

# WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

LOUISVILLE, KENTUCKY, THURSDAY, FEBRUARY 1, 1916.

NO. 10

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

42 Fourth Ave. (Opposite New Postoffice), Louisville, Ky.

## TERMS OF SUBSCRIPTION

PRICE.—Per year in advance, \$2.00; after 1 month, \$2.25; after six months, \$2.50. Single copies, 5 cents.

RECEIPT and credit of payment should be sent two weeks by the date on the label. If proper credit has not been given within two or three weeks, notify this office at once.

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

SAMPLE COPIES.—We print each week a limited number, which may be had for the asking.

A writer who does not like Dr. Torrey's sturdy faith in the doctrines of grace says those the writer is anxious to reach were not won by Torrey. Very well, let him and his confederates win them; nobody is stopping them. Torrey will rejoice if souls are saved. When these men have brought as many penitent sinners to believing faith and to membership in the churches as Torrey has done, the world will have as much faith in them as it has in him.

Let it be remembered that Dr. Torrey did not, in London, and presumably does not elsewhere, have cards signed by those "desiring to lead a better life." He required converted sinners to stand up in the audience and to come forward to the front seat to be talked with and prayed with by Christians. When they made profession of religion the men had to stand up and relate their experience.

The Indian government has taken the statistics of the religions of India. There are 62,000,000 Mohammedans, 10,000,000 Buddhists and more than 250,000,000 Brahmans. Of Christians there are 2,923,241, and of these 221,040 are Baptists. Two of the minor sects of the Brahmans increased 32 per cent., the Christians 30 per cent., the Mohammedans 8 per cent.

The *Congregationalist* says old men are in as much demand as ever. Every one of the Japanese army and navy leaders are over 60. Lord Wemyss, one of the ablest and most active statesmen of England, is 87. The judge who decided the Scottish church case is nearly 90, and Principal Rainey over 80.

As we said the other day in speaking of the Welsh mission in India, God's blessing has sought out the Welsh all over the world. There has been a great work wrought by Him at the Welsh mission in Madagascar. Many of the natives have become Christians, 83 having been baptized into one church.

"Conviction or dogma is the thing which belongs to man only, and which if you take away, from him will not leave him even a man. For it is the whole business of humanity in this world to deny evolution, to make absolute distinctions." These are not the words of a preacher, but of the brilliant essayist, Chesterton.

The *Interior* asks a question we cannot answer and so we pass it on: It is why the objectors to the doctrine of God's special providence are "nearly all those who elsewhere proclaim themselves disciples or even prophets of the doctrine of God's fatherhood."

## Paul's Thorn in The Flesh.

J. M. WEAVER, D. D.

So far as we know, Paul was the only man on earth who was permitted to look in upon the wonders and glories of heaven and of paradise and then return to earth. It was a mystery even to him. He says, "I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth), such an one caught up to the third heaven. And I knew such a man (whether in the body or out of the body, I cannot tell; God knoweth), how that he was caught up into paradise, and heard unspeakable words, which it is not lawful (or possible) for a man to utter." He seemed to be dazzled by the revelation. What a wonderful influence this vision must have exerted upon his after life and ministry! Never afterwards, I believe, did Paul attempt a description of heaven in his writings. So singular and unique was the vision that there was danger of his being puffed up with spiritual pride. He says, "And lest I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh, a messenger of Satan to buffet me, lest I should be exalted above measure." Paul's thorn has been a thorn in the flesh to many commentators and theologians since his day. What that thorn was has been variously surmised and stated. Some of these statements have been fanciful and even ridiculous. Baxter, author of "Baxter's Saint's Rest," because he himself was afflicted with the disease, supposed it was the stone or gravel. Philip Doddridge thought that the view which he had of the glories of heaven so affected his nerves as to produce a paralytic disorder, and particularly a stammering in his speech, and perhaps a ridiculous distortion of the countenance. So believed Whitby, Benson, Macknight, Slade and Bloomfield. Many of the Latin fathers supposed that some unruly and ungovernable lust was intended. This was simply impossible. Chrysostom and Jerome suppose that it was the headache. Tertullian said it was the earache. Rosenmuler thought that it was gout in the head. Others have believed it was an affection of the eyes, because of what he said to the Galatians, "Ye know how, through infirmity of the flesh I preached the Gospel unto you at the first; and my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus, for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me."

These are mere conjecture and guesses. Of course, no one knows just what it was, not being revealed, only that it was some bodily infirmity which the apostle feared would hinder him in his work of preaching the Gospel. Hence he sought to have it removed. He says: "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress for Christ's sake; for when I am weak, then am I strong." Doubtless this incident in the Apostle's life was recorded to teach his people several important lessons. We learn from it that peculiar visions and gifts sometimes put the

Christian in danger of spiritual pride. If Paul the great Apostle to the Gentiles, with all his wonderful progress in the divine life, was in danger of being puffed up with pride, who of us is not? Many Christians have been filled with spiritual pride even by rich gifts conferred upon them. They become proud of their attainments as if their own efforts had brought it about. "Of all the causes which conspire to blind Man's erring judgment, and misguide the mind,

What the weak head with strongest bias rules,

Is pride, the never-failing vice of fools."

Spiritual pride, like all other pride, always goes before a fall. We all do well to guard ourselves at this point in our experience.

Again, we learn that God, in his love, guards his children in this. He did his great Apostle. He gave him a thorn in the flesh, ever reminding him of his weakness and danger and leading to humble reliance upon him. There are many thorns in the flesh of God's children. Sometimes it is one thing, sometimes another. He leaves them to the machinations and malicious power of the devil. Sometimes it is deep poverty which humiliates us, yet humbles us.

"Lowliness is the base of every virtue; And he who goes the lowest, builds the safest.

My God keeps all his pity for the proud."

Sometimes it is slander which annoys us; then persecutions which distress us and drives to God for relief; then sickness and afflictions come upon us. The writer to the Hebrew says: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." David said: "Before I was afflicted I went astray; but now have I kept thy word." These all make us humble before God. When afflictions have accomplished their work in bringing us nearer unto God, he removes them. Eliphaz says: "Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty." All these "thorns in the flesh" are blessings in bringing us nearer unto the Lord.

Again we learn that God hears and answers prayer, but always according to his wisdom and the good of his child. He knows best. To Paul praying thrice for the removal of the thorn God heard and answered, not granting his petition, but saying: "My grace is sufficient for thee."

As Dryden says:

"God gives us what he knows out wants require,  
And better things than those which we desire."

This answer was better than Paul asked for, and he recognized the fact and not only acquiesced in it but said he rejoiced in it. Thus God always removes the burden borne or gives grace to bear it.

Reader, have you any of these "thorns in the flesh" annoying you? You can ask relief and get a satisfactory answer. Remember that for you God is reigning in wisdom, love and power. He says, "All things," among the "all things," are these "thorns," "work together for good to them that love God, to them who are called according to his purpose." Of God's providence only:

"One part, one little part, we dimly scan,  
Through the dark medium of life's fevering dream;

Yet dare arraign the whole stupendous plan.

If but that little part incongruous seem,

Nor is that part perhaps what mortals deem;

Oft from apparent ill our blessings rise,  
O, then, renounce that impious self-esteem,  
That aims to trace the secrets of the skies;  
For thou art but dust; be humble and be wise."

Only in the heavenly world are no "thorns" to annoy us.

## THE MARTYRS OF THE FEAST.

Thanksgiving dinners do not cook themselves or march in due order of courses, daintily served up and piping hot, to the table. The long preliminaries of marketing, preparing, putting to the fire and taking from the fire at the right moment, all demand a skill of pre-arranging generalship which only comes by long practice and a personal attention which precludes all other occupation for the time. Where competent servants are kept, it is a simple matter, but how many mistresses will allow their servants to be competent for the unassisted preparation of the Thanksgiving feast? And if the presence of any servant were necessary to the feast, how many households would go without upon Thanksgiving day? Among the matters for gratitude, therefore, must be put the skill and devotion of the martyrs of the feast—the women who prepare and cook, and clear up after all are satisfied. They cannot go to church. To them the enlargement of the company means the increase of the work. There are mothers who find every holiday a day of toil in preparation for the jollity of others. They ought to be appreciated, for they do not complain. Many of them are relieved by the good plan of a round of celebrating places for related families. All ought to have recognition, and such a measure of assistance as they are willing to accept.—*Congregationalist*.

## HOPE IN CHRIST.

A few weeks ago we called on an aged man lying on a bed of sickness. When we asked him what was his ground of comfort, if he had any, his quick reply was, "My hope is in Christ!" Without that he declared he would have no solace whatever. Only the other day a family who had just lost both father and mother told us that their faith in Christ and hope of the home he had gone to prepare were their only comfort in the dark hour of bereavement. How often the pastor meets with these experiences! Not only in the presence of sickness and death, but also in the midst of other forms of suffering.

## Let Brotherly Love Continue.

A beautiful story is told of the Herreshoff family, that has given the world the greatest designers of fast yachts. John B. Herreshoff, one of them, is totally blind. Speaking of his brother Nat, he said that the two had always stood together from boyhood. Whenever one found an obstacle or a difficulty, the other helped him remove it. This loving picture of their relationship is worth repeating into the ears of millions of brothers. They stood together, as Joseph stood by his brethren in their trouble.

Christ came to reveal what righteousness really is. For nothing will do except righteousness; and no other conception of righteousness will do, except Christ's conception of it—his method and secret.

## THE FRIENDSHIP OF JESUS.

By D. C. FREEMAN.

"Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I heard from my Father I have made known unto you." Jno. 15:14, 15.

The value of a true friend can hardly be estimated. The fellowship, the joy, the material benefits are beyond expression. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." The friendship of David and Jonathan is a most beautiful example of devoted friendship. David loved Jonathan as his own soul, and Jonathan loved David. Their hearts were knit together and they were true even "till death."

"He who has a thousand friends  
Has never one to spare,  
And he who has one enemy  
Will meet him everywhere."

How foolish, then, are they who, on some mere trifling pretext, dash from their lips the cup of friendship.

I.  
We note the blessings of the friendship of Jesus. If earthly friendships are a blessing, how much more that of our divine Savior.

"One there is above all others,  
Well deserves the name of friend;  
His is love beyond a brother's,  
Costly, free, and knows no end;  
Which of all our friends, to save us,  
Could or would have shed his blood?  
But our Jesus died to have us  
Reconciled in him to God."

Earthly friends sometimes fail us, but Jesus will never fail. There is a divine proverb that "A friend loveth at all times." How true it is of our heavenly friend; for he loves not only in prosperity but also in adversity, not for a time only but even unto the end. "Having loved his own which were in the world, he loved them unto the end."

"Greater love hath no man than this that a man lay down his life for his friends." But Jesus went even beyond that, and while we were yet enemies he died for us—died to make us his friends, and now, being friends, nothing can separate us from his love. "He who spared not his own Son, but gave him up freely for us all, how shall he not with him also freely give us all things?" "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?" "Nay, in all these things we are more than conquerors through him that loved us." Rom. 8:35-37.

Who does not read with admiration the story of the friendship of Damon and Pythias. Dionysius the king had condemned Damon to death; that he might obtain leave of absence to go home and settle his affairs, Pythias took his place and agreed to suffer death in his stead if he did not return. But true to his promise, Damon returned, whereupon the king was so pleased that he pardoned him. But even this story is only a faint suggestion of the love and devotion of our great Friend.

Another blessing of his friendship is that he takes us into his confidence and fellowship. "I have called you friends; for all things that I heard from my Father I have made known unto you." Servants, yet taken into the Master's confidence, allowed to sit with him at his table, placed in possession of his secrets and allowed to hold sweet fellowship with him. Yea, he will help us to bear all our burdens, he will share all our sorrows, for he hath said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"Can we find a friend so faithful,  
Who will all our sorrows share?  
Jesus knows our every weakness,  
Take it to the Lord in prayer."

II.  
We note here also the conditions on which the friendship of Jesus may be enjoyed. "Ye are my friends if ye do whatsoever I command you." He has commanded us to repent and forsake our sin,

to believe in and make confession of him, to be baptized, to forgive those who have injured us and to go work in his vineyard. Have we obeyed him? But he has more especial reference to the new commandment of love which he had just given. "A new commandment I give unto you, that ye love one another as I have loved you." He so loved us that he died for us, he loved unto the end, he loves us tho' we are often unthankful and unlovely; so ought we to love the brethren, for love is of God, and makes us God-like. And love such as our Savior here enjoins will lead us to keep all his other commandments. Abraham was called "the friend of God." He obeyed God by offering up his son Isaac, thus showing his faith by his obedience, and God communed with him as friend with friend. We, too, may have this unspeakable honor of being called friends of God.

But there must be no rivalry. God will not take a second place, nor be placed in competition with another. "The friendship of the world is enmity with God." Jas. 4:4. A wife will not brook any rivalry for the love and devotion of her husband. She demands, and rightly, his undivided fidelity. So Jesus has a right to expect of us that we give him an undivided heart, an unconditioned love, yielding to him first place in the life and seeking first his kingdom and righteousness.

It is taken for granted that the strongest human tie is that of our own kindred. The wise man tells us that "There is a friend that sticketh closer than a brother." Who is that but Jesus, the sinner's Friend! "Jesus, thou art the sinner's Friend,  
As such I look to thee;  
Now, in the fullness of thy love,  
O, Lord, remember me."

How can anyone reject such a Friend? One who has done so much, and offers to do so much for us. Pardon, cleansing, life, peace, joy, riches, glory are freely offered for the eternal enjoyment of all who will have them.

Kind reader, is Jesus your Friend? Can you say, "I've found a Friend, O, such a Friend.

He bled, he died to save me;  
And not alone the gift of life,  
But his own self he gave me.  
Naught that I have my own I call,  
I hold it for the Giver:  
My heart, my strength, my life, my all,  
Are his, and his forever."  
Van Alstyne, Tex.

## WHAT MAKES A TRAMP A TRAMP.

By JACK HAZLE.

The great cause to which we can attribute the existence of the hobo lies in an early lack of proper home training. It is a sad fact, but nevertheless a most painfully true one, that multitudes of parents imagine when they have fed and clothed a child properly that their duty to him, themselves and society is completed. Of course, they send him to school to be educated; but he is left free to select his own standard of what is worthy and right. He is never taught that success is solely dependent upon faithful, consistent effort properly applied and concentrated. He isn't urged to early discover his own talents and capabilities; nor to choose that branch of the world's work for which he is adapted. He is never shown that the most lasting compensation and happiness, in this world, lies in the successes and remunerations which are earned by honest effort in the paths of strict duty and integrity. He sees only the sweat and grime and weariness of labor, and comparing these with the apparent delights, pleasures, and easy existences of those whom he knows have a sufficiency of this world's goods, he draws false conclusions therefrom. He must become rich, and that soon, to escape the disagreeable features of life. Possibly he goes to work in a shop, under parental pressure. His distaste for this slow means of advancement increases to positive hate. He is a failure. He hasn't a chance in this "bum" old town. He imagines other places better; and feels he must seek these new, alluring pastures. He hasn't the money to pay his

fare, but other men have used freight trains for vehicular purposes, why not he? He ultimately goes. The first time he begs his bread he is ashamed; but an empty stomach is importunate, and will not be denied. He is also ashamed to go back home and confess failure, after his boastful assertions and promises. A few nights on the road, constantly on the alert for trainmen and police, in order to escape injury and arrest; the highly exhilarating intoxication of the wild night rides, and the succeeding resultant enervation; the evil associations of other tramps deeper in vice and degradation than himself, and the artifices of life on the road which he eagerly imbibes from their experience; the deadly lassitude and weariness, so necessarily the result of the irregular life he leads; acquisition of heretofore unknown vermin on his unwashed body—all these combine to destroy what little ambition and self-respect he has still remaining. The die is cast. The work is complete. He is a hobo for life; except he be rescued by some unaccountable vagary of inscrutable fate or the revival of some dormant good impulse which will lead to his reformation. By long odds, the great causes of the major part of trampdom are those which induce a man to lose hold on his self-respect and the esteem of those with whom he is in daily contact, acting upon a sensitive, morbid nature. In this category I would include drink, the first arrest of some previously upright character, and unsuitable environment.—*The Pilgrim.*

## A CONTENTIOUS HABIT.

Honest criticism for the sake of the truth may be profitable, and lead to fruitful results; contentious criticism for the sake of criticism is likely to be mischievous in its effects, and to lead to an odious habit. We are divinely directed to "contend earnestly for the faith once for all delivered to the saints," and to "strive earnestly to enter the narrow gate," but we are also frequently admonished to beware of those who are "puffed up, doting about questions and strifes, of words, whereof cometh envy, disputes, railings, evil surmising, wranglings of men corrupted in mind and bereft of the truth."

There are such men among us today. They have cultivated the habit of idle criticism, contention, strife about words, until it has become a second nature, and a very bad nature. They are on "the other side" in every discussion, not because they believe it, but because they see a chance for "an argument," and they thrive on "arguments" as a goat thrives on thistles. They will tell you that Nero had doubtless good reasons for lighting up his gardens with burning Christians, that Ananias and Sapphira were probably not so bad as they are painted, and that Judas Iscariot could possibly make a very good defense if only we had the whole story of his alleged treason. In the heat of the argument you will sometimes hear these men, who want "to give full opportunity to both sides," rise to remark that there are reasons for believing that the Niagara Falls flow up the precipice and not down it, and that we must not be so dogmatic in insisting that the sun is larger and brighter than the earth. "There is nothing of which the opposite may not be true," these great logicians assure us.

Now, it may be a fine acquisition to be able "to divide a hair 'twixt south and southwest side," but it has its perils. Besides making a nuisance of one's self in all social circles, it is not difficult so to cultivate this pernicious habit as to make it impossible for us to recognize the truth, even the brightest and highest. This is really that "reprobate mind" of which the apostle warns us that to it the knowledge of God is inaccessible.

"Our nature is subdued  
To what it works in, like the dyer's hand."  
He that loves the truth shall know the truth, and it will make him free. He that loves contention shall have the spirit of contention as his abiding and just recompense of reward. "Leave off contention before it be meddled with."—*Examiner.*

## "YE MUST BE BORN AGAIN."

Birth has much to do with life. How can one live a pure and noble life who has descended from ancestors who were paupers and criminals? Some thinkers maintain that almost everything depends on birth. Men say, "Blood will tell," "The stream cannot rise higher than its source," "The child is father to the man," and Jesus says, "That which is born of the flesh is flesh." No one can boast of his blood. It is all tainted. Life is a treasure so valuable that it should be kept free from blemish, but it never is.

It is necessary to begin anew. When a traveler discovers that he is on the wrong road there is but one thing to do, he must turn round and begin again. When a builder discovers that he is building on an inadequate foundation his work may be admirable, but he must throw it all away, and lay a good foundation and begin again. So it is with life. The bias of heredity gives us a wrong trend. The fault can be remedied by beginning over again. "Let the wicked forsake his way, and let the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him." Saul of Tarsus discovered that his life was wrong, and he counted it all loss and began again. He did not try to mend his old life, but, becoming as a little child, he made a new beginning. When the Lord Jesus touched him he consented to be crucified with Christ, and then exclaimed, "Nevertheless I live; yet not I, but Christ liveth in me."

