

# WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

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The inhabitants of Malaverne, a town in France, built a handsome church and sent to the Catholic bishop to send them a priest. For some reason he failed to do it; the people became angry and sent to the Protestant Consistory of St. Etienne for a Protestant pastor. One was sent, and the church was opened as a Protestant church. There are only four families left in the town who continued to be Catholics.

We are glad the people have renounced Catholicism, but we must not think this means they are Christians. They are Protestants just as the unconverted in our country are—they are not regenerated. Similar instances have happened in many villages in France, and it is a glad omen.

Rev. John I. McDonald, Episcopal missionary to India, who has joined the Baptists, said study of the Bible convinced him of the unscripturalness of infant baptism, and he had resigned his work "because he thought it would be dishonorable to think one thing and profess another; if there was a special mark upon the character of the Old Testament prophets it was honesty."

In a speech to the Edinburg Merchant Company, John Morley emphasized the need of having back of and at the bottom of any technical or scientific education that "training in brain power" which the college course of mathematics and classics gives.

Hurbert Bland is determined to see the bright side of everything. He admits our eyesight is deteriorating, but adds: "The soldier of the future will carry spare spectacles just as he now carries spare cartridges." "Our teeth are steadily getting worse, but what does it matter so long as we can get pap?" We are gradually, by overheating houses with steam heat, turning ourselves into hot-house plants, but "it does not matter a bit so long as we keep the fires going and the glass unbroken."

"But," a pessimist asks, "what if we let the furnace go out?" Mr. Bland answers with unabated cheerfulness, even if he is not complimentary: "Then there will be an end of the ugliest and flabbiest lot of decadents the universe has ever known."

Prof. Hugo De-Vries is considered one of the highest authorities in biology, and he drives another nail into the coffin of evolution. He attacks Darwin's theory of the development of species and says: "These species come into being suddenly, and their cause is wholly unknown to the scientific mind."

## ARE PREACHERS CALLED?

By President J. J. Taylor.

Of late there has been some agitation over the question of a divine call to the ministry as distinguished from other vocations, one gifted writer frankly espousing the negative, and citing in proof the many cases of incapacity with which the country abounds, or the multitudes of called ones who do not fulfill their calling. Briefly stated, the new position is this: God, in his providence, has appointed preaching, just as he has appointed farming, milling, teaching, doctoring, or any other vocation in life, and has left men to choose among these pursuits without constraint, each following the trend of events or the dictates of his own taste, and acting as freely in one case as in another.

A genuine Calvinist might find it easy to believe that every man has his specific niche in the social structure, "his bounds that he can not pass," his calling in which it is proper for him to abide; but there are reasons for maintaining the historic view that preachers are especially called. Some may be deceived, for the indications of Providence are not always clear. As in the olden time, some may say: "Put me in the priest's office that I may eat a piece of bread." Genuine calls may expire, or the appointed task may be accomplished and other duties arise. But these are incidental matters which do not affect the main issue.

If there is nothing special and divine in the preachers work, the ministry is equally open to all men, good and bad alike. This does not imply that all have equal chances of success, but that all have equal liberty in choosing the work without fear of incurring divine displeasure. Accomplished and eloquent sinners might be tempted to appease the divine wrath by using their gifts in advocacy of divine things; at least they might take their chances with the rest for a prominent pulpit with its social and financial advantages. Indeed, if the Lord is not concerned about the matter, there is no reason why women may not enter the ministry. They do take up other vocations, and labor with credit to themselves and helpfulness to others. Some of them are very attractive speakers. Why should they not become preachers, as well as men?

The new view also obliterates the duty of caring for ministers who through age or infirmity have lost the power of doing their work. To be sure, old age and infirmity evoke pity and demand aid, but the old preacher has no stronger claim upon Christian beneficence than has the old carpenter, the old cooper, or any other old man who has failed to provide money or children to sustain him in his declining years. These old fellows ventured into the ministry on their own volition; they got what their services would command, and now that they have reached the shady side, they have no special claim on Christian charity. This conclusion inevitably follows the assumption that there is nothing special in the ministerial call.

The Scriptures, however, constitute the ultimate appeal in the case. It is a Scriptural question. "To the law and the testimony."

The priests of the Old Testament were divinely called. Whether in regular or irregular line, "No man taketh this honor unto himself, but he that is called of God, as was Aaron." This one utterance puts the call of the priesthood beyond question. While the preacher is not a priest,

he is a minister in holy things, holding under the Christian dispensation a position analogous to that of the ancient priest. This fact suggests a call to the work.

The prophets were called. To every true prophet the word of the Lord came disclosing the message to be delivered. When men undertook to speak without authority, they incurred the displeasure of the Almighty. Peter says: "There were false prophets also among the people." "I sent them not, neither commanded them, therefore they shall not profit my people at all," saith the Lord. To Jeremiah the Lord said: "The prophet's prophesy lies in my name; I sent them not, neither have I commanded them, nor spoken unto them. I sent them not, yet they ran; I spake not unto them, yet they prophesied." The distinction between the called and the uncalled is made quite plain.

When Abraham was called to go out unto a place which he should afterward receive for an inheritance, he obeyed the call; and therein lay the test of his fidelity. Moses was called to deliver Israel, and the case was argued at the burning bush. Moses was reluctant, but the call was imperative. More than once the word of the Lord came to Elijah, and his steps were directed by the heavenly call. It is hardly an exaggeration to say that every Old Testament character that rendered any conspicuous service felt called of God to perform the appointed task.

The first preacher of the New Testament had a divine call. "There was a man sent from God whose name was John." He recognized his commission, saying: "He that sent me to baptize in water," gave a sign of him that baptized in the Holy Ghost. John felt his call, and knew his work.

The earliest successors of John were also called. "It came to pass in those days that he went up into a mountain to pray, and continued all night in prayer to God. And when it was day he called his disciples, and of them he chose twelve, whom he named apostles." Mark says: "He ordained twelve, that they might be with him, and that he might send them forth to preach the gospel."

There is room for difference of opinion as to the meaning of the word "ordain," but none as to the fact that the twelve, rather than others, were called to preach. Later the seventy were called much in the same way. Jesus singling them out from the multitude, and making it clear that he wanted them to preach the gospel.

There is no doubt about Paul's call. Against his will he was "a chosen vessel" to bear the name of Jesus to the ends of the earth. In the midst of his arduous labors he was comforted in the reflection that he was an ambassador for Christ, as though God did beseech men through him, and with holy importunity he begged them to be reconciled to God.

Barnabas also had a call. To the church at Antioch the Spirit said: "Separate me Barnabas and Saul for the work whereunto I have called them." As they departed they were assured that they were sent of the Holy Ghost. So far as the record shows, every New Testament preacher was called of God. Beautiful homes and good salaries were not the fashion then, and a holy coercion was needed to impel men to take up so unpromising a work. There is no reasonable ground for believing that the divine method has been materially changed, or that our absent Lord has no concern about the kind of vessels that bear the treasures of his truth.

It is not necessary for every man to

feel Paul's "woe." The woe is for the recalcitrant; and only those who resist the call are likely to feel the goadings of the Almighty and experience the woes of the disobedient.

It may be questioned if calls do not sometimes expire. When a man in honesty of purpose, says, "Here am I, send me," and no responding voice says "Go," it may be taken as evidence that his services are not wanted. A call to preach implies a call to hear, and when men can not get a hearing it ought to suggest a doubt if they are called, or if their call is still in force. It is ordained that those who are called to preach the gospel shall thereby find a living; and in case of failure, the reality of the call is put in doubt. The subject suggests many incidental questions. These, together with the mistakes made in interpreting the divine will, are not here taken up; but it is insisted that God calls men to do his work. "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers." Remember, also, that it is "not by might nor by power, but by my Spirit," saith the Lord of hosts.

Georgetown College, Ky.

## "With Long Life Will I Satisfy Thee."

I get a good deal of comfort out of that promise. I don't think that means a short life down here—seventy years, eighty years, ninety years, or one hundred years. Do you think that any man living would be satisfied if he could live to be one hundred years old, and then have to die? Not by a good deal. Suppose Adam had lived until to-day, and had to die to-night; would he be satisfied? Not a bit of it! Not if he had lived a million years, and then had to die.

You know we are all the time coming to the end of things here—the end of the week, the end of the month, the end of the year, the end of school-days. It is end, end all the time. But, thank God, he is going to satisfy us with long life; no end to it, an endless life.

## My Peace I Give Unto You: Not as the World Giveth, Give I Unto You.

In some old castles are found deep wells meant to supply the garrison in time of siege. An aqueduct bringing water from without would be at the enemy's mercy; but over the well inside the foe has no power. The peace the world seeks depends on one's surroundings; in time of trouble its sources are cut off, like a spring outside the castle walls. But the peace Christ gives is that of the spring within, most precious in hours of need.—Selected.

C. H. Spurgeon had a band of colporteurs who went through England selling tracts and books, giving them away, urging those with whom they came in contact to repent of their sins and seek God's pardon, and preaching anywhere and at any time they had the opportunity. The church keeps up this work, and there are now fifty-six colporteurs. Thomas Spurgeon is the President at their annual meetings, and Lord Kinnaird is Vice-President.

The reports of these colporteurs at their last meeting showed that 11,000 Bibles had been sold and half a million publications. Lord Kinnaird, in his speech, rejoiced that the Tabernacle kept so many men in the field, and spoke strongly of the great good done by the colporteurs. One of them, T. A. Denny, in five years, had disposed of 230,000 copies of "Precious Truths."

## QUESTIONS ANSWERED.

By Senex.

There are all sorts of queer skepticisms in the world, as well as beliefs. And one brother has met with a skepticism which is entirely new to me. He says: "While in conversation with a gentleman the other day, he said, 'The belief that there was anything immortal in man before the resurrection was born in superstition and ignorance.' The brother asks if the most enlightened people in the religious world do not believe in the immortality of the soul from birth?"

Unquestionably. There are materialists, of course, who believe there are no souls which are immortal, but no one who has ever been distinguished in the religious world has denied the immortality of the soul. The belief is not peculiar to the Christian religion. Mohammed taught it, and so did Buddha. The Greeks and Romans, the old Egyptians, the Norsemen, etc., etc., all believed in immortality. Not only the common people, but the greatest minds among them, such as Socrates and Plato. To accuse the whole civilized world of all ages and of all religions, of ignorance and superstition, only betrays the man's own mental caliber.

The brother asks if there is anything in man which lives between death and the resurrection? Even those who believe in soul sleeping between death and the resurrection do not doubt the immortality of the soul. They contend that the soul is sleeping, not that it is annihilated. As for the Bible, that is full of incidents and statements which leave no ground for such a view. Moses was not annihilated at death, we know from his appearance on the Mount of Transfiguration. Lazarus in heaven and Dives in hell were both living spirits. The thief on the cross did not lose his soul at death to find it again at the resurrection. But it is not probable a man who could make such a statement has any faith in the Bible.

"Has a Baptist church a Scriptural right to hold a union Thanksgiving meeting with a Campbellite to preach the sermon?" I suppose this question refers to Thanksgiving Day as appointed by the Governor of the State. In a meeting on that day we come together as citizens, and not as Baptists. The meeting is held upon a week day also. Hence I see no objection to attending it because a Campbellite preaches. I am taking it for granted that he believes in the Divinity of Christ. I am told some Campbellites do not, but it would be wrong to hold that whole denomination responsible for the heresy of some. For they are congregational in church government as well as ourselves, and their churches are independent. To hold all responsible for the Unitarianism of some would be like refusing to hear an English member of the Baptist Union in England preach because Dr. Alus, a prominent and eloquent preacher among them denies the deity of the Lord.

If you know this especial preacher does not believe in the Divinity of the Lord, I should not advise you to join in the worship when he was to be preacher. But unless you know this, take it for granted he is a Trinitarian and go on to the Thanksgiving services.

"Have we as much scriptural reason to hope, work and pray for the salvation of persons of advanced years as of those of younger years?" We have just as much reason, nay even more reason, to work and to pray for their salvation as for that of younger ones. Because their time, in all human probability, is shorter. Though as death comes to all ages, the older ones may have a longer life before them than the younger.

The Bible lays down no age limit to salvation; it gives no statistics of the age at which the saints of old were regener-

ated, though the great majority of cases in the New Testament seem to have been of mature men. There is a sin unto death, we are told. But there is no age given when this sin is most often committed. And we are not omniscient, and cannot know who has committed it. The Holy Spirit has all times and seasons for his own.

But when it comes to hope, that is another question. There is such a thing as living beyond the day of grace. There is such a thing as becoming Gospel-hardened. It is not so easy to hope for the salvation of one who has hardened his heart against appeals to repentance. But yet, as we do not know the hearts of our fellows, we can hope the Spirit will yet convict them of sin and lead them to trust the Lord for their salvation. Never cease hoping for the salvation of any one till death claims him. The parable of the day laborers is instructive on this subject. And the history of the churches show that some of the eleventh-hour men were among the very choicest of God's people.

## AFTER DEATH—WHAT?

## II.

Prof. Albert Henry Newman, D.D., LL.D.

## 4. Future Probation and Restoration.

As the difficulty in supposing that Christians who live ungodly lives and die in sin either enter at once a state of blessedness or are consigned to eternal perdition lies at the basis of the doctrine of purgatory, so the difficulty of believing that the vast multitudes who from the beginning of human history have lived and died without even an outward acceptance of Christ, and many of them without any knowledge of revealed religion are consigned to eternal perdition with no opportunity for repentance and faith, lies at the basis of the hope entertained by many from the time of Origen onward that during the intermediate state an opportunity is given for the acceptance of the salvation of God in Christ. Some have confined the future probation to those who have lacked opportunity in the present life; others make it available even for those who have rejected Christ in this life; some maintain the ultimate restoration of all; others suppose that the incorrigibly evil will continue indefinitely to suffer, or be annihilated. Origen laid much stress upon Peter's statement (Acts 3:21) about the heavens receiving Jesus "until the time of the restoration of all things," and upon Paul's statement (1 Cor. 15:28) regarding the subjection of all things to Christ and the subjection of the Son "to him that did subject all things unto him; that God may be all in all." He expressed himself very guardedly and doubted the wisdom of bringing his "larger hope" to the knowledge of the masses. Origen has probably never been without disciples.

The Conservative Evangelical Doctrine. The great body of evangelical English churchmen and of the members of the leading evangelical denominations in Europe and America maintain that death ends everyone's opportunity to accept salvation in Christ, and that the salvation of infants is provided for by the propitiatory work of Christ without the exercise of faith on their part. They believe that all who exercise a saving faith and are regenerated by the Holy Spirit become by virtue of this faith and this regeneration, united indissolubly with Christ and thus become "sons of God, heirs of God, and joint heirs with Christ," and are assured that "there is therefore now no condemnation for them that are in Christ Jesus," and that no one can snatch out of Christ's hands those that the Father has given to Him. If believers sin, they repent, confess and receive forgiveness from Him who is faithful and just to forgive sins on these conditions. It is commonly believed that those who, after making a profession of regeneration, live ungodly lives and die in their sins, were never truly regenerate, though Arminians insist upon the possibility of falling from a state of grace. In any case it is maintained that the unrighteous dead, whatever may have been

their profession, are not subjects of grace. Hence no need is felt for a doctrine of purgatory for the regenerate sinners. While conservative evangelicals contemplate with deep emotion the vastness of the multitudes that from the beginning of human history until now have died unregenerate, they find no clear Scriptural warrant for hoping for either their annihilation or their repentance and regeneration during the intermediate state, and they consider the promulgation of theories of annihilation, future probation, restoration, etc., as misleading and dangerous. Against the theory of soul-sleeping during the intermediate state, it is maintained, that it rests upon a materialistic denial of the possibility of consciousness apart from the body; that it misinterprets Scriptures that use sleep as a synonym for death, where the real teaching is that as in this life the body sleeps to awake, so in death the expectation of a glorious resurrection makes sleep a suitable metonym; that it contradicts such Scriptures as II. Cor. 5:8 ("Willing rather to be absent from the body, and at home with the Lord") and Luke 23:43 ("To-day shalt thou be with me in Paradise"); that it is out of harmony with the doctrine of the mystical union of the believer with Christ: that the apostle's opinion (Phil. 1:23) that to depart and be with Christ was far better than to live and labor for Christ, implies an expectation of entrance at death upon a more blessed life; that our Lord's words (Matt. 22:32), "God is not the God of the dead, but of the living," seem to exclude death-like sleep of the soul during the intermediate state; that the representation of Lazarus as in Abraham's bosom and of Abraham as conversing with the rich man in Hades, while not to be pressed unduly as a literal description of the intermediate state, is wholly out of harmony with soul-sleeping; that the representation of the souls of the martyrs as longingly expecting divine judgment on their earthly persecutors (Rev. 6:9-10), indicates a wide-awake rather than a sleeping condition.

While purgatorial sufferings for unrighteous Christians is rejected as unscriptural and contrascriptural, and future probation for those who have had no sufficient opportunity to accept salvation in Christ is thought to lack clear Scriptural authorization and to contradict Scriptures that seem to make the present life decisive and to provide for the judgment of the heathen on the ground of their misuse of opportunities actually possessed; it seems reasonable to suppose that for the redeemed the intermediate state is not only a condition of blessedness in communion with Christ and angels and spirits of just men made perfect, but that it also furnishes opportunity for growth in knowledge and in Christ-like character. To see Christ as He is to become like him (I. John 3:2). The obscure vision of the present is to be followed by a face-to-face vision, partial knowledge by a knowledge like that which Christ (or God) has of us (I. Cor. 13:12). Yet the joys and advantages of the righteous in the intermediate state are not so complete as to be incapable of enhancement when in the resurrection they shall be clothed upon with spiritual bodies and shall witness the completeness of Christ's triumph.

The condition of the unrighteous in the intermediate state, according to conservative evangelicals, is that of suffering "punishment unto the day of judgment" (II. Peter 2:9). While it is not thought important to interpret literally the utterance of the rich man (Luke 16:23), "I am in anguish in this flame," or the statement about "pits of darkness" in which the ungodly are "reserved unto judgment" (II. Peter 2:4), these passages may be fairly taken to mean that the ungodly are in a state of indescribable constraint and suffering pending the final judgment. Interpreters of this school, who find in I. Peter 3:19 an actual visitation by Christ of the abode of the ungodly, suppose that the purpose of the descent into Hades was to arrest the universality of his dominion and his victory over the powers of evil rather than to offer salvation. So, many Lutherans. Most conservative interpreters of the Reformed type suppose that

the expression "He descended into Hell" in the so-called Apostles' Creed, based upon obscure passages of Scripture, refers only to Christ's agonizing sufferings, which involved contention with the powers of Hell and the horrors of eternal death. Some interpret the descent into Hades as a visit to the place of departed spirits in general and refer the preaching (I. Peter 3:19) to the work of the pre-existent Logos in the time of Noah.

Conservative theologians who find in the New Testament a sufficient basis for a theory of a millennium would include the millennial period in the intermediate state, or make it follow, according as they maintain that the second advent of Messiah is to follow or precede the millennium. Pre-millennialists usually teach that the resurrection of the righteous is to be synchronous with the second advent, and that the unrighteous are not to be raised until after the millennium. This theory lengthens the intermediate state for the unrighteous by the millennial period.

## HAND-PICKED FRUIT.

A large part of our endeavors to benefit mankind fail and go to waste because they are too general. We do our work by proxy, and the work is done for men in the mass rather than for individuals. We have many societies whose mission begins with organization, public meetings, addresses and appeals. A small part of the funds given are the result of real and positive interest, nor do they reach to concrete work. Secretaries, publications, machinery and current expenses exhaust a large proportion of the funds raised or contributed and almost all of the enthusiasm. This is true of perfectly legitimate and well-intentioned organizations. I know well a prominent minister, who, when he was a little boy, refused to put his little hoard of silver into the collection for the American Bible Society, but went to the Bible House and bought copies of the sacred Scriptures and gave them away with his own hand. On being called to account by his parents for such eccentricity, he said, "I wanted my money to carry the Bible to those who didn't have it, and not to go for paper and string." The child's feeling exists to a large extent in grown-up people, and some Boards and Societies meet it by showing in their accounts the small percentage absorbed by expenses in running their work, and calling especial attention to it. No society is worth sustaining that only makes a show.

Of course no society has any claim upon the public which does not make regular statements of its receipts and how they are used, but there always have been such, especially in our large cities. One large, personally-conducted charity for vagrant and destitute children, was carried on in this city and elsewhere, for many years, without financial reports or any guarantee except the name of its manager, and the fact that hundreds of our best people contributed to its support. There were abundant appeals and exhibitions, but never a financial report. Since the death of its promoter the work has declined. There are cases of absolute fraud exposed now and then in the newspapers, and revealed by the Charity Organization Society, which has done good work in eliminating worthless charities.

