendless, and each and every one drifting toward destruction. But they have turned about, dear souls, and they're steering heavenward—I'm sure of it. They don't stay with me all the time. Oh, no! For that would not be the thing to do. That, you know, would not make men of them. They work daytimes, black boots, sell newspapers, deliver goods, etc., but I'm always ready to help them over the hard places."

"You remove the stumbling blocks, don't you?" said Stanley.

"Whenever I can."

The dear face shone as if illumined, reminding Stanley of the one face "altogether lovely."

"Stephen," he said fervently, "God bless you."

"He is blessing me all the way along."—New York Observer.

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LITERARY.

Flip's "Islands of Providence." By Annie Fellows Johnston. Illustrated. Price \$1.00. Boston: L. C. Page & Co.

Mrs. Johnston is best known by her "Little Colonel"—the little colonel being a most bright and lovable little Kentucky girl who lives with her grandfather, the old colonel.

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"Two Little Knights of Kentucky." By Annie Fellows Johnston. Holiday edition. Illustrated in color.

This is one of the "Cozy Corner Series," which have brought the author an enviable reputation. The best of them was "The Little Colonel," but all are good.

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"Scientific Authority: Its Use and Abuse." J. F. Springer.

"Saint Patrick, the Apostle of Ireland." Rev. William H. Bates, D. D.

"Religion Among the Chinese." Rev. George Wilder, Tientsin, China.

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Stories for
Little Ones.

DANNY'S PROPOSITION CARRIED OUT.

By Louise R. Baker.

"Sir," said Danny, politely, "did you drop this box of baking powder?"

The old shoemaker turned at the sound of the small voice and curiously regarded the little boy. "Drop this baking powder?" he repeated. "How? When? Where?"

"I found it right outside the door," said Danny. "It's a good kind; I thought maybe you dropped it."

"Never dropped anything in my life, to my knowledge," said the old man; "not even stitches, and that's saying a good deal, for I've followed the trade for fifty years."

"Oh!" said Danny; then he added, "I reckon you're a first-class housekeeper, too, sir."

"Won't you sit?" questioned the old man.

Now, for some little time Danny had been wanting to make friends with the old shoemaker, who was new to the town, but although this small boy did a considerable amount of running the soles of his shoes were in excellent condition, and not even the shoes of the cook required any mending. "Cause if they do," said Danny to the cook, "I'll carry them to the shoemaker for you. He keeps house, and his dinner smells awful good." When he found the box of baking powder he found also his excuse for entering the shop, for Danny had intuitive, old-time notions that one ought not to go into a man's house without a motive that was both gentlemanly and businesslike, and certainly it would have been neither gentlemanly nor businesslike to have paid an idle call at a person's workshop. With a feeling of pleasure he settled himself on the wooden chair that the old man pointed out to him, at the same time putting the baking powder in his pocket, for if the baking powder did not belong to the shoemaker, then assuredly it belonged to him.

"I wish I could cook," he said, thinking of all the eatables that the baking powder would help to make. "You must have a mighty nice time cooking things. I wouldn't be a girl for nothing, but the people in this town never learn the boys how to cook."

The old shoemaker's face broke into a smile, but the next minute he was sober enough as he said: "I don't mind the cooking—that's all right; it comes natural to me; but I tell you, little feller, a man gets sick and tired of nobody but himself for company from morning till night. I 'most die here in the evenings. You see, it's this way: once I had folks—they're all dead or married, and I miss 'em. It's good for a man to raise a family, if he does it right, and I tried to do it right, but it's mighty, mighty lonesome when they're all dead or married."

"Did you have any boys?" asked Danny.

"One dead and two married," said the shoemaker.

"It certainly is a pity," said

Danny, sympathetically.

"I sit here at night and worry," said the old man, "just because I'm lonesome. 'My folks are scattered far and wide, and I never would leave the State. I like to make shoes and to mend 'em, and I like to cook; but in the evenings the light's bad for shoemaking and there's no call for me to cook. This here town is a kind of dreary place for me."

For a long time Danny was silent, then he said softly, "Sir, if I see about some'n, can I come back here and tell you what it is? Can I come tonight?"

"Sonny," said the old shoemaker, wondering, "can't you give it out to me now?"

Danny's eyes shone, but he shook his head resolutely. "It's got to do with other people besides me," he answered; "it's got to do with a whole lot of other fellows."

He rose to go, his cap in his hand, his box of baking powder in his pocket.

"Well, come as soon as you've got the thing settled," said the old shoemaker; "I'll be glad to see you any time."

He mended his shoes mechanically that day, did the old man, thinking of the boy with the little round face and the shining eyes who was coming back in the evening after he had seen a whole lot of other fellows, and he wondered what the stupendous plan might be.

"Little as he was, he seemed sorry for my loneliness," said the old shoemaker to himself, "and he'd like to know how to cook, but he wouldn't be a girl for nothing. I hope he don't go and put all that baking powder into a pie or something and try to eat it. From the way he stuffed the box into his pocket I kind of imagine he was thinking he wouldn't let the stuff waste. And he wanted to know if I had any boys. Yes, I had three; one of 'em's dead and two of 'em's married, and the girls are gone too, and I'm all alone—I who never minded their noise, but I can't go north and I won't go west; I've made up my mind to live and die in my native State."

It was seven o'clock when the old shoemaker, who had eaten his supper, cleared up the dishes, and tidied his shop, sat waiting expectantly for a knock at the door, and when it came and the boy walked in at his bidding, a broad smile of welcome overspread his countenance.

"Won't you sit?" he said again. Again Danny accepted the wooden chair, but he was a little uneasy. "I hope you won't be offended, sir, if you don't like the proposition," he said. "It's better to say no than to get mad."

"Never got mad but twice in my life, to my knowledge," said the shoemaker, "and never with any such thing as a bit of a chap. Let's hear the proposition. You must tend school regular to talk about propositions at your age."

"I'm older than I look, sir," said Danny. "This is the proposition: Ever so many boys here in town want to learn to cook. Sometimes men go on camping expeditions, and they're glad if they learned to cook when they were boys. A whole lot of us fellows want to know if you'll keep a

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night school. Will you, sir?"

"Keep a night school?" echoed the shoemaker, his mind departing altogether from camping and cooking, and taking in dog-eared spelling books and erroneous examples. "Little feller, I never was a good hand at figgers."