It is a question of the kind of life. There is a natural life and a spiritual life. That there are good qualities in the natural life no one will deny. Let them not be disparaged. But they are not spiritual. They do not bring the soul into fellowship with God. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Not until God enters into our life through the door of our voluntary surrender to Him can we enter into his kingdom. Let men come to Christ with all their sin and depravity, yea, with all their culture, refinement, and natural goodness and excellence, and be born again, and they shall enter upon a new life as much larger and sweeter and higher than the old life as the life of an intelligent natural man is higher than the life of the lower animals. It is the life of God in the soul of man. It is eternal life. If the stream can rise no higher than its source, let us rejoice and be exceeding glad, for the source of the spiritual life is God. This is that "life more abundantly" which Jesus came into the world to bestow on men.—*N. Y. Advocate.*

## HOW TO BE HAPPY.

Many of us miss the joys that might be ours by keeping our eyes fixed on those of other people. No one can enjoy his own opportunities for happiness while he is envious of another's. We lose a great deal of the joy of living by not cheerfully accepting the small pleasures that come to us every day, instead of longing and wishing for what belongs to others. We do not take any pleasure in our own modest horse and carriage, because we long for the automobile or victoria that some one else owns. The edge is taken off the enjoyment of our own little home because we are watching the palatial residence of our neighbor. We can get no satisfaction out of a trolley ride into the country or a sail on a river steamer, because some one else can enjoy the luxury of his own carriage or yacht. Life has its full measure of happiness for every one of us, if we would only make up our minds to make the very most of every opportunity that comes our way, instead of longing for the things that come our neighbor's way.—*Success.*

It is said that at the coronation of the boy King of England, Edward VI., three swords were brought, and laid before him as emblems of his power. "Bring another," said he: "I need most of all the sword of the Spirit." The Bible was brought, and has retained its place in subsequent coronations. It is the only symbol used at the inauguration of our Republican Presidents.—*Moody.*

THE RELATION OF OUR SCHOOLS TO THE DENOMINATION.

W. H. FELIX, D. D.

Denominational schools are a necessity. Denominational pride should sustain them, but denominational pride simply is not the reason for their existence. They exist to supply a fundamental need of human nature which is not adequately supplied by state schools. Man is a physical, mental and moral being, and while the physical and mental are very important, the moral is of supreme importance to make him a happy and useful being. Because he is a moral being he is also a religious being. The moral and the religious are by no means the same, any more than morality and religion are the same, but the religious could not exist if the moral did not exist. It is possible that a man should be educated in morals and yet be destitute of religion. The state makes provision for the physical, the mental, and, to some extent, the moral nature of its citizens, but it does not profess to deal in religious matters, hence the necessity for denominational schools. Aside from this, the state could supply all the needs of an education. Again, the denominational school exists not only to supply the moral and religious training of the people, but also to perpetuate the existence of the denomination. This does not mean that denominational schools are not concerned with the physical and mental training. They, and they alone, educate the whole man. This must of necessity be the case, since the physical and mental training must go along with the moral and religious, that the greatest efficiency might be given to each. That the denominational life and efficiency depend upon the education and training of our youth seems to admit of no serious argument. All denominations have their denominational schools if possible, which seems to point to an almost universal conviction of their necessity. We are to consider now the relation of these schools to the denomination.

1st. They are the creation of the denomination. They may be made possible by the gift of one man, or association, or convention, or of many individuals, yet it is all done under the inspiration of the denominational spirit, or with the understanding that it is to be under the denominational spirit. Our schools have been founded by gifts from the denomination. No state aid is sought or expected. We have always protested against government money given to the Catholics for Indian schools and equally strong would we have protested if it had been given to any other denomination, and equally strong would we have protested if it had been given to our own denomination, because we object, on principle, to state patronage for denominational schools, whether it be our own or another. Not a great many years since an attempt was made by the state to establish an agricultural college in connection with the denominational School of the Disciples. This union continued for several years, but was finally abandoned, and gave rise to the establishment of the Kentucky State College, now grown to be one of the leading state institutions of the country. The Disciples very readily accepted the state appropriation in connection with their denominational school and it gave them a standing and a "send off" not hitherto enjoyed. But the original arrangement was abandoned, whether from complaint of the state or the Disciples we are not prepared to say, but we rather suspect the state found it to be a very unwise arrangement. Very soon disension arose among the leading spirits of the Disciples and this may have precipitated the dissolution of the arrangement, as about that time the state began a separate existence for the State College unencumbered by the denominational school. I am sure that our Baptist people very vigorously protested against the union, because the state was making a distinction by giving state patronage to one denomination to the detriment of the others and because it looked in the direction of the union of Church and State, a union we have ever combated. Such a union is a disadvantage to both Church and State. We hold that our schools should steer clear of any alliance with the state. Hence our schools are the creatures of the denomination. An appeal for their existence is made to the denomination upon the ground that it is necessary to the continued existence of the denomination that it educate its own youth. It is not simply that our youth shall be educated, but that they shall be educated in unison with the denominational spirit. There is an impression more or less defined that the state institutions are more or less under the domination of a godless spirit. They may have a form of religious observance, but they do not stand for any definite conviction of religious teaching, and too often, though there may be no irreligious teaching, the practical influence of the teacher is irreligious. The denominational school stands for religion as interpreted by denominational tenets. Our schools are Baptist schools, and as such they stand for the Baptist idea of Bible teaching. So it is with other denominational schools, each stands for the doctrines which characterize them as denominations. If it be not the purpose of the denominational school to seek the maintenance and growth of the denominational teaching, then I am unable to see the necessity for denominational schools, and the plea under which the money is obtained for their establishment is a false plea and the abettors might be prosecuted for obtaining money under false pretenses. The denominational school provides for an education as extensive as the

state, but underlying it all there is to be a drift in the direction of denominationalism. If this be not so, then let the state educate, since we all pay taxes for educational privileges. But, says one, the state does not furnish religious training, and the denominational school provides for this defect. A religious training with no definite religious teaching and influence does not meet the purpose of a denominational school, if so, then one denominational school is as good as another, and where comes in, then, the plea which is so often used to stir up the faithful that the denomination should sustain its own schools. Mere denominational pride is not sufficient, the best facilities to meet the demand would be the strongest inducement for patronage. In this age, when indefinite religious conviction seems to be on the increase, this is becoming the reason for selecting one school rather than another. A denominational school should stand for religious convictions interpreted by denominational teaching.

2nd. A denominational school looks to the denomination for its patronage. To secure this, it should be furnished with the very best facilities to meet the growing demands of a popular education. In this practical, stirring age, it is too much to expect our ambitious youth to select an inferior school, simply because it is a denominational school, when there are better facilities offered elsewhere. Parents cannot, and will not, control this choice. The time has come when we are bound to offer the best, or equally as good, or we must languish for the want of patronage. Our schools should be able to say truthfully to every young person seeking an education, "We can give you as good as or better than you can get anywhere else." With this strong plea we can appeal to denominational pride to sustain our own institutions. With such an equipment we can say, "This institution stands for your religious convictions. This institution will help you perform your duty in 'contending for the faith once delivered unto the saints.'" This institution will surround your children with such an atmosphere of religious conviction that they will not be drawn away from the faith you love. A school with no denominational tenets back of it will never truly represent the denomination that brought it into being. We owe it to our schools to see that they have better advantages, so that they can, without great embarrassment, appeal to not only our own youth but to the youth of the country. We expect our theological schools to be Propaganda's, to educate young men who shall care especially for the propagation of our faith to become missionaries and evangelists, seeking the salvation of the world under the stimulus and guidance of our faith. We never think that they are handicapped by being so recognized, rather is it thought to be a means of arousing the denominational spirit and rallying to its support. I cannot see why all our schools, founded by our money and patronized by the brotherhood, should not be expected to live in the atmosphere of denominationalism and seek the maintenance of our faith. An effort to appear non-sectarian in order to get patronage outside of our denomination is to hide our light under a bushel and to prove unfaithful to a committed trust. We could confidently appeal to our own people to patronize our own schools, and furnishing them with the very best facilities would be the best inducement for outside patronage. We are concerned more for the patronage of our own people, as it is upon them will devolve the life of the schools. A denominational school should be so pronounced a denominational school that its standing as such could never be problematical.

The relation of our schools to the denomination involves the control of the schools. I take it for granted that there is no difference of opinion upon this subject among our people. We all want the control of our Baptist schools to be under the control of our Baptist people, and to be so hedged about that the control shall never, in all time to come, be wrested from them. This point demands serious and business-like consideration. We may differ as to the best method of securing this control. We should lay aside every other consideration and bring to the consideration of this subject our very best and prayerful endeavor. Some may think the control is best secured by putting the schools under the care of the association or convention; others that the controlling power should be lodged with a society composed of the donors only; others that the power should be given to a board of trustees who should be members of, or at least friendly to, the denomination. These three views may have their advocates. Personally, I am in favor of the first. I believe the matter of control can be more easily adjusted and simplified by putting it in the hands of the association or convention without the needless multiplication of societies and increase of machinery. Such bodies are always representative bodies, composed of the best and wisest of the denomination, and the interests of the denomination would be safe in their hands. This plan is working well in other states and I think this would be the wisest course for us to pursue. If, however, we could not agree upon this, and it was thought best to organize another society, composed of donors only, I would heartily give my vote for that rather than to have the control endangered. The main point is to secure, for all time, to the denomination the control of the institutions to which it has given its labor and money. We will find it difficult, if not impossible, in my judgment, to organize an education society that will harmonize all differences among us. If I mistake, I will be only too glad to find it otherwise. The status of affairs in our

state is peculiar. I hope we are prepared to rise above petty interests and prejudices for the sake of the general good. I should strenuously oppose leaving the matter of control in the hands of trustees. It is possible for a small number of men to vote their own sentiments rather than the sentiments of the brotherhood.

The relation of our schools to the denomination involves the management of the schools. This should be in the hands of the trustees, in counsel with the President of the institution. Generally, the management should be in the hands of the President as to the general working of the institution, but there comes a time in the history of all institutions, doubtless, when the policy of the institution needs to be defined in certain directions. Then the matter should be adjusted by the Board of Trustees. This board should not be self-perpetuating, nor should it have unlimited power, but its acts should be subject to the approval of the controlling power, the association, or convention, or education society, which is responsible for its existence. Vacancies in the board, whether by death or removal from the state, or expiration of term of office, should be filled by the controlling power. Of course there will rarely occur instances where the controlling power will need to interfere, but it should be so arranged that it can do so when occasion requires it. I think that our presidents and boards of trustees can be trusted, but I do think that it should be possible for their acts to be reviewed by the controlling power, the denomination.

The relation of our schools to the denomination involves the teaching. Who shall teach in our denominational schools? Would it be safe for us to say that none but Baptists should teach in our Baptist schools? I do not think we could be justified in taking such a radical position as that. And yet I think it would be safe to say if it is possible to secure a Baptist to teach it should by all means be done, or none but a Baptist should be employed to teach, if it is possible to secure one competent for the position. If it is the purpose of a denominational school to perpetuate denominationalism, then it would be very unwise to introduce a counteracting force to defeat one of the purposes for which the school exists, if it is possible to do otherwise. If the president of a Baptist school should be a Baptist, the faculty of a Baptist school should be a Baptist faculty. A disposition to cater to other than Baptist patronage may introduce other than Baptist teachers in our schools, but it is questionable whether or not it pays to do so. The highest competency to teach in certain departments is not to be the only reason for the employment of a teacher. His moral character, his attitude towards religion, to some extent his religious views, are to be taken into consideration. It would not be wise to employ an infidel, a Mormon, a Christian Scientist, a Unitarian to teach in our school, no matter what their competency might be. A teacher might not be an active propagandist, but his very attitude may sometimes be a very winning force. It might be necessary sometimes to employ other than Baptists as teachers, but let it be a necessity, because no Baptist could be found. In that case, there would be little to complain of, because our Baptist people are occupying the front rank as to educated men. Competency to teach science, philosophy, literature, etc., is not to be the only reason for selecting a teacher in our schools. The rule is to be competency plus Baptist convictions.

## LITERARY.

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

*Tarbell's Teachers' Guide to the International Sunday School Lessons for 1906.* Martha Tarbell, Ph. D., \$2. The Bobbs-Merrill Company, Indianapolis, Ind.

A very elaborate and a very satisfactory work. The frontispiece is Thorwaldsen's Christ, the lessons for the year covering the life of our Lord. The expositions are well arranged. First the introductory matter, then the text, next the exposition, followed by suggestive thoughts selected from various writers, after which comes Light from Oriental Life, Lesson Thoughts and Illustrations, Sentence Sermons, etc. Indeed, the volume is a good life of Christ and is of permanent value aside from its help to teachers and pupils in Sunday school work. A great amount of work has been done to make this book and it is well done.

*Cambridge Theological Essays.* By Members of the University of Cambridge. Edited by Henry Barclay Swete, D. D. \$3.75. Macmillan & Co., New York and London.

These essays are similar to those which years ago emanated from Oxford and made such stir in England. We do not think these will make much of a stir, because the conditions are different. The standpoint in general is that of the "advanced" theologians, though not of the most extreme wing. A very good illustration of the new attitude toward evil and of the proposed remedy is furnished by Dr. J. M. Wilson, whose paper is on "The Idea of Revelation in the Light of Modern Knowledge." After regarding the

Scriptures as utterly inadequate as well as defective, he recognizes "that some fresh impulse is needed for human nature," and then proposes as that impulse "an ever-growing recognition of the power of every human spirit to know God and to be like him." It is hard to believe the author is serious. The topics and authors are: "The Christian Standpoint," Wm. Cunningham; "Being of God in the Light of Physical Science," F. R. Tennant; "Being of God in the Light of Philosophy," Alfred Caldecott; "Man's Origin and His Place in Nature," "Sin and the Need of Atonement," E. H. Arkwith; "Idea of Revelation, in the Light of Modern Knowledge and Research," A. W. Wilson; "Prayer in Relation to the Idea of Law," A. W. Wilson; "Spiritual and Historical Evidence for Miracles," J. O. Q. Murray; "Permanent Value of the Old Testament," W. E. Barnes; "The Gospels, in the Light of Historical Criticism," F. H. Chase; "Christ in the New Testament," A. J. Mason; "Christ in the Church," F. J. Forbes-Jackson; "Christian Doctrines and Their Ethical Significance," J. F. Bethune-Baker; "The Christian Ideal and the Christian Hope," H. M. Butler.

These essays convince us more strongly, if possible, than ever that the new theology is no match for human depravity. It is blood and not rose water that cleanses sin.

*The Church and the Times.* Robert Frances Coyle, D. D., \$1.50. A. C. Armstrong & Son, New York.

This is a volume of sermons, the title being taken from the first. All the sermons are good and timely. The titles are: The Missing Note in Modern Preaching, Power from on High, The Invincible Home, Life for Life, On Becoming a Christian, Mischief of Destructive Thinking, A Vision and a Volunteer, The Making of Man, The Laid-up Goodness of God, Right Putting of Emphasis, The Kingdom, A Day of Good Things, Forgiveness and the Cross, Where We Rest Our Faith. The author of these stimulating and helpful sermons is Moderator of the General Assembly of the Presbyterian Church in the U. S. A. He has made a substantial addition to homiletical literature.

*Self-Control. Its Kingship and Majesty.* William George Jordan, \$1. Net. Fleming H. Revell Company, New York and Chicago.

These essays were issued in separate booklets, but there was a demand for putting them in more permanent form and hence they are gathered in one volume. They are strong and helpful essays on the right attitude towards life. They show keen insight into human nature, a wide range of observation and the ripe wisdom of reflection. A fine book for young people.

*Great Pedagogical Essays. Plato to Spencer.* F. N. V. Painter, A. M., D. D. \$1. American Book Company, New York, Cincinnati, Chicago.

Prof. Painter has rendered a real service to the cause of education in glancing from the whole field the wisest and best utterances on the subject. Plato, Aristotle, Xenophon, Cicero, Seneca, Quintilian, Plutarch, Jerome, Apostolical Constitutions, Charlemagne, Maurus, Luther, The Jesuits, Montaigne, Ascham, Milton, Comenius, Locke, Fenelon, Rollin, Rousseau, Kant, Pestalozzi, Froebel, Mann and Spencer—all these are laid under tribute. A biographical sketch of each author precedes the quotation in each case. It is a capital idea well wrought out.

*The Question of the Hour.* John T. M. Johnston, D. D. \$1.50. E. W. Stephens Publishing Company, Columbia, Mo.

Mr. Johnston is a man of pleasing address and agreeable delivery. These discourses printed as delivered, are full of his charming personality. A fine cut of him is the frontispiece. The themes are Question of the Hour, Planning for the Kingdom, Universal Law, The Family, The Loving Father, Wonder of the New Life, Greatest Sentence in Literature, Epoch in Baptist History, Upreach for a Crown, Visions and Plans, Name Above All Others, Bible in Building Character, John Mason Peck, Joseph Parker, Charles H. Spurgeon, W. Pope Yeaman, E. W. Stephens, Louisiana Purchase and Protestantism, Effect of Exposition on Religion, Battle of Virginia Baptists, World Ready for Bible Truth, Baptist World Congress, Observations of Great Britain, Winning Missouri to God. The introduction is by Walter Williams, who says of Dr. Johnston: "He is strong without abatement of gentleness, energetic without subtraction of consideration."

*Beautiful Thoughts of Noble Men.* Compiled by Mrs. Belle Thornton Dick, \$1. John P. Morton & Co., Louisville, Ky.

A beautiful book, most tastefully gotten up. There are handsome cuts of the authors, as well as of Mrs. Dick, Miss Zudie Harris, to whom the book is dedicated, and of Mrs. Ethel C. Standiford, who made the pictures. The authors are Bishop C. E. Woodcock, Hon. I. T. Woodson, Col. R. T. Durrett, Dr. E. L. Powell, Mr. Madison Cowdin, Dr. F. R. Beattie, Col. F. Stoddard Johnston, Dr. S. S. Waltz, Mr. Wm. F. Wood, "T. H.," Mr. Bert F. Beck, Dr. T. M. Hawes, Dr. H. A. Cottell, Hon. W. B. Halderman, Mr. Cale Young Rice, Col. Bennett H. Young and the editor of the *Western Recorder*. It is a Christmas book, and the sentiments are appropriate to the season. Some of the pieces are real gems. Col. Johnston's poem on "Sunset," and Mr. Woodson's on "The Onward Way," for example. There are other fine poems, and the prose articles show the author's at their best. It is a handsome gift book, and makes an appropriate present to a friend, especially to one interested in Louisville.

## SUNDAY-SCHOOL LESSON

Sunday February 11.

### OUR LORD CALLING FISHERMEN.

Luke 5:1, 11.

"Be ye therefore followers of God as dear children." Eph. 5:1

"And it came to pass that as the people pressed upon him to hear the word of God."—It speaks well for these men of Galilee that they were so eager to hear the word of God. And it is the only thing which men will crowd to hear for any great length of time. "He stood by the lake of Gennesaret." This is called Cimereth in the Old Testament from its resemblance in shape to a harp. It is also called the sea of Galilee and the sea of Tiberias. It is a beautiful sheet of clear water, through which the Jordan flows on its way to the Dead Sea. It is only a small lake, ten or twelve miles long and not quite seven miles wide at its widest. But in the time of our Lord it was the center of activity in that region, many towns on its shore and its waters covered with boats. It was a famous fishing place.

V. 2. These boats were drawn upon shore. The fishermen had been fishing during the night, which was considered the most favorable time. Now they were cleaning their nets of the mud and matter accumulated during the fishing. They were also engaged in mending their nets. "And he entered into one of the ships, which was Simon's." Simon was already a disciple, as was his brother Andrew, who was also an owner of the boat. "And prayed him." means simply requested him. The people could hear much better as they sat on the curving shore, if our Lord was a little way out in a boat.

"Launch out into the deep, and let down your nets for a draught." Being about to call these fishermen to leave their work and follow him, our Lord strengthens their faith with a miracle. These four men were already disciples (see John, first chapter), and had accompanied the Lord for awhile. But on their return to Galilee they had gone back to their work, not yet having been called to give it up entirely. "We have toiled all the night, and have taken nothing." The night was the best time for fishing. As they had failed then, Peter would not, of his own accord, have thought of trying again in the morning. "Nevertheless at thy word I will let down the net." There is faith and prompt obedience. It seemed a useless thing to do to those experienced fishermen, but since the Master said so they did not hesitate. Such obedience simply to his authority when men cannot see any advantage to ac-

## A Bad Stomach

Lessens the usefulness and mars the happiness of life.

It's a weak stomach, a stomach that can not properly perform its functions.

Among its symptoms are distress after eating, nausea between meals, heartburn, belching, vomiting, flatulence and nervous headache.

## Hood's Sarsaparilla

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

crue, is always well pleasing to God.