Work for the Master means personal endeavor, not work by proxy. This is now being emphasized in many directions by Christian churches, associations and also by individuals; but it needs to be constantly kept before the disciples of Christ, that they are sent into the world to work, not in companies, nor even in squads, but as Christ Himself sent them, two and two at most, and never by substitutes. If Christian work is done thus individually, it is more likely to be directed to individuals. Andrew will bring Peter, and Philip will bring Nathanael, and convert the Eunuch. The best fruit in the market is hand-picked, and the most useful men in the work of religion and benevolence, have often been those who were brought into the kingdom by the warm hand of a friend, rather than by the eloquent tongue of an evangelist.—Augustus in N. Y. Observer.

**HISTORY OF ELKHORN ASSOCIATION.**  
(1785-1905.)

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

Elkhorn Association, as was stated in a former article, enjoys the distinction of being the oldest Baptist Association west of the Allegheny Mountains. It is now 120 years old. The history of the association from 1785 to 1905 falls naturally into four divisions, as follows:

- I. First Period—(1785-1802) Organization of 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.

The first period (1785-1802) covers seventeen years, and is marked by uninterrupted growth and prosperity. Beginning in 1785 with six churches and less than 300 members in the churches, the association had at the end of the period (1802) 48 churches and 5,291 members. This is phenomenal growth for so short a period. Immigration accounts for it, to some extent; but the chief factor in the growth was the Great Revival of 1801-02, during which years 3,011 members united with the churches by experience and baptism. Twenty-two newly organized churches applied for membership during these two years. The Great Revival deserves extended treatment at our hands, inasmuch as it is such a remarkable phenomenon in American church history. Taking its rise among the Presbyterians of the Gasper River section, it spread like wild-fire over a large territory, affecting all denominations. The camps of the religious devotees at the camp-meetings held by the Presbyterians and Methodists looked like the camps of a mighty army. It was said that twenty thousand people attended the camp-meeting held at Cane Ridge, in Bourbon County. The religious enthusiasm was very intense and many abnormalities of the religious spirit were in evidence. Profound conviction for sin and terror at judgment manifested themselves in spasmodic contortions of the body, the limbs, head, etc. Curious observers, who attended the meetings to scoff at and ridicule the exercises, were suddenly seized by involuntary quaking or "jerking." The over-boiling enthusiasm manifested itself in shouts, shrieks, sobs, and groans. Dancing, barking, and rolling on the ground were common occurrences. All classes and both sexes were represented among the agitated penitents. It is only just to say that these abnormalities occurred less among the Baptists than among the Presbyterians, Methodists, and Quakers; yet the Baptists were not altogether immune, by any means.

The territorial extent of the Association was vast during this period. It covered all the territory north of the Kentucky River as far as the Ohio, and some south of the Kentucky River.

Though we find no evidence of foreign missionary activity during this period, we know that the spirit of opposition to foreign missions did not arise until about 1815 (in the next period). The Baptists of this period were missionary rather than anti-missionary, as regards foreign missions. Rev. John Young was sent as a missionary to the Indians in 1801. The churches of the Association contributed to his support. Kentucky was itself, at this time, a field for missionary work. Bibles were scarce, morals were low, infidelity and skepticism prevailed widely, and the need of preaching was very great. Many of the early preachers were traveling evangelists, who, at their own expense, rode horse-back to the far-away settlements, to carry the gospel to the unsaved.

In these early days, meetings were never protracted for a period exceeding two or three days; but in this short length of time as many as one hundred or more were frequently converted and baptized. The preachers were scarcely ever compensated for their services, except in produce, socks, tobacco, or liquor, or other gifts. Educational advantages were very meagre, and many of the ministers and more of the laymen were unable to read. The preacher usually "lined out" the hymns from a pocket hymn-book, which he carried around with him in his tours. Bibles were scarce; but those which the people had were usually well thumbed, and worn with use. The Bible was frequently the only text-book used in teaching the children to read. All other books were condemned as "carnal" by the hyper-conservative. The Baptists were the first people in Kentucky to inaugurate an educational movement. Georgetown became a center of Baptist education as early as 1787.

More than fifty houses of worship were erected by the churches of the Association during the seventeen years of this period. Most of these were built of logs; in many cases cedar logs. Some of these log churches are standing to-day. Indian Creek Church, in Harrison County, is an example. This church is over a hundred years old; but the cedar logs used in its construction are excellently preserved, the house having been weather-boarded at a later date.

Foot-washing and the laying on of hands after baptism were observed in this period. A distinction was made between the offices of minister and elder. The holding of a political office by a minister was looked upon with disapproval.

Slaves were members of the same churches as the whites. Discipline was very severe and strict. Sometimes there were a half dozen cases of discipline to come up at one church meeting. The wearing of gaudy apparel, the

singing of carnal ditties, the playing of the fiddle, and stripping to fight were matters of discipline.

There were no great upheavals over doctrine during the period. Augustine Eastin, pastor of Cooper's Run and Indian Creek churches, exerted his influence in favor of a kind of Arianism that verged upon Unitarianism; and Cooper's Run church was excluded from the Association in 1802 on account of heresy. Indian Creek was reclaimed. Some of the churches experienced trouble with members who held to Universalist views.

**History of the Second Period (1802-1830).**

This period extends from the Great Revival to the year in which the disturbance wrought by the Campbellite Reformation reached its height. It witnesses the rise of the Stonites, the New Lights, the Cumberland Presbyterians, the Campbellites, and the Shakers, in Kentucky.

The subject of slave emancipation received attention from many of the members of the churches. Public discussion of abolitionism caused insubordination among the slaves in some quarters. These discussions sometimes also resulted in the division of a church.

This period is marked by a declension in numbers, to be accounted for by the fact that three associations were nearly entirely formed out of Elkhorn. Nine churches went out in 1803 to form North Bend Association, which borders on the Ohio. Ten or more churches withdrew in 1810 to form Licking Association. Six churches withdrew in 1813 to form Union Association. The first and last of these associations were formed for the sake of convenience. Licking Association was formed as the result of discussions and dissension which arose over a matter of church discipline. Jacob Creath, a preacher, and Thomas Lewis, a layman, traded slaves, Creath giving Lewis his note for the difference in value. Soon afterwards, Creath's slave died, and he refused to pay the note. The church refused to compel Creath to pay the note; since he was a poor preacher and Lewis was a wealthy layman. Dissension and strife arose in the church and spread all over the association. This finally produced the schism, which brought about the organization of Licking Association. Licking, in 1834, became anti-mission in spirit. It is now about lifeless.

During this period, the subject of missions received more attention than ever before. Stark Dupey published a missionary magazine at Frankfort for a short while. Jeremiah Vardeman was sent as a domestic missionary by the Association, in 1816. After the organization of the American Board of Commissioners for Foreign Missions, in Boston, in 1810, Luther Rice attended the meetings of the Association several times and was encouraged by liberal contributions. As early as 1813 money was given to build a Bible house in India. Alexander Campbell exercised a deleterious influence over the churches in the matter of co-operation with missionary boards. His opposition to temperance societies, Sunday Schools, and ministerial education and support won him many followers. He was opposed to any organization of Christians outside of the regular church body. The Disciples have therefore departed from his teachings in fostering Christian Endeavor Societies and missionary societies within their churches.

Alexander Campbell and his co-adjutors won several of Elkhorn's best preachers over to their ways of thinking. Many of the churches had lay members of strong Campbellite sentiment. Versailles, Providence, and South Elkhorn were excluded from the Association on account of reformed ideas which prevailed among the majority of their members. Minorities were carried off from many of the churches. In one year (1830-1831), the churches of the Association lost 1,120 members to the Reformation.

Most of the doctrinal controversy of the period was instigated by the Reformers. Worship was frequently disturbed in the Baptist churches by mockers and questioners, who would either arise and interrupt the preacher, or else would laugh out in scorn and derision. Large audiences gathered to hear debates on baptism, creeds, or missionary societies.

An age of doctrinal polemics calls for well-equipped defenders of the faith. The great need of the Baptists was an educated ministry. Many of their vigorous and aggressive ministers had gone over to the Reformers. Recognizing this need of well-trained ministers, a small number of the enterprising ministers and laymen of the Baptist persuasion petitioned the State Legislature, in January, 1829, for a charter incorporating a board of trustees called "The Kentucky Baptist Educational Society." This charter was granted. The society had in view the establishment of a college under the control of Kentucky Baptists. Both Versailles and Georgetown entered into competition to secure the location of the college. Georgetown won the prize by the gift of \$6,000 and a lot of land. This, together with a gift of \$20,000, donated by Isachar Paulding, constituted the property of the institution for the first ten years of its existence.

**History of the Third Period (1830-1861).**

This period, extending from the year of the Campbellite schism to the beginning of the Civil War, witnessed a growth of 125 per cent. in the membership of the association. In 1830 there were only 3,201 members of the churches; in 1861, there were 7,760. The period is, therefore, a period of revivals and growth. The first period of revivals was during the years

1837-1843, when 3,285 members were added to the churches. It was at this time that religious services were first protracted to the length of a week or more, in Kentucky. During the first four years of this revival period, Licking Association, which opposed the lengthy protraction of services, added to her membership only 106 members; during the same time Elkhorn witnessed the addition of 1,504 members to her churches. Elkhorn's next revival period came in 1855-1861, during which time 3,144 members were added to the churches by baptism.

Perhaps the principal cause of the recurrent revivals was the ardent missionary spirit which prevailed. The missionary activity of the period eclipses that of any former period. All varieties of missions received cordial and hearty support—foreign, domestic, and Indian. Especially was this true of the latter half of the period. During the earlier half, there was considerable opposition to all benevolent enterprises and societies. Daniel Parker, John Taylor, and Alexander Campbell had sown the seeds of opposition to organized effort, that bore corrupt fruit for many years. And the end is not yet. The progressive leaders and missionary organizers of the sect of Disciples, which is rapidly crystallizing into a denomination, have considerable difficulty in eradicating the tares of the anti-organization spirit from the minds of the less cultured, and consequently more polemical, element of their body. The tares sown by Campbell have proven to be as hardy as the wheat he sowed.

Beginning with the revival of 1855-1861, a greater interest was taken in missions. Contributions grew much larger. The larger contributions are due also, to a considerable extent, to the improved method of securing them. Before 1855 efforts at raising mission money were delayed until the Association met, and collections were then taken. But beginning with the year 1855, a plan of benevolent effort was adopted, which yielded far better results.

**History of the Fourth Period (1861-1905).**

This period extends from the beginning of the Civil War to the present day. It is a period marked by gradual growth in numbers and efficient Christian beneficence. Her spirit of Christian beneficence has led Elkhorn Association to enter the arena of politics, whenever occasion has demanded. Having throughout her entire history adhered to the ancient Baptist principle of separation between church and State, she took occasion to reveal her attitude in this matter, when, during the first decade of this period, she protested against the union of the State Agricultural and Mechanical College and Kentucky University (Campbellite). In 1898, a petition presented by Dr. J. J. Rucker, an enthusiastic advocate of temperance and prohibition and for fifty years a consecrated servant of God among Kentucky Baptists, was sent to President McKinley, urging that the inhabitants of the recently acquired territory "Be granted civil as well as religious liberty; also that the army canteen be removed from the army and navy."

Elkhorn Association furnished soldiers to both sides of the conflict during the Civil War, though Southern sentiment prevailed within her borders. The Association, as such, refrained from taking a position on either side, owing to the absence of unanimity. Religious affairs suffered in the wake of the devastation and confusion wrought by the Civil War. During the first decade of this period 5,089 colored members withdrew from the Association, to form, with the Association's consent and assistance, churches and associations of their own. Beginning with 22 churches and 2,671 white members in 1861, the Association to-day has 29 churches with a membership of 6,251, an increase in membership of nearly 150 per cent. The average annual number of baptisms in the Association for the successive decades since 1861 are as follows: 1861-71, 157; 1871-81, 158; 1881-91, 238; 1891-1901, 390; 1902, 1903 and 1904 follow with 419, 389 and 364, respectively. We see, therefore, a gradual decadal increase in baptisms.

Being located in one of the wealthiest sections in the South, and having within its membership the most intelligent and well informed people, Elkhorn Association has, during the present period, stood in the front rank of all denominational enterprise, and contributed liberally to all the objects of the State and Southern work.

The Association has to-day the largest number of white members that it has had at any time during its history; and it bids fair, in the good providence and grace of God, to do, in the years to come, a great and glorious work, for the advancement in the earth of the Kingdom of our Lord and Saviour, Jesus Christ.  
4927 Coliseum St., New Orleans, La.

**JOHN TAYLOR AND THE YOUNG PREACHER.**

John Taylor, a pioneer Baptist preacher, who preached within the bounds of Elkhorn Association during the latter part of the eighteenth century and the first few decades of the nineteenth, narrates an incident in his ministerial career, which shows the scarcity of Bibles and hymn-books in Kentucky about the year 1790, and also gives us some idea of early Baptist customs of worship.

John Taylor was a noted evangelistic preacher in his time. He was fervid, eloquent, and powerful, as an exhorter. His services were demanded by his brethren far and wide, and he was instrumental in establishing many new churches in Central Kentucky. On one occa-

sion, he preached a sermon in a private house. Learning that a young brother with gifts looking toward the ministry was in his audience, after he had concluded his sermon, he asked the young brother to come forward and "close the meeting."

John Taylor says: "When he came forward, he asked me for books (Bible and hymn-book). When I handed him my hymn-book, he wanted my Bible, too. Said I to myself, 'Is he going to preach?' which I found to be a fact, after he had sung a hymn. Said I further to myself, 'If I think he can preach, he shall have my Bible,' for he seemed embarrassed for a while; after which he took the track so entertainingly that I with pleasure felt the Bible gone from me before he was half done."

So the young preacher won his Bible; and in addition to it, the commendation of the great pioneer evangelist, John Taylor, who concludes the narration of the incident by saying: "The Bible was very acceptable to him, for in those early days, it was not easy to get a pocket Bible in Kentucky." W. M. L.

**THE CHEERFULNESS OF DEATH.**

By W. W. Keen, M. D.

Most people, even most Christian people, shrink from Death. In sermons and hymns, and in literature, it is generally represented as repulsive. It is spoken of as "Death's Cold Stream," "The Last Enemy," the "Dark Valley of the Shadow of Death," and the "terrors of death" are pictured in vivid terms. For the Christian at least, this is all wrong. Death should be in reality his best friend; welcomed rather than feared.

So far as the physical aspect of death is concerned, the universal teaching of physicians is that the process of dying is rarely painful, or even unwelcome to the patient, though full of sorrow to his family. A happy unconsciousness in nearly all cases shields the dying man from pain. The weakness, the fever, the parched lips, the labored breathing, are all unfeared. Most people die quietly and often almost imperceptibly.

"We thought her dying when she slept."

And sleeping when she died," is often true. Even when convulsive movements occur, they are entirely independent of consciousness; merely physical in origin and character, and absolutely unattended by any suffering.

If, then, death is not an unpleasant process physically, why should it be feared from the spiritual side? See what it does for the Christian.

It frees him from accident, sickness, and suffering, to which his body has been liable all his life, and from which he has often suffered, sometimes intensely and for long periods of time.

It frees him from all sorrow. No one who has reached even adolescence escapes sorrow. To many, sorrows are multiplied manifold, and bear down even the stoutest heart. The "weary" and the "heavy laden" make up the mass of mankind.

It opens the gates of heaven to him. While we know nothing accurately of the details of the heavenly life, we do know that there we shall live in eternal bliss; there we shall be in the presence of God himself; there we shall see and know intimately our Lord Jesus Christ; there we shall feel the influence of the Holy Spirit; there we shall meet the saints of all ages; there we shall be reunited to the dear ones who have happily preceded us; there shall come in due time the dear ones we have left on earth; there our minds will expand beyond our present comprehension; there all the unsolved problems of earth will be clear as day; there we shall learn why perplexity, disappointment, and trouble were our lot on earth and were needful for the orderly and sufficient development of our own character, and of God's large plans not only for us, but for the race; there, in a word, all that is evil shall vanish away and all that is good shall be ours forever.

If death, then, is not a painful, unpleasant process, and if it does for us so much, it should be, not as the last enemy, but our best friend; not dreaded as the messenger of evil, but welcomed as a companion who will lead us into paths of pleasantness and reveal to us the joys for which we have been longing all our lives. We should not speak of the terrors of death, but should feel in our very hearts the cheerfulness of death.—The Outlook.

Jesus had no need of the disciples' help in providing fish for his breakfast or for theirs; but he asked their help just as if he did need it. If they had refused to bring the fish, he would have been no loser; but the loss would have been theirs. So it is always in every sphere of Christian activity. Jesus never needs help; but Jesus constantly calls for help. The gain through responding to that call, or the loss through refusing, is to the disciple, not to the Master. Jesus can get on without your money or your services in the Sabbath-school, in the church, in the community about you, or in the missionary field; but you cannot get on as you might if you refuse your help in any one of these fields. Jesus asks for a share of all the fish you catch, of all the crops you gather, of all the money you get, of all the time and strength you have. If you refuse to render it to him, the loss is yours. How great that loss may be only eternity can disclose!—Henry Clay Trumbull.

Subscribe for the "Western Recorder."

## SUNDAY-SCHOOL LESSON

Sunday, February 4.

### THE TEMPTATION OF JESUS.

Matt. 4:1, 11.

Motto Text.—"In all points tempted as we are, yet without sin."—Heb. 4:15.

"Then was Jesus led up of the Spirit into the wilderness."—Mark tells us it was among the wild beasts; therefore it must have been into a wild and uninhabited place. But where, there is no telling. The Holy Spirit does not favour holy places, and has wisely concealed from us almost all the places connected with the great events of that short life on earth. Our Lord did not rush into temptation of his own accord. When we are where the Spirit leads us we may be sure He will help us, and we shall not be tempted above that we are able to bear.

"To be tempted of the devil."—God's justice and equity must be vindicated to all His creatures. He had placed the first Adam in the Garden of Eden, in the prime of health and strength, and given him one weapon with which to defend himself from the snares of Satan—and that weapon was His word. Adam had failed in the contest. It is to be shown to all the universe that God had not exposed Adam to a danger too great for human strength, nor given him a weapon insufficient for his defense.

The second Adam is in a wilderness, not in a garden; is hungered after a long fasting. He uses in His defense no strength that a human arm could use—no weapon but the weapon which Adam had had—the word of God. And He vindicates God's equity and proves that Adam could have stood in his purity and defended himself from Satan's wiles with that one weapon. Jesus had the omnipotence of God, but here, as through His entire life on earth, He used only the strength which a man has in his own defense or for his own aiding.

How much Satan knew of his antagonist, we are not told. If he knew that before him was the Second Person in the Trinity, the most which he could have hoped to accomplish was to lead that Person to give up His design of saving men, going back to heaven and leaving the race to the fate they richly deserve. But nothing appears from the story but the

## Economy

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eagerness of the devil to make his antagonist distrust and disobey God.

"To be tempted," means to be tested. Temptation in the sense in which we use the word to-day, was impossible for an incarnate God. He was tried in all points like we are, but no possibility of falling, no inward leaning towards sin made the testing a temptation in the sense in which the word is now used.

It seems from Luke that the temptation had lasted forty days. Matthew shows us the ending of it.

"And when he had fasted forty days and forty nights," which Moses and Elijah had both done before Him. The ridiculousness of the Catholic Lent is shown by its putting the forty days of fast at the end of our Lord's life instead of at the beginning of His ministry.

"If thou be the Son of God, command that these stones be made bread."—A very easy thing to do—Satan's temptations are generally to do easy things. Our Lord never worked a miracle when asked to do it by one influenced by wrong motives. He was standing in man's stead, He was here the second Adam. If He had used any power beyond man's strength, either in working a miracle or in resisting the devil, He would have given Satan cause to say that God had been cruel to Adam in the Garden of Eden in exposing him to temptation beyond his power of resistance. Godet says: "Had Jesus yielded to this suggestion, He would have violated the conditions of that earthly existence to which, out of love to us, he had submitted." He would have surrendered His place as federal head of His people, and there would have been nothing left to do except to go back to heaven, leaving His chosen ones unredeemed.

"Man shall not live by bread alone."—The best answer to every temptation is to be found in God's word. Young Jews were required to memorize Deuteronomy, and no doubt Mary had taught her son with great care. Nothing any mother can do for a child will be a greater help in all after life than to have him memorize a large portion of the Scriptures. This is found in Deut. 8:3.

Thus our Lord stands firm as our federal head. Whatever was man's duty, He will do. But by every word that proceedeth out of the mouth of God."—He is speaking of physical needs. God can sustain life by other means, by the exercise of His power. When God saw best He would feed His Son. Hungry though He be He will wait God's time. Thus is Satan baffled in his attempts to make this second Adam eat. He had succeeded with the first Adam, and succeeded when he was neither hungry nor faint.