"Oh," said Danny, with a cheerful laugh, "we get enough of figures in the mornings and afternoons; we want you to keep a cooking school, sir."

"Oh!" said the old shoemaker, and you should have heard him laugh.

Some people did hear him laugh, whereupon the door was pushed open and the "other fellows" came crowding in, eager and talking all at once.

"We'll do whatever you tell us," "We'll come from seven till eight," "Or from seven till nine," "I own three chickens—we can cook them," "Danny's got a box of baking powder."

"I'll bring sugar from my father's store."

Then the night school was formed, as the boys settled themselves comfortably around the shop, some in the window, some on the bench, some on the table, and one happy, excited and important small fellow on the shoemaker's stool.

Well, the mothers and fathers enjoyed hearing about the cooking school, which prospered and kept the boys busy and in high good humor; but what the cooking school was to the lonely old shoemaker nobody but the old shoemaker knew; but he wasn't lonely any more.

"A little box of baking powder lost on the street and an honest little boy done the whole business," said the old shoemaker to himself, and, smiling, added, "This combination with the prompt and able assistance of the biggest kind of a heart."—New York Christian Advocate.

PSALM CXIX.

E. S. White, Toronto, Canada.

The Western Recorder of July 30th calls attention to Prof. B. L. Diehm, Germany, one of the latest lights on "higher criticism," who characterizes the 119th Psalm as "the emptiest production that ever blackened paper." No doubt it is so to the cold intellectual, unsanctified scholar. Not so is it, however, to God's children, who read it with a sanctified heart and renewed will. The devout Edwards, in his "Religious Affections," says: "I know of no portion of the Holy Scriptures where nature and evidences of true and sincere godliness are so fully and largely insisted on and delineated as in the 119th Psalm." The excellence of holiness is represented as the immediate object of a spiritual taste and delight. God's law is all along represented as the great object of the law, of the complacency and the rejoicing of the gracious nature which prizes God's word "above gold, yea, the finest gold;" and to which they are "sweeter than the honey and the honeycomb."

The deep spiritual thinker, Haliburton, observes: "The ordinary and serious breathing of the Lord is such as that of the Psalmist throughout the 119th Psalm."

The godly minded Bridges says: "The Psalm may be considered as the journal of one who was deeply taught in the things of God, long practiced in the life and walk of faith. It contains the anatomy of experimental religion, the interior lineaments of the family of God. It is given for the use of believers in all ages as an excellent touchstone of vital godliness—a touchstone which appears especially needful in this day of profession."

The profound Calvin, in his sermon on the 119th Psalm, observes: "There is no doubt but that David comprehended the sum of all doctrine which God gave to His church."

The learned Horne, in his "Instruction to Scripture," says: "The prominent characteristic of the 119th Psalm is a love for the word of God, which is brought before us under no less than ten different names, such as way, law, judgments, words, statutes, precepts, amendments, testimonies, righteousness, truth, all referring to some latent and distinguishing properties of the divine word, whose manifold excellences and perfections are thus illustrated with much elegant variety of diction."

The heavenly minded Philip Henry gave this advice to his children: "Take a verse of the 119th Psalm every morning to meditate upon, and so go over the Psalm twice in a year, and that"—said he—"will bring you to be in tone

with all the rest of the Scripture." Martin Luther professed that he prized the 119th Psalm so highly that "he would not take the whole world in exchange for one leaf of it."

Bishop Cowper sweetly calls it "a holy alphabet—so plain that children may understand it—so rich that the wisest and most experienced may every day learn from it."

The expositor, Henry Venn, says: "Upon the point of expounding the 119th Psalm, I know not any part of Scripture much more profitable. In that Psalm the whole inner man is delineated, and the several changing frames of our poor hearts, and the several blessed motions and inspirations of the Holy Spirit are touched in an affecting manner."

Henry Martyn, the holy missionary, says: "I found devotion in learning some of the 119th Psalm; reading it brings me into a spiritual frame of mind."

Bishop Horsley says on verse 2nd of the 119th Psalm: "Blessed are they that keep His testimonies," not that this blessedness belongs to the outward act of obedience; but rather to the practical habit of mind, which seeks to know the will of God in order to keep it.

The saintly Augustine says of the 5th verse of the 119th Psalm: "O that our ways were directed to keep Thy statutes." "Give what Thou commandest; and then command what Thou wilt." "He who commands our duty perfectly knows our weakness; and he who feels his weakness is fully encouraged to depend upon the power of God. Faith is then the principle of evangelical obedience."

Dr. Manton, in a sermon on the 26th verse of the 119th Psalm, says: "Like David, resolved to declare my ways to God, and lay my soul open to Him, all my sins, temptations, difficulties, sorrows, tears, hopes, desires, and everything and every circumstance."

Cotton Mather says of the 43rd verse of the 119th Psalm: "Take not the word out of my mouth. In conversation I would specially lay hold on all advantages to introduce as much of a lovely Christ into the view of all that I come near unto. Lord I desire to let something fall from my mouth that may be for the good of the company; even that more may be known of Thee, and done for Thee, from what passes in it."

Diodati, the learned personal friend of John Milton, says: "It is worthy of special remark, how often, and in what varied connections, David in the 119th Psalm prays to be taught the statutes of God, though he seems to have been more intimately acquainted with the sacred oracles, as then extant, than almost any other man; but he knew that divine teaching alone could enable him rightly to understand the Scriptures, and to apply general rules to all the variety of particular cases which occurred in the course of this life."

Lord Bacon, Psalm 119, verse 75, "I know that Thou in faithfulness hast afflicted me," says that, "However temporal prosperity may have been promised to the church under the Old Testament, affliction and suffering, and trial, are the promises made to the

church under the gospel dispensation."

Robert Glover, martyr at Coventry, 1855, says that "two or three days before his death he was overwhelmed with spiritual darkness; his darkness even turned up to the period of his arriving within sight of the stake, when suddenly his soul was filled with consolation that he could not forbear clapping his hands and crying out: "He is come—He is come." He appeared to go up to heaven in a chariot of fire, exhibiting little or no sensibility of his cruel death, in the words of the 123rd verse, 119th Psalm, "Mine eyes fail for Thy Salvation, and for the words of righteousness." God heard his earnest supplication in the dungeon for light and in due time his eyes were opened and his soul was flooded with divine light.