"And when they had this done, they enclosed a great multitude of fishes." There are two kinds of infidelity, one of which frankly denies the miracles, and the other admits miracles in a general way, and then tries to explain all the supernatural away. These seem to think the Almighty is so feeble and managing this little grain of sand, which is all the earth is as compared to the universe, is such a difficult work for Omnipotence, it is necessary to assist him by making the miracles as easy as possible. This class explain that our Lord's keen eye no doubt saw a great shoal of fish at the place to which he told them to launch! For one, I decidedly prefer the frank infidels who deny miracles altogether. Simon Peter certainly knew as much about fishing in that lake as these modern explainers away of the miracles, and he was thoroughly impressed with the draught as a distinct evidence of divine power.

"And their net brake"—was breaking," began to break is the correct translation. Hence the call to John and James, their partners, to come quickly with their nets. "When Simon Peter saw it, he fell down at Jesus knees." A feeling of intense overpowering awe came on Simon. The very fish of his native lake, then, were subject to this strange holy man! This was no mortal, thought the fisherman, and he fell at the Master's feet." (Pulpit Commentary.)

"Depart from me; for I am a sinful man, O Lord." Man's first thought when in the presence of holiness, whether it be the presence of God or of his holy angels, is of his own sinfulness. He shrinks back as did Adam among the trees of the garden. With this awe, this universal acknowledgment of guilt, is also mingled fear arising from a consciousness of deserving punishment. Peter's "depart" meant that he felt himself utterly unworthy of our Lord's presence, and not his dislike to that presence.

Heaven would be a place of torture to a sinful man who should find admittance there. To enjoy God's presence, his creatures must be like him.

"For he was astonished"—and well he might be. They had caught nothing during the time most favorable for fishing, and now, at the Lord's word, their ships were filled. "Fear not." The words so often spoken by God and the angels to man trembling from a consciousness of guilt. "From henceforth thou shalt catch men." The word translated means "to take alive." "It is not for life, not for death, that men are taken in the Gospel net." (Peloubet.) There are many analogies between the fisherman's work and the preacher's which teachers will readily see.

"And when they had brought their ships to land, they forsook all, and followed him." Their all was not much, but it was their all. They made no reservations; they asked no questions. He bade them follow him and they obeyed him promptly. John and James left the more, for they had hired servants in their boats, but they left as readily as did the poorer men, Peter and Andrew. Such were these old disciples. Yet professing Christians in this day hesitate about leaving not their all, but their worldly pleasures and sinful amusements.

### THE NOTE OF REALITY.

Rev. W. J. Dawson, of London, gave the Boston Congregational Ministers' Meeting last week a

chapter from his personal experience. He said he had at one time contemplated leaving the pastorate and devoting himself to literature. He had been preaching for years to a congregation of respectable middle class people, mostly Christian families. He had studied diligently to prepare sermons, and they had listened attentively. But the work dragged. Its results were in no way conspicuous.

Then he suddenly caught a new spirit from listening to an evangelist with a passion for bringing men to Christ. He imparted it to his congregation. He found that he had a message, definite, imperative, which he was compelled to deliver. The substance of it was that it was their business and his to persuade others outside of their company to believe on Jesus Christ and live for him. He laid the responsibility for doing this not only on the congregation as a whole, but on each member of it. They were inspired by his enthusiasm and since then have been constantly going to persons to persuade them to know Christ and bringing them to hear the Gospel. Mr. Dawson said this experience had given a new meaning to his ministry. It had awakened in him a controlling impulse to influence individual men and women to live Christian lives, and had given a new note of reality to his preaching.

This is the keynote of the Gospel, and its absence in our time is the chief cause of weakness in the ministry and the churches. Honest ministers will be moved to abandon their profession when they are not possessed by a passion to save souls. Church members will find their covenant vows irksome when they have ceased to do business in bringing the world to Christ by seeking men one by one in his name. Rev. G. Campbell Morgan has been proclaiming it as his mission to deepen the spiritual life of Christians, and has gathered large audiences everywhere—a cheering evidence that the yearning after God in the Church has not died. Yet a limit will soon be found to that kind of mission. Dr. Morgan has now settled down to a permanent pastorate. He may gather into Westminster Chapel in London a large number of believers who are charmed by his spiritual preaching, but if he and they are not moved to go out after those who do not know Christ and to win them to follow him, his ministry there will not continue long. A church which feeds only on itself may seem to grow lustily for a time. But it does not really grow. It will soon find its storehouse of spiritual food limited and stale.

This is the chief trouble with our prayer meetings. They have fed on themselves till appetite has palled. It is explained that greater culture makes one reticent about speaking of his spiritual experience. The truer explanation is that he has no experience worth speaking of, or at any rate worth listening to every week. The note of reality is missing. Lectures, sermons, Bible studies, hymn-singing, readings from poets, are only temporary expedients. They do not supply what Christians sought when they came together to pray and take counsel how to know Jesus Christ and to bring others into fellowship with him. It is better to give up prayer meetings

which are such only in name and wait until people come together with some adequate motive.

What ministers and churches most need today is the passion for the salvation of souls. Ministers possessed by the conviction that that is the thing most worth doing won't leave the ministry. Church members who really believe that won't quit going to church.

To preach and talk only what one firmly holds to be true, and important because true, is to have the note of reality. Whoever knows Jesus Christ has truth enough to make it worth while for him to speak to others in Christ's name.

There are signs that the passion is kindling afresh in many hearts to make him known as Saviour and Lord. Cherish your knowledge of him by closer intimacy with him. Fan the embers of that passion. Seek some one to bring to the knowledge of Christ. Join hands with some other disciples to do this work. Be one of two or three to gather in his name to pray and to plan with him the conquest of some souls, and give yourself to that service with a will that does not think of defeat. A new day is dawning. Be of those who have awakened early to greet it.—Congregationalist.

### Dear Recorder:

The writer has been here for one year as missionary for the Home Board of Atlanta. We began work in cooperation with the First Baptist church of this city. We had a small church in extreme southwest portion of Joplin, but poor and without a pastor. I accepted the call to be their pastor. We at once began to make arrangements to build a new house of worship nearer the center of South town. God has graciously blessed our efforts. A wealthy Baptist of Kansas City gave us the lot on corner of 19th and Ivy streets. We began in August, 1905, to erect a house of worship. We now have the frame work up and the building is covered.

The Home Board offers to give us the last \$1,500 on the building. The building is to cost us \$7,000, and the First church of Joplin is going to help us all it can.

M. M. SMITH, Missionary.  
Joplin, Mo.

Dear Recorder: I take pleasure in sending you money order for \$2. to advance my subscription one year.

I have been pastor at this place for four months. During this time we have welcomed twelve by letter. We have a good church of over two hundred members, and a good, interesting Sunday-school. I can say one thing for them that cannot be said of all churches, and that is that on the first of each month I am handed a check covering month's salary. This always gives the pastor a good feeling, as he realizes that he can pay his bills promptly. I have in my experience had to realize with mortification that I could not pay my bills that were due, simply because my salary was unpaid, but that is not true here. I am enjoying the Recorder very much.

Yours sincerely,

A. FINCH.  
Whitesboro, Tex., Jan. 2, 1906.

"Neither shall there be any more pain." Rev. 21:4.

### EMMA THARP HALE.

In the revelation given to John on the Isle of Patmos is shown the glories and wonders of the New Jerusalem. Wonderful things he tells us of that place of many mansions. A voice out of heaven says to him, "Behold the tabernacle of God is with men and he will dwell with them," and many other comforting assurances he gives us. He goes on to tell how "God shall wipe away all tears," and that "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

Oh, how comforting these promises to our frail humanity! How they seem almost too good to be true—almost, but not quite—for we know that "faithful is he that calleth you, who also will do it."

John goes on to tell of the walls of jasper, of the city of pure gold, of the gates of pearl, and of the streets of gold! All this is wonderfully beautiful, but grander than this magnificence, to my mind, is this comforting promise, "Neither shall there be any more pain."

What relief to the children of men who have suffered through days and nights the racking of their frail bodies with agonizing pain!

What joy to feel there is coming a time when we can feel glad life thrill within us—can know and understand, and yet the body, glorified, be well and free from pain!

This may seem a small part of the heavenly joys to one who rarely suffers pain here, but to one who has been in bondage to pain a great part of life who hardly sees a day go by without more or less pain, it is full of sweet meaning! Oh, patient sufferer, wherever you are, let me share with you this comforting thought, "Neither shall there be any more pain."

There are some of God's children who would hardly know what to do without pain! It has to enter into all their plans and calculations. They must give it right of way over everything, for pain has a way of upsetting any calculations they may be so foolish as to make without bringing it into the bargain.

How much it has crippled the activity of many, and left them stranded on the shores of Time! They wanted to do so much, but pain laid her cruel finger on them and they were laid aside for a time at least.

Then there are the "shut-ins" who must day by day look out upon the world's activity and long to be workers, too, but must learn the hard lesson that "Who cannot work may yet fulfill.

The Nobler task of standing still." They are shut in by pain from the glad world around, but, comforting thought, they are shut out from much that tempts and vexes others.

Oh, look up, ye suffering ones! There is coming a glad day when there shall be no more pain; when there shall be no more crying, neither any more death!

All shall be life and light and joy, for we shall have glorified bodies, wherein no pain or sickness shall dwell, and we shall praise God for evermore! Let every pain racked body, every weary sufferer, drink in this comforting assurance! Then looking back we shall doubtless wonder how we ever grew so weary and despondent here below, for there shall be health and joy and gladness, with soul and body reunited, and all things that offend shall be cast out from the presence of Him that sitteth on the throne.

**A CURE GIVEN BY ONE WHO HAD IT**

In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address: MARK H. JACKSON, 47 James St., Syracuse, N. Y. Mr. Jackson is responsible above statement true. Pub.

**"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. 259 Fourth Avenue, or write to S. J. Gates, General Agent, Louisville, Ky.

**Restores Eyesight**

SPECTACLES A THING OF THE PAST

"Actina," A Marvelous Discovery That Cures Afflictions of the Eye Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for the cure of disease. For a new system of treating afflictions of the eye has been discovered whereby all torturous and barbarous methods are eliminated. There is no risk or experimenting. As hundreds of people have been cured of falling eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists, they state, termed the cases incurable.



Rev. C. Brunner, pastor of the Reformed Church, Bridgeport, Conn., writes: "So far your Actina has done me good, and my eyesight is greatly improved, and I have good hope that, by continuing, my eyesight will be restored."

Rev. W. C. Goodwin, Moline, Kan., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of Asthma."

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

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

Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial, postpaid. If you will send your name and address to the New York and London Electric Ass'n., Dept. 88 B, 929 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and on Disease in General.

**MONEY—DO YOU WANT IT?**

So many are anxious to assist in mission work, if they only had money, that I think it my duty to give my experience, believing it will not only add thousands of dollars to church funds, but also remove the sting of poverty from many homes. I believe any person who will try, can make from \$5 to \$3 a day selling medicated gloves. They are wonderful sellers. So cheap, only 30 cents a pair; so durable and you cannot have sore hands if you wear them. Nearly everyone buys them, and a girl or boy will sell as many as a woman or man. Tell people you will give 1-4 of your profits (or whatever share you can afford) to church work, and many will buy, who would not otherwise, so you would make more than you would if you did not donate to the church. God blesses those who work and also give. Address the Common Sense Mfg. Co., St. Louis, Mo., Box 120, and obtain particulars of medicated gloves and how to sell them, at home or by canvassing. I hope some one in every congregation in our church will take up this work and give part of their profits to our missions. You do not have to canvass. When you can make \$5 or \$3 a day at home, why should anyone be poor.

**FRAGMENTARY.**

JOS. N. BARBEE.

It is said that Ohio is the only state in the Union that makes public statistics on divorce. The showing of last year indicates that there was one divorce for every 9 marriages. In 1870 there was one for every 25 marriages, and in 1899 one for every 15 marriages. In 1905 there were 11,746 divorce cases on the Ohio court docket, and during the year 4,124 were granted. The writer goes on to say, "Contrast this report for one state alone with the 19 divorces in Canada in 1904; 398 in the United Kingdom, 519 in Italy and 8,073 separations in Germany."

Religion and business ought to mix well. "Wist ye not, I must be about my father's business?"—Christ. This is a significant utterance. Couldn't be otherwise, emanating from the source it does. The Christian of today is getting a proper idea of what it is and means to carry his religion into his business; it is significant of an earnest effort to make his business not only a means of acquiring gain but an instrumentality of help and service to all his fellowmen.

Somebody has figured it out that there are 150,000 Free Baptists in the United States. The statement was made in connection with a recent arrangement or movement for a meeting in Cincinnati, at which a discussion was to be had looking to a combination of the above denomination with the Campbellites. Rev. Dr. Garrison, of St. Louis, an apostle of Campbellism, was to have been, and I presume was, one of the central, if not the central, figure in the convention.

By the way, this idea of "Free Baptist" reminds me that all Baptists are free or ought to be. Have only one Master (Christ the Lord), and are free in him, but not free to do as they please with his commandments and ordinances.

It has been announced that Dr. R. H. Jesse, President of Missouri State University, will be Dr. Harper's successor as the chief executive of that great University. Dr. Jesse is in the Orient and consequently it isn't known what his feeling is in the matter. Also Mr. Vandiver, Insurance Commissioner of Missouri, has been mentioned.

The following needs to be read, re-read and well digested by the thousands of church people who may be more or less absorbed in and seriously tinctured with the worldly spirit

No matter how perfect your church worship may be in its artistic and its intellectual appeal, its sensuous aspects alone will never satisfy that strange hunger of the human heart, that longing that leads men to the place of worship week after week.

The church may have much success as a club, as an exposition of style, fashion and refined sentiments, and yet fail utterly as a church unless it gives men life, unless it somehow comes near to them and opens itself to them so that they feel here are hearts that understand and ears open in sympathy, here are warm hand-grasps, here is the live-giving touch.

Ordinary people cannot worship abstractions. The gods built of fancy win only the forms of worship. You might as well call on men to fall before the books of Euclid set on an altar as to expect humanity to worship the hypothetical being, whom some call the god of heaven. Still less can man be brought to adore the propositions of theology. For worship is but love, and you can never learn to love a syllogism.

Here's a good one from Rev.

Sam Jones. In a lecture last summer before the Washington Chautauqua that the people wanted him to jump on the Catholics and roast the life out of them. In reply he said, "he belonged to the Methodists and when he got through with his own gang it would be bed time."

A good many Baptist preachers might, with no little propriety, say the same thing. Louisiana, Mo.

Dear Recorder: The Williamsburg Institute has enrolled since January 2nd four hundred and seventy-one pupils.

The old dormitory now fitted up for girls, and the new one for boys were both filled to overflowing the first week of the term.

We have fourteen teachers doing excellent work.

Our prospects for a great school were never brighter.

Cordially yours, E. E. Wood.

**GLORIOUS PRAISE.**

Leads All Other Hymn Books.

The song book for the masses. Contains more than 300 songs, 114 composers and 152 writers of music. The best silk binding. Suitable for church service, prayer-meeting. Sunday school, Young Peoples' and evangelistic meetings. Sewed so it stays open on organ. In round or shaped notes. Compiled by W. H. Doane, assisted by W. J. Kirkpatrick. The best all around song book ever put upon the market and more popular music and hymns than ever before compiled in one book.

Single copies, 35 cents, post paid; \$3.60 per dozen, not prepaid; per 100, \$25.00, not prepaid.

High Commendation.

"I have carefully examined your new song book, "Glorious Praise," and am very much pleased with it. The best old and new hymns have been skillfully blended and a fine musical sense and taste pervades the arrangement. I would consider the collection especially valuable in prayer meetings and evangelistic services. I wish the book a large success.—Carter Helm Jones, Louisville, Ky.

It strikes me as a very handy and useful book, combining the old with the new in a very successful way, and admirably serving the purpose for which it was intended. E. C. Dargan, Southern Baptist Theological Seminary, Louisville, Ky.

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.

Send all orders to Harvey & Burnett, Louisville, Ky.

Pastor Junius W. Millard, D. D., of Ponce De Leon Ave. Baptist church, Atlanta, Ga., has moved into his elegant new parsonage, 596 Piedmont Ave. The young church is making phenomenal strides in all departments of Christian activity. The revival spirit is manifested by conversions and baptisms. The new church building is progressing, and when completed will be a \$50,000 building. This is no more than was expected under the leadership of Dr. Millard and his noble Kentucky wife. H.

Glad to hear good news from Pastor S. A. Cooper, of Coburn, Va. He is one of our most faithful men. H.

**WEST KENTUCKY NOTES.**

Bro. Graves is held in high esteem by his flock and is doing an excellent work in Hickman.

Bro. Norris is doing a fine work in Columbus. His people speak in the highest terms of him as pastor and preacher.

Bro. Dodd feels sorely the loss of Bro. Hall, who was extremely kind to him. His work grows and his people bravely follow his leadership. The Lord is truly blessing them.

Dr. Mason is regarded by his people as one of the finest preachers in the state. Prof. Swain is doing fine work in Clinton College. They have room and teaching force for 100 new pupils.

Bardwell needs a new meeting house.

Arlington is a strong church and is amply able to have preaching every Sunday. They are a noble body of Baptists.

Wickliffe owes much to Bro. Hall's perseverance and planning for the new house of worship. There is some indebtedness which should be removed.

Brother Miller is accomplishing much good at Fredonia and New Bethel. His people love him and stand by him.

Princeton has several preachers but no pastor. A liberal contribution to Missions would greatly quicken the spiritual energies of this church.

Marion is a splendid church and Bro. Conway, the retiring pastor, is a fine preacher. Bro. H. B. Taylor is now conducting a meeting.

The churches everywhere gladly respond to the call for enlarged offerings to state missions without diminishing their gifts to home and foreign missions.

Kelsey, Ky. W. D. P.

Dear Recorder: With the year 1905, I closed three years as pastor of West Union church. I serve the Lord with this church one-half time. We have had one addition per month to the church since I located here and raised \$2,500 for expenses.

This church is in fine condition in every department to begin year 1906. I serve Winchester church one-half time. In December, 1905, your own J. T. Stamper assisted us in a gracious meeting.

These churches are in the Adams Baptist Association. From Cincinnati up the Ohio river 100 miles, and back 25 miles. In all this territory we have two Baptist pastors living to preach the Gospel. The other ministers come in to assist occasionally. We are lonesome, but God is blessing us.

The Recorder is a welcome visitor to my study. May 1906 be a good year to you and his cause.

W. F. BABBY

Dear Recorder: Since 1889 the paper has been coming regularly, and it was never better, I think, than now. We have had a most prosperous year in our school, having enrolled this year 540 students, representing 60 counties, 7 states and Cuba. This is the largest preparatory school in North Carolina, and so far as I am informed, the largest in the Southern states. I have baptized 85 into our church this year, more than 80 of them students. We have, in the matter of baptizing, led all the churches in our state. Twenty-five of our students are attending Wake Forest College this year. The Lord Bless you and the Recorder.

Buie's Creek, N. C. Fraternally, J. A. CAMPBELL.

**A LETTER TO OUR READERS**

53 COTTAGE ST., MELROSE, MASS. DEAR SIR: Jan 11th, 1904.

"Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water to-day and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers I am."

Very truly yours, I. C. RICHARDSON.

You may have a sample bottle of this wonderful remedy, Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug store, 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.

**THE CONNECTION.**

The first verse in today's lesson, like the Golden Text, taken from the close of the lesson, comprises much history which is recorded nowhere else. Nearly twelve years in the childhood of Christ are covered by this verse, while the seventeen silent years of his youth and early manhood are included in the last. It would satisfy a great degree of natural curiosity to know what happened to Jesus during both these periods, particularly from his baptism until his reappearance in the temple at the age of twelve years; but it is safe to assume that it is not superlatively important that we should know, or the facts would have been recorded somewhere in the Bible. Only enough is said to leave us small room for fanciful conjectures and little reason for thinking that he was an abnormal or strikingly precocious child. Apocryphal stories to the contrary notwithstanding. As the oldest of seven or more children, he lived at Nazareth in the modest home of his foster-father, Joseph, a village carpenter. What he learned, or where we are left to surmise from the customs and meagre educational opportunities of his time and town.