"Then the devil taketh Him up into the holy city and setteth Him upon a pinnacle of the temple."—He had failed to make our Lord surrender His place as man's representative, he now assails Him from another point. The pinnacle of the temple was either Solomon's porch on the east side over the gorge of the Kedron, or the Royal Porch of Herod on the south side from which Josephus

says one looked into an abyss.

"If Thou be the Son of God, cast Thyself down."—The temptation here consisted of two things, perhaps both. Certainly it tempted to presumption. It is generally thought, also, that it tempted Him to show Himself as the Messiah. God had not decreed, and at a time God had not chosen. If He were the Son of God among men, He wished them to recognize and receive Him. If He came suddenly among them in the temple area, borne up by angels, coming apparently from the heavens, the people would welcome Him with acclamation.

And Satan becomes very pious for the nonce. Our Lord has quoted Scripture, He can quote it also. He quotes from Psalms 91: 11, Satan is in a hurry; God never. He wishes the Lord to declare himself quickly, and in such a way as to convince the people at once. Jesus will follow God's plan for making Himself known. A lesson needed in this bustling age, when worthy people knowing that the end to be accomplished is a good one, grow impatient with God's ways and God's plans for doing His own work, and adopt the ways of the world and of the Catholics in order to hurry matters. The object was a most excellent one. Christ had come into the world to reveal Himself as the Messiah for the acceptance of the people. Satan's plan was much speedier, more "impressive" upon the multitude, and would, so far as human eyes could see, accomplish the work. Never forget that the means are to be just as much God's as the results.

"It is written again."—Our Lord teaches us to compare Scripture with Scripture. The Scriptures can not contradict themselves. Hence if any interpretation we put upon a promise is contrary to a command, as in this instance, the interpretation is wrong. "Thou shalt not tempt the Lord thy God."—Test Him, put Him to proof to see if He is able or willing to keep His promises. We must trust God's veracity unquestioningly. Presumption is not faith—it is a great sin. The second temptation failed.

This second Adam had not too little faith in God, nor a presumptuous confidence. In both instances he was tempted to try other ways than God's—that is in all three temptations, to try other ways than God's which shall do God's work faster than He is doing it. To feed Himself because He was hungry and God was slow in feeding Him; to show Himself as the Son of God with such a miracle as would make the people accept Him at once instead of after God's slower way. And to get the earth as His inheritance by a momentary act. God's work must be done in His way. Let that great lesson remain forever fixed in our minds.

"Again the devil taketh Him up into an exceeding high mountain."—Where, we do not know. "And sheweth Him all the kingdoms of the world and the glory of them."—Made them pass before Him as in a vision, for Luke tells us it was in a moment of time.

Christ had come to earth to rescue His people from the power of Satan. Here Satan offers volun-

tarily, to surrender on the small condition that the Lord will do the retiring ruler a momentary obeisance. For there is no reason to insist that the Greek word translated worship here means more than to do homage. But to do homage to Satan is to worship him. The Lord's anger is aroused and he answers sternly. Satan flees. The second Adam has stood the testing, and God's kindness and justice to the first Adam is vindicated forever.

### FRAGMENTARY.

Jos. N. Barbee.

There are about twelve million and a half Catholics in the United States, an increase of about 200,000 over last year. There are, including seculars and regulars, in round numbers, 14,484 priests. The number of churches is 11,814, with eighty-six seminaries for ecclesiastical students. The number of children attending Catholic parochial schools has increased to 1,066,207, an increase of 35,000.

Editor Cope, of the Ram's Horn, gives the world the benefit of the following:

The soul's need of God, the need of all sources of our lives for the source of life, the need of the inner spirit of man for touch with the great spirit of all is as real, as definite, and as steadily assertive as the need of the body for food. There are men so busy making money that they think they have no time even to eat; but their folly is as wisdom compared to that of those who think it does not pay to take time to feed the inner life, the eternal man.

Nor can a man estimate the profit of religion by his own soul possessions alone. Wherever even two or three lift up their eyes and hearts to nobler things the whole race is raised. The worship of the things that are worthy makes the whole world more worthy. The profit of one man's faith becomes a common possession, and the most godless share the benefits of the godly life.

The daily search for God is the tuning of the whole life closer to the music of the infinite; the harmony, the health, the salvation of the world depend on its coming into complete accord with that which rules at its heart. This, then, is the eternal, individual, and universal profit of piety, that it causes all things more and more perfectly to work together for the good of all.

His sermon, of which this is a part, is on the text, "Doth Job fear God for naught?"—Job, i., 9.

The trend of events past and present go to demonstrate most clearly and conclusively that the period of saloon dominance in politics is about to end. We might call attention to the influence of good women, coupled with that of the churches; the success of the political reform movement in the recent elections in New York, Pennsylvania and Ohio. It is to be earnestly hoped that these factors will still remain a powerful, progressive and dominant force. If a triumph of righteousness is ever attained in this country, it must be secured largely through the influence of the wives and mothers of the land and the institutions of religion. Or vice

versa. It is a truth always to be remembered that the two chief pillars of the State and of the nation are the home and the church. Louisiana, Mo., Jan. 7, 1906.

### FULL ASSURANCE.

Henry Ward Beecher used to tell the following story of how he was taught, when a boy, to depend on himself:

"I was sent to the blackboard, and went, uncertain, full of whimpering.

"That lesson must be learned," said my teacher, in a quiet tone, but with terrible intensity. All explanations and excuses he trod under foot with utter scornfulness. "I want that problem; I don't want any reason why you haven't it," he would say.

"I did study for two hours." "That's nothing to me; I want the lesson. You need not study it at all, or you may study it ten hours, just to suit yourself. I want the lesson."

"It was tough for a green boy, but it seasoned me. In less than a month I had the most intense sense of intellectual independence and courage to defend my recitations.

"One day, his cold, calm voice fell upon me in the midst of a demonstration, 'No!'"

"I hesitated, and then went back to the beginning, and on reaching the same point again, 'No!' uttered in a tone of conviction barred my progress.

"The next! I sat down in red confusion.

"He, too, was stopped with 'No!' but went right on and finished; and, as he sat down, was rewarded with 'Very well.'"

"Why," whimpered I, "I recited it just as he did, and you said 'No!'"

"Why didn't you say 'Yes' and stick to it? It is not enough to know your lesson; you must know that you know it. You have learned nothing until you are sure. If all the world says 'No,' your business is to say 'Yes,' and prove it."

The greatest service a teacher can render a pupil is to train him to depend upon himself, to trust to his own powers. If the youth does not practice self-reliance, the man will be a weakling, a failure.

### THEY THAT WAIT UPON THE LORD SHALL MOUNT UP WITH WINGS.

If you will go, says Inglis, to the banks of a little stream, and watch the flies that come to bathe in it, you will notice that, while they plunge their bodies in the water, they keep their wings high out of the water; and, after swimming about a little while, they fly away with their wings unwet through the sunny air. Here we are immersed in the cares and business of the world; but let us keep the wings of our soul, our faith and our love, out of the world, that, with these unlogged, we may be ready to take our flight to heaven.—Christian Endeavor World.

Eager clutching at the delights of natural life, and making it one's chief aim, is the sure way to lose all its sweetness and to miss the higher life; while the subordination and, if needful, the sacrifice of "life in this world" leads to the possession of "life eternal."—Alexander McLaren.

**From Mexico.**

A happy New Year to the editor and readers of The Western Recorder. We have all finished another chapter in life's history and are now ready to "turn over a new leaf." News received from all parts of Mexico shows the work to be in a most prosperous condition. The annual reports which our missionaries are now preparing for the board will easily be the best ever sent up from Mexico. It seems that every man amongst us has done the hardest year's work of his missionary life.

The Rev. W. F. Hatchell, located in the extreme Northwest, has had recent baptisms. He is opening work also at Guaymas, a railroad terminus and seaport on the Gulf of California. Few men manage to get over more ground than Hatchell. Frank Marrs, at Durango, has had frequent baptisms during the year. The latest news from him was to the effect that he was leaving on an extensive ranch trip to the West. These trips are a weariness to the flesh, yet they bring a spiritual blessing to the missionary, as well as to the scattering churches and congregations where he goes. We cannot afford to neglect the ranch work.

President John S. Cheavens now occupies his new college buildings in Torreon. He and Dr. Watkins have a goodly number of select young men studying for the Christian ministry. These two missionaries are doing a work of training and character building that will live and tell in Mexico after they are gone. Brother George Lacy, in charge of our two schools in Saltillo, has proved to be the right man in the right place. Old Madero Institute is well attended and is doing fine work. I had the pleasure of visiting and looking through the college a few weeks ago. One of our newest colleges is located at Chihuahua, under the direction of President Benson, a self-supporting missionary. They had a hundred or more students last session, and the school costs our board little or nothing. The Rev. R. P. Mahon, who has been rusticating in Tennessee for three months, is expected to reach Mexico this week. He looks after all the board's property in Mexico, is treasurer of our Mission, pastor of the Toluca Church, looks after the field work in the State of Mexico, and in order that time may not hang heavily on his hands, his brethren have re-elected him President of our two colleges in Toluca. Mahon is "a live wire" and is doing the work of two men. Brother LeSueur, of Morelia, has one of the finest fields in all Mexico. He holds in prospect an extended trip to the Pacific coast in February. Many of us would like to go with him, but no one seems to have time because of the press of work in all the fields. The scattering churches and brethren will receive LeSueur with open arms and drink in with delight his Gospel sermons, and his own soul will rejoice in the Lord.

The Rev. J. E. Davis has recently moved from Toluca and taken charge of the work in Leon. He is a practical printer, is printing our Sunday-school literature and is establishing a publishing house and book depository. He is just completing his first year in the country and has made very remarkable progress in the study of the language. Our men begin to preach some when they have been in the country from six to ten months or a year, but a competent judge re-

cently said to me, "Davis preaches in Spanish like he had been in Mexico two or three years."

Dr. Hooker moved from Leon to Guadalupe December 1. He has a most excellent outfit, has started off most encouragingly and is enthusiastic in his work. The writer, in company with his eleven-year-old son Judson, is just back from the Pacific coast. We are starting a new work in the capital city of Colima; a protracted meeting was held, five persons baptized, a church organized with eight and two candidates left over. No other denomination is at work in Colima. We closed up the year's work in Guadalupe last night with two baptisms, other candidates still awaiting the ordinance. During 1905 twenty-seven have been baptized on the Guadalupe field and two churches organized.

The year 1905 was decidedly the most prosperous in the history of our Mexican work. I learned a few days ago that our Brother Newbrough was in the midst of a remarkable meeting at Chihuahua; immense congregations, interest at high-water mark, eleven candidates received for baptism and the meeting still going on. A very remarkable work of grace is now going on in Monterrey. I read today in a Monterrey paper the following statement: "An old-fashioned revival is being held this week, with two or three services at once in different parts of the hospital. Forty conversions are reported already. All things show that the evangelistic wave which is sweeping England and America has reached Mexico."

Bless the Lord for His goodness and His wonderful works to the children of men! Reader, won't you and your church make a special effort to help our Richmond Board go up to the May convention free of debt? The Lord is richly blessing you there and us here. Let us work with Him and with each other in extending the blessed Gospel to those who have it not. J. G. CHASTAN.

Guadalajara, Mexico, Jan. 1, 1906.

**From Virginia.**

I fell into an error in regard to the names of two brethren referred to in my last letter. I spoke of the Rev. W. T. Smith as having been called to the Berkley Avenue Church; the name of the brother is W. A. Smith. I said that Rev. L. M. Rosser had been called from Richmond to Selma, Ala. The brother's name is J. L. Rosser. Rev. W. F. Watson, of Monroe, N. C., has been called to the South Street Church of Portsmouth, Va., and has accepted the pastorate. This is the church I gave up last September. Brother Watson is more than forty years old. He is in the prime of his ministerial work. He will greatly add to the preaching force of this community.

Rev. J. T. Riddick has accepted a temporary position as assistant pastor of the Grove Avenue Baptist Church, Richmond, Va. The arrangement may become permanent. There was a new Baptist church organized in Printes Place, a suburb of Portsmouth, Va., on the 11th of January. There were several ministers present. The writer of this presided. Rev. J. C. D. Parker made an address. Rev. W. R. Haight was made Clerk of the Presbytery. Rev. R. B. Garrett, D. D., of the Court Street Church, delivered a fine discourse on "What Baptists Believe." The new church has called the Rev. C.

Kelly Hobbs to be its pastor and he has accepted.

On Sunday, January 14, I dedicated the new house of worship in Mathews county. Rev. W. A. Snyder, whom I baptized several years ago and who was ordained in the Broadway Baptist Church while he was a student at the Southern Baptist Seminary, in Louisville, is the pastor. He has been on the field only fourteen months and yet he has built one of the most beautiful houses of worship in the State. The church is located in a thickly populated community and the people are very prosperous.

The Venable Street Baptist Church in Richmond has called the Rev. C. E. Stuart from Lee county to be its pastor. It seems a difficult matter for the Baptists to keep strong men in Southwest Virginia. There is great need for able men in that portion of our State and the cry comes to our State Mission Board, "Send us strong men." And just as soon as a strong man takes hold of the work some church in the Eastern part of our State calls him. This is strikingly true of Brother Stuart.

On Sunday, January 14, the church at Smithfield called to its pastorate Rev. N. Richards. This is the church made vacant by the death of Rev. S. C. Clopton, D. D. Brother Richards is a native of Wales and is a man advanced in life.

Rev. E. E. Dudley, of Norfolk, will go to Kentucky to spend a month in evangelistic work. There are but few men more gifted in evangelistic power than Brother Dudley. In regard to the money to be secured by Richmond College from the Virginia Baptist in order to get twenty-five thousand dollars from Mr. John D. Rockefeller, I am not informed, but I am sure the deficit will be small—not three thousand dollars—and it is possible that every dollar has been pledged.

On the first Sunday in January Rev. T. Ryland Sanford was installed as the pastor of the Hampton Memorial Baptist Church. The visiting brethren who made addresses were Rev. W. E. Hatcher, D. D., L. L. D.; Rev. J. W. Porter, D. D., and the writer. It is in this church that a Bible class of 208 men exists. Mr. George A. Schmetz is its leader. The prospects for a great work for the Lord in this church are manifest.

A. E. OWEN.

Dear Recorder:

My first year's work as pastor of the First Baptist Church of this city was concluded yesterday. The following is a summary of the year's work: Received by baptism, 70; by letter, 11; by relation, 2; restored, 5; received under watch care, 2; making a total of 90 received during the year. Present membership 358, and 68 non-resident members. The Sunday School and the young people's societies are in a flourishing condition.

Our new church edifice was dedicated a year ago. I have the honor of being the first pastor after the building of the splendid structure. My predecessor was Rev. W. T. Richardson, Ph. D., now pastor of the First Baptist Church of Wellsville, N. Y. Dr. Richardson did a great work here during his five years' pastorate. He is a good man, a fine preacher and a graduate of Ewing College. With all his good work nothing was greater than the leading of our people in the erection of one of the best

**ARE YOUR KIDNEYS WEAK?**

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU Every Reader of the "Western Recorder" May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are getting better they will help all the other organs to health. A trial will convince anyone.

**Didn't Know I Had Kidney Trouble.**

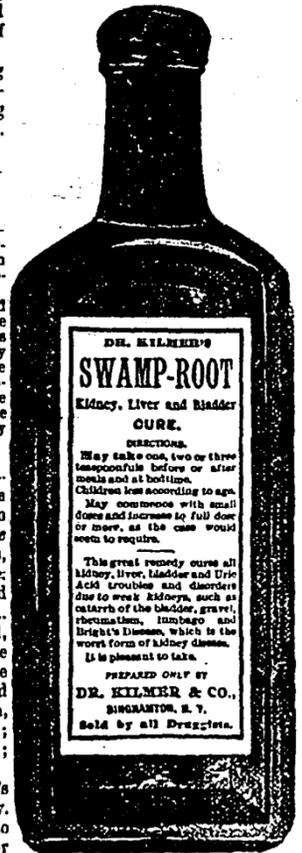
I had tried so many remedies without their having benefited me that I was about discouraged but in a few days after taking your wonderful Swamp-Root I began to feel better.

I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root, as above stated. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers.

Gratefully yours, Mrs. A. L. WALKER, 21 McDaniel St., Atlanta, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable; Makes you pass water often during the day and obliges you to get up many times during the night. (Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to (Swamp-Root is pleasant to take) medical science.



**HOW TO FIND OUT.**

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, pour it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

**SPECIAL NOTE**—So successful is Swamp-Root in promptly curing even the most distressing cases, that to Prove its wonderful merits, you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle.

In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Louisville "Western Recorder."

Swamp-Root is pleasant to take and you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. 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.

church buildings in Western Illinois.

Our recent report to the Salem Association shows that the church raised and paid out for the year \$20,323 for all purposes. Two foreign missionaries have gone out from our church, Misses Stella and Alta Ragan, one of whom is now home for a rest and visit, the other is on their field in India.

WM. J. HOLTZCLAW, Macomb, Ill., Jan. 15, 1906.

Up to December 15 Kentucky had given to foreign missions but \$10,106.61, and had dropped to sixth place in the list of States, with less than four months of the convention year before us when I write! In "strengthening the stakes," the expenses have been very heavy and the debt of the board is large for borrowed money, which the churches should have given promptly. Dr. Bonmar's resignation increases the burden of Dr. Willingham, already overworked. He appeals to the Sunday-schools for a special offering, which we hope will be heeded wherever practicable.

Most encouraging news comes from the field of conversions and

baptisms. Should not prosperity and gratitude prompt us to prompt liberality to foreign missions? Let pastors, Sunday-school superintendents and leaders pray earnestly and present the matter to their churches and schools at once, and let treasurers forward all money promptly. Kentucky Baptists are able. Are they willing? Will they do their duty?

CHAS. HARRIS NASH, V. P. For. Miss.

Gwin, Ala., Jan. 7, 1906.

Dear Recorder: I can not for one day longer refrain from giving praise to the good the reading of your paper has been to me. The good sermons and thoughts I have gathered from the columns of the dear Recorder in the issue of December 28 is worth all it cost for one year. Every Baptist in Alabama should read the Recorder. It is the best paper I ever read, me being the judge. I coincide with Bro. G. T. Haws, of Maccos, Ky.: "We never hear from it an uncertain sound." Let it come quickly. Sincerely,

E. B. GUIN.

## HE KNOWS.

He knows it all at set of sun,  
The little errands I have run,  
How hard I tried, and where I failed,  
Where dreadful wrong and sin pre-  
vailed;

He knows the burden and the cross,  
The heavy trial and the loss  
That met me early on the way,  
And lingered still at close of day.

He knows it all—how tired I grew,  
When pressing duties that I knew  
Were mine, I left in part undone;  
And how I grieved at set of sun,  
And could not rest till His sweet tone  
Of calming love had gently shown  
Me that He did not blame—he knew  
That I had tried my best to do.  
—Selected.

## Our Pulpit

### NIGHT, AND JESUS NOT THERE.

C. H. Spurgeon.

"And it was now dark, and Jesus was not come to them."—John 6:17.

It was a great affliction for these disciples to have Christ away from them at all. Whenever He was away, they were as sheep without a shepherd and as soldiers without a leader; but for Him to be away when they were at sea—when they were at sea in the dark—when they were at sea in a storm—all this made it much worse for them; for, although we always need Jesus, yet we more peculiarly recognize the value of His presence when we can derive no comfort from anything else.

Christ's absence was in itself an affliction to His disciples; and, in proportion as we love Him, we shall own it to be an affliction to have him absent from us. Those who never knew the sweetness of the society of Christ do not feel any sorrow that He is absent from them. A person who had never tasted pure water, but had always had to drink some foul draught, would not sigh for the cooling spring, because he had never known its sweetness. There is no poverty in the world so dire as the poverty of those who have been rich, and there are none who can know the value of the Savior, in His absence, but those who have enjoyed His preciousness by dwelling in His presence. If your love to Jesus Christ be chilled, you will not miss Him much. Prince Emmanuel went away from Mansoul, and when he was gone, the Mansoulians did not miss him; but had they been enjoying continual fellowship with him, and had he departed from them only for a little while, they would have begun to sigh and cry in the bitterness of their souls, and would not have been content till they had him back again, and would have been ready to die if he did not come back to them at once. To those who intensely love Him, it is in itself an affliction to be without the Savior, and it is an affliction just in proportion as they love Him.

Not only did the darkness seem to get darker, and the toil really become more wearisome, but the way grew rougher, for we are told that "the sea arose by reason of a great wind that blew." When our Lord Jesus Christ is with us, rough roads grow smooth; but when He is absent, smooth roads

grow rough. It is marvelous how a man who lives in the light of Christ's countenance makes light of losses and crosses. He takes them as a matter of course; or, better still, he accepts them as gifts from God, and believes that they will be overruled for good, and so keeps on singing as he passes over the rough road; but if Jesus Christ be absent, a comparatively easy lot appears to be a heavy one, and where we should have seen a thousand mercies, we only have an eye to observe our discomforts. It is trying traveling when the waves are rough and it is dark, and Jesus is not there.