In Cecil's Remains we read in explanation of verse 130, Psalm 119: "The entrance of Thy word giveth light, it giveth understanding to the simple." "I believe I have read the Bible over and over in the original languages, have studied day by day, and night by night, yet that I should not be able to understand the meaning of the Scriptures, which are so plain that a wayfaring man, though a fool, shall not err in the discerning it." And so is it extraordinary, till we open the Bible and read the explanation of the extraordinary fact. The man who approaches the word of God in His own wisdom shall not find what the "fool" will discover under the teaching of divine wisdom. "For it is written, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent," and "God hath chosen the foolish things of this world to confound the wise." "God hath revealed them unto us by His Spirit; for the Spirit searcheth the chief things of God, but the natural man receiveth not the things of the Spirit of God; for they are foolishness unto Him; neither can he see them, because they are spiritually discerned."

Archbishop Crammer says in explanation of verse 161, Psalm 119: "My heart standeth in awe of Thy Word." "I would advise you to

come to the reading of God's Word, the most precious jewel, and most holy relic that remaineth on earth, that ye bring with you the fear of the Lord, and that ye do it with due reverence, and that you use your knowledge thereof to the honor of God."

Let the higher critics learn this truth of God's Word.

THE LIGHT-BRINGING WORD.

When God said, "Let there be light," there was light. The word of God brings light: "The entrance of Thy words giveth light." This is noticeable in all human history since the Bible began to be written. The nations of the open Bible are the nations filled with light, and they are the nations which give light to the world in darkness by giving it the Bible, and that spiritual, moral, intellectual, social and civil light which the Word always brings.

A striking illustration of the light-bringing power of the holy Word may be noticed in this city. Hebrew immigrants from all parts of the old world crowd the steppes and pour into New York. They are largely from the poorest, most oppressed and downtrodden of European populations. What percentage of these Hebrew immigrants from all countries, from Russia and Poland and Hungary and the rest, are literate? One hundred per centum of them! Every man and lad can read and write Hebrew. What percentage of Hebrew boys born in New York of foreign-born parentage, or brought into this country as children, are literate? One hundred per centum! Every one of them can read and write Hebrew.

The Hebrews of New York, the vast mass of them living down on the East Side in the tenements, crowded together, working fiercely for bread, often under terrible conditions, are keenly intellectual. Every Hebrew child goes to the public school. That is why the schools of New York are overcrowded; for if no larger proportion of the Hebrew children attended school than the proportion

of other races, the schools would not be full. The Hebrews have one hundred and sixty-one schools in New York, to take the children in the afternoon when they come out of the public school, and teach them to read and write Hebrew, and to understand their religion. Every synagogue is a club where the older men spend much of their time debating great questions. The Educational Alliance Company (Hebrew) has a huge plant that cost a quarter of a million dollars, down in the East Side tenement region, filled with educational classes, clubs, lectures, libraries, all day and half the night. Innumerable other clubs and classes debate all questions. Male Hebrew immigrants, even the poorest and most sordid workers, are gathered into Hebrew night schools, where they are taught to read and write English. The text book is the Constitution of the United States. They have a host of daily and weekly papers of their own.

Walking through the East Side streets, in the tenement region, one observes with admiration the magnificent heads of the long-coated, long-bearded, often frowzy men, heads of the typical intellectual Calvinistic type. Their children are the brightest in the public schools, and, however poor the parent, multitudes of them press on through the high school, the normal, the college, and crowd the universities. They are rapidly becoming a majority among the teachers of New York schools, and very good teachers they make. These are the people of the Word! They are filled with light; they love light.

Now, add the New Testament to the Old. The Word made flesh, the light that lighteth every man that cometh into the world, is the theme of it. He came that men might have light and might have it more abundantly. His coming was not in vain; wherever the Bible has entrance to the minds of men, it illumines like the sun.

This nation must fill itself and its children with that light-bringing Word. It must send that Word with its light into every dark corner of the earth. This is the hope of the world.

LOST EYESIGHT

Through Coffee Drinking.

LOST EYESIGHT

Through Coffee Drinking.

Some people question the statements that coffee hurts the delicate nerves of the body. Personal experience with thousands prove the general statement true, and physicians have records of great numbers of cases that add to the testimony.

The following is from the Rockford, Ill. Register-Gazette:

Dr. William Langhorst, of Aurora, has been treating one of the queerest cases of lost eyesight ever in history. The patient is O. A. Leach, of Beach county, and in the last four months he has doctored with all of the specialists about the country, and has at last returned home with the fact impressed on his mind that his case is incurable.

A portion of the optic nerve has been ruined, rendering his sight so limited that he is unable to see any-

thing before him, but he can see plainly anything at the side of him. There have been but few cases of its kind before, and they have been caused by whiskey or tobacco. Leach has never used either, but has been a great coffee drinker, and the specialists have decided that the case has been caused by this. Leach stated himself that for several years he had drank three cups of coffee for breakfast, two at noon and one at night. According to the records of the specialists of this country, this is the first case ever caused by the use of coffee.

The nerve is ruined beyond aid, and his case is incurable. The fact that makes the case a queer one is that the sight forward has been lost and the side sight has been retained. According to the doctor's statement, the young man will have to give up coffee or the rest of his sight will follow and the entire nerve be ruined.—Register-Gazette.

Let it be remembered that the eyes may be attacked in one case and the stomach in another, while in others it may be kidneys, heart, bowels or general nervous prostration. The remedy is obvious, and should be adopted before too late.

Quit coffee, if you show incipient disease.

It is easy if one can have well-boiled Postum Food Coffee to serve for the hot morning beverage. The withdrawal of the old kind of coffee that is doing the harm and the supply of the elements in the Postum which nature uses to rebuild the broken-down nerve cells, insures a quick return of the old joy of strength and health, and it's well worth while to be able again to "do things" and feel well. There's a reason for

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We want a number of people (men, women, boys or girls) every neighborhood to keep on hand our advertising matter which we furnish FREE delivered at your home, to hand out to people, and we will pay you well. It's a grand opportunity, and there are several hundred dollars in cash in it for those who will do so. This is the only opportunity of the kind ever offered and is quickly accepted by every one who knows the value of it. Take the one hour there is in it. Well educated, and very profitable for women and young people. Send at once for particulars. HALL'S Mail Order House, Box 234 ROSE HILL, N.Y.

GOUT & RHEUMATISM
The Great English Remedy
BLAIR'S PILLS
Sole, Sars. Effective. 50¢ & 91¢
Prepared by Wm. Blair & Co., Boston, N.Y.