Dr. T. T. Eaton. Dear Brother: Having noticed in the Recorder your offer of a hundred dollars for something new, I send the above clipping taken from last week's Sunday School lesson in the Nashville Banner, prepared by Dr. Ira Landrith, LL. D.

I have read a good deal on the subject of baptism, but this is the first intimation that I have ever seen that Jesus was baptised in infancy.

Respectfully, C. A. BARNES. Palmyra, Tenn.

**BATTEN COMPANY MOVES.**

The WESTERN RECORDER is in receipt of the following announcement: "George Batten Company, Advertising Agents, announce their removal from 38 Park Row to new and more commodious offices occupying the entire eleventh floor of the Metropolitan Annex Building, 11-13-15 East 24th St. (Madison Square.) Telephone 4860 Madison Square." This move was made necessary by increased business of the firm—one of the most reliable in the United States, and the WESTERN RECORDER congratulates it upon its well deserved success. FOR SALE.—Good house and lot of nearly two acres in Saloma; also nearly 40 acres adjoining the town. Will sell separate or all together. Price very reasonable. Address B. F. Russell, Saloma, Ky.

## THE PATH OF PEACE.

Job xxviii, 7, 8.  
Is. xxxv, 8, 10.

Where can this path of peace be found,  
While evil thoughts and deeds abound  
And pleasures claim the day?  
It is not seen by mortal eye,  
The Keenest sight cannot descry,  
This calm and peaceful way.

It is a path by God designed,  
All hidden from the worldly mind,  
From hurtful things kept free;  
A highway from the ills of earth,  
Up to the home of greater worth,  
A home of purity.

Have you sought that path, my brother?  
Path of peace above all other,  
That leads to perfect rest;  
'Tis for the ransom'd, these alone,  
Who walk by faith, their leader own

Will thus be truly blest.  
—REV. T. L. BAILY.

## Our Pulpit

### THE FOOD THAT GIVES LIFE.

REV. ALEXANDER MACLAREN, D. D.

"He that eateth Me, even he shall live by Me."—John vi. 57.

Familiarity and mental indolence leaden to us the sense of the strangeness of these strange words. Try to hear them with the ears of the people in the little synagogue at Capernaum, many of whom had yesterday seen the miracle of the multiplied loaves. Strange and repulsive as words about eating His flesh and drinking His blood must have sounded to these original hearers, they would dimly gather that in them there were stupendous claims, that the Speaker arrogated to Himself the power to satisfy the hunger of every soul, the power, in some mysterious way, to enter into the personality of a man, and there to confer an immunity from death. Think of a man talking like that to other men, and think of a religious teacher giving utterance to such words, which would strike many a hearer as being compounded as in about equal parts of absurdity and blasphemy. "As the living father hath sent me," and "I live because of the Father," even so "he that eateth Me—eateth Me!—shall live because of Me." No wonder that they said, "He blasphemeth." Yes, and yet nineteen centuries have proved that it was all true.

#### I.—THE FOOD.

Jesus Christ begins by saying, "I am the Bread of Life." And there we come full up against the characteristic, the *differentia* of His teaching, viz., that His main subject is Himself. The Jews were quite right when they laid their fingers on that as the peculiarity of His words: "Thou hearest witness of Thyself," though they were quite wrong when they drew the conclusion, "therefore Thy witness is not true." But here, we see, in its most conspicuous form, that which runs through the whole of our Lord's words to the world, and makes them quite unlike any other man's words, viz., that whilst He has much to say about God, and about humanity, He has more to say about Himself, and yet, in His sayings about Himself is always revealing God to searching

man, and that so His personality, and not His teaching merely, is what men are to partake of. He does not come to us saying, "Believe what I tell you about God; believe what I tell you about yourselves; believe what I tell you about sin or duty; believe what I tell you about the future and the life beyond the grave;" but He says, "Believe in Me." And that is either the very insanity of diseased self-consciousness, or it is what? I leave you to fill up the alternative. I fill it up with, "God, Who at sundry times, and in divers manners spoke unto the Fathers by the prophets, hath in these last days spoken unto us by His Son."

Then, we come to this, that according to our Lord's own self-consciousness, you cannot deal with His teaching in its relation to His personality as you can deal with all other teachers' teaching. It does not matter a bit to me what kind of a man Plato was. That has nothing to do with my understanding of the "Phaedo." It does not matter to me what any other guides of the human race have been, in regard to their characters and inner lives. I take their words, and do not care about them, if I have got their words. But you cannot read in two the indissoluble unity, Jesus Christ's personality and Jesus Christ's teaching. The one is naught, I was going to say, without the other. Certainly there is small force in His teaching if you divorce it from Himself. What, then, does He arrogate to Himself, or rather, what, then, does He reveal to us as being stored in Himself, when he calls Himself the "Bread of God which came down from Heaven," and bids us eat Him that we may live? Surely, to put it in the brightest and boldest way, He is asserting that for all the hungers of the human spirit, He, and He alone, is the all-sufficient food. My mind hungers for truth, my heart for love, my will for an authority to which it is blessed to bow, my conscience for something that will at once ease it of its pain and sharpen its delicacy of perception; and my desires, my hopes, my fears, my longings, and all the commonwealth within, hunger for their appropriate satisfaction. And all these divers capacities, mind, heart, will, conscience, desires—they all may find, not in His teaching only, but in Himself, that which will satisfy them. He whose heart has fed on Christ knows Him to be the changeless and all-sufficient love and lover. He whose mind has fed on Christ knows Him to be the Incarnate Truth. He whose will has fed on Christ knows Him to be the authoritative Law-giver Whose law is love, and is a delight to obey. He whose conscience has fed on Christ knows Him to be the power that takes away from it all its sting, and teaches it loftier and more penetrating judgments as to what is duty and right. He whose desires have fed on Christ knows that in Him, and in Him only, there is for everyone of them a rest which is not an illusion, a food which is not satiety.

And so, brethren, He who is the sufficient food for one man is thereby declared to be the sufficient food for the world. To each of us that dear Lord, in the depths of His life, in the heights of His majesty, in the greatness of His authority, in the clearness of His revelation, may be "human nature's daily food," partaking of which we may live for ever.

But let me remind you that there

is a special direction given, in this wonderful discourse of our Lord's, to this general thought. For whilst Jesus began by saying to His hearers in the synagogue, "I am the Bread of Life," He went on to a more solemn and mysterious thing, and spoke of "My flesh" as "meat indeed," and "My blood" as "drink indeed." I have said that we must advance from the teaching to the personality. Aye, and we must do more than that. We must do what a great many people today do not like to do, we must advance from the personality to the Cross. For the general expression, "I am the Bread of Life," is expanded, or rather it is expounded, into "My flesh is meat, and My blood is drink." And my text, "He that eateth of Me," is in like manner, explained by, "He that eateth my flesh and drinketh my blood." Now, brethren, people who hold more sacramentarian views about the Lord's Supper than I suppose most of us do, are fond of saying that this chapter is the exposition of the meaning of the "sacrament." Yes! it is the exposition of the meaning, but the chapter and the rite stand on the same level. The one teaches by symbol what the other teaches by words. The one is an emblem, the other is a metaphor, the rite and the sermon, both point to the same thing, and that is the death which separated the flesh from the blood, and, in that great sacrifice, made His personality the life of the whole world.

So we have come not merely to the Christ the Teacher, not merely to the Christ the Revealer, but to the Christ crucified, Who in His death has become for us the Bread of Life. I do not need to dwell, I suppose, upon the fact that wherever that last step is recoiled from, there you will get an incomplete, an impoverished, and, to a very large extent, an impotent Christianity. There are many of us who are quite willing to listen to Him, and who, in some sort of fashion, do indeed feed upon Jesus Christ, but who shrink from eating the flesh and drinking the blood. And, ah! the life flows but scantily in their veins, and the Christ that they know is not the omnipotent Christ, whom they know who have drunk in the power of His cross, and so have become "partakers of the power of His resurrection." I beseech you to remember this, that Christianity in its depths can not survive unless from the broad saying, "I am the Bread of Life," it advances to, "My flesh is meat indeed, and My blood is drink indeed." The food of the world is the Christ that died.

Secondly, we have here the eating—the process by which we take. II. THE BREAD FOR OUR VERY OWN. The metaphor, of course, is one familiar to us all. We use it when we mean to express acceptance of a truth, or participation in an experience. We talk, for instance, of "eating the bread of sorrow," "feeding on love," of "tasting joy," and the like. And what is meant when it is applied to our relation to Jesus Christ, the personal Christ, the Christ crucified? What is meant our Lord Himself explains in other parts of this conversation. For whilst, in my text, He says, "He that eateth Me, even he shall live by Me," in another part of the discourse He says, "He that cometh to Me shall never hunger"—there is one explanation, metaphorically, of course, of the "eating"—and "he that believeth on Me"—there is an explanation of it not metaphorical—"shall never thirst." "Eating," "com-

ing," "believing"—these are our Lord's explanations.

The same idea is suggested by noticing another remarkable parallelism in the discourse. For in one place in it, He says that "everyone that believeth on the Son may have everlasting life, and I will raise him up at the last day," and immediately before my text, He says: "Whoso eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day." Thus, precisely the same things, viz., the present possession of everlasting life and a future resurrection are predicted as being the consequence of "eating My flesh," and of "believing on Him." That is to say, again we come round to the point from which I started, that the method by which a man makes his own, and incorporates into his very self, the personality of Jesus Christ, is the simple act of trust in Him.

Now I do not need to dwell upon that, which is the familiar commonplace of our pulpits, but I wish I could lay upon the hearts of some of my friends, and on their minds, this great thought, that trust is more than credence, because in credence there is only the work of the understanding, whilst in trust there is the outgoing of the heart; and that trust is more than credence, because credence only grasps a proposition or statement, and trust wraps its tendrils round a person. So the belief which brings Christ into my heart is not merely the acceptance of all that is said in Scripture about Him, but it is the outgoing of my confidence towards Him, and the resting of my whole self upon Him. You may believe all that is said in the New Testament about Jesus Christ, and yet not believe in Him about Whom it is said. And so the eating is the making my very own of the personal Christ by the simple act of putting out the hand of faith, grasping Him, and trusting Him, and cleaving to Him. "He that eateth Me shall live by Me."

But there is one thing more to be said. The word that is employed here, and is rendered "eat," is the technical word for chewing the end—ruminating. And that is the kind of eating that brings life—the meditative contemplation of the Christ that died and that lives, of the Christ Who is my Christ, of the Christ Whom I take into myself by my act of faith. In all this hurry of our modern life, and amidst all the controversies about religious, or at least theological, subjects, it is very hard, and we all know that it is hard, to come to that kind of feeling. It is as much as some of us can do to snatch a hasty morsel now and then before we go out to our work. As to ruminating, we seem to be far too busy for that.

Meditation is pretty nearly a lost art in the Christian Church. I am afraid: many weaklings, and so many shallow Christians amongst us. You cannot take in a landscape if you hurry through it in a special train like a cheap tripper. How do you expect to take in Jesus Christ if you never make time to look at Him? And how do you expect that "the Bread of God which came down from heaven" will nourish you, if you never chew it? Nobody ever goes to Niagara without saying, "My first impression was disappointment." You have to sit still, and sit, and sit, and look, and look. And then by degrees the greatness of the thing dawns on you. Lay out a piece of foul linen upon the grass and the daisies, and sprinkle it with spring

water and let the sun shine on it for ten minutes. It will not be much bleached. Let it lie there for a couple of days, and the whiteness will come. Lay something in a drawer, beside an aromatic substance, for a brief minute, and you will take it out as guiltless of scent as when you put it in. Let it be there for a month or two, and when you withdraw it it is fragrant. Our Christian life will be vigorous in proportion as the initial act of taking Christ for our Saviour is kept up by the continuity of meditative feeding on Him. We do not need to be always investigating so as to find out new truths. The attitude of mind in which a man searches for the confirmation of his belief, or for clearing up of his belief, or for additions to his belief, is entirely different from the attitude in which he makes the most, in his experience of the things that he has long believed. And it is that mental exercise which I think is so little practiced amongst Christian people today, to the great detriment of the vigor of their Christian life. "He that eateth Me"—there must be continuous communion, if there is to be continuous drawing into himself of the life which comes through that communion. Yesterday's meal will do very little to stay today's hunger. Yesterday's fellowship with Christ will not bring new vitality for today.

One word to close in regard to III.—THE CONSEQUENT LIFE.

"He shall live by Me." That implies that apart from Jesus Christ, men are dead. And the very fact that our Lord here distinctly declares more than once in His conversation with the Jews in the synagogue, that apart from Him they were dead, shows us that death and life, in this great conversation, do not mean either corporeal or spiritual existence, but that they mean respectively the state in which a man is separate from, and the state in which a man is that is united to, God in Jesus Christ. Apart from Him, we may be vigorous in other departments of life, but we are dead whilst we live. Oh, dear friends, do not be deceived by the simulacrum of life which your busy occupation in regard to earthly things brings with it. You may be "diligent in business," and in many respects "servant in spirit," and touch very high activities of many kinds, and yet in regard to your deepest personality you may be dead because you are separated by alienation and negligence from the personal Fountain of life.

The indwelling Christ will bring life. Surely that is the promise of the Gospel, and in this great Gospel of John, all, and more than all, which Paul meant by righteousness is included in that one great word "life." And that indwelling life which is the true communication of the life of Christ Himself, will work on and on, and outwards and outwards, until it permeates the whole mass of our human mortality and corruption. The Christ within us, Who is within us through our faith, is like "the leaven that was hid in three measures of meal"—body, soul and spirit, and will work transforming and lightening the heavy mass "until the whole is leavened," and the grace that was first hidden in the heart has found its way to the finger-tips, and the whole man, body, soul and spirit, is "raised in glory," and in the likeness of Jesus Christ.

So in our context, as I have already pointed out for another pur-

pose, we have twice repeated the connection between our present possession of the life eternal, and our raising by Christ Himself, at the last day. "If the spirit of Him that raised up Jesus Christ from the dead dwell in you," then your mortal bodies, too, will be quickened by that spirit, and we shall be partakers of His Resurrection. Christ is the Tree of Life. Let us put out a confident-handed faith and pluck the fruit: "Eat, and your souls," and your bodies, too, hereafter—"shall live for ever."

DR. TAYLOR'S LECTURE.

The Educational Association of the Ashland District held a two-days' convention in this city. Several prominent educators were present, among them President Patterson, of the State College, and President Jenkins, of Kentucky University. The only announcement on the program which I deem it worth while to note in a religious journal, was the lecture on Friday night by Dr. J. J. Taylor, of Georgetown College (not that this was the only good dish served).

Having undertaken to show in what real education consists, Dr. Taylor sharply discriminated between an education that looks simply to making a livelihood and that which tends to make a life. The ethical character of the address took on as it neared the end a deep, full religious tone, and was received with evidently approving attention.

Among the last sentences of the address Mr. Taylor remarked that some persons questioned the propriety of too much preaching on the part of the teacher. But the reply was that in becoming a teacher one does not cease to be a preacher. Minister and teacher should unite in prudently using their respective positions to help boys and girls, young men and maidens not only to make a living, but to make a life.

These last remarks, which for the moment might have been regarded as quasi-apologetic for having introduced such a marked religious element into his lecture, were, in fact, designed to emphasize the impossibility of building a noble, stalwart, symmetrical life apart from the informing principles announced and lived by the teachers sent from God.

Excellent and timely as the lecture was, gradually rising from the didactic and mental—the colder aspects of education—into the higher realm of the religious and spiritual,

**A PALE-FACED GIRL** wants more red in her blood. If subject to dizziness, fainting and shortness of breath on slight exertion, no doubt remains. Your doctor will confirm this. Her food is not nourishing her; she needs a change. The best change and the best nourishment she can get is Scott's Emulsion. Her food soon has the upper hand; her blood is enriched; her color returns. We never yet heard of a pale-faced girl who didn't get new strength, new vigor and new color from Scott's Emulsion.

SCOTT & BOWNE, 409 Pearl Street, New York.

I might not have jotted even this brief notice if the peroration (a peroration in fact) had not recalled a paragraph in the preface to the sixth edition of Tom Brown's School days at Rugby. "Several persons, for whose judgment I have the highest respect, while saying very kind things about this book, have added, that the great fault of it is 'too much preaching'; but they hope I shall amend in this matter should I ever write again. Now, this I most distinctly decline to do. Why, my whole object in writing at all was to get the chance of preaching! When a man comes to my time of life and has his bread to make, and very little time to spare, is it likely that he will spend almost the whole of his yearly vacation in writing a story just to amuse people? I think not. At any rate, I would not do so myself."

And so paramount is the author's conviction of the importance of the religious element in education that a little farther on he expresses the same sentiment with no abatement whatever: "My sole object in writing was to preach to boys; if ever I write again, it will be to preach to some other age. I can't see that a man has any business to write at all unless he has something which he thoroughly believes and wants to preach about. If he has this, and the chance of delivering himself of it, let him by all means put it in the shape in which it will be most likely to get a hearing; but let him never be so carried away as to forget that preaching is his object."

This noble profession of principles does not proceed from the pen of a clergyman, but from Mr. Thomas Hughes ("Tom Brown"), who was of the Queen's Counsel and Judge. Would that the British nation had more of such unofficial preachers! On no one of his pupils did Thomas Arnold, head master of Rugby, more deeply imprint his own personality than on Mr. Hughes.

Paris, Ky.

**REMOVAL OF THE HEAD-QUARTERS OF THE AMERICAN BAPTIST PUBLICATION SOCIETY.**

Correspondents will please note that the American Baptist Publication Society will occupy its temporary headquarters at 1630 Chestnut street, Philadelphia, Pa., February 1, 1906. The Society has leased the entire building, four stories high and 150 feet deep, and will have ample accommodations, not only for its own store and offices, but for the Historical Society and other denominational organizations. It will, therefore, be Baptist headquarters for Philadelphia. It is only two blocks from 1420 Chestnut street, and within a short distance from all railroad stations. We shall be glad to see Baptists from all parts of the country at this new and very desirable location.

On account of the leases upon the property at Seventeenth and Chestnut streets (nearly across the street from 1630), recently purchased by the society, we shall not begin the erection of our new building until 1907. This building, when erected, will represent an outlay of about \$350,000, and will be an honor to the denomination.

IN OUR STEAD.

The New Testament is full of the idea of a substitutionary sacrifice for sin. Jesus himself declared again and again that the great virtue of his incarnation was in the fact that he would lay down his life for his people. He wrought his miracles for proof that he was the Son of God, and he declared that all power was given into his hand; that he had power to lay down his life and he had power to take it again; that he would give his body for the life of the world; that figuratively (or spiritually) his people were to eat of his flesh and drink of his blood, and if they did not do this they had no life in them. He laid down his life for his sheep. To interfere, either to prevent or to dissuade him from giving up his life, was to act a Satanic part, was an effort to thwart the divine will and the purpose for which he came into the world, as surely as was the act of Satan when he deceived and betrayed the mother of the race.

The best interpreters of the life and work of Jesus have held out

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.

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

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 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 stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some 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."

that his death was substitutionary, or vicarious. He suffered in the place, or instead of the guilty, but penitent and believing. This was the argument of Paul, and it is attested by the other New Testament writers. All the way through the New Testament the language used to represent the work of Christ implies that his death was in our stead, or in our behalf, taking the place of the sinner.

In the "Epistle to the Hebrews" this conception of the atonement is most prominent, and is put forth as a reason why the believer should never lose hope, but should persevere in his faith and his attachment to Christ until the end.—Selected.

MISSOURI LETTER.

Rev. J. S. Parmer, of Columbia, a Baptist minister, 69 years old, passed to his eternal rest Monday, January 8th. Bro. Parmer had preached 43 years, it is said; never missed an appointment to preach while pastor. He married more couples and officiated at a larger number of funerals than any minister in Central Missouri. Bro. Parmer was a consecrated man; an old time preacher; stuck close to the truth; loved the souls of men and baptized hundreds of men and women.