Now, I am going to mention some considerations which may cheer us when in this condition.

The first consideration I would mention is this: Dear friend, perhaps it may not really be as you think it is. You say that Christ is absent from you; but, possibly, He is not. Perhaps you have not really lost His presence. "Oh, but I am not so happy as I once was!" I do not know that Christ's company in the soul necessarily makes that soul consciously happy continually. I know that Jesus was very near to Peter when a look from Him made the sinful disciple go out and weep bitterly. I think that the presence of Christ may sometimes tend to breed in us a certain holy sorrow which, though not so sweet, is yet as precious as holy joy itself. Perhaps, dear friend, you are not just now in a right state of body, or in a right mental condition, to get joy and happiness from the presence of Christ. At any rate, if he were not there, your spirit would have sunk much lower than it does now. Sad as you are, you would have been much sadder if it had not been for the sacred influence of His more than magnetic presence, which is really staying your soul. You might have fallen into despair, but you have not come to that condition yet; and it is because His left hand is under your head that, although you do sink, you do not sink lower still. You might have been utterly overwhelmed if it had not been for the divine supports which have been given to keep you where you are.

I will tell you a secret from my own experience. I have had times in which I have blamed myself, and grieved before God, and if any one had asked me, "What is your soul's condition?" I should have said, "Bad." Yet, in a month or two's time, I have longed to have that very condition over again, for I have said to myself, "I am happy now, but I wish I could grieve over sin as I did then. I think I have strong faith now, but I wish I had the same tender consciousness of the least touch and taint of sin that I had in what I regarded as my dark days." We are very bad judges of our own spiritual experiences; we often undervalue what God esteems, and set store by that which God does not prize. So it may be that Christ is really with you, dear friend, although you are writing such bitter things against yourself, and mourning His absence.

If He be indeed absent, there is one thing to comfort you, namely,

that you have not driven Him away by your sins; that is, to say, if you are in the same condition as those disciples were in the vessel. Their Master had bidden them go, and they had gone at His command. He left them; they had not left Him, so they had not to blame themselves because He was not there when the darkness came on.

If you are conscious that you have been living in some known sin, go and bitterly repent of it before God. If you have grieved the Spirit of God, and driven Him away from you, listen to the voice which says, "Return, ye backsliding children." But that is not the subject upon which I am now speaking. I am addressing those who think they have lost the presence of Christ, those whose conscientious joy has departed, who, nevertheless, are not aware that there has been anything in them which should separate them from their God. You, dear friends, may derive comfort from this fact. Say, "Well, as the Lord has sent us to sea, and left us, we are where He put us; and as this is His sovereign appointment, even if it be the post of trial, so let it be. We will kiss the rod, and even in the dark we will believe that all is well; and just as a child, when it is put to bed without a candle, must not cry, but must go to sleep, so will we not weep, but bow submissively to whatever the Lord ordains."

And, more than that, our blessed Lord not only knows where we are, and all about our circumstances, and loves us, and feels for us, but he can come to us. "How can He come to us? We are some furlongs out at sea." Yes, but He can come to you. "But there is no other boat near; and if there were, how could it live in such a storm as this? Would you have us believe that He will come riding upon the wings of the wind or walking upon the waves? It cannot be." Yet it was, you know, for Jesus did come to them. And if you say, in the time of your distress, that the Lord Jesus cannot come to you, I must tell you that you know not what you are saying. His people never can be in a place where He cannot get at them.

And what is more—let this comfort you—He will come to you, for he did come to His disciples. He came walking on the water, and so reached them, and he will come to you also. Though He may tarry a little while, for the trial of your faith, He will come to you ere long. If you believe in Christ even when it is dark with you, the clear shining will come to you before long.

"When thine eye of faith is dim,  
Still trust in Jesus, sink or swim;—"

and in due time Christ must come to you. He cannot finally forsake one of His people; and when He comes, He will say, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." So be of good cheer, for Jesus Christ will come to you

even when it is all dark around you.

And here is another word of cheer for you, namely, that when He does come, it will be in a way that will give you a higher sense of His glory than you ever had before. You have seen Him on the land, but you have never yet seen Him on the water. Well, you could not see Him walking on the water yourself; and you could not see Jesus Christ calming the storm unless there was a storm to be quieted; and if the wind did not blow, you could not tell whether He could control it. Trial is absolutely necessary in order to reveal to us some of the attributes of our gracious God. We cannot, ordinarily, see the stars in the day time; but if we go down in a mine or a well, we can; and, often, in the deep mines or wells of trouble, as we go down, down, down, we see the brightness of our Lord Jesus Christ as we never saw it before. You know that there is a certain kind of ink, with which you may write, but no one will perceive that there is any writing on the paper until it is held near the fire; but the heat of the fire makes the writing legible. There are many precious promises that are written with this invisible ink; and until you hold them to the fire of affliction or trial, you will never read them and understand them. You must be brought into this trial; you must be in the dark, or Jesus will not come to you with such a splendid display of His marvelous power and love as He gave to His disciples on that stormy sea. But, look! over the tops of these rolling billows He comes—the man, the Christ, the God—swift to help and deliver you in the hour of your greatest peril. Oh, it is worth while to miss His presence for a while, and to be in darkness for a time, if we may afterwards see Him in a still nobler character, and understand more of His mighty power to save!

But now, in concluding my discourse, I am going to make a very different use of the text. There are some of you—I am glad to see you here, and I pray the Lord to bless the message which I am about to give you—there are some of you, who do not know the Lord Jesus Christ, and who are not trusting in Him. Your condition may be described in those wonderful words of the apostle Paul (to me they are very wonderful), "Without Christ." That is one of the saddest things that can be said of anybody—"without Christ." Possibly, you say that you do not see any sadness in your present condition. You enjoy yourself very much; you are young, in good health, the world is bright, and life seems to be one continual dance to you. It is true that Jesus has not come to you; but you do not want Him, and you think that you can do very well without Him. But, one of these days, it will be very dark all around you; and it is a very terrible thing for a man when it is dark, and Jesus does not come to him.

I have seen such people; I saw some of them during the recent financial panic; they were men of considerable business, and they were making money, but everything around them seemed to be

shaking. Many firms were failing, and presently the news came that there was a failure in a certain house which would involve them in its ruin. All was gone in a moment, and there was nothing to be done but to call their creditors together, and tell them the truth. In such a time as that, a man, who has a large family depending upon him, and who occupies a high position in society, may have to come down to almost absolute poverty. I do not know what some men, whom I saw then did, for they had not any Christ to go and talk to; they had not the Well-beloved, into whose ear they could whisper the sad tale of their troubles. I know that some of them were glad to get anybody to listen to what they had to say, and it was a sorry story. Well, now, some of you have been prospering in worldly matters; God has blessed you with temporal goods; but reverses may come to you, and what will you do then without Christ?

But there is something worse than that. It may be that your worldly business may continue to prosper, but there may come to you a mental trouble. It does come to you sometimes, does it not? You have been out to a very merry party; but when you get home, you feel dreadfully flat. Do you not occasionally get into that state? Perhaps I am addressing some one who used to be very interested in the theater; he has been again lately, but, somehow or other, the plays are not as interesting as they used to be, or else he has changed his aspect towards them. The fact is that the man has not the tastes and desires that he had once. If he goes where he used to go, he does not any longer find the mirth and merriment that he used to find there; the laughter seems to him to be folly and madness—he cannot enjoy it. Well, now, if you have lost your taste for this world, it is a sorry thing for you if you have not acquired a taste for another and a better world; if your old friend has gone from you, it is a sad thing if the new best Friend does not come to you. I pity those of you who once thought yourselves so very good, and whose self-righteousness is all gone, but who have nothing better in the place of it; it is very dark, and Jesus has not come to you. I pity you who were once so self-contained and dogmatic, but who now begin to tremble and to be afraid because Jesus does not come to you. It is night with you—mental night; and it is night in your circumstances, yet Jesus has not come to you. What I would bid you do is, just look through the thick darkness, for on the crest of the wave the crucified Savior is standing; and if you will look to Him with the eye of faith, he will come into your vessel and deliver you. He will sanctify your trouble, clear away the affliction from your mind, and give you peace and rest.

Remember also that, in a very short time, all of you will die. Will you picture yourself lying on the bed of sickness? I cannot describe the room, for I have not seen it; but I can well imagine you propped up with pillows, for you can scarcely get your breath, and the physician has told you



**STOCKHOLDERS' MEETING.**

The annual meeting of the stockholders of the Baptist Book Concern will be held in their office, No. 642 Fourth avenue, Louisville, Ky., Tuesday, February 6th, 1906, at 10 a. m. If inconvenient for you to attend, write the name of the stockholder you want to vote for your stock on proxy sent by mail to you, then sign your own name and have it witnessed and mail in the stamped envelope sent to you.

Baptist Book Concern.  
W. P. Harvey, President.

**Editorial**

Years ago we read a story which we have never forgotten. But where we read it, and therefore, how authentic it is, we cannot say, but the impression on our mind is that in substance it is true. The Athenian Senate was debating a question. Several Senators had spoken, setting forth the great advantage to the interests of Athens which would come from "passing the bill before the body." There was no question that this was true raised by any one. But a statesman famous for his integrity and honor arose. He agreed with the other speakers in regard to the great gain in commerce and trade, and the advantage it would give them over their rival, Sparta. But, coming forward and laying his hand on the table, he asked, "Senators, is it just?" That was all. And not a man in the Senate voted for it.

That was in the ancient days before the progress of civilization, and those Senators were heathen. But they were heathen who really believed in their religion, and felt that Jove was just and demanded justice of them. Had they been true Christians, the first question they would have asked of any measure was, "Is it just?" And that answered in the negative, there would have been no further discussion. But being heathen, they thought of expediency first; of the great advantages which Athens could gain. But when the old statesman asked, "Is it just?" their consciences and sense of honor responded and not one man was found to vote against the just thing. *Hæc fabula docet—oh, so many things!*

The Bible, in answering the question as to what God requires of man, puts first, "Do justly." This is the command to man in all the various relations of life. In the business in which he alone is concerned; in business in which he is a sharer with others, in the coporation, in law-making for State or country, or in executing the laws; in every conceivable situation, the first thing is "Do justly."

Since God is just and God rules, the just thing is the only expedient thing. And we cannot tell, if we are thinking of expediency, what is best. For we are not omniscient, and the future is hid from the eyes. But if dismissing all other considerations, we ask sincerely, "Is it just?" we can decide rightly. And then we know that in the long run we shall find that we have chosen the expedient thing.

We love to hear and to tell of such incidents as this. A Baptist living in Yorkshire, England, wrote to the "Baptist" that his church were "strict Baptists," and prided themselves on the name. That is refreshing in these liberal days. We are not surprised to learn that the church is in a most flourishing condition, and that hardened sinners are converted.

The incident which rejoiced us was the conversion of several of the worst men in the community. One man who had been a terror to his family and to the community was converted by the faithful preaching of salvation and joined the church. The night on which he was baptized some of his old companions in sin went to see him baptized. As he stood on the steps of the baptistery he asked to speak, and, turning, told the story of his conviction of sin, his repentance, his trust that God had forgiven his sins, because the Lord had died in his stead. And he urged all the sinners in the audience to seek the pardon of God for their sins.

When the services were ended, one of the man's companions, who had in all probability never attended church, went back to the public house which he was accustomed to frequent, told what he had heard, and declared he had drank his last glass. He was converted, also, and is to-day one of the most pious members of that church. Several other of the men were converted, and converted as the result of the earnest words spoken on the steps of the baptistery.

We need such incidents as these to save us from the danger of thinking that vicious men cannot be truly converted. Salvation by character and salvation by training and education are very subtle heresies, which sometimes go far towards paralyzing our faith in the efficacy of Christ's blood to save the worst of sinners. If we do not believe that hardened men will be saved, we do not pray for them and talk to them as we ought to do. We leave them to go on down to hell in their own way while we turn to the women and children. And according unto our faith is it done unto us.

Another thing is worth considering. Why are such conversions so seldom mentioned in the Baptist papers of this country? An experience of ten years in reading the denominational papers generally has shown us that there will be ten times as many such incidents recorded in the London Baptist and the Baptist Times and Freeman as are to be found in any Baptist paper in this country, including the Western Recorder.

Brethren, why is this? Are fewer men who have been hardened sinners converted in this country than in England? If so, why? Or do the English Baptists think with the angels that the conversion of a sinner is the most important thing that can happen on earth, while we are taken up with what may be called the rightful peculiarities of our denomination?

The Bishop of Durham is a man greatly honored by all denominations in England. Here is his Christmas greeting to the English people:

It is a time of great unrest, and great misgiving. Is it too much

to say that we are often strangely reminded of our Lord's prediction of a crisis when "men's hearts shall fail them for fear, looking for those things that are coming on the earth?" Many a son and daughter of England, totally irrespective of the strife and prejudices of political or religious parties, is disquieted to the depths about our beloved country, and the more disquieted, the more intense is the love for her. The trouble, above all, is the fear that she may be really deteriorating, not only, as some allege, in the physical status of the race, but in its morale. The symptoms are at least serious; the unprecedented greed of pleasure, even more patent than the greed of gain; the wide revolt against the common traditions of godliness and reverence; the assaults on faith, not from without, but from within the church, the slow and poor response too often to appeals to the conscience of the nation in favor of virtuous national conduct. With full recollection of a frequent tendency of thoughtful hearts, all through history, to exaggerated inference, from both favorable and unfavorable phenomena immediately around them, are we not still compelled to feel no ordinary anxiety at this time? All the more need is there for seeking the renewal of courage and of hope in that "Fountain of Immortality," the Fact of Christ. "Let us go even unto Bethlehem," with the shepherds, who, on a sudden, amidst their sheep, saw the heavenly army and heard the eternal song. Is God, indeed, made Man? Yes; the Christ of the Nativity, the Cross, the Resurrection, is Fact, for He supremely transcends invention. Then hope, the inextinguishable hope of divine revival amidst the decays of sin and change, has its reason now as much as ever. "Wilt not Thou," as assuredly Thou canst, "revive us again?"

**DR. W. S. RYLAND.**

Last week before going to press there was only time for a brief notice of the death of one of Kentucky's most distinguished Baptists. He was the great son of a great father, and came of a family which has long been famous in Baptist ranks.

Dr. W. S. Ryland was born in Richmond, Va., in 1836, and graduated in Richmond College when only nineteen. He was one of the brilliant and precocious youths whose manhood fulfilled its early promise, who continue to grow during all the years of life.

He graduated at Rochester Theological Seminary in 1858, after a year at the University of Virginia. When the war broke out he went into the army as chaplain of a Virginia regiment, and served to the end. The soldiers all loved him as if he were a tender, thoughtful brother. On the battle field, in the hospitals, on the march and in the camp young Ryland showed himself the sort of man that comrades admire, love and trust.

After the war Dr. Ryland taught school in other States, coming to Kentucky in 1873 to take a position in Lexington Female College, of which his father, Dr. Robert Ryland, was then president. From Lexington he went to Bethel College in 1880. He was Professor of Natural Sci-

ences till 1898, when he was made president.

Dr. Ryland's ability and scholarship was equalled by his modesty and self-forgetfulness. He was a noble specimen of a Virginia and a Kentucky gentleman. We say both, because there is no difference between them except that one loves Virginia as one loves his mother, and the other, Kentucky; and because Kentucky claims a large share in this beloved adopted son.

Not long before Dr. E. W. Warren's death a gentleman from this city spent a week or two in Macon, Ga. On his return, in speaking of Dr. Warren, he said he never knew a man so generally and warmly loved as Warren, adding: "Everybody in Macon, even all the horses and dogs, love Warren." The same high tribute could be paid to the loveliness of Dr. Ryland. Wherever he was known his character and his life won him a deep love from all.

We have left the best thing of all about him to the last. He was a devout Christian, a man whose love for his God shone a clear and steady light in every action of his life. God has called him home to glory; but the example of his life and character are left to do good in our State for long years to come. Blessed are the dead who die in the Lord.

They are talking, so the papers say, of changing the character of the University of Chicago, so as to get a President who is not a Baptist. A few years ago the question was mooted, and had favor in high places, of dropping the denominational character of the University; though because of opposition the matter was held in abeyance. On this, two things should be said:

First. When Baptists establish an institution, they should establish guarantees that cannot be set aside that the institution will remain Baptist. And where we have schools without such guarantees, such security should be provided.

Second. The notion that an institution in order to be of the highest grade must be undenominational, is not only false, but it is abominable. What is there in Baptist principles, for example, inconsistent with the highest learning? Why should not the greatest philosopher and the greatest scholar on earth be Baptists? If Baptist principles be true, then the highest institution on earth is the better for being Baptist. While if Baptist principles be false, then there ought to be no Baptist institution of any grade. It is complacently assumed in many quarters that while it is very well for small colleges to be denominational, but when it comes to "a great University," there should be nothing denominational about it. This notion is simply abominable.

The Westminster Presbyterian says: "The main difference between ourselves and the Baptists is the form of baptism. A thing of no importance is accentuated into an essential." Thus if sprinkling is a matter of no importance, themselves being witnesses, why do not the Presbyterians give it up?

**Editorial Varieties**

One of the foremost editors and writers of the country, Rev. Dr. C. E. Babb, has died in his eighty-fifth year. In 1853 he began editing the Christian Herald, and when that was merged into the Herald and Presbyterian he continued as associate editor to his death. He was "Senex Smith," whose writings all have enjoyed. His editorials signed "C. E. B." were always able, devout, interesting and instructive. His death is a great loss.

Brother James Van Arsdale sends two dollars to pay for a year for his son, and adds: "We have tried to bring our son up in the Baptist faith, and I want him to have the Recorder to help him." Our Grand Old Guard believe in doing all they can to answer their own prayers. They pray for the Recorder, and they work for it as well.

We need again to tell our friends that no newspaper ever publishes any anonymous communication. We have received several recently signed only "A member" or "A subscriber." We always withhold the name of the writer if it is desired, but the name must accompany the article. One or two of these anonymous letters we would have been very glad to have published, but of course could not.

Brother Winston Henry, sending the money to make the Recorder a present to his daughter, Mrs. George T. Wharton, adds: "I want her and her family to have the benefit of the best paper in the world. It has been in my family since it began to have an existence." And thus the Old Guard hand down the old standard from generation to generation. Brother Henry received it from his father and hands it to his children and grandchildren.

The Watchman seems to advocate some theory of evolution, while vigorously rejecting the materialistic one. It wishes its theory called "divine development" instead of evolution. We respectfully ask the Watchman if its theory, under whatever name, can be reconciled to Moses' account of the creation of Eve? That with us is the crux of all theories of evolution.

T. W. Moore, Esq., in renewing his subscription, orders the paper also to his daughter and to his son, both of whom have recently married and have gone to housekeeping. He says: "I can not afford to let them begin without the influence of the dear 'Recorder,' which is second only to the Bible."

Dr. George Varden writes: "It is now fifty years since I first scribbled for the 'Western Recorder.' I have kept all, or about all my articles. I have many volumes filled with them." Let no one think Dr. Varden is old, since he began writing for the "Recorder" when quite young. He never writes what is not well worth reading. He is scholarly, clear and accurate, always hitting the nail on the head.

Pastor W. H. Smith, of Rochester, has favored us with a copy of his tract (10 cents) on the "Origin and Perpetuity of the Church." It is a bright and telling statement of the case, and it makes a good campaign document.

We congratulate the City of Henderson on having the Hon. S. D. Harris for mayor. He says the laws must and shall be obeyed, including the law forbidding saloons to be open on Sundays. Mayor Harris has not missed Sunday School, except in case of sickness, for twenty-two years. For ten years he was superintendent. This is the right sort of "Sunday School politics," and this is the sort of man to elect mayor.

We hear it said in disparagement of theology that religion and theology are not the same. It is urged that religion is the important thing, while theology is of comparatively small consequence. It is true that religion and theology are not the same, but they are vitally related. Just as nature and science are not the same, but vitally related. Science is the explanation of nature, the orderly arrangement of the facts of nature, and without nature there could be no science. And without science nature could not be understood. Similarly, theology is the explanation of religion, the orderly arrangement of the facts presented by religion. Without religion there could be no theology, and without theology religion could not be understood. There is no more sense in disparaging theology because it is not religion, than in seeking to disparage science because it is not nature.

**AMONG THE Churches.**

Walnut St. (Third and St. Catherine Sts.)—Pastor Eaton away. Bro. Bow preached in the morning. Subject: Go Tell what the Lord Hath Done for Thee. Bro. Skillman, of Missouri, preached in the evening. Subject: Victory of Faith.

Broadway—Pastor Jones: Rest.

Chestnut St.—Pastor Weaver: Why Be a Christian; Living Not to Self, but to Christ. One for baptism.