MR. J. HENRY BURNETT

Resigns his position as manager of the Baptist Book Concern, that he has held and satisfactorily filled for fifteen years. He has been elected co-president and business manager with his brother, George J. Burnett, of Liberty College, Glasgow, Ky. This, Brother Burnett believes, opens to him a position of greater usefulness.

Liberty College under the leadership of Brother George J. Burnett and his able faculty, has had phenomenal prosperity. Already during the past session one hundred and eighty-four students have matriculated.

Brother J. Henry Burnett has been one of Louisville's most useful citizens. He is a man of strong character and noble convictions, with the courage to follow where his convictions of duty lead. We will miss him in Walnut-street church, not only as a faithful member, but for ten years he served the church as a model clerk.

He also made a fine record as superintendent of our Sunday-school. For eight years he has served as clerk of Long Run Association, and for the same term of years he has been clerk of the Long Run Association Board. He has also served as assistant clerk of the General Association of Kentucky for several years. He is a man of affairs, and will be heard from in his new field of labor. He carries with him our best wishes.

W. P. H.
Dear Recorder: I have closed my pastorate of a year with East church, Paducah. An eventful year it has been. It is useless to specify causes, but, focusing all in one utterance, it is enough to say that the church, when I took charge last January, was in the worst condition I ever saw a church. Now peace, order and a good degree of interest prevail, the membership lacks but little of being doubled, contributions, though small, have been made to almost all our fostered interests, besides a small amount given to Blandville College. A mission has been established in the neighboring village of Tyler, a good prayer meeting and day school are kept up, and, indeed, the general outlook is most hopeful if properly looked after. May God's blessing ever be with East church.

I spent several days this week with First church, enjoying the gracious revival in progress there conducted by Evangelist G. C. Cates and his excellent assistant, G. W. Hill. I have never before witnessed such a meeting. It is glorious. Already over two hundred have united with the church and the end seems far away out of sight. Pastor J. S. Check is too happy to contain himself. He simply runs over. The whole city is stirred. The waves of benign influence have leaped beyond the city boundaries into the surrounding country. There is no telling where the surging will cease. God be praised for the great things He is doing for Paducah. Let everybody pray for the continuation of God's spirit and grace with His people in Paducah.

T. E. RICHEY.
Princeton, Ky.

Dear Recorder: I read with interest the Western Recorder, because its clear cut statements are as commendable as they are

DON'T NEGLECT

CATARRH!



CATARRH SPECIALIST SPROULE

Who Will Give Free Advice on Curing Catarrh to all Who Ask For It.

Take it in hand at once! Drive it out of your system before it ruins your health—your happiness—your very life itself! Don't be blind to its dangers, because it works so quietly. Catarrh wrecks more lives than all other diseases put together—it's the direct cause every year of thousands upon thousands of deaths. Are you making that common, dangerous mistake of thinking Catarrh a trifling ailment? Are you fooling yourself with the idea it's only a stubborn, obstinate head-cold that in time will "cure itself." Don't deceive yourself any longer! Catarrh can't cure itself. While you heedlessly neglect it, you're fast becoming a hawking, spitting, foul-breathed nuisance—an object of disgust to everyone you meet. Worse still—you're allowing Catarrh to get down to your lungs. Once Catarrh settles on the lungs it's no longer Catarrh—it's Consumption. Consumption results from neglected Catarrh, and over two million people die every year just because they've neglected Catarrh. CURE YOUR CATARRH NOW—don't let it run on another day. Write to me at once and let me give you the most helpful and valuable

MEDICAL ADVICE FREE.

on just how to cure Catarrh. It shall not cost you a cent, and its bound to be of wonderful aid to you.

Let me show you what I'll do for you entirely without charge. For twenty-one years I've been studying and curing Catarrh. Now I offer you, without any expense whatever, free consultation and advice on curing your trouble—the benefit of my vast knowledge and wonderful discoveries.

Don't let this chance go by—accept my assistance to-day! It's promised in genuine sincerity and friendliness. People all over North America, who've already received my advice, gladly testify for what it has done for them. I'll cheerfully send you names and addresses of those who have sought my aid. Now they are cured of Catarrh, as they willingly bear witness.

You can be free from Catarrh if you will—absolutely and permanently. Simply answer my questions yes or no, write your name and address plainly on the dotted lines, cut out the free medical advice coupon and mail it to me without delay. Address Catarrh Specialist Sproule (Graduate in Medicine and Surgery, Dublin University, Ireland, formerly Surgeon British Royal Mail Naval Service), 92 Trade Building, Boston. Don't waste any time—delays are dangerous. Do it NOW.

CUT OUT THIS COUPON

It entitles readers of this paper to free medical advice on curing Catarrh.

- Is your throat raw?
- Do you sneeze often?
- Is your breath foul?
- Are your eyes watery?
- Do you take cold easily?
- Is your nose stopped up?
- Do you have to spit often?
- Do crusts form in the nose?
- Are you worse in damp weather?
- Do you blow your nose a good deal?
- Does your mouth taste bad mornings?
- Do you have a dull feeling in your head?
- Do you have to clear your throat on rising?
- Is there a tickling sensation in your throat?
- Do you have an unpleasant discharge from your nose?
- Does the mucus drop into your throat from the nose?

NAME
ADDRESS

praiseworthy, and as honestly presented as they are loyal to the truth.

I find myself in full accord with the suggestion relative to the remains of the "Tinker of Bedford." Of all men that ever witnessed to the truth, Bunyan is the man of all mortals whose grave should rest under the clouds and nature's skies. To place a monument to his memory, and that among the graves of men whose labors were wrought along other and distinctive lines, would, I feel, be an affront to the Baptist sentiment toward which Bunyan contributed a full share. It is rather late in this day and age of grace for the condescending "brethren of the Separation" to deny that the Abbey should be honored with the remains of the poor "Tinker of Bedford," especially when we recall the fact that the arch tyrant who was responsible for Bunyan's imprisonment is there numbered among Britain's so-called great, beneath the vaulted roof of Westminster.

By all means, "let Bunyan's grave be free from the sacerdotalism he detested, and from the mummeries of ritualism he opposed." Free, indeed, beneath the sunlight of God-given day, that his dust might protest, unobserved by the toady and ecclesiastical parade, against that system which bitterly persecuted him during his life, and unnum-

bered thousands of fellow Baptist Christians since his day. The near-by company of Wesley and Watts is far preferable to the spirit of that undaunted champion of soul liberty than the cringing dust of mitred bishops and time-serving ecclesiasts whose strenuous endeavors were ever the bar to the spiritual development of liberty loving Christians.