Rev. A. Frank Houser our pastor will begin a union meeting at Streeter, Illinois, January 29. Five churches will join in the meeting. This will be the second meeting of this character that Bro. Houser will have held in the city of Streeter.

JOS. N. BARBEE, Louisiana, Mo.

WHY SHOULD WE BE CONFIDENT.

It is not the worst sign when those who have come under the drawing of the spirit which leads to Jesus Christ are disposed to hold back because they fear they will not be able to endure to the end in the confession of his name. Over-confidence in their own strength would be a much worse sign. But the distrust, after all, grows out of a misunderstanding. It is not expected that they shall hold out and prevail in the Christian life because of anything they have, but because of what God gives them in his Son. "No man goeth a-ward-faring at his own charges." The enlisted soldier expects to be furnished with all he needs for his equipment. It is his commander's business to see to that. No man ever yet fought the good fight with what he brought to the business. All the saints of the past unite in confessing that "our strength were weakness in the fight," as Luther bids us sing. What we are asked to do is to make ourselves the channel in which divine strength shall flow, and cease resisting God's purpose to make us good men. What is needed farther he will supply, for

"When I have nothing in my hand to serve my king, When thy commandment finds me weak, and wanting everything, My soul, upon thy greatness cast, shall rise divinely free. And I will serve with what thou hast, and gird myself with thee." —Sunday School Times.

We have not always been able to agree with Dr. W. E. Hatcher, but we heartily agree with him in saying: "When Baptists cease to believe in a call to the ministry, they will be near the end of their existence."

GEORGIA MAN CURED OF CANCER.

Bogart, Ga., June 12, 1905. Dr. D. M. Bye Company, Indianapolis, Ind.

My Dear Doctors.—In reply to yours of May 20th will say that I can't use words or language strong enough to express my thanks to you for your Combination Oil treatment for cancer. I am proud to say to you that I am a well man. The cancer is gone from my face without the least sign of a scar. I thank the Lord for you and your treatment of cancer. Three of my home doctors wanted to cut my face, but I would not listen to them. Others said to name the sore "Touch me not," and for me not to let anybody touch or do anything for it.

You can use this as you like. I am telling all the people if they know of any one suffering with cancer, to write you at once for treatment. I fell that I have fallen short of expressing my thanks to you for the wonderful cure you have perfected for me.

Now, I close, with nothing but thanks and praise for you. Truly yours,

W. T. MALCOM.

We cure all forms of cancer and tumor with soothing, balmy Oils. Most cases treated at home. Doctors, lawyers and ministers endorse it. Write for free books on cancer to the Home Office. Address DR. D. M. BYE Co., Drawer 105, Dept. 454, Indianapolis, Ind.

A father who has a son at a college where athletics are a great thing finds the sports very expensive. He says if the expense of the sports keeps on increasing, it may be necessary to cut out Latin and Mathematics and the other luxuries.

**\$80 A MONTH SALARY** And all expenses to introduce our Guaranteed Poultry and Meek Remedies. Send for contract; we mean business and furnish best reference. G. H. BULLOCK CO., 1410 Berkeley St., Ill.

**50 BULBS** 25 Cents. Will grow in the house or out of doors. Hyacinths, Tulips, Gladioli, Crocus, Fuchsias, Gazalia, Tuberoses, Begonias, Jonquils, Daffodils, Chinese Lily, Hawey Lily, Gloriosa, Lilies of the Valley—all post paid. In stamps or coin. Ask premium with these bulbs we will send FREE a big collection of flower seeds—over 20 kinds. HILLSIDE NURSERY, SOMERVILLE, MASS.

**A COMPLETE CHURCH HYMNAL**  
**CHURCH HYMNS**  
**AND GOSPEL SONGS**  
By the authors of the famous Gospel Hymns. Sankey, McGranahan & Stebbins.  
**ROUND OR SHAPED NOTES**  
\$25, per 100. Single copies, by mail, 6c extra. Buy of Your Dealer or THE BIGLOW & MAIN CO., New York, Chicago. Returnable Samples mailed to "earnest inquirers."

**Church Organs.**  
LATEST IMPROVEMENTS.  
BOSTON NEW YORK PHILADELPHIA  
CHICAGO LOUISVILLE ST. LOUIS  
**Main Office & Works:**  
HASTINGS, MASS. P. O. Kendall Green, Mass.  
**HOOK-HASTINGS Co.**  
FAIR PRICES ESTABLISHED 1827 — ALL SIZES

**FREE**  
To introduce our up-to-date jewelry we will give away, absolutely free, this handsome Perfumed Lucky Charm, the latest novelty. Send your name and address to-day and we will forward it to you at once without expense to you. Wear one and be in luck all the time. Address, MILFORD JEWELRY CO., Dept. 756 Milford, Conn.

## Editorial

Some of the papers and some of the brethren have been discussing the matter of having the place of meeting for the Southern Baptist Convention for 1907 determined by a committee as was the meeting for 1906. The writer has several times been asked whether he intended to move at the Chattanooga meeting that a committee be appointed to decide the matter for 1907.

In reply, he would say that he has accomplished all he set out to accomplish in making the motion at Kansas City. The meeting of the Convention for 1906 has been put upon a right basis, we think, and the writer is perfectly willing to leave the matter now entirely with the brethren.

While the members of the Convention had free entertainment, of course, no more could be asked of the community where we met. But when we pay our way, the meeting becomes a source of great revenue to the community and it is fitting they should make some return. The question arises, what return should be asked? Other large bodies like the Democratic and Republican National Conventions, the Grand Army of the Republic, the Confederate Reunion, the Knights of Pythias, etc., etc., require large sums to be raised and paid over. Shall the Convention do this and so seem to be up for the highest bidder? We think not. What return, then should be asked?

The arrangement the Committee made with the people in Chattanooga seems to us exactly right. They are to furnish free a suitable place of meeting, where the Convention can be comfortable. They are to secure suitable and adequate hotel and boarding accommodations at reasonable rates, and have the hotel headquarters convenient. They are also to pay the whole expenses from home back home of the President, the Secretaries of the Convention and the boards and of the state secretaries, so that all mission funds shall be relieved of tax on account of the meeting. The people of Chattanooga heartily agree to these terms and nobody who knows Chattanooga will doubt that they will be faithfully carried out.

But some questions are asked, for example, why give the state secretaries preference over the pastors? Here is a pastor getting \$600 a year and doing faithful work. Attending the Convention will be of great advantage to him. Why overlook him and pay the expenses of a state secretary getting a larger salary and no better man?

1st. It is the official business of the state secretaries to be present at the Convention. They have charge of the lists from their respective states and they represent the work of the Convention. It is not the official business of any particular pastor to be there.

2nd. The expense attending a secretary's attendance has heretofore been paid out of state mission funds and ought to have been so paid. This is not true of the pastor.

3rd. No line could be drawn through the pastors. To provide for one necessitates providing for all, while the line can be drawn at the secretaries.

4th. To require the community where the Convention meets to pay all the expenses from home back home of all the pastors who would attend (and no line could be drawn and such an arrangement would

secure the attendance of several times as many as now go), would make the burden of taking care of the Convention greater than any community would be willing to bear. Such a proposition breaks down of its own weight, and is not to be seriously considered.

We believe the arrangement at Chattanooga is the right one. If, now, Richmond, or any other place wanting the Convention shall send up an invitation on that basis, then we see little need of referring the matter to another committee next year.

Dr. W. B. Crumpton has written very sensibly on the subject in the Western Recorder and in the Word and Way. Among other things, he says: "I believe the body did a wise thing in appointing the committee. It may be the committee will be discontinued (It was appointed only for one year—Ed.), but I feel sure the convention will protect itself against the shortsighted brother who thinks we can be accommodated in an ordinary building any more."

Picking up a clipping cut some time ago from the *Presbyterian*, of Philadelphia, we saw a fresh illustration of the necessity of watchfulness against false ideas. We love the *Presbyterian*; we know of no paper which does more heartily and joyfully believe what it professes to believe—the doctrines of its denomination. We honor men who believe earnestly and rejoice in their faith, no matter how much we may differ from them on some points. It is men who are lukewarm, neither hot nor cold, that we feel towards as the Lord does, so far as a finite being can. The *Presbyterian* is soundly, aggressively (as it ought to be) orthodox. Yet in a story published in the *Presbyterian*, which we cut out to copy, the question is asked if the "Christ-child" had forgotten a little girl. Now, the *Presbyterian* knows that there is no Christ-child in all God's universe; that there never was a Christ-child in heaven not for one moment, and there has been none on earth for nearly nineteen hundred years. Yet the children who read that story will gather the impression that there is now a Christ-child in heaven, and impressions made in childhood are so hard to eradicate. We do not object to fairy stories, to fables, etc. There are fables in the Bible, and our Lord taught by parable. But we do hope there will be no wrong teaching about the Lord in evangelical papers.

We do not like to have much said to children about the Lord's childhood any way. It is well in this thing not to be wiser than the inspired men who wrote the Gospels and Epistles. Our Lord said nothing about His birth, much about His death. He came to die. He was born because it was necessary in order that He might work out a perfect righteousness and die for the sins of His people. It is a latent and dangerous Unitarianism this exalting the manger at the expense of the cross. It is a subtle attack upon the vicarious atonement.

The statement is made sometimes with much unctuousness that our Lord was a little child in order that He might sympathize with little children. There is no truth whatever in that. He was a little child because so alone could

He become a man, work out for us a perfect obedience, and become our substitute. Sometimes it is stated differently—that He could sympathize with little children because He was a little child. He can sympathize with children no better than He can with old men or with women, and He was never an old man.

Unctuous twaddle has been talked to children for ages, and will no doubt be talked to them till the end of time, for ten men can talk well to grown persons for one who can talk to children. But twaddle can be true, though silly, and let us be careful to say nothing about the Lord to children which is not true.

The Baptists of Florida see the need of the denomination's having a hand in the control of our denominational schools. The trustees of John D. Stetson University are a self-perpetuating body. The Florida Baptist Convention at Bartow unanimously and emphatically appointed a committee to confer with the trustees in order to secure that the election of all trustees must be confirmed by the convention. There have been negotiations on the subject before, and the present indications are that the wish of the Convention will be carried into effect.

Banker N. B. Carson presented the report of the committee, which, among other things, said: "In order to have in hand information as to the methods in vogue in the selection of trustees of the Baptist institutions in the Southern states; we conferred with the presidents of all those institutions with whom we could get in communication, and have received a dozen or more replies to our letters. Of all the colleges we have written to, there is but one whose board of trustees is self-perpetuating."

The replies from every institution where the denomination has a voice in the selection of the trustees shows that the plan works very satisfactorily and resulted in a united support by the constituency of the college or university."

From the standpoint of the denomination, the problem is, how to make the institution of greatest service to the cause for which the denomination stands and how to guarantee that the institution shall remain true to that cause. From the standpoint of the institution, the problem is, how to get hold of the denomination and receive their patronage, their contributions and their general support to build up and strengthen the institution and bring to it a loyal and a powerful constituency.

Some Baptists, alas! seem to care very little for our institutions. And some of the institutions, alas! seem to be afraid to trust the denomination.

If there is any truth in the old saying that misery loves company we can take comfort from it now. We have been hearing for some time in this country the lamentations of college presidents and of associations of teachers that the schools were not training the scholars aright, and that their ignorance, when they wish to enter the college, is simply appalling. They cannot read intelligibly, write legibly, nor spell correctly.

At first we were inclined to laugh at this tale of woe, inclined to attribute it to a few who look on the dark side of things. But the lamentation is too universal; it comes from men of such repu-

tation that we cannot dismiss their words with a shrug of the shoulders and a laugh.

The same sound of lamentation and woe comes across the sea from England. Sir Oliver Lodge, in his address to the Guild of Teachers, spoke in strong terms of the ignorance of the fundamental things, in the boys who went through the public schools. And Dr. T. M. McGuire, a leading educator, emphasized the same charge. The boys could not spell nor read nor write, and what was worse, they could not think accurately on any subject.

It cannot be too often asserted that education does not mean knowledge. A man is well educated who can do just these things, think deeply, reason accurately, concentrate his mind upon a subject and hold it there. The uneducated mind may be crammed full of facts, but it wearies soon and its attention flies off from a subject before it is thoroughly mastered.

Lord Roberts, Commander-in-chief of the army, in a speech made at the Royal Military Academy, spoke even more earnestly. He found the graduates of the schools ignorant of the English language, of spelling, of writing and of map reading. He said he had been forced to refuse to grant appointments in the army because the applicant could not spell properly nor write legibly. The examiner of the candidates for entrance into the Military Academy reported ignorance of grammar and of composition.

Other lamentations could be quoted, but these are sufficient to show that we have company in the misery which our college presidents have set forth in such strong and eloquent words. The first question for this practical generation, when confronted with a situation, is, "What is the cause?" And that answered comes the question of the remedy.

The trouble in this country is that our school trustees have yielded entirely too much to the faddists. A man or woman thinks it would be a great thing for children to know something or other, and immediately proceeds to worry the trustees of the public schools to have it taught in the schools. If they refuse, they are beset again and again, for a faddist is a Zachary Taylor and never acknowledges defeat. The trustees being wearied by their continual coming, and feeling that it would be a good thing for children to know the subject, yield and introduce it into the curriculum. And this yielding only encourages the next earnest good soul, seeing only one thing, to persist in importunity.

The list of things which have thus been gradually introduced is appalling. And the results the wails of the college presidents lay before us. The poor children have not the time nor the nervous force necessary to study all these things and yet perfect themselves in the fundamentals. And they go out ignorant of the three great R's.

## Editorial Varieties

One of our Old Guard, Bro. J. A. Blaydes, writes that he has been taking the *Western Recorder* fifty-two years; "I call it my pastor." We highly appreciate the faithful support of our Old Guard. No paper has better friends than the *Recorder*, and no paper appreciates them more.

The Panama Canal is to have a rival. A railroad has been built across the Isthmus of Tehuantepec. Ships will land freight on the Gulf of Mexico side, to be carried over to the Pacific shore where ships will take it to its destination. This is 1622 miles shorter from New Orleans to San Francisco than via Panama. The distance from Liverpool to San Francisco is thus shortened 1200 miles. This saving of distance is expected to more than compensate for unloading and reloading the goods.

The Rev. W. M. Barker has been chosen editor of the *American Baptist Flag*. This is a good selection and we extend our best wishes.

February 11th will be Dr. Alexander Maclaren's eightieth birthday. He has been a young man a long time. Mr. Gladstone did his best work after he was 80. May Dr. Maclaren do likewise. Why not?

Baroness Burdette Coutts is 91 years of age. We suppose that when a lady passes 90, there is no harm in mentioning her age.

An exchange says of the London Congress: "The Congress, he tells them, made it possible to discern, as never before, the essential unity of the Baptists of the world." This needs explanation. A good many of us had discovered, long before, what unity there was among the Baptists of the world. To us, the Congress certainly opened no new possibilities in that line. The information was open to all. If some discerned it on going to London, who had not discerned it before, that does not warrant the statement that the Congress made it possible "to discern" it "as never before." They could easily have discerned it had they only taken the pains to inform themselves. If they had their eyes opened by going to London, they have no right to conclude that all the rest of us had been blinded. We accept this testimony as to themselves, but not their opinion as to the world at large.

We are delighted that the new parliamentary elections in Great Britain are going so favorably to the Liberals, though this is what we expected. The new Parliament will be strongly Liberal and it is to be hoped the House of Lords will not be obstinate over the odious Education Act. There are indications that even the disestablishment of the Episcopal church will be attempted.

The entire enrollment of the common schools of the United States is 16,256,038. The total enrollment for the South is 6,296,437, which is a fair proportion according to population.

The writer and his better half had a delightful visit to Florida. He will give some of his impressions next week. Florida is making great strides forward and the Baptists are in the van. The *WESTERN RECORDER* was most handsomely treated. The writer brought back 113 new names for the list of *WESTERN RECORDER* subscribers. The Convention at Bartow was a meeting of great interest and power. Next January they meet at Live Oak.

A brother at the Florida Convention said to the writer: "I will do by you just as I did by — (naming a certain editor), and will give you 50 cents for 8 months' subscription to the *WESTERN RECORDER*." "No, you will not," was the reply, "the price of the *Recorder* is \$2 a year, and we do not cut prices." Another brother told the writer that the same editor, not named above, let him have the same paper for a year for 50 cents and did the same for a brother standing by. Yet some people are charged \$2 for that paper. Surely they do not know that others get it at 50 cents. The *WESTERN RECORDER* is not one of those papers offered for anything anybody is willing to pay. We do not need money that badly, and we do not think it is fair to have different prices to different people.

"The Baptist *Argus* has started a campaign for a great forward movement for missions in Kentucky. Now let the *WESTERN RECORDER* join hands with the *Argus* in this effort and Kentucky Baptists will see better days."—*Christian Index*. This is funny. Were Artemus Ward alive he would call it "amoooin."

## AMONG THE Churches.

Walnut Street.—Pastor Eaton: To him that hath shall be given, Guilt of Sin. Four by letter and one for baptism.

Broadway.—Bro. E. C. Dargan preached at both hours.

Chestnut Street.—Pastor Weaver. Prayer, Paradise Regained. One baptized.

East.—Pastor Wilson. Mind to Work. Mission of the Saved.

McFerran Memorial.—Pastor Hamilton. Guilty concerning our brother. Delectable mountains.

Twenty-Second and Walnut.—Bro. E. Y. Mullins: Duties of deacons, Memorial meeting Junior American Mechanics. Everett Rawlings, Richard De Spain and J. H. Holis ordained deacons. Three by letter, two for baptism, one baptized.

Clifton.—Bro. J. S. Burns; Mountain missions. Pastor Foster sick. German.—Pastor Jansen: Apostolic sermon Liberty.

Highland.—Pastor Dawes: Gratitude for faithfulness, Prophet with good head and bad heart.

Hazlewood—No report.

Immanuel.—Pastor Watts: Holy Spirit in evangelism, Preciousness of Christ to believers.

Parkland.—Pastor Taylor: Baptism of Christ, Testing times. Three by letter.

Portland Avenue.—No report.

Southgate Street.—Pastor Gillon: Soul winning, Baptism. Two baptized.

Third Ave.—Pastor Ransom; Christ's kingdom in His prayer, Christ's kingdom in His teaching. W. H. Davis, Wm. Sweitzer and Bro. Parker ordained deacons.

Twenty-Sixth and Market.—Pastor Reed: Fulfilling righteousness, Popular mistakes. James McDavid ordained deacon.

East Mead.—No report.

Highland Park.—Pastor McDaniel: Trouble, Duty. Geo. W. Davison preached the Sunday previous. He is just entering the ministry.

Oakdale.—Pastor Mohler: Trial of faith. Bro. Mellichamp: Christ knowing. Two by letter. Two baptized.

Ormsby Avenue.—Pastor Williams: Repentance, Serving two masters.

Marydale.—Pastor Willion; Paying fare.

Hope Mission.—Bro. E. C. Dargan: Confessing Christ. Largest attendance yet. Pastor Bruce preached to 768 men.

Springfield.—Pastor Williams: The now and then, Prepare to meet God.

Bowling Green.—Pastor Dill: In the love of Christ. Eternal life. Two by letter. Sunday school and prayer meeting increasing.

The Walnut Street and the McFerran Memorial churches of Louisville have each become responsible for the support of a state evangelist under the appointment of our State Board. This adds two to the list. Secretary Bow is realizing hopes he has long cherished. Let other churches do likewise and let us take Kentucky for Christ.

### SEMINARY NOTES.

C. W. KNIGHT.

Doctor Bow, of Louisville, Dill, of Bowling Green, and Nash, of Hopkinsville, delivered addresses at our missionary meeting Monday.

Report of month's work. About 200 sermons preached; 12 professions of faith; 33 additions to the churches. Bishop Vincent delivered the first lecture of the Sunday school series Monday evening. Dr. Frost also spoke at the overflow meeting.

Supplies for Sunday: Bren. O. K. Dozier, Orleans, Ind.; A. C. Pyle, Campbellburg, Ind.; T. A. Moore, First

church, Owensboro, Ky.; J. K. Smith, Ash Street.