East—Pastor Wilson: The Expression of the Christian Life Towards the Devil; Concern for Souls. Two by letter.

McFerran Memorial—Pastor Hamilton away. Dr. Carver: God of Patience; Son of God Manifested to Destroy Works of the Devil.

Twenty-second and Walnut—Pastor Hunt: Patience in Well-doing. Repentance. One for baptism. One by letter.

Clifton—Pastor Foster: The Non-Christian World; God's Way. One by letter.

Ormsby Avenue—Pastor Williams: Take Heed. Lost or Saved by Choice. Received one by letter; three baptized.

Culbertson Avenue (New Albany)—Pastor Clutton: Essentials to Revival. Evening: Bro. Roads.

Hope Rescue Mission: Bro. Bruce reported fifty conversions during the week.

Highland Park—Pastor McDaniel: Bro. Davis preached in the morning. Evening pastor: Triumph of the Gospel.

Highland—Pastor Dawes: The Unburnable Book.

Parkland—Pastor Taylor: Parents and Children. Two by letter.

Twenty-sixth and Market—Pastor Reid: Great Specialist. Youthful Piety. One by letter.

Third Ave.—Pastor Ransom: Peace in Christ. Visions of God.

Southgate St.—Pastor Gillon: The One Thing that Remains. Seeing Jesus. Two for baptism; one by letter.

**SEMINARY NOTES.**

C. W. KNIGHT.

Annual Lecture Course on the Sunday School in Norton Hall, Monday, January 29, 8:00 p. m.

Bishop Vincent: The Sunday School of Yesterday and To-morrow.

Tuesday, Jan. 30, 8:00 p. m. Mr. P. H. Bristow: Organization an Essential Element in the Successful Sunday School.

Wednesday, Jan. 31, 3:00 p. m. Mr. N. B. Brough: The Great Possibilities of the Sunday School.

Thursday, February 1, 8:00 p. m. Marion Lawrence: That Big Boy and How to Deal with Him.

Friday, Feb. 2, 8:00 p. m. Rev. J. M. Frost: The Sunday School, the Pastor's Opportunity.

There will be a Sunday School Institute in connection with these lectures. The above lecturers speaking and other prominent Sunday school workers. Every Sunday school worker is specially invited. This means you!

Bro. Geo. C. Cates, a former Seminary student, is holding a meeting in Paducah, Ky. So far, they have had five hundred addition to the church. Pray for him.

Supplies for Sunday: Bros. B. V. Bolton, Cropper; F. M. Rhoades, Culbertson Ave.; J. E. Wills, Meadow Home; M. W. Royall, Millville; W. F. Bostic, German Baptist, city; A. C. Hutson, Logan St., city; A. R. Abernathy, Burgin; S. W. Oldham, Portland Ave., city; J. K. Smith, Eighteenth St. Mission; J. H. Rowe, Ash; Ernest Harris, East Meade; Bro. M. W. Royal officiated at marriage of Mr. J. S. Woodrum and Miss Edna Earhart; also Bro. A. W. Hill officiated at marriage of Mr. Rall and Miss Watts. Bro. J. H. Poteat accepts care of Mt. Zion church. Bros. J. L. Jackson, A. P. Bagby, J. B. Sims, J. W. Shepard, L. A. Moore, M. P. Edwards are candidates for Th. D.

Missionary Day will be on January 29. Come. Bro. I. T. Barrack gets Th. G., and the term will begin.

**THE STATE.**

Brother T. J. Godby writes from Dabney, Ky.: I will give you a report of my work this fall:

1. At Flat Lick. Held a ten days' meeting. Rev. W. G. Tilford helped four by baptism.

2. At Eden. With Rev. W. G. Tilford; three by baptism, one by restoration.

3. At Poplar Grove. Helped Brother James Comens in a meeting; had thirteen by baptism. Churches greatly revived.

Brother E. W. Summery writes from Georgetown: Please change my address from Cardwell, Washington county, to Georgetown, Ky., as I have moved to this place. Will still continue my work in South District Baptist and Central Associations.

Brother A. N. Couch writes from Franklin: The meeting is in progress. W. W. Hamilton, of Louisville, is preaching to the delight of Franklin people.

Largely through the work of Pastor I. N. Strother, under the blessing of God, the Cadiz church is one of the best in the State. Not the largest, but strong in spirituality and faithfulness to the truth. The church showed its calibre by the love it felt for Brother Strother and its high appreciation of his ten years' work.

The Waddy church passed resolutions in regard to the resignation of their beloved pastor, Brother B. J. Davis, which were a noble tribute from a noble band of brethren who have the mental power and the spirituality to appreciate such a man. For a finer preacher, pastor and man in all the relations of life never did God service in this State.

Bro. E. W. Coakly, Evangelist, writes: "Our meeting at Hawesville closed in good feeling and church hopeful; seven added. Last two evenings given to the ordinances. Talk on baptism, and then administered the ordinance. Same for the Supper the next night. With judicious leadership, I feel the day is dawning on the Baptist cause there. The little band was wonderfully encouraged. Something unusual for me, but I was seized with a sore throat and hoarseness, and am nursing that a few days."

**OTHER STATES.**

Brother W. H. Brengle writes from New Orleans: I have been here a week and am hopeful about the outlook. There seems to be a very bright future for St. Charles-avenue Baptist church. I will read the Recorder with new interest away from my native State.

Pastor M. M. Smith writes from Joplin, Mo.: I have been here for a year. Have had fifty-two accessions to the church. We are building a new house of worship, for our church (Second church), to cost not less than \$7,000. We have \$4,400 of the amount in sight. The Home Board is helping us to build. I like the Western Recorder.

Pastor W. J. Durham writes from Austin, Tex.: "Please change my address from Austin to Liberty Hill, Tex. I have resigned the care of Hyde Park Church, this city, and accepted a call to the church at Liberty Hill."

Bro. A. M. Bennett writes: "Change my paper to Norman Park, Ga., where I am now located as pastor of the Baptist church, teacher of the English Bible in Norman Institute and Field Agent in South West Georgia for the same. My successor has not been called at Moultrie, but he will be a fortunate man whom the Lord calls to that delightful church. Wishing you success and a most prosperous year."

Pastor A. L. Davis writes: I have accepted a call to Reagan, Tex., for half time, and will live at Marlin for some time at least. I expect to have the other time employed in the association (Falls county), so you will please change my paper from Tyler, Tex., to Marlin, Tex.

Rev. James T. Caschier, of Central City, Ky., was ordained to the gospel ministry, November 19th, 1905, at Nelson Creek church. The Presbytery consisted of Elders J. W. Gill, J. N. Lawrence and R. W. Danks. The sermon was preached by Brother Gill. The Bible and charge to the candidate were delivered by Brother Lawrence. Brother Caschier is pastor at Oakland church, Christian county.

Rev. A. J. Foster resigns Salem and New Haven churches to accept the care of Bamberg, S. C. Brother Foster has many friends in Kentucky, and his churches are reluctant to give him up.

He is well qualified for the work of the ministry, being a graduate of Carson and Newman College and a T. H. G. of the Southern Baptist Theological Seminary. His wife is a great help to him. She is a sister of piety and refinement, and all who know her esteem her highly. W. P. H.

Dear RECORDER: Please find check for \$2.00 for my renewal from January 9th, 1906, to January 9th, 1907. This is my thirty-fourth subscription to the Western Recorder, and I don't think I have ever spent money more profitably. I am in full sympathy with the paper, and feel that Baptists ought to be under obligations to Dr. Eaton for his able and fearless defense of our cherished principles and for the high Christian spirit he has manifested in all our denominational troubles. Wishing the Recorder many more happy and prosperous new years, I am, very truly yours, JOHN P. GARNETT, Pembroke, Christian county, Ky.

Junta, Ky., Jan. 11, 1906. Dear Recorder: Please find enclosed \$1.00, my subscription paid until April 5th, 1906. I do not see how we could do without your paper. My wife says sometimes when I read some of the sermons she feels like we had been to church. Yours respectfully, J. C. MURPHY.

**EVERYTHING READY FOR THE PASTORS' INSTITUTE.**

Everything is in readiness for our great institute, January 30 to February 2. We had the world and Kentucky to choose from in selecting our speakers, and we chose the best. While it is for pastors primarily, it is not for pastors only. Officers and teachers will find it a fine school of instruction. Every school in the State should send its pastor and a few of its officers and teachers. Pastors will be entertained and others can get board at one dollar per day and up. For program and particulars address E. A. Fox, Louisville, Ky.

The sad death of Mr. E. J. Norton causes general sorrow. He has been in bad health for eight months; from boyhood he had not been strong. Three months ago he developed symptoms of melancholia, and these had grown so decided that Dr. Cartledge advised his being taken to the infirmary, where he could be under constant supervision. But he succeeded in secreting the pistol with which he ended his life. Mr. Norton was a grandson of Dr. W. B. Caldwell and of George W. Norton, and he thus belonged to two of the leading families of the State. Young, talented, handsome, wealthy, with a beautiful and devoted wife, young Norton had all earth can give except that greatest of all temporal blessings—good health.

This sad deed was the result of the melancholia, and was one for which he was not mentally responsible. We extend sympathy to his young wife, to his brother and the large circle of other relatives to whom he was dear.

A line from Mr. James T. Pyle, of New York City, tells us of the death of his brother, Mr. William Scott Pyle. These two brothers were partners in the great house of James Pyle & Son, manufacturers of Pearline. The reputation of the house for integrity and progressiveness is known in all the business world. Brother W. S. Pyle was an earnest Baptist, and one of the truest gentlemen we ever knew. Such business men are an honor to the city and a blessing to the world.

**WHAT PAUL DID NOT PREACH.**

By Robert Brown

There was a positive and a negative side to the preaching of Paul, the servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God. Since there never was a more conspicuous nor a more successful preacher than he, what he preached and what he did not preach are matters of moment.

But it is with what Paul did not preach that we have now more particularly to do. He tells the story when he says to the Corinthians, "We preach not ourselves but Christ Jesus the Lord; and ourselves, your servants for Jesus' sake." There are earthly lights, bright and many, but no one among them can compare with the sun. The orb of day outranks them all. It pales the very stars into oblivion. So Christ outranks and outshines all His servants. If ever preacher had reason to be proud of sacrifices made for Christ's sake, of service wrought for Christ's sake, and of success achieved in his

**Spring Woolen Dress Fabrics**

FIRST showing made here is, as usual, in advance of other stores. Not all of them are in, but enough can be shown to give you an idea of the beautiful weaves and colorings that will predominate the coming season. It is here where you can learn just what is the correct style.

59c YARD—Just received, 40-inch all-wool Battiste in all the new colorings, including the popular pastel shades. \$1.25 YARD—Beautiful Fancy Checked Panama, over plaid effects; 50 ins. wide, in a variety of combination colorings.

Other new things will arrive in this department right along now, and we desire that you write for samples and prices. We promptly fill all mail orders. All letters of inquiry promptly answered. Address

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work for Christ, Paul had such reason. But no preacher has any justification for such pride.

Paul preached not himself because he preached Christ crucified. He would not be likely to dwell long on his own sacrifices, for, compared with the sacrifice which Christ made, they would seem unworthy of mention. However commendable Paul's old-time righteousness might once have appeared, as touching the righteousness of the law, blameless as he might have been, the Cross showed the sham and the shame of it all. He had but one thing left to do with Paul. He crucified himself. "I am crucified with Christ," he exclaimed. Those things which were gain in his former estimation, he now counted loss. He preferred the excellency of the knowledge of Christ Jesus, by whom the world was crucified unto Him, and He unto the world. The cross of Christ is the end of any man's self, so soon as he realizes its power. A man is always conscious of his own sinfulness as he keeps near the cross. The man decreases and the Crucified increases more and more as the power and glory of the cross are realized. The cross is unique, made so by the nature and purpose of the sacrifice made thereupon. It was not merely the dying of a good man with a lesson to teach that occurred on Calvary. It was the offering up of a God, taking upon Himself the form of a servant and a sacrifice, that He might make atonement for the sins of the world that was witnessed there.

Paul preached Christ as God manifest in the flesh, dying for, or because of, our sins, and as no mere mortal man could so suffer and so die, the cross stands one and alone. To that Paul pointed, and ever away from himself. An ambassador, an honored ambassador, for Christ he was, but Christ was King. An apostle Paul was, but only that the apostolic crown might be cast at the feet of the Crucified. Christ was to him infinitely great, and he himself infinitely small, and Christ was so enduring, always to be preached as the sinner's Saviour, and he himself, the servant of Christ so soon to pass away, that he would spend every passing moment on the one theme, Christ and Him crucified. He might preach Paul forever, but such preaching could save no soul, whereas a single sentence about Christ might turn many from darkness to light. So Paul had but one undivided theme, Christ crucified.

Paul is not forgotten. He might forget himself, but they who forget themselves can not fail to be remembered. "The righteous shall be had in everlasting remembrance." The Lord is not unrighteous to forget any man's work and labor of love, but Paul was enabled to crucify himself, bury himself, forget himself, because of his thorough whole-hearted realization of the meaning and purpose of the Cross. No preacher is fully equipped for the blessed work of

**The Baptist Hymn and Praise Book**

PRICES: Single copy, postpaid, 85c; per dozen \$8.00; per 50 copies, \$30.00; per 100 copies, \$55.00; Transportation extra on these quantity lots. Beautiful Pulpit Edition in Morocco and Gold, \$1.50 postpaid. These prices are available only on orders for full quantity of one time. A first order cannot be counted on a second order. The rates are the same to every one and cannot be varied.

CONTAINS 416 PAGES with 657 HYMNS Fourth Edition Now Being Printed. What Dr. Geo. W. Truett, Dallas, Texas, thinks of it: "It will be recalled that a special committee was chosen to confer with reference to making the best possible hymn book for the churches. The writer modestly ventures his judgment that this new hymn book just issued by the Sunday School Board is the best collection of hymns in all the world to-day. The writer saw the book put to the supreme test in the special meetings at Nashville, and it thoroughly met the test. Generally, when special meetings are to be held, the hymn book used in the regular church services will not do for the special services, and, therefore, in the special meetings new song books must be bought. Fortunately, this new book thoroughly obviates that necessity. The editor and committee have spared no pains or money to get a hymn book for the churches that will meet every requirement of the varied services of the churches."

An Organist of a Prominent Church: "I want to tell you it is as near perfect as any hymnal I have ever used, and I have been playing the organ for twenty years. Am delighted at the divisions and headings, making the selecting of songs so much easier."

This represents the general sentiment expressed about the BAPTIST HYMN AND PRAISE BOOK. It promises large success in meeting the needs and wishes of the churches.

**Baptist Sunday School Board**

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preaching the Gospel until he has come to the same realization. The glory of the Gospel, man's dying need for such a Gospel, the power of the Gospel to reach lost souls, will all come upon the preacher's heart in company with such a realization. Moreover, it will come with overwhelming and yet sustaining power. Self will be obliterated; Christ will be exalted; souls will be saved; the Kingdom of Heaven will be enlarged and God glorified. It is a great thing to be able truthfully to say, "we preach not ourselves," not the least bit of self, but Christ and all Christ; only Christ; always Christ. Christ all and in all. N. Y. Observer.

**THE RESULTS OF SIN.**

Whoever yields to temptation debases himself with a debasement from which he can never arise. This, indeed, is, calamity of calamities, the bitterest dreg in the cup of bitterness. Every unrighteous act tells with a thousandfold more force upon the actor than upon the sufferer. The false man is more false to himself than to anyone else. He may despoil others, but himself is the chief loser. The world's scorn he might sometimes forget, but the knowledge of his own perfidy is undying.—Horace Mann.

## Family Circle

Stories for the Young and Old

### THE MAN WHO WON.

He kept his soul unspotted  
As he went upon his way,  
And he tried to do some service  
For God's people day by day;  
He had time to cheer the doubter  
Who complained that hope was  
dead;  
He had time to help the cripple  
When the way was rough ahead;  
He had time to guard the orphan, and  
one day, well satisfied,  
With the talents God had given him  
he closed his eyes and died.

He had time to see the beauty  
That the Lord spread all around;  
He had time to hear the music  
In the shells the children found;  
He had time to keep repeating  
As he bravely worked away:  
"It is splendid to be living  
In the splendid world today!"  
But the crowds—the crowds that  
hurry  
After golden prizes—said  
That he never had succeeded;  
When the clouds lay o'er his head—  
He had dreamed—"He was a failure,"  
they compassionately sighed,  
For the man had little money in his  
pockets when he died.

—Record-Herald.

### BARBARA AND THE PROFESSOR.

Professor Rawley closed the book in his hand with a snap, and looked sternly and disapprovingly over his spectacles at the tall girl standing at the foot of the class.

"Barbara," he said, in his thin, rasping voice, "I have condoned your idleness quite long enough. You will remain after school and study this lesson. Yesterday—"

"Yesterday," put in Barbara, with a funny little grimace, "I had the tooth-ache, and couldn't study."

"It did not keep you from munching candy all morning," whispered the girl next to her.

"Hush, or he'll be wanting to keep you in next," muttered Barbara, without turning her head.

"You have failed in nearly all your recitations this week," continued the Professor, raising his voice, and bringing his shaggy eyebrows together in a heavy frown; "and you have broken several of my rules besides. I don't know why you persist in setting such a bad example before the rest of my pupils, but I can tolerate your conduct no longer. Any further excuses or explanations you may wish to make will be heard later on."

And, dismissing the class, he turned to his desk and busied himself with some copying during the remainder of the hour.

At four o'clock, when the pupils filed slowly out of the school room, there was a great craning of necks in the direction of Barbara's desk, and in the entry, where they stopped for their wraps and lunch baskets, there were many whispered conjectures as to whether or not she would obey the Professor. For, although she had given him many a provocation in the past, yet this was the first time he had ever attempted to enforce his authority and deal with her as he dealt with other unruly pupils.

"She says she is going to stay," announced one of the girls, as, after lingering in the doorway for a few moments under the pretense of tying her shoes, she joined a little group waiting for her in front of the school house.

"Well, I'm surprised," exclaimed Lucy Gray, a pale, undersized girl of fourteen. "I was certain she'd get up and march straight out of the room the minute the bell sounded."

"I don't know why she shouldn't stay and take her punishment," remarked one of the boys, as he gave a shy pull at Lucy's curls. "She's no better than the rest of us, and we know what to expect when we fail in our recitations."

"But Barbara is sixteen, and quite grown up," said Lucy, as though that fact alone entitled one to the greatest leniency and consideration.

"The more reason she ought to be, having herself and study her lessons," retorted the boy. "But instead of that she is always up to some sort of mischief. And she leads you younger girls into a lot of mischief too. You know she's the cause of your getting punished more than half the time. I

reckon she thinks she can do as she pleases just because her father is Squire Thornton, and president of the school board. Why, the way she torments the poor Professor is perfectly shameful! I know he's a crusty old codger, but he's been mighty easy with her—a heap easier than she deserves. She's given him more trouble than all the rest of us put together ever since school began, and I for one am glad he made her stay in and learn that lesson."

"Made her?" repeated Barbara's desk mate, scornfully. "I'd like to see anybody make Barbara Thornton do a thing unless she had a mind to do it. She stayed in simply because she wanted to. And I'll thank you, Frank May, to quit slandering her. You know she's the smartest pupil in the school. And if she does play pranks she's always ready to help any of us with our lessons. So if you can't say anything better about her than you've just said, you needn't trouble yourself to walk any further in my company."

And, tossing her head, she set off down the road at a rapid gait, leaving the others to follow at their leisure.

Meantime, back in the school room, Barbara sat at her desk gazing idly out of the window at a drove of belated pigs, that with noisy grunts were straying home from the bottoms.

If the Professor noticed that she was making no pretense whatever at studying, he gave no sign. In fact, he seemed hardly conscious of her presence, so absorbed had he become in the pages of a book he had taken from his desk drawer immediately after school.

A half an hour passed. The fire in the stove burned low, the room grew chilly, and outside darkness was beginning to creep down over everything. Yet Barbara continued to gaze out of the window, and the Professor read on, his long, gaunt face looking grimmer and uglier than usual in the pale, uncertain light.

Suddenly he raised his head, glanced at his watch and then gave Barbara a keen, searching look.

"The lesson?" he said, in his brusque way. "I'm ready to hear it now."

"I haven't studied it," was her curt reply.

"Then I'll wait," and he settled himself back in his chair again.

She turned and regarded him half angrily for a second. Then her vexation gave way to a feeling of amusement.

"But I haven't the least intention of studying that lesson, Professor Rawley," she remarked with a laugh.

"Then why did you remain?" he in-

## PILES CURED QUICKY AT HOME

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Surgeons themselves consider a permanent cure of piles by a surgical operation as very doubtful, and resort to it only when the patient has become desperate from long continued pain and agony. But the operation itself is every bit as excruciating and nerve-racking as the disease. Besides, it is humiliating and expensive, and rarely a success.