Yours truly,
JOSHUA E. WILLS.
Baltimore, Md.

Dear Recorder: The pastor and his family are often made to feel that there are many of the Lord's chosen in Milton and Locust churches. Especially were we made to feel so during the holidays, when so many tokens of esteem were left at the parsonage. Our larder was filled to overflowing with good things to eat, and many other articles "useful as well as ornamental" were brought in to supply our needs and to make us feel that, though we labor amid serious difficulties and must undergo many hardships, yet we have a sympathetic and appreciative people. The good people of Milton feel that we need the prayers of all God's people, that we may be enabled by His grace to rid ourselves of the only saloon in Trimble county, which is located in our midst.

D. H. HAMERTON.
Milton, Ky., Jan. 9, 1906.

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For Women And Children
AT CUT PRICES

The makes are standard and the garments are perfect. Our motive for reducing price is to clear up and pave the way for our advance Spring purchase which will soon arrive.

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Women 50c. bleached fleece-lined vest	39c.
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Womens 75c. white merino ribbed vest	50c.
Womens \$1 peeler cotton union suit	75c.
Childrens 25c. fleece lined vest for	15c.
Childrens 50c. fleece lined union suits	39c.
Womens \$1 all wool natural gray vest	75c.
Womens 65c. peeler cotton fleeced union suits	50c.

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Western Recorder, Louisville, Ky.

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when they take Hale's Honey of Horehound and Tar. It is pleasant to take and invariably cures coughs and colds quickly. That's why it's the sovereign family remedy.

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Eye Sight Can Be Strengthened, and Most Forms of Diseased Eyes Cured Without Cutting or Drugging.

That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases has been proven beyond a doubt by the testimony of hundreds of people who publicly claim that have been cured by that wonderful little instrument called "Actina." "Actina" also cures sore and granulated lids, Iritis, Ac., also removes Cataracts and Pterygia, without cutting or drugging. Over seventy thousand Actinas have been sold, therefore it is not an experiment, but an absolute fact. The following letters are but samples of those that are received daily:

Mrs. M. E. Champney, 242 West 135th st., New York City, writes:—"The 'Actina' cured me of Iritis, after the doctors said there was no cure outside an operation. I have been entirely well for over four months, can see to read and sew as well as before. I can honestly recommend 'Actina' for all afflictions of the eye."

Emily Knapp, 920 Galena St., Milwaukee, Wis., writes:—"The 'Actina' I purchased from you a year ago saved my brother's eyesight. My brother was near sighted, wore number five and six glasses, and now he can go to school and do all his work and study without glasses."

E. R. Holdbrook, Deputy County Clerk, Fairfax, Va., writes:—"Actina" has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office."

"Actina" can be used by old and young with perfect safety. It is impossible to do harm with one. Every member of the family can use the one "Actina" for any form of disease of the Eye, Ear, Throat or Head. One will last for years, and is always ready for use. "Actina" will be sent postpaid.

If you will send your name and address to the New York & London Electric Association, Dept. 88 N. 929 Walnut st., Kansas City, Mo., you will receive absolutely FREE a valuable book—Prof. Wilson's Treatise on the Eye and on Diseases in General. You can rest assured that your eyes may be cured, no matter how many failures you have experienced.

The Farm and Household

Josh Jones, of Lincoln, sold to Monte Fox, of Danville, and others 43 1,050-pound cattle at 3½ to 4 cts., and 40 turkeys to Northcutt & Co. for \$91.80.

Receipts of horses in the Chicago market for the year 1905 approximate 127,000, breaking all records for a year's run at that point. Records for a day, a week and a month were also smashed, 2,177 head having been received in one day, 4,768 in a week and 18,448 in a month.

Mr. Ed Burke, of Fayette county, Ky., has sold a team of five-year-old mules to McClintock & Sons for \$350.

Mr. L. L. Wells, of Cave City, Ky., bought mules 15.1 to 15.2 hands high from different parties last week at \$135 to \$170.

Bell Buckle, Tenn., has grown into a splendid shipping point for fine mules. Thousands of dollars have recently been brought into the town by the sale of mules. This place is next to the largest shipping point between Nashville and Chattanooga.

W. D. Frazee and Wm. Brooks sold Friday their crop of about 18,000 pounds of tobacco to Mr. Gray, the American Agent at Augusta, at 9c. Mr. D. N. McGraw and Geo. Myers sold on the same day to same party their crops at 8½c.

J. C. Hambrick sold his crop of tobacco, about 10,000 pounds, to J. L. Honaker, at 7 cents with 1,000 pounds rough off at 3 cents. Gran Sharp sold to E. W. Hughes 9,000 pounds at 7½ cents.

R. B. Park, of Elizabethtown, Ky., sold one hundred and sixty head of mules for \$25,000. The animals were carefully selected and fed, and were among the best in the country. The sale is probably the largest ever made in the county.

Mrs. D. R. Wood, who lives three miles south of Emden, now leads in the sale of turkeys so far as heard from this season. Mrs. Wood last week sold to James Dean at Shelbina, 126 turkeys that weighed 2,165 pounds. They average over 13 cents per pound, bringing Mrs. Wood the neat little sum of \$281.26.

Mr. Alex. Lawless sold to Mr. Earl Ferguson for \$600 the yearling colt Kentucky Rex 2168, sired by Star McDonald 1712, the greatest son of Rex McDonald; dam Queen McDonald 2047.

Stockmen in the Rio Grande valley anticipate heavy losses among their sheep unless a change of weather soon comes. Albuquerque, N. M., has had the heaviest snow storm known in twenty years, accompanied by zero weather, which will be very disastrous to the flocks if it lasts long. The snow is several inches deep on a level and in some mountainous places two feet.

GOOD THINGS MADE FROM LEMONS.

Deservedly popular as the lemon is, there are many dainty and delicious dishes which may be made from it that are never seen upon our tables, and with a fruit so wholesome as the lemon, it will repay the housewife to experiment.

Lemon Queens—Cream one cup of sugar with a half cup of butter, then add the grated rind and juice of one lemon, the yolks of four eggs, one and one-half cupfuls of flour and one-fourth teaspoonful of salt; sift in with the flour one-fourth teaspoonful of soda, and when the flour is well beaten into the mixture, gently fold in the whites of four eggs, beaten till very stiff and dry.