Monday, February 5, 8 p. m., "The Literary Character of the Old Testament and the Ancient Orient." Tuesday, February 6, 8 p. m., "The Religious Character of the Old Testament and the Ancient Orient." Thursday, February 8, 8 p. m., "The Ethical Character of the Old Testament and the Ethics of the Ancient Orient." Dr. Ira M. Price, of Chicago, Ill., will deliver these lectures. Come. You are invited.

Bro. I. L. Parrack, of Texas, received the degree of Th. G. Having completed this course. Many pastors and Sunday school workers are here attending the Sunday school lectures.

### THE STATE.

Pastor McGlathlin, at Franklin, has been aided in a meeting by Bro. W. W. Hamilton.

Pastor A. F. Gordon writes: "I am preaching one-half time at Adams, Tenn., one-half time at Fordsville, Ky. One Sunday at Calhoun and one at Black Lick. Regards to all the RECORDER folks."

### OTHER STATES.

On the seventeenth we closed a most gracious meeting. Bro. T. T. Martin was with us for eleven days. He is an indefatigable worker and a forceful gospel preacher; putting the way of salvation so clearly before the minds of his hearers that the most simple can grasp it. We are sure that his coming into our midst will tell through time and eternity. During Bro. Martin's stay he preached twice to the Negroes and once at the Cotton Mill, which services also gave evidence of much accomplished.

C. N. James.

Columbia, Ala.

The meeting at Tarkington Prairie, Texas, closed with 32 accessions, 22 for baptism.

We are grieved to hear that the splendid house of worship of the First church of Newport News, Va., has been destroyed by fire. We are sure that Pastor Porter and his people, however, will be equal to the occasion.

A good meeting at Tulla, Texas, closed with 18 additions and the church in good working order.

Bro. John Words has been set apart to the full work of the Gospel ministry by the church at Windom, Texas. Bro. Words is now pastor at Lual, Texas.

The great revival at Saginaw, Mo., closed with 60 conversions and baptisms.

The Pleasant Ridge, Mo., meeting house has been set apart to the worship of God. Bro. E. Anderson, St. Louis, Mo., preached the dedication sermon.

The Elm Ridge church, Mo., closed a good meeting with 15 baptisms.

A grand meeting was held with the Good Hope church, Texas. Fifteen joined by letter and 80 by experience and baptism.

The Mt. Nebo church at Bay Springs, Miss., closed their meeting with 32 accessions, 29 baptized.

The meeting at Bandera, Texas, resulted in 13 additions, 7 received for baptism.

Centerpoint church, four miles from St. Joe, Texas, had a great revival. 18 baptisms and 4 additions by letter.

Bro. W. C. Ponder has been set apart to the full work of the Gospel ministry by the church at Alvin, Texas. He has been called by the churches at Texas City and Arcadia.

The meeting at Lowrey's Creek church, Miss., resulted in 32 accessions. 27 received for baptism.

Bro. Jno. Duffey has been set apart to the full work of the Gospel ministry by the Westminster church, Texas.

The meeting closed at Palestine, Tex., with 11 additions to the church, 9 of which were by experience and baptism.

As a result of the meeting at Graham, Texas, 6 were received for baptism and 5 by letter.

The meeting at Perry, Texas, resulted in 13 additions to the church.

Twenty-two added to the fellowship of the church at Pryor Creek, Texas. Four-

teen baptisms is one result of their meeting.

The McKinney Avenue church, Dallas, Texas, closed their revival with 50 additions.

Many backsliders reclaimed and 18 added to the membership as a result of the meeting at Cisco, Texas.

Pastor J. S. Truett, Melissa, Texas, closed his meeting with 29 additions, most of them by baptism.

The Damascus church, Texas, held a glorious meeting, resulting in 27 additions by baptism and 3 by letter.

Dr. Lucius Cuthbert, one of the choice spirits of our Southern Baptist Zion, died recently at his home in Aiken, S. C. He was a fine type of Christian gentleman, who was called to the ministry. He was 72 years of age and had occupied prominent positions. His death was sudden. He was sitting in an easy chair, and when Mrs. Cuthbert went to call him to dinner she found he had peacefully passed away.

We were delighted to see Gov. P. H. Leslie and to talk with him. He passed through Louisville on his way to Frankfort to address the Legislature by special invitation. He has been visiting his daughter, Mrs. Cheek, in Nashville, and he will in a few days return to his home in Montana. We wish we had him back in Kentucky. He is one of our Old Guard, and he promises to let our readers hear from him soon.

### WOMEN AND WOMEN ONLY.

Are Most Competent to Appreciate the Purity, Delicacy and Efficacy of Cuticura Soap.

And to discover new uses for it daily. It combines delicate, medicinal, emollient, sanative and antiseptic properties derived from Cuticura, the great Skin Cure, with the purest cleansing ingredients and most refreshing of flower odors for preserving, purifying and beautifying the skin, scalp, hair and hands, for itches, irritations, inflammations and ulcerations, for sanative, antiseptic cleansing, as well as for all the purposes of the toilet, bath and nursery. Cuticura Soap, assisted by Cuticura Ointment, is priceless.

Many hearts were grieved at the death of Mrs. Dr. Carter Helm Jones, who passed away on Wednesday of last week. She had been in feeble health for a long time, but her death was unexpected. She had been a great and patient sufferer. The funeral, from Broadway church, was very simple, according to her expressed wish, and was conducted by Drs. Dargan and Sampey. It was a solemn and impressive occasion. The congregation was very large and the floral tributes were very numerous. She was a daughter of the Rev. Dr. J. W. McGown, of Virginia. Dr. Jones left for a brief and needed rest with his brother in Chattanooga. He had been under a severe strain for weeks. We tender to him and his children, as well as to the bereaved relatives and friends, our profoundest condolences. Precious promises in God's Word, he has so often used to comfort others, come to him now with new meaning and power.

### Dear Recorder:

Allow me space for a brief word to tell of the exceeding great kindness of Gilead and Sonora churches toward their pastor and his family. It is their habit to be kind and generous, but new and multiplied manifestations of their goodness appeared during the Christmas season and in substantial form. Gifts galore came to us from their kind hands, including much that was best to eat, something good to wear and a purse of \$14.25, special from Gilead church to the "Mistress of the manse." Added to all those good things were many kind words, more precious than gold. There may be other people as good as these but surely there are none better. May the Lord richly bless and reward them all.

Gratefully,  
J. B. HUNT, Pastor.

### DESSERTS

are easily and quickly prepared when Borden's Eagle Brand Condensed Milk is used. Always have a supply on hand and be ready for the unexpected guest. Send for Recipe Book, 108 Hudson Street, New York.

Bishop J. C. Keener, of New Orleans, died the other day at the age of 87. He was of the old school of Methodists, and few of his type remain. He was a man of great gifts and of mighty power.

It was a graceful thing in Mr. John D. Rockefeller to give \$100,000 to the University of Chicago (in addition to the million and a half he had just given) with the condition that the interest should be paid to Mrs. Dr. Harper during her lifetime.

## Kaufman-Strauss Co.

INCORPORATED.  
Fourth Ave. LOUISVILLE, KY.

## Write to Us for Samples OF SPRING AND SUMMER DRESS GOODS

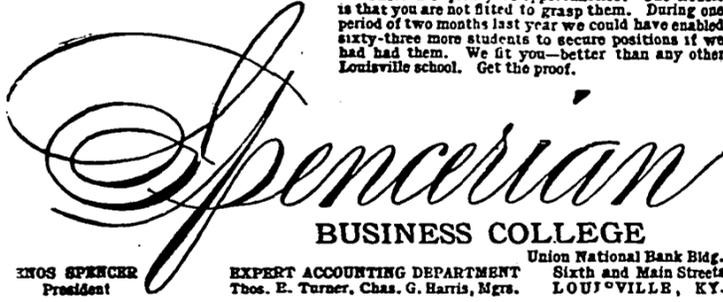
THE new styles, weaves and colorings, are now coming in—many of them are already here—both in Cotton and Wool, and we are in position to comply with requests for samples. These we will be glad to forward you when you write and tell us what you desire. If it be something in Wash Fabrics, state this fact, as well as mention the color and about the price you expect to pay. If Woolens, give us the same information. The simple request for samples is not sufficiently plain, as we could not send you a sample of every piece in stock. But when you give us sufficient information that we can understand what you wish, we shall be glad to supply you. All letters of inquiry are promptly and fully answered.

Address KAUFMAN-STRAUSS CO., W. R., 4TH AVE. LOU., KY.

## A STANDARD OIL MAGNATE RECENTLY SAID

"There never before were such opportunities for men and women."

There are plenty of opportunities. The trouble is that you are not fitted to grasp them. During one period of two months last year we could have enabled sixty-three more students to secure positions if we had had them. We fit you—better than any other Louisville school. Get the proof.



Spencerian  
BUSINESS COLLEGE

8108 SPENCER President  
EXPERT ACCOUNTING DEPARTMENT  
Thos. E. Turner, Chas. G. Harris, Mgrs.

Union National Bank Bldg.  
Sixth and Main Streets  
LOUISVILLE, KY.

### TO PASTORS.

January 23, 1906.

My Dear Brother:

The Home Board has greatly enlarged its work this year. The appropriations are heavier than for any previous year, and God is greatly blessing this enlargement. Never before in the history of the Board have there been such signal successes, nor the Board realized more fully the magnitude of its missions to Southern Baptists. In order to meet the obligations assumed and go to our approaching convention at Chattanooga without debt, the churches must make a liberal increase upon former offerings. Especially must Kentucky do a better part by this work. She ought to make at least a 25 per cent. advance for Home Missions this year. Please give the matter personal attention and see that your church joins the advancing column. Missionary offerings depend upon Pastoral Leadership.

Fraternally yours,  
J. S. DILL.

Ministers Sons.—A noted French scientist gives a long list of names to prove that the sons of ministers make up a large number of the world's great men. A few of the cases he mentions are given: Agassiz, Hallam, Jonathan Edwards, Whately, the Wesleys, Beechers and Spurgeons, Cowper, Coleridge, Tennyson, Lowell, Oliver Wendell Holmes, Emerson, Charles Kingsley, Matthew Arnold, Dean Stanley, Macaulay, Thackeray, Sir Christopher Wren, Sir Joshua Reynolds, Swift, Sterne, Hazlitt, Presidents Cleveland and Arthur, Peter Stuyvesant, Morse, the inventor, Lord Curzon, Viceroy of India, Sir Evelyn Wood, and many others in high places.

### OUR HOME MISSION BOARD.

Only three months remain to the meeting of the Southern Baptist Convention. The season is fully before us when every effort must be put forth to collect the money necessary to meet the enlarged work of the Home Board. This Board is doing the most important and far-reaching work of its history and we need to press its claims upon the churches. I would suggest that every pastor who reads this article, at some early date, preach a special sermon upon the work of Home Missions. The Board has for free distribution a very fine series of nine leaflets giving full information as to the different departments of its work. These they will gladly furnish upon request. Let the pastor fill his mind and heart with the facts about this great work and then tell the people about it. Let us go up to the Convention in May with the best record Kentucky ever made on Home Missions.

J. S. DILL,  
Vice Pres. H. M. B. for State of Ky.

## CANCER; Its Successful Treatment

Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer a specialty for many years. As an evidence of his success he refers to Mrs. E. M. Swift, 743 Fifth St., Louisville, Ky., who was cured of a large cancerous growth affecting her left arm, for which amputation of the arm had been advised. Hon. A. A. Oden, County Treasurer, Hartsville, Ala., cured of face cancer five years ago. Mrs. J. C. Eby, 74 W. 11th St., Covington, Ky., cured of cancer of the breast eleven years ago. Mrs. R. Y. Moses, Brownsville, Tenn., cured of face cancer ten years ago.

Address Dr. Charles Weber, 17 Garfield Place, Cincinnati, O., for book of information.



GOUT & RHEUMATISM  
The Great English Remedy  
BLAIR'S PILLS  
Safe, Sure, Effective. 50¢ & \$1.  
DRUGGISTS or 21 Henry St., Brooklyn, N. Y.

### ORDINATION.

On January 27, 1906, a council was called from the following churches, Seymour, Brownstown and Clear Spring, to consider the propriety of setting apart to the full work of the Gospel ministry Bro. J. Spencer Arim, who has been called as pastor of the Clear Spring church for one-half time.

After a careful examination, led by Rev. A. B. Conrad, pastor at Seymour, his ordination was recommended by council, upon which the church proceeded to ordain. The ordaining prayer was offered by his pastor, L. B. Arim and then the hands of the presbytery were laid upon him and he was sent forth.

The charge was then presented to the candidate by L. B. Arons, the charge to the church by Rev. Wort, of Seymour. The Bible was presented by Deacon Wm. C. Mitchell and the ordination sermon was preached by Rev. A. B. Conrad, of Seymour.

After the right hand of fellowship was given, the benediction was pronounced by candidate.

Bro. Arim is doing a good work among his people at Clear Spring, and we hope that his life may be a long and useful one in our Master's cause.

May the blessing of God rest upon the dear old WESTERN RECORDER.

L. B. ARIM.

Brownstown, Ind.

MARRIED.—At residence of pastor of Mt. Vernon Baptist church, Mt. Vernon, Ky., Jan. 25, 1906, Mr. R. L. McFerran, the excellent young sheriff of Rockcastle county, to Miss Winnie Adams, a most excellent young lady and only daughter of one of Mt. Vernon's best merchants.

Subscribe for the WESTERN RECORDER.

## Family Circle

Stories for the Young and Old

### FAMILY CIRCLE. THE ORDER OF THE SMILING FACE.

We've formed a new society—  
"The Order of the Smiling Face;"  
An honored member you may be,  
For every one may have a place.

The rules say you must never let  
The corners of your mouth droop  
down,  
For by this habit you may get  
The habit of a sulky frown.

If playmates tease you, let your eyes  
A brave and merry twinkle show;  
For if the angry tears arise  
They're very apt to overflow.

If you must practice for an hour,  
And if it seem a long, long while,  
Remember not to pout and glower,  
But wear a bright and cheerful smile.

The rules are simple, as you see;  
Make up your mind to join today.  
Put on a smile and you will be  
An active member right away.

### LEGS.

Dr. Blank, the great surgeon from New York, came up to his nephew's for a few days of rest. He didn't want anyone to know his name, because he was worn out with listening to stories of aches and pains. Often and often he thought of heaven, and quoted those comforting words from the Bible, "Neither shall there be any more pain!"

But little Marjorie, his nephew's child, couldn't—O, just couldn't help whispering to Tony Reed who it was that had come—not if Tony promised, "cross his heart, never to tell. Tony promised and, better than that, Tony didn't tell. Because he was a boy who kept his word when he gave it, and that's queer, too—give a thing to some one else and then hold on to it yourself! But Tony knew that a boy's word was given to be kept, if the promise were a good and right one.

Now Tony was errand boy in a big boarding house in the mountains, and would have had a pretty hard time of it had he not been so funny and bright that the boarders took a fancy to him especially Miss May—the lame lady who owned the beautiful young collie, which was the delight of Tony's heart.

Strange, too, that a lady so lame as Miss May—walking with two crutches, and slow at that—should have chosen to own a fleet-footed collie. One would expect her to go out for her short, painful walks accompanied by a stately Great Dane, a ferocious-faced mastiff, a logy, bow-legged bulldog, or a dignified, slow-paced, magnificent Saint Bernard. Some even might have excused her for owning a fat, wheezy poodle.

But Miss May would have none of these. Perhaps it was the pain in her own legs which gave her delight in the speed of Leo's. No one knew. But the dog soon learned that his mistress's great pleasure was to watch his swiftest runs, his wildest jumps and gayest gambols about the great lawn which stretched away from the sides of the big boarding house in the mountains.

After the lame lady, with Leo at her side, had been reading or doing dainty needlework until she was tired, it was her habit to reach for her crutches, rise slowly, go to the edge of the veranda, and say, "Now, Leo! for a run!"

The loving heart of the dog always was ready. He might have been soundly asleep, with dreams twitching his ears and sending little whines and queer barks out of his pink and black mouth, but Miss May had only to reach for her crutches and the beautiful creature sprang to his feet and stood waiting, sympathizing with her every motion. And when the command to run came it was as if his four legs were stretching themselves and running for six, so fully did the spirit of love command them.

It was pathetic. One of the boarders at the mountain house used always to turn her head away from the sight of the almost helpless, patient woman leaning upon her crutches, her pale face lighted with joy at sight of the wonderful swiftness of the dog.

Tony and Leo and Miss May became great friends.

It was the second day of the great

surgeon's visit in the cottage which stood not far from the place of Tony's work, when a sad accident happened to Leo. One of his dear, trim, swift, slender legs was broken—broken in two places, the men said. They decided to shoot him and bury him out of sight without letting his mistress know. She would think, perhaps, that her dog had been stolen, and the poor creature would be saved a lingering death.

Tony's boyish heart was broken along with the leg, broken twice, too—once for Miss May and once for poor Leo, to say nothing of the break on account of Tony's own sorrow.

He begged the men to wait a little—just a little while. He wanted to do something. He wasn't going to peach. Wouldn't tell Miss May for the whole world! with the sun, moon, and all the stars thrown in! But he knew something the men didn't, and—

So the revolver that was to end poor Leo's life found itself tucked back into a hip pocket. The dog was lifted tenderly in Tony's gentle arms and carried directly to the door of Marjorie's home; this being open, and the case a very needy one, the great surgeon and little Marjorie were taken by surprise, a moment later, by seeing Master Tony, with a handful of cap and an armful of dog, standing inside the living room.

"I haven't told any one. 'Cross my heart, I haven't! That you're a big doctor of bones and things. But they're going to shoot him. And it will break Miss May's heart. It's broken in two places. But I know you can mend it. And I—O, won't you please cure Leo, doctor?"

"I most know he will!" Marjorie whispered. "Won't you, uncle? He's such a dear!"

"Who is a dear?—the boy or the dog? This is interesting! I run away from humans and am met by a broken-legged dog!" His little great niece laid her hand on his arm. "Well, well! Bring him along into my room! We'll see what can be done."

There isn't time to tell how brave Leo was while the kind faces were all about him, nor how patiently he bore the hands of a stranger upon his aching leg, while he was "Good doggie!" by Tony and kissed and cried over by Marjorie.

"It takes children to make a fool of me," the surgeon said to his nephew when the work was finished. "Don't let this get into your county paper, or the other doctors at the hospital never will stop chaffing me."

Of course Miss May had to be told then. Tony did it. But the telling wasn't so bad, after all. The great doctor became interested in Miss May as well as in her dog, and— isn't it almost too good to be believed?—he came up to the mountains one day of every week after that, and in a few months the crutches were given to the hospital for incurables. Miss May had need of them no more.

And—shall we dare bring in a bit of a love story?—it came out that the surgeon and Miss May had been sweethearts years before, when both were young. They remembered that old—that young, sweet love of theirs, and found that it still was hiding in their hearts. So they were married. And—but you can imagine the rest—a new errand boy had to be found for the boarding house. How could the doctor and his new wife and Leo get on without Tony? They simply couldn't do it. So the orphan boy was adopted by them, after which the dearest, happiest life followed that three people and one dog ever knew! *New York Advertiser.*

### CHILDREN WHO CHARM US.

Parents, train your children to be agreeable! It can be done; you owe it to them, to their future, and remember, if you please, that the habit of good manners, like love and languages, is most easily and most permanently acquired in extreme youth.

There is not the least difficulty in impressing on the seven-year-old mind the importance of saying "Excuse me," or "I beg your pardon," when a playmate's discourse is interrupted, or when an indiscretion has been perpetrated, or an unavoidable accident happens. Again, it is quite easy to make a child of seven appreciate the excellence of deference in allowing their small guests, or an older person to pass on first through a doorway or down steps; and it is the rare, strange and unusual small boy who, if rightly directed and instructed, will not take an instinctive masculine pride in showing a gallant way with the petticoated half of humanity, whether the wearers of the flounces are

of his own age or are women.