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Pyramid Pile Cure is prepared in the form of suppositories so they can be applied directly to the parts without inconvenience, or interrupting your work in any way.

We are sending a trial treatment free of charge, to every one who sends name and address. We do this to prove what we say about this wonderful remedy is true.

After you have tried the sample treatment, and you are satisfied, you can get a full regular-sized treatment of Pyramid Pile Cure at your druggist's for 50 cents. If he hasn't it, send us the money and we will send you the treatment at once, by mail, in plain sealed package.

Send your name and address at once for a trial of this marvelous quick, sure cure. Address Pyramid Drug Co., 11533 Pyramid Building, Marshall, Mich.

quired in a testy tone, as he thrust his book back in the desk drawer.

"Because I knew it would be a greater punishment for you to sit here in this uncomfortable room than it would be for me," was her cold reply.

He cleared his throat and ran his fingers through his disheveled hair—a little habit of his when he was seriously disturbed in mind.

"Why do you dislike me so much?" he asked, coming over to where she sat, and laying his large, bony hand on her desk.

She averted her face for a moment, then turned and looked him straight in the eyes.

"I do not like you Doctor Fell, The reason why I cannot tell," She quoted solemnly.

He walked quickly away from her, and, going back to his desk, closed and locked it, as was his custom every evening, and put the key in his pocket.

"You may go home now, Barbara," he said, stiffly.

"Thank you," and she rose and gave him a mocking bow. Then she suddenly turned upon him with flashing eyes.

"Why do you always call me Barbara?" she demanded. "I am your oldest pupil and ought to be treated with some respect. If you are not willing to address me as Miss Thornton, you can at least say Miss Barbara when speaking to me."

"Perhaps I'll remember my manners when your own begin to improve," was his quick and unexpected answer, as he walked out in the entry for his hat and overcoat.

She picked up her books and followed him in silence, quite too taken back for any sharp retort. Yet as she took her hood and shawl from their peg and saw him fumbling about for his hat, a sudden daring and mischievous idea darted into her mind. Turning back to the door that opened into the school room, she softly locked it and withdrew the key.

Then before the Professor guessed her purpose, she had passed through the heavy outer door and locked it securely, leaving him standing there alone in the dark entry.

"What do you mean by fastening me in here?" he shouted, giving the door a vigorous shake.

Barbara dropped the two keys in her pocket, and, leaning against the side of the house, gave way to noiseless laughter.

"Barbara!" and the Professor's voice was quick and peremptory, "unlock the door this instant and let me out! They are expecting me over at Dr. Ray's tonight, and will wait supper for me."

"I can't help it. You'll have to stay in there till morning. It will be such a joke."

"Child!" and the Professor spoke in an altered tone, "you surely don't intend to go off and leave me here! I ate no dinner at all today because of a headache."

"My lunch basket is up on the shelf. There are two hard-boiled eggs in it, a slice of buttered bread, a chicken wing, and a piece of pumpkin pie. Just help yourself, Professor."

"But the idea of my spending the night in here is preposterous! So let me out at once."

Barbara looked very thoughtful for a moment.

"I'll run over directly after breakfast tomorrow and unlock the door," she said at length.

"But I won't stay in here till then."

"I don't see how you are going to help yourself unless somebody coming along the road hears you, and that isn't at all likely. And they'll think at the Wiltons' where you're boarding this week, that you've accepted an invitation to spend the night, and so won't trouble themselves about you."

"Barbara Thornton!" and the voice within sounded harsher and more disagreeable to the girl than it had ever sounded before. "I'll punish you severely for this tomorrow."

"I'm not coming back tomorrow except to unlock this door," she retorted heartlessly. "So good night, Professor Rawley."

And with a little, tantalizing laugh she turned away and hurried home.

It was quite dark when she entered the dining-room where her father was eating his supper.

"I was just thinkin' about startin' out to look for you," he remarked, as, flushed and breathless, she sat down to the table. "I wish you wouldn't dawdle so on your way home these short evenings. I don't know what a passel of boys and girls can find to talk about when they are dismissed from school, but they'll stand and gabble and gabble till plumb dark. I've noticed it a hundred times."

Barbara laughed in a slightly embarrassed way, but said nothing.

"I believe they're expectin' the Professor over at Dr. Ray's tonight," continued the squire, as he rose from the table and sauntered over to the fireplace.

"At least the doctor said somethin' about his bein' invited to supper, and asked me to come over and set with 'em till bedtime. Wonder where my pipe went to? Oh, here it is, pushed back against the clock as usual. Well, I reckon I'd better go out and look after the stock. Jason's gettin' mighty careless and triffin' here lately. And it's goin' to be a bad night. Wouldn't be surprised to see a heavy snow on the ground in the mornin'." Looked mighty like it when I come in a little while ago."

Barbara glanced at him uneasily, her mind reverting at once to the Professor.

"Why, I didn't get a bit cold coming home," she said, as she dropped a lump of sugar into her coffee.

"Well, it's goin' to turn terribly cold before mornin'," he predicted, as he put on his hat and went out.

When he had gone she pushed back her plate and rose from the table, leaving her coffee untasted.

"I am not hungry tonight," Aunt Sarah, she remarked to the servant, as the latter came in with a plate of hot bread.

When the Squire came in, a quarter of an hour later, he found her bending industriously over a book.

"I told you we'd have snow before mornin'," he said, as he shook his hat over the fire.

"Is it snowing?" and Barbara jumped up, and, running over to the window, lifted the curtain and peeped out.

"I should say it is; and gettin' colder every minute. It's a good thing-I thought to look after the stock, for Jason had left both stable doors wide open. I declare, I've a good mind to discharge him tomorrow."

"Are you going over to Dr. Ray's tonight, father?" inquired Barbara, as she came back to the fire. There was an odd expression in her eyes, and her face had grown quite pale.

"No, I'm goin' straight to bed," was his reply, as he laid his pipe on the mantel. "I ain't feelin' very well tonight. This sudden change in the weather is goin' to give me a touch of the rheumatism, I'm afraid. I did half way promise the doctor that I'd come over and set with him and the Professor till bed-time, but I can't go out in such weather as this. Don't set up too long, Barbara, and lock the doors and cover up the fire good before you come upstairs."

At the door he paused with his hand on the knob, and looked back at her with a proud, tender light in his eyes.

"I hope you don't ever give the Professor any trouble, Barbara," he said, in a half questioning way. "Oh, he hasn't never made any complaint about you to me," he added, reassuringly, as he noticed her startled expression, "and I don't believe you'd give him any trouble a-purpose. But you're so heedless and full of fun that you're likely to offend your best friend without intendin' to. Rawley's a good man and a smart man, too, if he is queer. The doctor was talkin' to me about him this mornin', and said he ought to be at the head of a big college instead of teachin' out here in the woods. Says his heart's as soft and tender as a woman's, for all his sour looks and crusty ways. Well, I won't keep you from your books any longer, so good night, and don't forget to cover up the fire."

Barbara heard him climb the stairs, listened to the opening and closing of his door, and then she hurried over to a closet, and, bringing out a lantern, proceeded to light it. This done, she put on her hood and shawl, drew on a pair of heavy gloves, and, picking up the lantern, slipped noiselessly out of the house.

Going to a gate in the tall side fence, she opened it and passed out into the little lane that served as a driveway from the house to the public road.

When presently she left it and turned into the road, now thickly powdered with white, the keen north wind stung her face like a lash, and caused the flame of her lantern to flicker and flare and threaten to go out entirely. Under any other circumstances she would have hesitated a long time

before going out alone after dark, and in the teeth of such a storm, but now excitement, remorse and deep regret over her foolish and heartless prank gave her courage to face any sort of danger.

The school house was hardly half a mile away, but the road to it led through a strip of lonely woods, and at this season of the year was full of ugly ruts and pools. Several times she stumbled, and only saved herself from falling by catching hold of the straggling little saplings that grew closely together along the way.

At last, after what seemed to her an interminable length of time, though in reality it was but a few minutes, the school house loomed up darkly before her, and on the little hill beyond it she saw, through the thick snow mist the steady blaze of lights in the windows of Dr. Ray's house.

When she reached the school house and set her lantern down on the steps her fingers were so stiff and numb that it was some minutes before she was able to unlock the door. At last it was swung open, and, snatching up her lantern, she rushed unceremoniously in.

The Professor was sitting quietly on the bench that leaned against the wall, but he got up when she came in and stood looking at her in a dazed way, as if he doubted the evidence of his own eyes.

"Oh, I am so ashamed of having treated you so!" she said, her voice trembling partly from cold and partly from her overwrought feelings. "But I had no idea there was going to be such a storm! Can you ever forgive me, Professor Rawley?"

His stern eyes softened at her evident distress, and a faint smile crept about the corners of his mouth.

"Of course I can, and do, now that you have come to give me my freedom," was his comforting reply.

"And for all the trouble I've caused you since school began?"

"Yes."

"Thank you. I don't know why I have acted so, or why I took such a mean advantage of you when I locked you in. To think of your being shut up in this cold, dark place for so long. Why, you must be half frozen."

The Professor took out his watch and held it close to the lantern.

"Why, my child, it is only a quarter past seven," he said. "So I have been a prisoner just two hours, and haven't felt the cold very much, for I've been walking up and down the floor most of the time. And now that you have set me free there is no use in lingering here any longer. If you'll permit me I'll walk home with you. You are frightened."

"No, no!" interrupted Barbara, shaking her head. "It is only a little way, and I am not a bit afraid now that I know you are safe."

"Very well," and he handed her the lantern. "I presume that it isn't too late for me to make my visit to the doctor's," he added, after a moment's thought.

"But supper will be over," began Barbara.

"I ate your lunch, as you advised," he put in with a laugh.

"Professor Rawley," she faltered, "before we go will you make me a promise? I don't want any one in the world ever to know about tonight. I mean about locking you in—"

"My dear," interrupted the Professor, taking her hand in his and holding it fast, "you may trust me to make such satisfactory explanations, both at the doctor's and at my boarding place, that no one will ever know that I was your prisoner for two hours tonight. And now give me the key to the inside door and hurry back home."

It was a matter for much wonder to Barbara's schoolmates that instead of giving a laughable account of her punishment the next morning, as they expected her to do, she was extremely reticent on the subject, and parried their questions so skillfully that they could learn nothing.

And what to them was still stranger and more to be wondered at was the fact that after that evening Barbara and the eccentric old Professor were the best of friends.

ADELAIDE DAY ROLLSTON.

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Stories for Little Ones.

Grandpa's Panther Story.

"Grandpa, did you ever see a panther?" inquired little Ben Harcastle, looking up from a show-bill which he had been examining.

The old man leaned back in his stoft hickory chair, laid aside his newspaper, and taking off his spectacles, polished them with his red bandana.

"Why, yes, Ben; did you?"

"No, sir; but Billy Bruct says they are going to have a big one in a show at the Crossroads, Saturday."

The old gentleman laid his hand on his newspaper, then reconsidered the matter.

"We did not have to go to shows to see them when I was a boy; these mountains were full of them."

"Oh, grandpa!" and Ben's face was aglow with the anticipation of a story.

"A panther gave me quite a lively chase once," continued grandpa. "I was just about your age, I suspect. How old are you? Twelve? I was just a little past that age, and about as fearless a lad as was to be found in this neighborhood. I could ride any horse that I could mount, and shoot father's flinlock rifle as well as he could. I had often been sent on errands to the courthouse, a distance of ten miles, and when one evening in June, old 'Aunt Bincy,' a negress owned by my father, was taken violently ill with 'cramps,' or, as she called it, 'the mis'ry,' I did not think it anything out of the ordinary that I was sent posthaste for the doctor.

"It was about three o'clock when I left home, and though I knew it would be night before I could get back, I was not at all uneasy, for I had often been out at night, and the road was good; the moon almost full, and the weather mild. I was instructed to ride until I found the doctor, and to send him straight to our house; after that, I was to purchase a quantity of gum camphor and return. I was fortunate in regard to the doctor, for I met him before going a great distance. My mission was soon accomplished at the courthouse, and as it was getting dusky I turned my face homeward. The way was very lonely, and led almost directly up the mountain for a mile, then down hill through the timber; in many places the tall pines and sycamores met overhead, making almost impenetrable shadows, but I was perfectly familiar with the road, and 'Mag,' the big bay mare, was altogether reliable. As I started down the mountain an owl hooted dismally, and, though not nervous in temperament, a feelin of 'I don't know what' oppressed me. I was not afraid of wild animals, knowing full well that it was not the season of the year for wolves to be dangerous, and bears, though occasionally seen, were only a menace to young lambs.

"I was getting a little more cheerful and better accustomed to

the shadows, when there broke upon the still air a cry such as I had never heard before, and to my dying hour I will never forget it; the mare started, affrighted, I could scarcely hold her. It sounded as though a woman in distress was calling: 'Oh—oo—oo—oo—!'

"With difficulty I restrained the animal, for she was wild with fear. Again sounded that piteous appeal; surely some one must be in trouble, and I answered the cry as nearly as I could. When it came again I answered; then there was a crashing in the tree-tops and an immense 'panther or cougar' sprang towards us. 'Mag' darted forward, not a bit too soon, for the sharp claws almost grazed her hindquarters.

"It was a race for life now, one bound after another; 'Mag' obeying her instinct and avoiding the onslaught. I cannot tell you how far the creature followed us, but just as we reached the edge of the woods, with a baffled snarl, it desisted, and I turned in my saddle as we galloped into the clearing, and there in the top of a white spotted sycamore tree it was sharply outlined, fully four feet in length, its tawny sides quivering in the moonlight."

"Did you kill it, grandpa?"

"No, Ben, I did not, but my father did, and for many years its soft, furry skin served as a rug in our house, but to tell the truth I never admired its beauty, for I could never look at it without a shudder." Christian Observer.

THE VALUE OF CHARCOAL.

Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

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Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood; and the beauty of it is, that no possible harm

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can result from their continued use, but, on the contrary, great benefit.

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

RIGHT SORT OF PLUCK.

Burt and Johnnie Lee were delighted when their Scotch cousin came to live with them. He was little, but bright and full of fun. He could tell curious things about his home in Scotland and his voyage across the ocean. He was as far advanced in his studies as they were, and the first day he went to school they thought him remarkably good. He wasted no time in play when he should have been studying, and he advanced finely.

At night, before close of the school, the teacher called the roll and the boys began to answer, "Ten." When Willie understood that he was to say ten, if he had not whispered during the day, he replied, "I have whispered."

"More than once?" asked the teacher.

"Yes, sir," answered Willie.

"As many as ten times?"

"Maybe I have," faltered Willie.

"Then I shall mark you zero," said the teacher, "and that is a great disgrace."

"Why, I did not see you whisper once," said Johnnie that night after school.

"Well, I did," said Willie. "I saw others doing it, and so I asked to borrow a book; then I lent a slate pencil, and asked a boy for a knife, and several things. I supposed it was allowed."

"Oh, we all do it," said Burt, reddening. "There isn't any sense in the old rule; and nobody could keep it; nobody does."

"I will, or else I will say I haven't," said Willie. "Do you

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**"WITHOUT A PAIN,"** writes Mary Shelton, of Poplar Bluff, Mo., "I can do my housework, although, before taking CARDUI, two doctors had done me no good. I can truthfully say I was cured by Cardui. I want every suffering lady to know of this wonderful medicine."

suppose I would tell ten lies in one heap?"

"Oh, we don't call them lies," muttered Johnnie. "There would not be a credit among us at night if we were so strict."

"What of that, if you told the truth?" laughed Willie, bravely.

In a short time the boys all saw how it was with him. He studied hard, played with all his might in playtime; but, according to his account, he lost more credits than any of the rest. After some weeks the boys answered "nine" and "eight" oftener than they used to. Yet the school room seemed to have grown quieter. Sometimes when Willie Grant's mark was even lower than usual, the teacher would smile peculiarly, but said no more of disgrace. Willie never preached to them or told tales; but, somehow, it made the boys ashamed of themselves, just the seeing that this sturdy, blue-eyed boy must tell the truth.

It was putting the clean cloth by the half soiled one, you see; and they felt cheats and story-tellers. They talked him all over, and loved him, if they did nickname him "Scotch Granite," he was so firm about a promise.

Well, at the end of the term Willie's name was very low down on the credit list. When it was read he had hard work not to cry; for he was very sensitive, and he tried hard to be perfect. But the very last thing that day was a speech by the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a look, when he was told the man was General —, the great hero.

"The signs of his rank were hidden, but the hero was there just the same," said the teacher. "And now, boys, you will see what I mean when I give a little medal to the most faithful boy—the one really the most conscientiously perfect in his department among you. Who shall have it?"

"Little Granite!" shouted the forty boys at once; for the child whose name was so low on the credit list had made truth noble in their eyes.—The British Evangelist.

**BROWN'S BRONCHIAL TROCHES** **FOR COUGHS AND COLDS**

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**THE RAILROAD REVIVAL.**

By Rev. Louis Albert Banks, D. D.

Some years ago I was pastor in a large city which was a great railroad center. Tens of thousands of railroad men have their home there, and live either in the city or its suburbs. This fact impressed me on my first arrival in the city, and as the months went on, it became more and more apparent to my mind that the church was not sufficiently awake to the spiritual needs of this large and intelligent class of men. I set myself to work to devise some way of getting at the situation. Whatever measure of success may have come to me in the course of my ministry has been, to a large part, due to the fact that I have always tried to work as faithfully and with as much devotion as the most successful business man works. So I set myself to work to find a plan for calling the attention of these railroad men to Christ and the Gospel.

After some weeks of thought and prayer, I decided to have a series of revival meetings to which railroad men should be specially invited, and in which sermons and prayers and everything should bear upon railroad men. I had printed many thousands of invitations specially addressed to railroad men. In these I stated, in a frank and brotherly way, my desire to preach the Gospel to railroad men and their families and the welcome they would receive at my church. These invitations I carried to all the great centers of railroad employment, and had them given out in all the great freight depots and shops in the city.

The success of the movement in attracting the attention of railroad employees far exceeded my expectations from the very start. Railroad men flocked to the services, and some were converted the very first evenings. But these men told of others who would not come with them, and wished they had some way of getting the Gospel to them where they worked. I caught at this suggestion at once, and visited the railroad managers and superintendents and secured the privilege of speaking for twenty minutes of the noon hour in any of the shops and round-houses of the city. Then, for over a month, I went every week day at noon to some great freight depot or round-house, or workshop, to hold service. Some men were converted in these meetings at noon, but the far greater result came from getting a hold upon men who were indifferent or prejudiced, and who followed us back to the evening service at night.

Of course all were not railroad men who were brought under the influence of this revival, and through God's grace were saved. Naturally, these railroad men had friends and neighbors, and when they began to be interested in the meetings they talked about them among their friends, and they came, too, and many of them were saved. I shall never forget some interesting and striking cases developed in that meeting. One night I found at the altar a middle-aged man in great sorrow. He

was sobbing with grief, and the great depths of his soul seemed to be broken up, and yet he found no peace. I talked with him and finally asked him why he did not accept Christ's promise outright and have peace. He said, "I can't." I asked him then why he came to the altar at all, that the invitation was only for those who would accept Jesus. His reply was that he could not stay away. His sense of sin was so keen, and the burden of guilt upon his soul so pressed him down that when the invitation was given for sinners to come, he could not stay in his seat.

I continued to press him to be frank with me until, finally, he told me all. He said that he worked in a brewery, and had been working in a brewery ever since he was a boy. He had a wife and six children depending on him for support. He felt that it was a wicked business, and that he could not be a Christian and continue in his business, and yet he did not know anything else, and if he gave it up his family would starve. The man was very anxious; the great beads of perspiration stood out on his forehead. It was the awful problem of his life. I urged him that it was his business to accept Christ as his Saviour and do the right thing, and leave the result to God. I assured him that God would not let a man starve through doing right. I specially pushed home upon him that passage where Christ says, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." He was a strong man, a solid, staunch German, and decision came slowly. But when it did come, it was all over. His face was transformed, and everybody around him knew that he had gained a victory over himself and his sin, and that Jesus Christ had made the conquest of his soul. He left the brewery the next day. In two weeks I found him a good position, and before I left the city he was earning a much larger salary than he had ever earned before; and he and his family were very happy in the church.

I well remember another evening, when, as I was passing around through the rear of the congregation, while the after-meeting was going on at the altar, I came across a young lady who seemed the very picture of despair. She had an intelligent, keen face, but the inner agony was written all over it. I stopped to talk with her, and after a little she admitted that she was deeply affected by the service, and was sorely conscience-stricken. But she said, "I can't be a Christian."