Turn into small gem pans and bake in a moderately quick oven for twenty minutes. Frost with confectioner's sugar moistened with lemon juice, and on top of each one place a small ornament of the icing which has been tinted pink with red fruit juice, or any other color one fancies. A few drops of grape juice will tint the icing a pretty lavender or violet. Add the coloring matter to what icing remains after all the cakes are frosted, and then use for making the ornaments.

A good lemon filling for cakes is made by beating together one cup of sugar, and two tablespoonfuls of butter; then add two eggs and the juice and grated rind of two lemons; cook all together in a double boiler until the mixture is like jelly, then let it cool, and spread between layers of cake.

Lemon Sherbet.—To two quarts of water add the juice of two lemons and two cupfuls of sugar; whip to a stiff froth the whites of five eggs and to them add three tablespoonfuls of sugar; stir all together and freeze at once. Unlike most sherbet recipes, this requires no pre-cooking whatever, and is a quickly prepared and most delicious sherbet.

A Frosted Lemon Pudding.—Have at hand one pint of stale bread or cracker or cake crumbs or use a combination of these three. Pour over them one quart of rich milk; into a bowl place the yolk of three eggs, the grated rind and juice of one lemon, and sugar enough to sweeten according to the crumbs used. About half a cup is sufficient for ordinary cake crumbs, and three-fourths of a cup will sweeten a pudding made of bread or cracker crumbs. Beat the eggs, sugar and lemon juice together, add one cup of milk, and pour this over the crumbs to which milk was added; dot the top of the pudding with bits of butter and bake in the oven like an ordinary pudding. When brown on top, remove from the oven and spread the top with a good lemon jelly; over this spread a frosting made from the whites of the eggs beaten till very stiff and sweetened with sugar, and arrange a circle of dots around the edge of the dish with what remains of the frosting after spreading the pudding. This is delicious served hot or very cold.

Lemon Butter.—To one pint of sugar add butter the size of an egg, creaming the mixture; when smooth add the juice and grated rind of three large or four small

lemons and the yolks of four eggs, last of all, add the whites of the four eggs beaten very stiff, and cook the mixture in a double boiler about an hour. Serve this on slices of thin white bread previously spread with good butter, or between crackers or salted wafers. Sometimes a handful of chopped nut meats are added as a change and these are a marked improvement. This may also be spread between layers of cake either with or without the nuts, and it may also be served in small fancy cases of puff paste with a large spoonful of whipped cream or ordinary egg meringue on top of each.

Lemon Rice.—Boil enough rice (for the number to be served) till very soft, using milk instead of water; sweeten to taste and turn into a mold to become cold and stiff and like rice jelly. Peel one lemon, and cut into half-inch lengths; cover with boiling water and let it stand for a moment, then turn the water off; cover with fresh water, add the juice from the lemon and sugar to sweeten, then stew gently for two hours; this will be a thick syrup when it cools, and the rice mold may be turned into a pretty glass dish and the thick lemon syrup poured over and around it. The rice may be dotted with nut meats or with candied strawberries or cherries or crystallized lemon peel here and there over its surface. Or, the rice may be turned into individual molds or small cups, a bit of candied lemon peel stuck in the top of each one and a few spoonfuls of the syrup poured around it, after the molds have been turned into pretty glass dishes, at serving time.

Boiled Lemon Pudding.—Half a pound of loaf sugar, one-fourth pound of butter cut up into small pieces. Rub half a dozen of the sugar lumps on the outside of some lemons to secure the lemon zest, and then pound the sugar all up together and mix half of it with the butter. Beat six eggs till light, and stir into them two tablespoonfuls of sifted flour, rubbing out any lumps that may come and making the mixture quite smooth.

Into this stir gradually the creamed butter and sugar, alternately, with half a pound of very fine bread crumbs. To the remaining sugar add the juice of two large lemons, and then add this sweetened juice gradually to the bread crumbs mixture, stirring the whole and beating it hard with a strong spoon. Have ready a pudding cloth that has been dipped into hot water, wrung out and sprinkled thickly with flour, and pour the pudding mixture into it, allowing room for it to swell; tie the cloth firmly and tightly, and if a little aperture is left where it is tied, stop this with a flour and water dough made very stiff. Drop into a large kettle of boiling water and let it boil steadily for two hours without lifting the cover unless more water must be added, and then pour in boiling water as quickly as possible; turn the pudding just once at the end of an hour, using a long fork and working quickly; letting the air into a boiled pudding is sure to make it heavy. Turn out of the pudding cloth on to a platter, thrust bits of sugared

lemon peel here and there over the top, and serve with a hard sauce, or with any good sweet sauce. A tart pudding always calls for a very sweet sauce; the pudding sauce given below is intended for suet puddings or with any rich sweet pudding.—Vogue

IF YOU HAVE Rheumatism

Cut, Lumbago, Sciatica, when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cures me and thousands of others, among them cases of over 30 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address: John A. Smith, Dept. 25, 308-308 Broadway, Milwaukee, Wis.



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VIA

Southern Railway and Queen & Crescent Route

"Florida Limited"—Leaving Louisville 8 a. m. daily, connects at Danville, Ky., with solid train of Pullman Sleepers and vestibule coaches via Chattanooga and Atlanta, arriving Jacksonville at 8:50 a. m. and St. Augustine 10 a. m. next day, without change. Dining Car serves all meals enroute.

"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.

WINTER TOURIST TICKETS Good returning until May 31st, are now on sale daily at Low Rates.

VARIABLE TOURS.

Going via Asheville and "Land of the Sky" and "Sapphire Country" and returning via Atlanta and Chattanooga or vice versa.

For the "Land of the Sky," "Winter Homes," rather handsomely illustrated booklets, folders, rates, etc., address any agent of the Southern Railway, or C. H. Hungerford, D. P. A., Louisville, Ky., G. B. Allen, A.G.P.A., St. Louis, W. C. Rinearson, G. P. A., Q. & C. Route, Cincinnati, Ohio.

Buckwheat Cakes

made with Royal Baking Powder

Are delicious and wholesome—a perfect cold weather breakfast food.

Made in the morning; no yeast, no "setting" over night; never sour, never cause indigestion.

To make a perfect buckwheat cake, and a thousand other dainty dishes, see the "Royal Baker and Pastry Cook." Mailed free to any address.