"No, thank you; ladies first," said a schoolboy of not more than ten the other day when he held open the post-office door for an elderly and very crabbed-looking old woman whose ladyhood was apparently of a dubious quality.

It was charmingly done! a ten-year-old masculine tribute to the whole sex. He blushed up to his merry blue eyes as the old washerwoman stared a little, and then her sour expression broke into a smile of the purest pleasure. She swept into the post-office with almost a lady-like air, and she called him "a little gentleman."

The exceptional, the well-bred boy or girl is always and ever an irresistibly fascinating little personality. And there is one I could mention, a pale, plain little person, whom grown-ups and her playmates alike delight to honor. Her charm dwells in the fact that she is so unobtrusive.

Talk to her, if you like, and she will answer as readily and intelligently as any child I know, but she can sit with perfect composure at a table full of grown people and say never a word. In the nursery her manners are as becoming as out of it. She knows enough not to shout out "Goodby, Mary," or "Hello, Jack," from the top of the stairs to an arriving or departing friend.

She goes down to the door, saying—"I am sorry you must go, Mary," or "I am very glad to see you, Jack," and her face was a study in the expression of the valiant self-control and good breeding of a well-trained hostess when Jack in play broke her beloved doll.

"It does not really matter," she said, courageously civil even in her maternal woe. "She can be mended, and I don't want to feel at all bad about it. Come, let's play bears."

It was beautiful, was it not?—*Exchange.*

### A JEALOUS BURRO.

At the Falls of the Seven Sisters in the South Cheyenne Canyon, in Colorado, there is a photographer who is the happy possessor of the now aged burro formerly owned by Helen Hunt Jackson. About six hundred feet above the highest of these falls is a charming spot which the gifted writer named Inspiration Point, and where she spent much of her time when writing. She was accustomed to riding up there on a white burro named Dick. This little animal has long outlived its mistress and its usefulness, but he is still held in great honor, and tourists and children are permitted to have their pictures taken while sitting on his back.

At the photographer's galleries there was an insignificant little brown donkey tied to one arm of the settee, while his older brother Dick was tied to the other. As soon as I heard Dick's history I sat down on the settee and tried to make friends with him, but he resented my advances, laid back his ears, braced his feet and resisted with all his might my efforts to draw him to me. So I gave up and turned to the other one. He was all ready to be petted; laid his head on my shoulder, shut his eyes and looked a picture of contentment.

In a moment I felt a nudge at my arm, and turning around I saw old Dick close beside me. I looked at him in astonishment, and he gave me another nudge with his nose. All the contrariness was gone from his face and he had a most pleading expression. I glanced at the photographer and saw that he was yatching and laughing.

"What does it mean?" I asked. "Oh," he said, "Dick is jealous and wants you to pet him, too." "But I tried to do so first, and he wouldn't let me," I replied. "That is the way he does," said the photographer. "He won't allow any one to make of him until he sees the other one getting attention, then he changes his mind and wants some of the petting also."

I immediately forgave the little fellow his former coldness and he assumed the attitude of his rival. As I sat there with a burro's head on each shoulder, we were three happy comrades, and I shall always regret that I did not have a picture taken at that moment.—*Exchange.*



Free from harmful drugs.  
Cure coughs and hoarse-  
ness. Prevent sore throat.

### "MAKE YOURSELF WANTED."

"When I was a little fellow I was a trifle inclined to hold back, and wait to be coaxed," says a writer in an exchange. "I remember sitting beside the brook, one day, while the other children were building a dam. They were wading, carrying stones, splashing the mud and shouting orders, but none of them paying any attention to me. I began to feel abused and lonely, and was blubbering over my neglected condition, when Aunt Sally came down the road.

"What's the matter, sonny? Why ain't you playin' with the rest?" "They don't want me," I said, digging my fists into my eyes. "They never ask me to come."

"I expected sympathy, but she gave me an impatient shake and push. "Is that all, you little nunny? Nobody wants folks that'll sit round on a bank, and wait to be asked!" she cried. "Run along with the rest, and make yourself wanted."

That shake and push did the work. Before I had time to recover from my indignant surprise, I was in the middle of the stream, and soon was as busy as the others.

"I often feel that I'd like to try the same plan on some of the strangers who come into our churches. Some make friends at once. They go into the prayer meeting, the mission circle, the Sabbath school—wherever there is work—and they are at home at once. But there are many others who wait to be noticed, and invited here and there; they complain of coldness and lack of attention, and, maybe, decide that their coming is not desired. They need Aunt Sally's advice: "Stop sitting round on the bank, and go in and make yourself wanted."—*Selected.*

### "THAT SOBERED ME."

A gentleman high in commercial circles in a western city was relating some of his experiences to a group of friends. "I think," said he, "the most singular thing that ever happened to me was in Hawaii. My father was a missionary in those islands, and I was born there. I came away at an early age, however, and most of my life has been spent in this country; but when I was a young man—and a rather tough young man, too, I may say—I went back there once on a visit. The first thing I did was to drink more than I should have done. While I was in this condition an old man, a native, persuaded me to go home with him. He took me into his house, bathed my head, gave me some strong coffee, and talked soothingly and kindly to me.

"Old man," I said, "what are you doing all this to me for?" "Well," he answered me, "I'll tell you. The best friend I ever had was a white man and an American. I was a poor drunkard. He made a man of me, and, I hope, a Christian. All I am or ever hope to be I owe to him. Whenever I see an American in your condition I feel like doing all I can for him, on account of what that man did for me."

"This is a little better English than he used, but it is the substance of it. 'Who was it?' I asked.

"Mr. Blank, a missionary."

"God of mercy!" I said. "He was my father!"

"Gentlemen, that sobered me—and, I hope, made a man of me. It is certain that whatever I am today I owe to that poor old Sandwich Islander." *Selected.*

### THE MO. PACIFIC RAILWAY CO. MEXICO-ST. LOUIS SPECIAL.

Geographically, the two great North American republics are divided only by a shallow river that can by no stretch of imagination be deemed a barrier; in friendship and unity of interest they are indivisible. The United States and Mexico, bound together by sympathetic ties as nations which have fought and won the battle of human liberty, and still more closely allied in present day progress and development, will stand for all time shoulder to shoulder in the work that civilization bids them perform, Anglo-American and Latin-American, of different tongues but one in heart and purpose. It is a spectacle for the world to wonder at and admire a present fact rather than the fond dream of an idealist. Notable to those of profound thought has been the steady growth of American interest in all that pertains to Mexico and her people. Northern tourists are swarming to the wonderland beyond the Rio Grande, northern commerce is finding its way to the most remote towns and villages, and northern capital discovers profitable

fields for investment in exploiting the marvelous resources of our sister republic. On the other hand, there is the ready invitation extended by an enlightened people appreciative of friendship and fully alive to the benefit arising from a stimulation of traffic, the hearty welcome that puts the new comer at once upon the confident footing of acknowledged brotherhood. And, thanks to the enterprise and tireless energy of our great railway systems, Mexico today is but a few hours distant—barely sixty hours from St. Louis to the City of Mexico—by the new through train service inaugurated on January 16th, over the rails of the Iron Mountain Route, the Texas & Pacific and the International & Great Northern to Laredo, and thence via the National Lines of Mexico. What a change from the weary weeks of travel in the old days; or even the tedious railway trip of later years, with its frequent changes at junction points, exasperating lay-overs and the annoyance of slow trains stopping at every wayside hamlet. The service is semi-weekly, leaving St. Louis each Tuesday and Friday at 9.00 a. m., and reaching the City of Mexico at 8.30 p. m. on the Thursday and Sunday following. R. S. G. MATHEWS, T. P. A. Mo. Pa. Ry.

### TEMPTED, BUT SINLESS.

Christ's temptations in the wilderness was only the beginning. Satan left, to return at other times and places. He who had come "to destroy the works" of the devil must be himself destroyed. For three years his path was beset, and everything which cunning or power could do to defeat his work was done, but demons and evil men, enemies and false friends, open persecution and secret hate failed to turn him from his purpose. He had meat to eat and grace to sustain which men knew not of. Neither ambition nor fear nor bodily distress influenced him.

The time came at last for a final assault. Jesus knew it and prepared his disciples. "The prince of this world cometh." He did not disguise his trouble of soul. "Now is my soul troubled." But he comforted them with assurances of triumph. "The prince of this world cometh and hath nothing in me." There is a law of affinities in the spiritual world. Just as some physical substances attract and others repel each other, so holiness attracts holiness and repels sin. So Satan has a hold upon hearts in which there is sin, but had no hold upon Christ.

Christ's victory was a victory both for himself and for his people. Before he came Satan had something in every child of our race. Sin was a barbed hook, fastened; and gave him a hold which no human power could loosen. Christ has redeemed all who trust in him. He has brought in a righteousness in which they are secure. Satan may come, but by faith they can say, "He hath nothing in me."—*Applied Theology.*

Dr. W. G. Curry, renewing his subscription, says: "I need the 'Recorder' to help me from being carried about by every wind of doctrine." To "strengthen the brethren" is one of the great purposes for which the "Western Recorder" exists.

### BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 212, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

**GOLDEN YELLOW  
CALLA LILY, 5 Buds.**

**50 KINDS  
FLOWERS  
SEEDS 10c.**

**5 CHAMPION  
BULBS.**

**THE SUMMER HYACINTH,  
Golden Lily, Humming  
Bird, Gladiolus, Giant  
Tuberose, Baby Breath,  
Orchids, all this beauti-  
ful collection of seeds  
and bulbs only 10c. in  
silver or 5c. stamps to  
pay the cost for packing and postage. Order quick  
and be sure of this grand offer—only 10c creates.**

**CHARLESTOWN NURSERY, - CHARLESTOWN, MASS.**

## DRAUGHON'S Business Colleges

EVANSVILLE, PADUCAH, NASHVILLE, ATLANTA and WACO. 25 Colleges in 15 States. POSITIONS secured or money REFUNDED. Also teach BY MAIL. Catalogue will convince you that Draughon's is THE BEST.

**W. L. BYE** CHURCH  
 Write to Cincinnati Bell Foundry Co., Cincinnati, O.

## CANCER CURED

WITH SOOTHING, BALMY OILS. Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

DR. BYE, Broadway, Kansas City, Mo.

### Cheaper Rates Southwest.

Less than one-way fare for the round trip on Nov. 21, Dec. 5 and 10. To points in the Southwest, via Cairo or Memphis and Cotton Belt Route.

You can afford to go now, nearly as cheap traveling as staying at home. Write for maps and literature on Southeast Missouri, Arkansas, Northwest Louisiana, Texas. Also cost of tickets, time of trains, etc. L. O. Schaefer, T. P. A., Cincinnati, O., or E. W. LaBeaume, G. P. and T. A., St. Louis, Mo., Cotton Belt Route.

30,000 McSHANE BELLS  
 Ringing 'Round the World  
 Memorial Bells a Specialty  
 McSHANE BELL FOUNDRY, Baltimore, Md., U.S.A.

## The Busy Man's Line

BETWEEN

Louisville, Evansville, St. Louis and Southwest

IS VIA

Louisville, Henderson & St. Louis R'y.

### "HENDERSON ROUTE"

Pullman Sleepers  
 Free Reclining Chair Cars

Special Round-trip Homeseekers' Rates to southwest and west first and third Tuesdays, January and February, 1906.

Special Tourist Rates to Colorado, Texas, Mexico and New Mexico on sale daily until April 30th. Limit to return May 31, 1906.

Second-class Colonists Rates to southwest. Tickets on sale first and third Tuesdays of January and February, 1906.

Ask For Rates J. H. Gallagher, Traveling Passenger Agent; L. J. Irwin, General Passenger Agent.

## GERMAN BANK,

Fifth and Market St., LOUISVILLE, KY

CAPITAL, . . . . . \$500,000  
 SURPLUS, . . . . . \$650,000

General Banking & Savings Bank.

INTEREST PAID ON TIME DEPOSITS.

P. VIOLINI, PRESIDENT.

## LEE E. GRALLE

FUNERAL DIRECTOR  
 AND EMBALMER

400 W. Chestnut Phone Main 530  
 Louisville, Kentucky

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Dr. Woolley's PAINLESS OPIUM AND Whiskey Cure

## Little Ones.

### THE GROCER'S TEST.

"What I want," said Mr. Philpotts, leaning over the counter of his own grocery in a confidential sort of way, "is a good, thoroughly dependable sort of a boy. He must be careful and obliging, accurate and quick at figures. Got any boys like that?"

It was the village schoolmaster to whom the grocer was talking.

"Two of them," came the reply. "There they go now," and he looked across to the other side of the street, where Jack Willis and Charlie Crawford were sauntering along together.

"I don't need two," said Mr. Philpotts. "D'ye reckon I could get one of those fellows without the other?"

"They aren't quite so inseparable as that," the schoolmaster said, laughing. "Either of them will suit you. Jack is the quickest at figures, but—you'll be safe in choosing either," he added, turning to go.

Mr. Philpotts scratched his head. "Now, how am I to know which one I want?" he said, in perplexity. "If he'd just recommended one of them there wouldn't have been any trouble. So Jack's the quickest at figures? That's one thing in favor of Jack; but let me see."

Mr. Philpotts must have been in a brown study for as much as a minute. Then he went and weighed out fifty pounds of granulated sugar and twenty pounds of bacon for an out-of-town customer. He chuckled while he was doing it, and it was evident that he had hit upon a plan.

"And as sure as you live, sir," he said to himself, rubbing his hands together, "if I find they both do, I'll hire 'em, sir; I'll hire 'em both."

Mr. Philpotts did not trouble himself about the possibility of not being able to get either boy. The privilege of clerking for Mr. Philpotts during the vacation was too eagerly coveted by the school boys to render it likely that he could fail to secure the lad he chose.

As it happened, both Jack Willis and Charlie Crawford had been longing for the place. It was well known, however, that Mr. Philpotts usually made his own choice, and that there was little advantage in making application for the place.

But it was with a little thrill of excitement that Charlie replied to Mr. Philpotts query that evening as he went into the store on an errand for his mother.

"Are you in a hurry, Charlie?" the grocer had asked.

How Charlie wished that he were not!

"Mother needs these things for supper," he replied, "and I promised to hurry back. Was there something you wanted of me, Mr. Philpotts?"

He could not keep the eagerness out of his voice, and Mr. Philpotts understood.

"Only to ask you about something," he answered, indifferently. "Drop in some time when you are passing, if it isn't too much trouble, Charlie."

"I'll come this evening," Charlie promised, and was off like a flash. "He wanted to stay," Mr. Philpotts mused. "But he was faith-

ful to his mother's errand. That's one for Charlie. But Jack's quicker at figures, and that's one for Jack. Well, we'll see" And Mr. Philpotts rubbed his hands and waited for Jack.

As luck would have it, it was not many minutes before Jack entered, also on an errand for his mother.

"Are you in a hurry, Jack?" asked the grocer, weighing out the pound of tea which Jack had asked for.

"Not particularly," Jack answered.

"Doesn't your mother want this tea right away?" queried Mr. Philpotts, sharply.

"Oh, I guess not, not for a little while anyway. Did you want something, Mr. Philpotts?"

"I wanted a little talk with you," the grocer began. Jack's eyes sparkled. "To tell you the truth," Mr. Philpotts went on, "I wanted to ask you about Charlie Crawford."

"I notice you and he are pretty thick," the grocer continued, "and I have a notion that nobody knows so much about a boy as his friends. Now, I've been thinking about having him in the store with me this summer, and I thought I'd ask you if you could recommend him. I know I'm a rather queer old duffer, but I'd rather have your opinion than the schoolmaster's. You know Charlie better. Now, what can you say for your friend?"

It looked very much as if Jack could not say anything. How was he to know that Mr. Philpotts was saying over to himself: "Faithful to his promise, and that's one for Charlie. But Jack's quick at figures, and that's one for Jack. Maybe Jack's mother didn't tell him to hurry, so I won't call this delay one against Jack."

Jack was silent so long that the grocer resumed his questioning.

"Is Charlie neat and careful and courteous and trustworthy?" asked he.

"Oh, yes," Jack at last found his voice. "He's all that."

Some way his words didn't sound one bit enthusiastic. He wanted that place so much himself.

"Is he good at figures?" Mr. Philpotts pursued. "I'm very particular about that."

"He's fair," admitted Jack.

"He isn't the best in the class." "Never knew him to cheat at games or do mean little things like that, did you?"

"No," Jack replied. You would have thought he spoke reluctantly.

"Anything else you think I ought to know?" queried the grocer.

"N-n-o," stammered Jack. Charlie's a good fellow, but—

"But I see you don't want to tell me," Mr. Philpotts said, suddenly.

"You are too loyal to your friend to fish that 'but.' I am obliged to you, Jack. I'll make further inquiries."

Now Mr. Philpotts had not put the faintest trace of sarcasm into his sentence regarding Jack's loyalty, but somehow Jack did not feel very happy, although he hoped that the "further inquiries" would turn Mr. Philpotts' attention to himself. He would have felt less happy had he known that the further inquiries were to be made of Charlie himself.

That evening Charlie called on the grocer. Perhaps he was disappointed when that individual began to inquire about Jack Willis, but, if so, he had conquered his chagrin before it came his turn to speak.

"I'm sure Jack would just suit

## MISSOURI BAPTIST SANITARIUM.

29 N. TAYLOR AV. ST. LOUIS. A well equipped, Quiet, Restful, Sanitarium and Hospital. Large Grounds. Large, well-kept Buildings. Every Comfort. Every appliance, convenience and accommodation for the best and most successful medical and surgical treatment. We have a thorough Training School for Nurses. We also maintain a Nurses' Register for our Graduate Nurses and are able to supply Trained Nurses on call. For further information, address DR. I. H. CADWALLADER, Physician-in-charge, MRS. I. H. CADWALLADER, Supt.



## This Handsome Mohawk Wool Rug,

Size 39x72 inches,

# FREE

Entirely New. Write now to secure it.

Send your own order or a club of friends for 20 lbs. of our celebrated New Crop 90c. Tea or 20 lbs. of 45c. lb. Baking Powder or Assorted Teas and Baking Powder or 50 lbs. Bonaosa Coffee 35c. lb. We also give Coupons which are exchangeable for many rich gifts with every 25c. worth of tea, coffee, baking powder, spices and extracts. Send for great premium list, prices and directions. THE GREAT AMERICAN TEA CO., Box 200, 31-33 Vesey St., New York.

## SNOW-WHITE.

Why, Snow-white, what is the matter?" asked Mrs. Swan, in surprise. Her little daughter was generally so good and gentle, and now her feathers were ruffled with anger, and there were actually tears in her eyes.

"Oh, Mother," she said, "there is dear little Miss Betty on the bank over there, and a horrid little boy is teasing her and making her cry."

"The naughty child! Never mind, dear; we can't help it," said Mrs. Swan.

"I ran at him and tried to peek him; but he fetched a big stick," said Snow-white. She smoothed her ruffled feathers, and swam back to her little friend. Miss Betty was sitting on the grass, sobbing, while her cousin, who had never been taught how unkind it is to tease, had taken her doll, and was playing all kinds of tricks with it.

"Here she goes for a swim," he cried, mischievously; and tying a piece of string round her neck, he threw her out into the water. He meant to pull her back by the string, but it slipped out of his hand. Dollie flew right over the water, and landed in the rushes.

"Oh, I'm sorry," cried Charlie, frightened at Betty's scream. "We can't get it back; come in and let us ask Uncle about it."

But Betty would not leave the bank, where she could watch her poor dollie, so Charlie ran off by himself.

Snow-white sailed close to the rushes and parted them with her beak. She wondered if she could get the toy for her little mistress. First she broke down some of the rushes, and then stretching her long neck as far as she could, caught the doll by her dress. Then she swam triumphantly back to Betty, and laid the poor half-drowned dollie on the grass.

Betty seized her with a cry of joy, and, forgetting everything else, ran after Charlie. Snow-white waited by the bank, preening her pretty feathers in the sunshine, and in a very short time the two children came back.

"Come here, Snow-white; here are some lovely biscuits for you," cried little Betty, "and thank you ever so much for saving my dollie."