"Why?" I asked.  
"Not because I do not want to," she said, "but because I have become so entangled with worldly and sinful things that there is no way out. God knows, I would give my life to be clear of them, but I can't get out! I can't get out!" These last phrases she fairly moaned from her lips like a wail of despair. I talked with her until I saw that no farther advantage could be gained by further conversation there, and arranged for her to come and see me the next day. Then she told me her

story. It was a sad story of misfortune and sin and death on the part of others, which had at last thrown the burden of an invalid mother, and little brothers and sisters, upon shoulders unable to bear so heavy a load. And she was working now as an acrobat in some low entertainment hall in the city. I urged her, as I had the man from the brewery, that it was God's world and that one could do right in it and trust him for the result. But she went away sad, but promised to come to the evening meeting. That afternoon I went to see a noble Christian woman of wealth and high social position, but who was also rich in human sympathy and love. I told her the story of this poor girl, and, as I had expected, she was immediately awake to the situation, and was ready to be her friend. The poor girl, who had lost all hope, became a happy Christian, and through her, rich blessings, both temporal and spiritual, found their way to all the unhappy family.

One interesting feature of this revival was that its advertised purpose to reach railroad men attracted wide attention, and a number of traveling railroad men, having a night in the city, came to the meetings, and several such were converted. These carried the fire-brands into different parts of the country, so that in my travels during years since I have had strangers speak to me in regard to blessing received at that meeting, more frequently than concerning any other revival it has been my privilege to lead.—American Messenger.

We take pleasure in announcing that Mr. Joseph Algood, one of Louisville's most substantial and popular citizens, has been secured by the Baptist Book Concern. He has an experience of thirty years in books, stationery and blank-book trade. Our customers will find him polite and well posted in the trade.

**Damrosch-Harris Concert.**

At Macauley's Theater, last Monday night, occurred the greatest event in the history of Louisville from a musical standpoint. The New York Symphony Orchestra, composed of 84 pieces—Walter Damrosch, Conductor, and Miss Zudie Harris, Pianist.

The house was literally packed. No lady ever received a greater ovation from her own people and it may be said that no lady ever deserved more from her own people. In the composition of music, and as a pianist she stands at the head among her sex. She has toured Europe repeatedly, and now proposes to tour the United States. Miss Zudie Harris is the daughter of Mr. Theodore Harris President of Louisville Banking Company, and a leading Baptist. He and his talented daughter are members of pastor Weaver's church.

**WORLDLY WISDOM.**

There is a young minister in Philadelphia who has been remarkably successful in paying off the debts of the various churches to which he has been assigned from time to time.



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All orders must be accompanied by the cash. This offer is for old and new subscribers alike.

Western Recorder, Louisville, Ky

**WEDDING INVITATIONS.**

And visiting cards handsomely engraved in the latest style, furnished promptly, at reasonable prices, from \$1.00 to \$2.50 per 100.

All kinds of stationery, including the finest assortment of Ladies' Stationery, that can be bought, e. g., Crane's Linen Lawn and Cream Wove, and all other late styles. Prices range from 35 cents per box to \$2.00.

Send all orders to the Baptist Book Concern, Louisville, Ky.

A brother minister, who was laboring earnestly by means of bazars, when we need money, some good sister suggests a bazar. Then I call upon the husbands of the married ladies of the membership and explain to them that in order to raise a certain sum we are finding it necessary to hold a bazar. We have never had to actually bring the affair off.

"No," he replied. "You see, when we need money, some good sister suggests a bazar. Then I call upon the husbands of the married ladies of the membership and explain to them that in order to raise a certain sum we are finding it necessary to hold a bazar. We have never had to actually bring the affair off." —Harper's Weekly.

The successful one smiled.

**THE YOUNG PEOPLE'S MEETING A TRAINING SCHOOL.**

The principal defect, as I see it, in our young people's work in Kentucky is that as a rule it does not succeed in putting the young people to work in a practical way. It ought to be remembered that the principal function of the Sunday-school is teaching, and that the principal function of the young people's societies is service. And I mean actual work. Most of our young people imagine that they have fulfilled their obligation by attending the meetings of the society regularly. In many of our societies no practical work is undertaken, the time being used for instruction; this instruction being furnished in many cases in an academic way. Of course, it is true that while each department of the church has its peculiar function, all of these overlap to an extent, and properly so, but a young people's society cannot be a great success where practical service is lost sight of. What I mean is this: We ought in our young people's society to have our people use the talent that God has given them. We will not have so much trouble as a rule with the five talented people, nor the two talented people, but the one talented people are likely to keep in the background, and as that class are vastly in the majority, our efforts should be directed toward their development. Some have a natural talent for public speaking—the young people's meeting furnishes the opportunity for its proper development. Some have a talent for public prayer—here that talent should be exercised. Some, who can do neither of the other two, can sing the gospel—this is a talent too often overlooked and as often underestimated in its power. Some have the talent for teaching—in the very youngest here is a place where that talent may be used and teachers for the Sunday-school provided. Some are talented to show hospitality to strangers, and I do not know of anything which is worse neglected in our churches than that. Some have the talent for carrying sunshine into the shadow of the sick room or where there is distress—there is far too little of it being done. Very many may develop the grace of telling the simple story of Jesus and His love to those who know it not and of being soul winners. The harvest truly is plentiful and the laborers are few, said the Master. When we have more servants we will have more and better service.

Let us this year strive to bring our young people's work to a higher state of efficiency. The more practical the work the more attractive that work becomes. It is a real joy to note the amount of practical work that was accomplished last year by the society at Twenty-second and Walnut-street church. Note the summary: Three hundred and thirty-four calls on the sick and those needing attention. Three thousand five hundred and twenty-four invitations extended. Ninety professions of faith in tent meetings conducted by the young men of the society. Two hundred and thirty-five

dollars and sixteen cents raised by the society for its own uses.

If your society is weak and inefficient, send your president to Louisville some Monday evening and have him study the work of this great young people's society. It will be an inspiration to him.

JOSEPH T. WATTS.

**REV. CHARLES E. MADDOX,**

Student in our seminary for about two years, who has made a fine impression on the faculty and student body and all who have met him, has been called to the pastorate of a new church in Greensboro, S. C. He enters at once on his pastorate. Our best wishes and prayers will follow him.

**EXPANSION OF SOUTHERN TRADE.**

Nelson Chesman & Co., of St. Louis, General Newspaper and Magazine Advertising Agents, have established a branch office at Chattanooga, Tenn., and will do a general newspaper and magazine advertising business throughout the South. In these days of rapid service distance counts immensely, and the location selected for this latest branch of the Chesman Agency not only facilitates the work of securing desirable contracts, but also insures quick and unusually efficient distribution of copy for customers in distant parts of the country. This progressive policy on the part of one of the oldest, most highly respected and most substantial agencies in the country illustrates the broad lines of development in the advertising business, and is likewise indicative of the far-sightedness of a concern which has long been firmly rooted in the greatest centers of advertising activity.—New York, Chicago and St. Louis.

It was first decided to open the branch in connection with, and to facilitate the handling of the immense volume of business embraced in the million-dollar contract recently secured from the Chattanooga Medicine Co., makers of Wine of Cardui and Theford's Black Draught. But the possibilities of the South's rapidly growing business induced them to make of the Chattanooga office a principal branch of the Company, with one of the general officers, Secretary Richard Pendergast in charge, and place the immense facilities of the Company, its first general advertising agents to enter the southern field, at the disposal of advertisers in the manufacturing, mercantile and other industrial lines of that section.

Nelson Chesman & Co. is one of the oldest firms of General Newspaper and Magazine Advertising Agents in the business. Their main office is at St. Louis, with Mr. Conrad Budke in charge, where they started in business thirty-one years ago. Branches are maintained in New York, where Mr. Nelson Chesman gives undivided attention to a vast volume of business, as well as in Chicago, where Mr. Arthur A. Willson, the remaining member of the corporation, handles a line of advertising greater in all probability than the total output of many prominent advertising agencies.

Through their St. Louis office they have always done much business and kept in the closest possible touch with the South's business conditions and its expanding industries, and therefore are not strangers in Dixieland. They place advertising in all Newspapers and Magazines published throughout the United States, Canada and Mexico, and the close, friendly relations with publishers which they have maintained for so many years, unquestionably secures for them rock bottom prices. Accuracy in checking insertions of advertisement and all the work involved in keeping records is an essential throughout the establishment. Unquestioned integrity and competent proof that all the service paid for (and usually more) has been rendered, satisfy the most critical customer.

With their organization they present a splendid medium for the promotion of Southern trade, expanding it in home and carrying it into new territory, and accordingly invite the accounts of responsible concerns, and the record of the Agency fully justifies an acceptance of their invitation.

**"BIG FOUR"**

THE BEST LINE TO INDIANAPOLIS PEORIA, CHICAGO.

And all points in Indiana and Michigan CLEVELAND NEW YORK, BOSTON

And all points East Information cheerfully furnished on application at City Ticket Office, "Big Four Route," No. 229 Fourth Avenue, or write to B. J. Gates, General Agent, Louisville, Ky.

**Glorious Praise**

The Song Book for the masses, and fills a long felt want for a song book for all services



**M**ORE Songs, Better Songs, Best Binding, Cheapest Prices. For Use in Church Services, Prayer Meetings, Sunday Schools, Young People's Meetings, and Evangelistic Meetings. Churches buying "GLORIOUS PRAISE" need no other song book.

Best Silk Cloth Binding; sewed (so it will stay open on organ.) Over 300 Best Hymns of all times. The old favorites with the old tunes. Every hymn has its tune.

Churches who have used GLORIOUS PRAISE will have no other song book.

If you are in need of a Song Book don't fail to see this one. Compiled by W. H. DOANE, Mus. Doc., assisted by W. J. KIRKPATRICK. Contains over 300 songs and music, comprising the CREAM of all times, old and new. "The best all round book ever put upon the market, and more popular music and hymns than ever before compiled in one book."

The Latest and Best Songs for All Services. Just the book you want.

**PRICES**

Single Copy 35c  
Per Dozen \$3.60 Not prepaid  
Per 100 \$25.00 Not prepaid

More than 300 Songs, 114 Composers, and 125 Writers.

A Few Selections From Glorious Praise.

To give you an Idea of Its Value.

I got the Woodlawn Church to get it. Have made a number of speeches before our Associations, Pastors' Unions, etc., for it and about it. You can count on every church in the valley getting it when they get a new book.—A. C. Davidson, Birmingham, Ala.

One of the attractive features of this new song book is that it contains many of the latest and most popular new songs and the best of the old and never-dying hymns. This book is second to none of its price on the market.—CHRISTIAN INDEX, Atlanta, Ga.

I consider "Glorious Praise," as containing the best real Gospel songs that's now between two covers.—O. P. Maddox, St. Bethlehem, Tenn.

**READ THE OPINION OF MUSICAL EXPERTS ON GLORIOUS PRAISE**

W. H. Doane.

Dear Brother and Friend: I have never written you quite as explicitly as I wished with regard to the books, "Glorious Praise." We are using the book with great satisfaction in all our services. The tunes come nearer being all good than those of any book I have ever used, and really furnishes wings for devotion and praise. There are a number of catchy and bright pieces which the Sunday-school enters into with zest, such as "Joy Bells," "Walking in the Sunlight," "Victory All the Way," etc. Much of your own music is very choice. A number of your pieces are new to me, though they may have been published before. I have long thought the devotional note in your own work to be one of its characteristics, and most vital qualities. I value this highly, for I think it wanting in much of our church worship, and in great need of being fostered. I have been especially struck with the unusual beauty of 121, "Keep Thou Thine Own," "The Hour of Prayer," "Humbly, O Lord, I Wait," and "More Holy Would I Be," are, I being judge, among the first of their kind, and not surpassed for sweet devotional aspiration breathing in music. The solo and response, "Is It Nothing to Thee," is very impressive, and is capable of great effectiveness. On the whole, I doubt if you have ever quite made so good a book. The duets and solos with their choruses are a notable feature, adding considerably to the interest and value of the book. I use No. 1, "Glory, Glory," very much. It has a stately choral movement and loftiness of praise that make it worthy of being placed beside Old Hundred. I doubt if you have written anything

that will live longer. I wish to thank you again for the book, and to express my gratitude that you are doing so much for the promotion of the service of worship.

Very truly your friend,  
C. M. RUPE.

W. H. Doane, Mus. Doc.

Dear Dr. Doane: We received 50 copies "Glorious Praise." We used them for our dedicatory services on the 23d of July. We are greatly pleased with them. We desire to thank you for suggesting them to us. They are exactly suited to our congregation. Please accept our thanks. We consider "Glorious Praise" a good book for the churches, not only because it contains the old and favorite hymns, but because of its diversity, it is suited to any service—the preaching service as well as the Sunday-school and the young people's meeting, and especially is it suited to evangelistic services. We know of no better all around hymn book for our small churches than "Glorious Praise." May God bless you, Dr. Doane, in the service you are doing for Christ and the churches.

Fraternally,  
C. S. WINANS,  
Pastor of the Baptist Church, Forest, O.  
By order of the First Baptist Church of Forest, O.

ETTA M. CALVIN,  
Church Clerk.

"Of all the song books we have ever used, this is the best by far. Everything in the book is a jewel."

JAS. L. PICKARD,  
Tifton, Ga.

Published By

**Harvey & Burnett**

---FOR SALE BY---

**BAPTIST BOOK CONCERN** 642 FOURTH AVENUE, LOUISVILLE, KY.

(Incorporated.)

# Hale's Honey of Horehound and Tar

## CURES

**Hoarseness, Coughs, Colds and Sore Throat. The standard remedy used for generations.**

25 Cents, 50 Cents, \$1.00 per bottle; the largest size cheapest. At all druggists. Refuse substitutes.

PIKE'S TOOTHACHE DROPS CURE IN ONE MINUTE

## WINTER TOURIST TICKETS

Are Now on Sale Via

# Louisville & Nashville

RAILROAD

—TO—

## FLORIDA GULF COAST RESORTS CUBA

AT VERY LOW RATES.

For rates, time tables or beautifully illustrated booklets on Florida, the Gulf Coast, New Orleans or Cuba, address nearest representative,

F. D. Bush, D. P. A., Cincinnati, Ohio.  
J. E. Davenport, D. P. A., St. Louis, Mo.

H. C. Bailey, N. W. P. A., Chicago, Ill.  
J. H. Milliken, D. P. A., Louisville, Ky.

C. L. Stone, Gen'l. Pass. Agt., Louisville, Ky.

# Illinois Central

RAILROAD.

Two fast express trains daily to Memphis and New Orleans. Direct line to HOT SPRINGS, ARK. New first class line Chicago to ST. PAUL, MINNEAPOLIS and the Northwest. Best of service. Free Reclining Chair Cars, Pullman Sleepers, Dining Service a la carte.

Only line running through personally conducted Excursion Sleepers Louisville to CALIFORNIA, NEW MEXICO, ARIZONA and TEXAS.

Special low one way and round trip Rates in effect on first and third Tuesdays each month to the South and Southwest Arkansas, Indian Territory, Oklahoma and Texas.

## FARMING IN THE SOUTH.

The Passenger Department of the Illinois Central Railroad Company is issuing monthly circulars concerning fruit growing, vegetable gardening, stock raising, dairying, etc., in the States of Kentucky, West Tennessee, Mississippi and Louisiana. Every Farmer or Homeowner, who will forward his name and address to the undersigned, will be mailed free, Circulars Nos. 1 to 11 inclusive, and others as they are published from month to month.

For Folder and Free Descriptive Matter of California, Cuba and New Orleans, and Circulars Descriptive of Lands in the South and through tickets, apply to W. J. McBride, F. W. Harlow, C. P. & T. A., Div. Pass. Agt., 4th & Market, Louisville, Ky.

**PISO'S CURE FOR CONSUMPTION**

25 CENTS

Best Cough Syrup. Cures Good. Use in time. Sold by druggists.

# The Farm and Household

## THE FARM.

—A. L. and B. Edwards sold to Simeon Weil twenty-six head of six hundred-pound steers at 3 3-4 cents. They sold to Theo. Solomon nineteen 1,250-pound steers—12 at 4 1-2 cents; eight at 4 1-4 cents, and four at 4 cents. Hardinfield recently sold to Mr. Solomon twenty head of export cattle picked out of a lot of forty head, at \$4.65 per hundredweight. They weighed 1,400 pounds.—Woodford Sun.

—Josh Jones, of Lincoln, sold to Monte Fox, of Danville, and others forty-three 1,050-pound cattle at 3 1-2 to 4 cents, and forty turkeys to Northcutt & Co., for \$91.80.

—Vol Ferguson bought of James Gregg, of Hutchinson, a bunch of feeding shoats, averaging 120 pounds, at \$4.50 per hundred. Callie Jones, of Hutchinson, sold six fat heifers, average 985 pounds, at \$3.85, and thirteen feeding shoats, average 110 pounds, at \$4.90 per hundred. J. M. Hall sold to Joe Frakes Saturday the finest bunch of cattle that has been shipped from this county this year. There were fifty-three head, price five cents.

The Madison county turkey crop brought about \$40,725 into the county this year, according to a recent dispatch.

—Simeon and Jonas Weil have filled their engagements with slop cattle, and are slopping now 1,800 head of cattle, that average 1,100 pounds, and cost three and a quarter to three and a half cents.

—J. W. Strode sold a lot of stock hogs to Henry Brown for \$4.70 a hundred. J. T. Stevenson, of Pine Grove, sold his stock hogs, eight in number, to Jake Graves, for five cents. Simmons & Larkin sold to Simeon Weil fifty fat cattle that weighed over 1,000, at \$4.60. J. D. Marshall, of Avon, sold three mules to Gentry & Thompson, for \$180 per head, and 100 stock ewes to Frakes, of Paris, at five cents.

—Thomas P. Prather, who represents the Farmers' and Shippers' Leaf Tobacco Warehouse Company, Cincinnati, bought Friday of various farmers in Fayette county 120,000 pounds of leaf tobacco at prices ranging from four and a half to twelve cents per pound.

—Joe Downing bought one horse mule from Charles Gentry for \$175. He also bought one pair of mules for \$312.50 from Will Barker.

—J. D. Marshall, of Avon, sold twelve mules at \$146.50 each to John Thomas, of Millersburg, for the South Carolina market; three mules to Gentry & Thompson for \$180 each.

## SEED CORNER.

Questions are constantly being asked as to methods of improvement, and where good seed of improved varieties can be obtained.

There is no crop that is more responsive to the careful selection of seed and better methods of improvement generally than is corn. A difference of five to ten bushels per acre in productiveness is easily made in a few seasons. Any effort of improvement must be based on proper methods of breeding and seed selection, as well as careful field culture. Better seed will go a long way toward producing larger yields.

The importance of selecting good seed corn, taking good care of and preparing it for the planting seasons, cannot be overestimated. Experiments have shown that well-bred and carefully selected seed corn of a type suited to the soil and climatic conditions where it is to be used will produce from 10 to 100 per cent. more corn per acre than the seed corn used at present by the average farmer.

To get the best corn it should be selected in the fall, in the field after it has matured, and while the characters of the parent stalk can be observed. Seed corn should never be picked before it is mature. An immature kernel has not had time to store up all the food it wanted, and consequently

## WORKS WITHOUT FAITH

**Faith Came After the Works Had Laid the Foundation.**

A Bay State belle talks thus about coffee:

"While a coffee drinker I was a sufferer from indigestion and intensely painful nervous headaches from childhood.

"Seven years ago my health gave out entirely. I grew so weak that the exercise of walking, if only for a few feet, made it necessary for me to lie down. My friends thought I was marked for consumption—weak, thin and pale.

"I realized the danger I was in and tried faithfully to get relief from medicines, till at last, after having employed all kinds of drugs, the doctor acknowledged that he did not believe it was in his power to cure me.

"While in this condition a friend induced me to quit coffee and try Postum Food Coffee, and I did so without the least hope that it would do me any good. I did not like it at first, but when it was properly made I found it was a most delicious and refreshing beverage. I am especially fond of it served at dinner ice-cold, with cream.

"In a month's time I began to improve, and in a few weeks my indigestion ceased to trouble me, and my headache stopped entirely. I am so perfectly well now that I do not look like the same person, and I have so gained in flesh that I am fifteen pounds heavier than ever before.

"This is what Postum has done for me. I still use it and shall always do so." Name given by Postum Co., Battle Creek, Mich.

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

will be more or less weak in vitality. Early picked corn may germinate if well preserved under favorable conditions, but its constitution has been weakened, and the yield will be correspondingly lessened. Nature should be allowed to ripen seed in her own way.

Selecting good corn from the crib is always objectionable. The vitality of the corn has generally been more or less injured, and while the ears may have good appearance, one can tell nothing as to the characters of the parent stalks. It has been shown by experimenters that crib corn produces smaller yields than corn that has been properly selected in the field and well preserved through the winter.

The quantity of seed corn selected should be considerably more than will be needed for planting, so that there may be room for farther and more critical selection later on.