ROYAL BAKING POWDER CO., NEW YORK.

Items of Interest

News—the World Over

Dr. Thomas Darlington, the Health Commissioner of New York City, is delivering a series of lectures before the New York Academy of Medicine. Speaking of pneumonia, which now kills more than consumption does, he said that in winter time the germ was in nearly everybody's throat, but it did not take hold as long as the man was in good condition generally. In the forefront of the causes of the disease, he put overheated houses and offices, and then eating too hurriedly. But what do men care whether they die with pneumonia from overheated houses and offices so long as furnace heat is less trouble than open grates?

How the laymen are arousing at last to meet the attacks made on the Bible is shown in the West as well as the East. A judge in Tacoma has written a book in which he defends the Bible against Darwinism. He has published only two hundred copies, but if the book is as able as the book of an able lawyer should be, and as extracts from it in the papers indicate, there will be a demand for a large edition.

One of the most hopeful signs of the times is that the business and political world is learning, as a New York paper puts it, that "a man who is unworthy of his wife's trust is unworthy of public confidence in the political or financial world." The improvement in England is shown by the fact that Gladstone was willing to have Sir Charles Dilke in his cabinet, but that Campbell Bannerman would not have dared to appoint him.

Lord Kinnaird has been chosen president of the Y. M. C. A. to succeed Sir Charles Williams. Lord Kinnaird has long been connected with the Y. M. C. A. He is tenth in descent from the first holder of the title. He is about fifty-eight years of age. He is a wealthy man, having large banking interests, besides his ancestral estate. He is a devout Christian, always at work for his Lord.

It is said that twelve thousands of the Russian prisoners in Japan have asked to be allowed to remain in that country. The answer made to them is not reported, but must have been a refusal. For Japan is over-crowded, and besides is troubled with the numbers of unemployed among her own men. Thousands asked for transportation to the United States instead of to their own country, but this was refused by Russia. Russia is paying for the transportation.

Mr. W. O. LaMonte, who for five years has been clerk of the Juvenile Court in Chicago, in a speech before a ladies' club, appealed to them to use all possible influence to have the infamous dance halls stopped. He says the number of delinquent girls is in-

creasing alarmingly. In 1904, 384 were brought before the court; in 1905, there were 600. And nearly all of these girls started on their downward career in the dance halls.

The action of the German Government in ordering 20,000 freight cars has occasioned much wonder. These cars must be delivered in February. As the German car-makers could not possibly supply so many, the contracts were distributed among makers in Belgium, Holland, Italy and Switzerland. The General Staff wishes so many cars to be able to move troops on March 1. Why?

Hon. John W. Foster, who was Secretary of State under President Harrison, is exceptionally well acquainted with foreign affairs. In the Atlantic Monthly he says the China boycott of American goods is not a temporary affair, and adds with emphasis: "If our present legislation is continued in force, the boycott of American goods in China will not only continue, but will grow in extent and vigor." He adds that China will exclude all American citizens and will do so justly so long as this country excludes Chinese.

It was thought at one time that the flow of the Colorado River into Salton Valley had been checked by the vigorous efforts of the Southern Pacific Railroad. But it is now said this outlet has widened, and the railroad tracks have had to be moved a second time. The lake which has been formed is becoming larger and deeper.

Wonders will never cease. The Senate has taken a unanimous vote on one question, and the House on another. The Senate had confirmed President Roosevelt's nominations for Panama Commissioners, and afterwards learned some facts in regard to them. Shonts, the head, had continued to be a railroad president, and another one was holding three government offices! Senator Morgan moved that the confirmation be rescinded and every Senator of both parties voted for his resolution. The House voted down the bill for Panama bonds unanimously. Is the millennium coming?

There has been an earthquake, or rather two of them several days apart, in the West Indies. The islands of St. Vincent, Trinidad and Granada were shaken. The strange thing is, that earthquakes in those islands were so mild that no harm was done. There is danger they were the precursors of the outbreak of volcanoes.

John Redmond, the Irish leader, and one of the ablest men of the age, stands by the demand for Home Rule. In a speech to Irishmen, he said: "I remember, we Irish were warned not only by the Tories, but by the Liberals, that because of our action in support of the Boers, we had destroyed the cause of Home Rule. Well, Ireland has never been a selfish nation. In the case of the Boer war, Ireland, notwithstanding the risks she ran, took her place on the side of what she believed to be justice and right, and trusted to time to vindicate her actions. Time has done so."

We are also pained to hear of the death of Dr. H. T. Morton, professor in the Kansas City Theological Seminary. He was a Presbyterian, but New Testament study made him a Baptist, and a thorough-going one. He did faithful service and died in the harness. He was a ripe scholar and a noble Christian gentleman.

Dr. W. H. Smith, of Columbus, Ga., succeeds Dr. E. L. Bomar as Assistant Corresponding Secretary of our Foreign Mission Board. Dr. Smith has been the beloved pastor of the First Church, Columbus, Ga., for some years, and he is every inch a missionary.

Dr. B. F. Riley is to establish a female college of high grade in Houston, Texas. He has experience as an educator, and we hope he will do well with his new enterprise.

We were glad to have a visit from Dr. Clarence J. Manly of the United States Army. He is the surgeon in charge at Fort Yellowstone, and he has taken high rank on the medical staff. His father, Dr. Basil Manly, we loved and revered as we have loved and revered few men. Dr. Manly was on his way to visit his mother in Greenville, S. C.

Dear Recorder:

My subscription expires on the 8th of January, and I hasten to renew, as I can not afford to miss a single number. I send post-office order for two dollars to renew. I am now 78 years old and live entirely alone, a family of six all gone but myself. Did I say alone? No, I trust the Father is with me always. "To the year that is gone, hail and farewell; to the year which has come, happy greeting." With kind regards, Mrs. M. M. Champion, Edwards, Hinds county, Miss.

Edwards, January 3, 1906.

WHAT DO YOU CARE? YOU'VE GOT YOUR HEALTH.

Great Natures Do Not Despair at Disappointment—They Look for Something Else To Do.

The broad-gauged man of to-day does not get blue just because things don't always come his way unless there is something the matter with him. If he "falls down" on one proposition he immediately starts to look up another. He always looks forward and keeps on hustling. A man with his health and faculties has plenty of opportunities and the man who gives up or even feels like it has either a small nature or some physical weakness.

Dyspepsia certainly puts the best of men out of condition for work of any kind. You can not blame the dyspeptic for getting blue. The very nature of his disease is most depressing and calculated to deprive him of ambition, energy and hope. There is hope for him, however, certain and sure.

Stuart's Dyspepsia Tablets are recognized throughout the length and breadth of the land as the one cure that's safe and sure. Their unbounded popularity—resulting from the thousands and thousands of cures they have effected, prove beyond the shadow of a doubt their greatness as a cure. Wherein lies their greatness? In the very fact that they are Nature's own simple remedy. They do the exact work in exactly the same way that the digestive fluids of the stomach do because they are composed of exactly the same elements and possess the same properties. They relieve the weak and worn out stomach of its burden of digestion and permit it without let or hindrance to rest and grow sound and well. The stomach will get well quick enough in its own natural way if it is let alone. That is what Stuart's Dyspepsia Tablets do. They not only let it alone themselves but make the food taken into the stomach do the same.

You can satisfy yourself of the truth of this statement by putting the food you would eat into a glass jar with sufficient water and one of Stuart's Dyspepsia Tablets. The process of digestion will be taken up and carried out just as the gastric juice and other digestive fluids would do it. Their action is natural and they cause no disturbance in the digestive organs. In fact you forget you have a stomach when they begin to do their work, so mild and natural is the operation. Stuart's Dyspepsia Tablets are for sale by all druggists at 50c a box.

"THE ORIGINAL"

Borden's Eagle Brand Condensed Milk and the Civil War veteran are old friends. The Eagle Brand is still the standard. It is sold by all first-class grocers. Avoid unknown brands.

Kaufman-Strauss Co.

INCORPORATED.

533 to 549 Fourth Ave., LOUISVILLE, KY.

The Very Best of Silken Fabrics.

THERE is never a time when you cannot do better in buying Silks here than at any other place in this country, and now is the time when you can do much better than any other season. Look at these values:

50c YARD—White Habutai Silks, in checks and stripes, in all the new spring colorings. Worth 75c a yard.

59c YARD—White Louisine, All-silk, 20 inches wide. Regular 75c qualities.

69c YARD—Fancy Silks for shirt-waist suits and dresses, in figures, stripes and checks. Worth \$1.25.

89c YARD—Chiffon Taffeta, in plain and changeable, all new colorings. Regular price \$1.25.

We cheerfully send samples and promptly fill all mail orders. All letters of inquiry answered. Address Kaufman-Strauss Co., W. R., Fourth Avenue, Louisville, Ky.

BETHEL COLLEGE

RUSSELLVILLE, KENTUCKY

THE SPRING TERM WILL OPEN

January 16, 1906.

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

WILLIAM H. HARRISON, President.

THE MARKETS.

LIVE STOCK

Choice to prime ship. steers.	\$4.50@5.00
Medium to good ship. steers	4.25@4.50
Choice butcher steers	3.75@4.35
Medium to good butchers	3.00@3.50
Com. to medium butchers	2.50@3.00
Canners	1.00@2.00
Good to choice feeders	3.25@3.75
Com. to medium feeders	2.75@3.25
Good to extra stock steers	3.00@3.50
Com. to med. stock steers	2.25@3.00
Good to choice stock heifers	2.50@3.00
Com. to med. stock heifers	1.75@2.25
Plain light mixed stockers	2.00@2.25
Gd. to choice bologna bulls	2.75@3.00
Medium to good bulls	2.00@2.75
Choice veal calves	6.50@7.50
Common to medium calves	4.00@6.00
Choice fat cows	3.00@3.50

The following is the report of the Louisville Leaf Tobacco Exchange for the week and year to January 13, 1906, as compiled by R. B. Green, the secretary:

	Week.	Year.
January 1 to date	4,740	9,978
Year 1905	2,958	5,899
Year 1904	2,161	3,524
Year 1903	3,869	7,475

Comparisons with Previous Years' Sales.

Total sales of new crop to date: 1906, 18,966; 1905, 7,751; 1904, 4,373. Sales of new crop to date, original inspection: 1906, 17,681; 1905, 7,220; 1904, 4,111.

Mrs. Susan Virginia Cocke, widow of the late Charles L. Cocke, died at Hollins' Institute, Va., January 5th. She had been with the Institute from its beginning, and was no small factor in its successful career. She was a woman of rare attractiveness and power, and she reached the ripe age of 85. The Institute is her monument as well as that of her distinguished husband. The words of Tennyson may be applied to her: "Half canonized by all that looked at her, So gracious were her tact and tenderness."

We are pained to learn of the death of Dr. W. S. Ryland, of Russellville. He had for a good while been in a state of feeble health, but we hoped he would be vigorous again and useful as of yore. He had been a leading figure among Kentucky Baptists for a generation past, and he was one of the choice spirits of the earth. He was a gentleman—gentle and manly. He was pure hearted and clean handed. He loved God and loved his fellowmen. He was a living doxology, a walking anthem. He walked with God and is not, for God hath taken him home

The Reason for Higher Prices on Shoes.

Have you considered that a part, at least, of the advance that you are now being asked to pay for your shoes is due to a tariff on hides, which benefits neither you nor the man who raises the cattle? The price of cattle on the hoof is regulated by the demand for and price of beef.

The tariff on hides simply enables the Packer Trust and the large hide dealers to get an extra profit on this commodity. It brings no extra profit to either the cattlegrower or the shoe manufacturer. With the removal of this tax our manufacturers will either be able to furnish you better shoes at a slightly less price, or the same shoes at a slightly less price. The shoe trade generally is interesting itself in endeavoring to get this unjust tax repealed.

Write your Congressman today either a letter or a postal card, stating that shoes are costing more money, and that in your opinion the tax on hides, which is for the benefit of the packers, should be repealed.

WANT COLUMN

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

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

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

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

WANTED—Four men to travel in each state, distribute samples and advertise our goods. Salary \$21 per week and expenses, guaranteed. Expenses advanced. Experience unnecessary. Address, with stamp, stating age and occupation. REEVE CO., 423 Dearborn St., CHICAGO.

WANTED—The smelter to know that my Persimmon Soap will cure the worst case of piles or money refunded. Price 25 cents. Address Hillman Chemical Co., 1418 Everett Ave., Louisville, Ky.

WANTED—A position further South by a lady teacher of experience. References. Address Box 84, Tracey City, Tenn.

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