Much corn that is intended for seed is injured by improper methods of drying and storing. It should be stored at once in a dry, well ventilated place, and in such a way that there may be a free circulation of air around each ear. Seed corn should be always stored in the ear, and should never be put in barrels or bags.—M. P. Lipe, in Progressive Farmer.

## HONORS WERE EVEN.

A prominent railroad man repeats with great enjoyment a story that he had from a conductor on one of the limited expresses between New York and the West.

It appears that a dapper chap in the first chair car had managed to become unusually friendly with an attractive young woman in an adjoining seat. When the train pulled into Buffalo, the masher, in taking leave of the fair one, remarked:

"Do you know, I must thank you for an awfully awfully pleasant time, but I'm afraid you wouldn't have been so nice to me had you known that I was a married man."

"Oh, as to that," quickly and pleasantly responded the charming young woman, "you haven't the least advantage of me. I am an escaped lunatic."

## How to Get Rid of Catarrh.

Here is a Simple, Quick, Effective Way and COSTS NOTHING—Send for it and see.

Those who suffer with it know well the miseries of catarrh. There is just one thing to do—have it cured. It can be done. To prove it to you, send your address and the means of a quick and safe cure will be sent to your home free in every way. The idea in giving it to you free is to prove to you that there is a home cure for catarrh, scratchy throat, asthma, stopped-up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, etc., etc., and that the remedy that does it is the invention of Dr. J. W. Blosser, the eminent southern doctor and minister, who has for over 31 years been identified with the cure of catarrh in all its worst forms.

His discovery is unlike anything you ever had before, as it is not a spray, douche, ointment, atomizer, salve, cream, or any such thing, but a genuine tried-and-true cure that clears out the head, nose, throat and lungs so that you can again breathe the free air and sleep without that choking spitting feeling that all catarrh sufferers have. It will save the wear-and-tear of internal medicines that only ruin the stomach. It will prevent colds and heal up the mucous membranes so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery and know that you need such a cure, and want to make a trial of it without cost, send your address to Dr. J. W. Blosser, 115 Walton Street, Atlanta, Ga., and a thorough free trial treatment, and also an elaborately illustrated booklet, "Plain Facts About Catarrh," will be sent you at once, free, so that you can begin to cure yourself privately at home. Now, write him immediately.



For nearly half a century C. P. Barnes & Co's rings, both plain and set, have been the recognized standard for excellence among Southern People. They are always true to quality, style, finish and weight. Our new illustrated catalogue of watches, diamonds, jewelry, silverware, optical goods, etc. free on request.

**C. P. BARNES & CO.**  
104-106 W. MARKET ST.  
LOUISVILLE, KY.

**C. P. BARNES & CO.**

**NEW HOTEL ALBERT**  
11th St. and University Place, New York City., 1 Block W. of Broadway.

The only absolutely fire-proof transient hotel below 23rd St. Location most central, yet quiet. Convenient to all department stores and the All modern improvements, including telephone in each room. 200 rooms at from \$1.00 to \$2.00 per day; 100 rooms with private bath at from \$2.00 to \$4.00 per day. Club breakfasts and meals at fixed prices. H. FRENKEL, Prop.

**S. Drabelle,**  
—AGENT FOR—  
**PITTSBURG, KENTUCKY, ANTHRACITE, JELICO and W. VIRGINIA COAL**  
and COKE

OFFICE: 363 FIRD HL., LOUISVILLE, KY. TELEPHONE: 914.

**Children's Teething**

**Mrs. Winslow's Soothing Syrup** has been used for over fifty years by millions of Mothers for their Children while Teething, with Perfect Success. It Soothes the Child, Softens the Gums, Always all Pains, Cures Wind Colic, and is the best remedy for Diarrhea.

Sold by druggists in every part of the world. Twenty-five cents a bottle.

**WANTED 50,000 Agents.**  
**50 PACKAGES FLOWER SEEDS, 50c.**  
How to Make Money Easy. You can sell these HIGH GRADE SEEDS at 5c. each to your neighbors, and make \$2.00 for your trouble, for only a few hours' work. This is a grand chance to make money for a small investment. Some of our agents have cleared \$300.00 in cash. Send 50c. and we will send the seeds at once, delivered to you, postage paid. Order early. Address **SOMERVILLE NURSERY, SOMERVILLE, MASS.**

**"FAITH AND THE FAITH"**  
By T. T. Eaton, D. D., LL. D.

Many advance orders already received. This book is a broadside fired into skepticism, and a clarion call to rally to "the faith once for all delivered unto the saints." Price, postpaid, 50 cents. Also Dr. Eaton's second edition of "Talks on Getting Married," elegantly bound, with marriage ceremony and marriage certificate. Suitable for wedding presents, and the book adapted to all who are married or contemplate getting married. Price, mailed, \$1.00. Send all orders to **Baptist Book Concern, Louisville, Ky.**

# DEATHS

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

## WALSH.

At Russellville, Ky., on October 12, Mrs. Mary Jane Walsh fell asleep in Jesus, being surrounded by her family—husband, daughter and son—and grandchildren. One son, Dr. Frank K. Walsh, living in the far West, could not visit his home at the time. Mrs. Walsh was fifty-nine years of age, and a life-long Baptist, having given her heart to Christ and joining the Fourth and Walnut-street Baptist church in 1868, being baptized by Rev. George C. Lorimer, then pastor of that church.

Mrs. Walsh (nee Miss Mary J. Hughes) was married to John M. Walsh, both of Louisville, in 1869, and removed to Owensboro, and from there to Russellville, where she was well known for her earnest, Christian spirit and church work. "Blessed are they who die in the Lord."

Dear Recorder: When I say that our people are sad, it but feebly expresses the real fact. This sadness comes because our beloved pastor, Brother W. H. Brengle, has left us to begin his work in St. Charles-avenue church, New Orleans. For a little more than six years he has been with us, and each year has grown into the hearts of the people. His fine qualities of head and heart have been more manifest as opportunities of service were multiplied. As a pastor he was quick to see the need, ever ready to lend the hand of help, faithful to the end and tender and sympathetic in all his ministrations to the suffering. As a preacher he was clear, earnest, bold and decisive, and with a most remarkably tender persuasiveness presented the gospel of the grace of God to men. His work during the six years among us was graciously blessed of the Lord. During that time there have been 325 additions to the church. The Sunday school has increased in number and efficiency more than 100 per cent. The contributions to missions have increased more than 300 per cent. One of the hopeful features, too, is that each succeeding year has been marked by an increase over the former year. This is true along all lines of our work. As a member of this church, and more especially as a fellow worker with him for these years, I wanted to say these words, that, only in a small part, express my appreciation of this servant of the Lord. A true yokefellow, in- To those whom he shall hence- serve, let me say that while it hard to let him leave us and go, yet we feel that the call was the Lord, and that the cause is and that our pastor only goes to in another part of the vineyard of the Lord. He is still ours. I beg to cherish him, work together with him and love him for his Mas- sake.

R. C. KIMBLE.  
Abethtown, Ky.

## THE WORLD'S FAVORITE

in, Scalp, Hair, and Hands Is  
Cura Soap, Medicinal, Emol-  
lient, Antiseptic.

preserving, purifying and beau-  
the skin, for cleansing the scalp  
s, scales, and dandruff, and the  
stopping of falling hair, for  
g, whitening, and soothing red,  
nd sore hands, for baby rashes,  
s, and chafings, for annoying  
ns and ulcerative weaknesses,  
y sanative, antiseptic purposes  
readily suggest themselves to  
s, as well as for all the purposes  
oilet, bath, and nursery, Cuti-  
ap, assisted by Cuticura Oint-  
e great Skin Cure, is inval-  
the purity and sweetness, the  
of immediate and grateful re-  
great economy and simplicity  
ment, have made Cuticura  
ntment, and Pills, the favorite  
remedies.

B. Anderson sold his fat  
W. Moore & Son for five  
lf cents.

# A Genuine and Wonderful Book Bargain

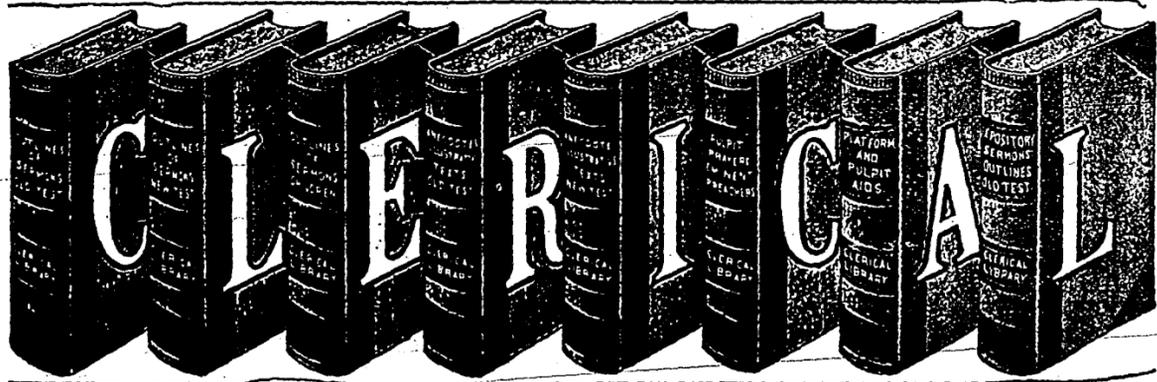
**TAKE NOTICE**

**THE CLERICAL LIBRARY 8 vols. AND A SUPERIOR INDIA PAPER OXFORD REFERENCE BIBLE**

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### Items of Interest

News the World Over

The general election is going on in England, and so far there is a regular landslide to the Liberal party. So far only thirty-two Conservatives have been elected to 103 Liberals, eighteen Laborites and thirty-one Irish Nationalists. These will vote with the Liberals on the great majority of questions. London was a Tory stronghold, but it returned a majority of Liberals in the districts where elections were held. The Conservative leader, Mr. A. J. Balfour, the Prime Minister, was defeated, as was his brother, Gerald Balfour.

The wisdom of Columbia University in abolishing football is being shown. For the storm of public opinion is forcing other schools to take the same position. Harvard has abolished it. The students of Union College have themselves taken the initiative and abolished it. Other universities are declaring no more football shall be played till the rules have been changed.

Marshall Field was the son of a farmer, and began life as a clerk in a small store. He died last week aged seventy, worth \$200,000,000, yet a man loved and honored by all men. He was an honest, honorable, old-fashioned merchant. He had nothing to do with trusts; never tried to ruin small competitors; never bought "stocks" nor manipulated the market. The tax collectors praised him. He never attempted to conceal his property nor to evade taxes. His ten thousand employees loved and trusted him. The world is much the poorer for the death of such a man. He was modest; never wished to come before the public, and this led him to decline to run as Vice President on the Democratic ticket at President Cleveland's last election.

President Loubet of France, declined to stand for re-election, and M. Clement Fallieres, President of the Senate, was elected by the French Parliament. The term is for seven years. Fallieres is considered a safe man, though not a brilliant one. He has taken a strong anticlerical position.

A commission of leading medical men were appointed in New York City to investigate meningitis, which was an epidemic in that city a year ago; 91 per cent. of the cases died. Their report says science has not learned the cause of the epidemic of this disease, nor why sometimes it attacks infants almost exclusively, at other times children, and at others, adults. The disease is contagious, but it is not carried by animals nor insects. The disease is known among animals, but is a different thing, and has no connection with that which attacks humans. The period of incubation is short—from one to four days. The result of the study is that meningitis remains the deadliest of diseases, and as great a mystery as ever.

Lord Hobhouse was rightly one of the most influential men in England, and his death is greatly deplored. His character is shown in his words quoted in the Daily News: "My country, right or wrong, is a cry which is just as patriotic as 'Myself, right or wrong.' It is essentially selfish. A man who will take pains to find out where lies the right and wrong, who,

being convinced that the existing rulers of his country are wrong, has the courage to stand up and say so, facing frowns and sneers and howling multitudes, that man is the patriot."

Dr. James Stewart has died at Lovedale, in Caffraria, where he has been a missionary since 1866. When a lad, his desire was to be a foreign missionary. He went to Zambesiland, where he joined Livingstone and became his intimate friend. He was on the first steamer upon Lake Nyanza when it made its first trip. Feeling that he would be helped in his work by a knowledge of medicine, he went back to England and graduated as a physician. For forty years he has been a power for good in Africa.

Speaking of the Panama Canal, the New York Post says: "The canal project is now in its thirtieth year. After a couple of years spent in the belief that the canal was pushing towards completion under the American regime, it has finally become clear that our work in the waterway is yet to be started. 'Make the dirt fly' was the motto during the early months of our occupation, and for a time everyone was blinded by the dust." Senator Morgan was never blinded by the dust.

Mr. George Herring has placed in the hands of Gen. Booth of the Salvation Army, half a million dollars to be used in establishing the unemployed in London in homes in the country. Each settler is to have a cottage and five acres of land, with all necessary stock, seeds and implements and support for their families before the land becomes productive. The settler is to pay back the money in easy installments extending over several years, and then the place is to be deeded to him. Mr. Herring has been noted for his liberality for many years. His yearly subscriptions to the hospitals is \$50,000.

This is what the leading Liberal paper in London says of Lloyd George, the young Welsh Baptist, who is in the new cabinet: "His name is a word to conjure with from Land's End to John o' Groats. Lloyd George has won his amazing success by his courage and his dialectical adroitness. Like Gunga Din, he doesn't seem to know the use of fear. He flashes across the field of debate with something of the high spirits of a school-boy, pinks his opponent with a phrase, and is off with a twinkle in his eye and a smile on his lips in search of other foes."

Dowie has resigned his place as head of his "Christian Catholic Church," has left his city (Zion) to its own fate, and gone south for his health. He has accumulated a large fortune from the gullibility of men. Four men are to run the church and the city. It is not probable any one of these has Dowie's remarkable power as an organizer and a hypnotizer, and that the church will soon go to pieces.

#### OUR WANT, OUR WELCOME.

By Frederick Baker.

God in the Gospel of His grace, condescends to men of low estate. He spreads his feast and cries, "Let him that is athirst come, and whosoever will let him take the water of life freely." There can be no mistake as

to that which God offers. Under the simile of water, accessible to the thirsty, He offers pardon of sin, peace with God, cleansing from defilement and guilt, a heritage of joy, Heaven itself, to all who long for these blessings. The condition of possession is plain and simple:

"Let him that is athirst come." "Whosoever will let him take." Doubt and the devil may seek to deny the stream of saving mercy to the burdened conscience, but we bid doubt and the devil stand back, for the divine word bids, "whosoever will," take, demanding not a single iota of fitness.

Sins need not stand in the way, nor neglected opportunities rob the seeker of the right to take God at His word. Thirst is the only qualification needed at the curb of the well of salvation, and lest one should doubt the sincerity of his anxiety, the reality of his concern for salvation, it is written, "Whosoever will let him take," aye, and freely. Our want is our welcome at God's door. Blessed are they that thirst, for theirs is the fullness of God. Blessed are they that hunger, for they shall be filled. Blessed are they that will, for theirs is the kingdom of heaven.—Interior, New York.

#### TO CHRISTIAN CITIZENS OF KENTUCKY.

We are approaching at Frankfort what bids fair to be the fiercest contest we have ever had over the county unit local option bill. The whisky people have a strong lobby here, and, it is reported, plenty of money with which to influence legislation. If the people will stand by us right now and make their influence felt at Frankfort, we will win. If the people fail us at this critical time, the bill will fail.

Let every voter who reads this, write at once to his State Senator and urge him to vote for the "Cammack county unit local option bill." Then write to Senator C. B. Ecton, Frankfort, Ky., who is chairman of the Committee on Religion and Morals, which will have the consideration of the bill, and urge him to have the committee report it favorably and work for its passage.

Be sure and write the two letters. If personal letters will pour in upon the Senate by the thousands in the next two weeks the bill will pass.—All we need now to make its success sure is heavy pressure from the people. Make the Senate know what the people want. If those who read this fail us, they make failure certain at Frankfort.

Please, dear reader, write these letters at once, one to your State Senator and one to Senator C. B. Ecton, Frankfort, Ky.

M. B. ADAMS,  
Pres. Kentucky Anti-Saloon League,  
Frankfort, Ky., Jan. 22, 1906.

#### HOW TO THINK OF SIN.

So long as sin is judged from merely a social point of view, the Cross of Christ must ever appear as an exaggeration. Only they that are sick can appreciate the physician. The man who has never known the agony of physical pain may sneer at medical men; but let him awake to the fact that in his own body there is a subtle disease, painless in its first stages, but which threatens his life, and instantly his attitude toward the medical profession will be totally changed—a new consciousness has come into his life.

Everything depends upon conviction. Where there is no conviction there is no pressure of necessity. Where there is no thirst, who cares about the fountain? Jesus knew that men would not understand Him; would not be attracted to Him until the spiritual necessity for Him became a matter of consciousness. He knew His work would be a failure in the absence of conviction. Tell the Pharisee—the moral man—strong in the consciousness of his own integrity, that Jesus died for him, and the statement becomes "the glorious gospel of the blessed God." "He shall convince the world of sin," and when the world is convinced, the gospel of Christ will have free course and be glorified.

#### BELIEVE ALSO IN ME.

When our Savior sat in the upper room with His disciples, on the night of His betrayal, foreseeing the agony in the garden, and the shame and anguish of the cross, He did not seek their sympathy; but he thought of their disappointment and sorrow and tried to comfort them. He said, "Let not your heart be troubled; ye believe in God, believe also in Me."

The marginal reading of the revised version is, "Believe in God, believe also in me." But in the original the order of the words is different. A literal translation would be, "Believe in God and believe in Me." The verbs are put at the beginning and end of the sentence and the noun and pronoun in the middle. Does not this arrangement emphasize the idea of the unity of the Father and the Son, which runs all through this wonderful chapter?

Dr. Alexander Maclaren, in his admirable book, "The Holy of Holies," commenting on the statement here as it is in the Greek version, says:

"The purpose of the inversion is to put these two, God and Christ, as close together as possible. . . . Could language be more deliberately adopted and molded, even in its consecution and arrangement, to enforce this thought, that whatever it is that we give to Christ it is the very same thing that we give to God? And so he here proposes himself, as the worthy and adequate recipient of all the emotions of confidence, submission, resignation which make up religion in its deepest sense."

The Greek verb here translated believe is from the noun pistis, which means faith, trust. The idea of our Savior is not intellectual belief in the being and the attributes of God and Christ, but a living and loving confidence in them. As one has said, "Faith does not grasp a doctrine, but a heart." And this clinging with all the tendrils of our being to God and Christ or to God as revealed in Christ, is the antidote of all trouble. It is the soul's only and infallible panacea.

The faith in God which the deist has can not satisfy the longings of the heart. It is wanting in the spiritual elements of personality and sympathy. But when we study the life and teachings of Jesus, not as those of a prophet or teacher, but of "God manifest in the flesh," we realize that we have a father omnipotent and omnipresent, whose innermost nature is love. It was because our Savior was fully conscious of his divinity that he could say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. xi, 28). He does not say, I will tell you how to go to God and find rest in him, but, You shall find it in me. If any mere man should make such a claim as that, we should regard him either as an impostor or a lunatic. If we trust in Christ at all, we must trust in Him as He proclaims Himself in this wonderful fourteenth chapter of John. "He that hath seen Me hath seen the Father." "I am in the Father and the Father in Me."

Dr. Maclaren says:

"There is a mutilated thing that calls itself Christian aith. It claims to believe in Christ in all sorts of beautiful ways; but will not believe in Him as the personal revelation

of the unseen God. This, however, is not the kind of faith that he invites us to put in Him. If He be not God manifest in the flesh, I ought not to trust Him. I may admire Him as a historical personage. I may reverence Him for His wisdom and beauty. I may even, in some vague way, have a kind of love for Him. But what, in the name of common sense, shall I trust Him for? And why should He call upon me to exercise faith in Him unless He stand before me as the adequate object of man's trust—namely, the manifest God?"

How strange it is, how sad it is, that so many who claim to be Christians deny the repeated and emphatic claims of Him whom they profess to believe in, and thus build on the sand when they might build on the impregnable rock of a divine Redeemer. Let us hold fast our faith in Him who said, "Believe in God and in me believe."—C. E. B., in Herald and Presbyter.

#### 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	5,809
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.

#### 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 partment 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 stamp, 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. Dav Baird & Son, Louisville, Ky.

WANTED—Four men to travel each state, distribute samples and advertise our goods. Salary \$21 per week expenses, guaranteed. Expenses advanced. Experience unnecessary. Address, with stamp, stating age and occupation. REEVE CO., 428 Dearborn Street, CHICAGO.

WANTED—The afflicted to know that my Pains Expeller will cure the worst case of piles or money refunded. Price 50 cents. Address Hillman Chemical Co., Everett Ave., Louisville, Ky.

WANTED—A position further South by a lady teacher of experience. Address Box 100, Tracey City, Tenn.

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