"I wonder if she understands what you say," said Charlie. "I don't expect so."

But whether she understood or not, Snow-white ate up all the biscuits, and enjoyed them, too.—*F. M. H. Cassell's Little Folks.*

The Great Requirement of a \$1.50 shoe is Wear.

Southland Belle Shoes are Handsome, Shapely and Comfortable,

but above all, THEY WEAR WELL.

You will want another pair of them when they are gone.

The Best Merchants Sell Them.

Craddock-Terry Co., Makers, Lynchburg, Virginia.

FLORIDA CONVENTION NOTES.

Dade City, Jan. 20, 1906.

Yesterday the fifty-first Convention of Florida Baptists came to a triumphant close at the Orphanage in Arcadia. The two days before had been busily spent at Bartow, where the body was hospitably entertained by Pastor Leitner and his noble little band of workers. The church at Bartow is not strong numerically or financially, but its influence is felt in that pedobaptist stronghold.

Bro. Leitner was an attentive host, in spite of the fact that one of his sons was lying near to death's door, a victim of foot ball. He is a student at Stetson University, which allows and encourages the modern evil known as "intercollegiate match games," in which a refined Christian is no match for the brutal bully, whose physical strength and animal propensity to kill is allowed unchecked license.

The Convention was deeply stirred upon the question of college foot ball, and adopted the resolution of the writer, which for two years has been the unanimous voice of Peace River Association. This association passed the following resolution nearly two years before the agitation in Northern colleges began: "We wish to express our disapproval of match games of foot ball between college teams, and request that Stetson University take the lead in discountenancing same." Bro. F. B. Moodie, of Lake City, opened the question by an admirably written set of resolutions, setting forth the history of the present controversy and presenting arguments against the game. But their length was such as to cause the adoption of the above statement as a substitute.

By a large majority, the Convention voted to memorialize the Southern Baptist Convention in behalf of a change from its financial to a numerical basis of representation. Formerly, Florida's convention had the financial basis, but the new constitution, adopted this session, makes it entirely numerical.

A larger attendance of representative visitors than usual gave special interest to this session. Bro. T. T. Eaton was delayed en route, but arrived the second day. Of course the many friends of the dear old RECORDER were glad to see and hear its editor. The sentiment was openly expressed on the floor of the Convention that the RECORDER is the greatest religious paper in existence. Dr. Eaton was in good company, for there were also present Dr. Frost, of the Sunday School Board; Dr. Willingham, of the Foreign Board; Dr. Gray, of the Home Board; Dr. Spillman, field secretary of the S. S. Board; Dr. Seymour of American Baptist Publication Society; Dr. Mullins, of the Seminary; Dr. J. H. Eager, financial secretary of the Seminary; Dr. Graham, of the Georgia Index; Dr. Crumpton, of Alabama; Dr. Prest-ridge, of the Argus; Prof Erby, of S. W. Baptist University, and several others. Nearly all of these made speeches. So, of course, the ordinary Florida brother had to hustle to "get into the game," especially as the work of three and one-half days had to be crowded into two days' programme. At Live Oak next year we hope to have more time for business and a better division of time. This is no reflection upon the programme committee, whose chairman the writer was. We did the best we could with the situation.

The report of the State Board through Dr. Geiger, our energetic

secretary of Missions, showed that we have made a good advance all along the line. The resolution at Jacksonville last year to raise forty thousand dollars was amply met, and this year our missionary plans will be enlarged to fifty thousand dollars. This may seem a small sum to a Kentuckian, a Georgian or a Virginian, where the aggregate is so much larger, but we venture the statement that Florida's "per capita" is equal to the best in the bounds of the Southern Convention.

The Witness is no longer an experiment as a denominational enterprise, but is firmly established as a successful example of a paper owned and managed by a Convention. A very general response of pastors present was made to the proposition to put the Witness, if possible, into every Baptist home. If these pastors do not grow weary in well doing, large results are sure to follow. The cause of pure religion was never so hopeful in Florida as now. The Orphanage is a phenomenal success, and was formally dedicated Friday after fifteen months of great usefulness and growth. The debt of five hundred dollars was paid off that day, and six hundred additional raised for further improvements. Bro. Bean and wife have been evidently guided by the hand of Providence, and have accomplished remarkable results. With the help of such consecrated laymen as J. L. Jones, of Arcadia; B. B. Tatum, of Miami; C. A. Carson, of Kissimmee, and E. O. Painter, of De Land, the business success of our organized work seems assured. There are others, but these four stand out prominently as pillars of strength.

The hearty fraternity and uniform courtesy of all the messengers was noted by our visitors, and publicly praised. We bow our thanks, brethren, and invite you to come again with your genial smiles and well laid plans to touch our pocket books. Both your plans and your smiles please us and do us permanent good. During the brief stay of Dr. Eaton in our midst he secured about one hundred new subscribers to the RECORDER without cutting his price under that of our own paper. We appreciate this consideration for the Witness, and take occasion to commend that sort of professional courtesy. It helps rather than hinders our own paper, and we cordially invite the RECORDER man to come again.

Fraternally, W. D. TURNLEY.

OPINIONS ASKED.

"And he straightly charged him, and forthwith sent him away; and saith unto him, see thou say nothing to any man." Mark 1:43, 44.

This is the charge of Christ to the leper whom he had just healed. The Eclectic Commentary assumes that "the word here is very significant—prohibiting with threats."

The "Preacher's Assistant," Jan., 1889, thinks that when the leper "began to publish it much, and to blaze abroad the matter" he was so guilty before God that "a more flagrant act of disobedience

IF YOU HAVE Rheumatism

Gout, Lumbago, Sciatica, when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address: John A. Smith, Dept. 25, 306-308 Broadway, Milwaukee, Wis.

can hardly be imagined." Here are at least two publications that agree in the opinion that our Lord really meant for his command of silence on the part of the healed leper to be taken literally.

But the renowned Witsius "considers that Christ only enjoined silence till the leper had shown himself to the priests, for the fulfilling of the law, and that the reality of the cure might thus be confirmed by authority, and that no previous report of the miracle should reach them, lest they should deny its reality."

There are others holding to the same or a similar opinion of Witsius. I confess my inability to settle down on any fixed and satisfactory opinion on the subject, though I have studied it much and am anxious about it. I therefore submit the text to the RECORDER columns, asking such of our brethren as have a settled opinion as to its teaching to give that opinion to the public with reasons therefor.

T. E. RICHEY.

Princeton, Ky.

Dear Recorder: This is my time to remit my subscription for your valuable paper, that you may put my figures to January, 1907.

I love the Western Recorder:

- 1. Because of the boldness of its editor in matters of Bible or Baptist doctrine.
2. Because it has so many excellent writers.
3. Because the gleanings from other papers are the very best.
4. Because it is one of my constant helps in Bible study—so much so that I make a volume of it each year.
5. Because it is filled with truth—pure gold, cleansed from the alloy of error.

Yours in Christ,

J. D. FULTON.

Louisville, Miss.

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 212 Notre Dame, Ind.

Hotel Royal Palm FORT MYERS, FLA.

Charming Winter Climate. Fine Tarpon fishing and Quail Shooting.

All modern improvements that contribute to the comfort of its patrons. Prices \$3.00 per day and up.

PHIL F BROWN, Manager.

BIG MONEY AT HOME

We want a number of people (men, women, boys or girls) in every neighborhood to keep on hand our advertising matter which we furnish FREE delivered at your home, to hand out to people, and we will pay you well. It's a grand opportunity, and there are several hundred dollars in cash in it for those who will do so. This is the only opportunity of the kind ever offered and is quickly accepted by every one when they know the little time it takes and the BIG MONEY there is in it. Well adapted and very profitable for women and young people. Send at once for particulars. MILLS' Mail Order House, Box, 221 ROSE HILL, N.Y.

FERRY'S SEEDS. Make sure a yield of quantity and quality. When your father planted Ferry's, they were the best on the market, but they have been improving ever since. We are experts in flower and vegetable seeds. 1906 Seed Annual, beautifully illustrated, free to all applicants. D. M. FERRY & CO., Detroit, Mich.



SHOWING

Newest Weaves, Novelties, Etc.

IN

Colored Woolen Dress Goods.

The very latest novelties and newest weaves to be worn for the coming season are shown in this department.

The feature of our Spring showing in Colored Woolens are the many exclusive effects and imported High Novelty weaves.

54-inch Overplaid and Check fine Austrian Worsted Suitings, Spring weight, in shades of tan, gray and reseda—

Special, yard, \$3.50.

54-inch Mixed and Check Worsteds; also Scotch plaid effects; very new, for lightweight coat suits—

Special, yard, \$1.75.

A large assortment of French Voiles, our own importation, in checks and silk embroidered effects; all-silk voile, very sheer and soft, in all the leading shades; prices range from

\$2.00 to \$3.50 per yard.

Our stock of Cream Woolens is complete, with all the newest weaves in Serges, Chevrons, Panamas and Mohairs; also black on white in checks and stripes—

Special \$1.25 to \$3.00 per yard.

WRITE FOR SAMPLES.

STEWART DRY GOODS CO.

IN CONNECTION WITH JAMES McCREERY & CO., NEW YORK. LOUISVILLE - - - - - KENTUCKY.

The Season's Greatest Subscription Bargain!

The largest and best offer known in the history of subscription combinations—your choice of America's most popular magazines for one year, together with a years subscription to this publication.

OUR GREAT OFFER

Table with 3 columns: Magazine Name, Regular Price, Our Price. Includes Western Recorder (\$2.00), Appleton's Booklovers Magazine (3.00), Pearson's Magazine (1.00), Suburban Life (1.00), American Illustrated Magazine (1.00). Total value, \$8.00.

NOTE.—To make this truly great offer more remarkable, any one of the following publications may be substituted for the American Illustrated Magazine. Select your substitute from this list.

Table with 3 columns: Magazine Name, Regular Price. Includes Cosmopolitan Magazine (\$1.00), Four-Track News (1.00), Photographic Times (1.00), Madame (1.00), Harper's Bazar (1.00), Little Folks (New) (1.00), The World To-Day (1.00), Garden Magazine (1.00), Popular Educator (1.00), Men and Women (1.00), Primary Education (1.00), What To Eat (1.00), Recreation (1.00), Outdoors (1.00), Sunset Magazine (1.00), Woman's Home Companion (1.00), Popular Mechanics (1.00), American Boy (1.00).

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.

Individual Communion Service. Made of several materials and in many designs including self-collecting ewers. Send for full particulars and catalogue No. 2. Give the number of communicants. The Lord's Supper taken on a new dignity and beauty by the use of the Individual Cup.—J. E. Weaver, D.D. GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

**THE ESSENTIALS OF TRUE CHRISTIANITY**

By A. S. WORRELL.

The first essential of orthodoxy is the belief that the Bible (the books of the Old and the New Testament Scriptures) is the inspired word of God, the only and all-sufficient rule of faith and practice. Under this assumption, we have but to read and crystalize the teachings of the word of God to develop the following items that lie at the bottom of every orthodox creed, viz.:

1. That the human race fell by the disobedience of the progenitors of our race (see Gen. 3rd ch.; Rom. 5:12, 21), sinful parents, necessarily producing a sinful offspring.

2. Apart from divine interposition, the whole race of mankind would have been doomed to endless separation from God.

3. The needs of Adam's posterity are met in the person and work of Jesus Christ.

4. The world's Redeemer was both divine and human, hence he was the God-man. That he was God, see Isa. 9:6; John 1:1-4; Col. 1:16, 17, etc., etc. That he was human, everybody admits. As human, he ate, slept, grew tired, rested, wept, etc. As God, he stilled the tempest, fed thousands on food Himself created, forgave sins, raised the dead, etc.

5. As the God-man he made atonement for sin, having borne our sins in his own body on the tree (1 Pet. 2:24), putting away sin by the sacrifice of Himself (Heb. 9:26); the iniquity of us all having been laid upon Him (Isa. 53:6). Without the shedding of his blood, there could have been no remission of sins (Heb. 9:22). The vicarious sufferings of Jesus Christ is fundamentally necessary to the forgiveness of sins and salvation; His death and resurrection being the foundation facts in the Gospel system.

6. Regeneration by the Holy Spirit is essential to incipient Christianity (John 3:3, 5, 6, 8), the word being the instrument the Spirit uses in convicting the sinner and leading him to see and realize his lost condition.

In regeneration a new life, a new nature is imparted to the penitent believer (see Ezek. 36:26; John 10:10, 28), and this new life is inseparable from Christ (John 14:6; Col. 3:4; 1 John 5:11, 12), and in the higher development of this life see 2 Cor. 4:10, 11; Gal. 2:20, such a person being a new creature (or creation) in Christ Jesus (2 Cor. 5:17), the experience leading to regeneration being conviction for sin, repentance (involving death to the love of sin and a turning from sin), and faith (that identifies the penitent with the One who died for him on the cross). This new birth introduces one into the kingdom of God (John 3:3, 5) and makes him a member of the family of God, being justified by faith in Christ so as to have Christ as his standing before the law (Rev. 5:1, 7:4, 10:4); being, judicially, complete in Him (Col. 2:10).

7. To retain the Lord's order, the regenerated person should, without needless delay, submit to the burial

ordinance in water, to show his union with Christ in His death, burial and resurrection (Rom. 6:4; Col. 2:12), the believer being under the strongest obligations to Christ, to live henceforth in the power of the new life already received through his faith in Him.

8. The true and orderly believer should now, without the least reservation, yield himself to God, as one alive from the dead (Rom. 6:13), and should live henceforth not for himself, but for Him who died for him and rose again (4 Cor. 5:15, see also Matt. 16:24). With less than this, no one can be a victorious, happy and useful Christian.

9. The normal, obedient Christian is habitually indwelt, filled, guided and taught by the Holy Spirit (See John 4:14; 14:26; 16:13, 14; Eph. 5:18, last clause). With less than this one cannot be scripturally regarded as a "normal Christian."

10. With the Spirit to guide, teach, and fill him, the true believer will come to realize that Christ is in him (John 14:20, 21), and may begin to realize something of the blessedness of inner, vital union with Christ (John 15:4, 5), with a gracious increase of fruitage that will abide (vs. 7-16).

11. With Christ enthroned in the heart, and the government all upon His shoulders, the self-life will begin to disappear, and the new man will grow more and more into his stature, with the result that others will be blessed and the name of our God and Saviour glorified.

12. An ideal Gospel assembly is composed, for the most part, of just such people who, as their own act, have submitted to be immersed and have been drawn together by the Spirit of God, having the Holy Scriptures, rightly divided, as their creed, the Spirit as their leader and Christ as their living head, meeting, statedly, on the first day of the week to observe, in due order, the ordinances of the Gospel and to edify one another in love, having it, as one of their chief ends, to carry or send the Gospel to the whole world. May the Lord multiply the number of such Christians and assemblies, restoring true Christianity to the world again and causing it to disappear from among his people every human ordinance and tradition of men that have tended to deceive them and to obscure his truth.

We are pleased to learn that the Lord is greatly blessing the Evangelistic labors of Brother J. H. Dew. His headquarters are Liberty, Mo. He is one of five evangelists of the Baptist Board of State Missions. We do not envy our Missouri brethren, but we long for Brother Dew and his noble wife to come back to Kentucky. H.

We are glad to announce that Ben C. Weaver & Sons, formerly of the Southern Business College, established 1876, has reopened under the name of "Weaver's Business College." He and his sons rank high as teachers of practical book-keeping and expert accountants. Students can enter at any time. Each student receives individual instruction. Place of business, Columbia Building 506, Louisville, Ky. H.

**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.)



**I CURED MY RUPTURE**

I Will Show You How To Cure Yours FREE.

I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day, Capt. W. A. Collings, Box 748 Watertown, N. Y.

### The Man With a Scowl

on his face this time of year is frequently a man with a heavy cough or cold. Hale's Honey of Horehound and Tar cures these ills quickly. Sold by all druggists.

**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.
- O. L. Stone, Gen'l. Pass. Agt., Louisville, Ky.

### ANNOUNCEMENTS

#### ILLINOIS CENTRAL R. R.

The Illinois Central maintains Double Daily Service, and operates the best of trains, with Dining Cars, Buffet-Library Cars, Chair Cars and Sleeping Cars, from Chicago, St. Louis, Cincinnati and Louisville south to New Orleans. The best road for reaching the winter tourist resorts of the South, including New Orleans, Vicksburg, Gulfport, Miss. Hammond, La.

**Mardi Gras at New Orleans Feb. 27, 1906.** Gulfport is a Mexican Gulf Coast resort having the new, fine "Great Southern Hotel. Regular ocean steamship sailings from New Orleans for Mexico, Central America, Panama, West Indies and Europe. Send or call for descriptive matter in regard to the above.

#### Havana via New Orleans

Havana, Cuba, is best reached via the Illinois Central through service to New Orleans and the new ocean liner, twin-screw, nineteen knot

#### S. S. Prince Arthur

leaving New Orleans every Wednesday at 4:00 p. m., and arriving at Havana at sunrise Friday morning. Extremely low one way and round trip rates to points in Mississippi, Louisiana, Arkansas, Indian Territory, Oklahoma, and Texas on the first and third Tuesdays of each month.

#### Hot Springs, Ark. Florida

Daily Sleeping Car without change Louisville to Hot Springs via Memphis. Through personally conducted excursion sleepers, Louisville to California, Arizona, and Texas.

W. J. McBRIDE, City Pass. Agt.,  
Fourth and Market Sts.  
F. W. HARLOW, D. P. A.,  
Louisville.

**PISO'S CURE FOR**  
CURES WHERE ALL ELSE FAILS  
Best Cough Syrup, Tastes Good, Use in time. Sold by druggists.  
**CONSUMPTION**

## The Farm and Household

Thomas Metcalfe sold to B. G. Fox a pair of big mules for \$365.

C. B. Watts, of Anderson county, broke the record of prices for this year's market, for tobacco of all grades. He shipped and sold five hogheads of the weed at prices ranging from \$9.40 to \$18.75 per cwt., making an average of \$14.75 per cwt.

Mules brought the highest price at Glasgow known in years, and nearly a hundred animals changed hands at an average of \$156. The record price was paid by Harry Lazarus for two pairs of mare mules at \$400 a pair. Lazarus, Altsheer & Co. bought by far the greater part of the mules sold at the following prices: Small mules, 14 to 14½ hands, \$65 to \$110; 15 hands, \$100 to \$130; 15½ hands, \$125 to \$150; 15½ to 16 hands, \$150 to \$200. They bought 71 at the above range of prices.

W. E. Johnson sold to Jo Smith, 7 four months old shoats, at \$4.30, weight 1,057 pounds; 2 sows at same price, weight 603 pounds.

Jerry Reeves, of Winchester, sold to Sam Hisle, of Madison county, a pair of two-year-old mare mules for \$240; to J. T. Johnson, of Montgomery county, a pair of horse mules for \$180.

Mrs. O. F. Gill, of Petersburg, recently sold thirty-eight turkeys for \$92.12, two gobblers alone bringing \$9.24.

John Evans, of Carrollton, sold to Elliott Martyne two five-year-old and one two-year-old mules for \$370.

Mr. G. C. Russell, of Watson, bought from W. H. Knifley a yearling mare mule that weighed 846 pounds, full 15 hands, for \$130.

Bush & Ramsey, auctioneers, report the sale of Eldrid Bean as being well attended and good prices realized. Among the sales were the following: Trotting bred mare, \$165; roadster, 4 years old, \$185; combined mare, \$92; 3 brood mares, \$49, \$56 and \$66; aged work mare, \$50; 4 broke mules, \$145 to \$168; heifer calves, \$10; yearling bull, \$26; several cows, \$30 to \$40; 6 heifers, 750 pounds, \$23 each; steer calves, \$11.50; 2-year-old steer, \$23; 15 shoats, 60 lbs., \$3 each; several brood sows, \$10 to \$16.50; 90 ewes, average price, \$6.50 each.

Allen & Piles of Casey county, bought in Green river section near Watson cattle as follows: From G. C. Russell, 8 head of about 800 pounds for \$200; from J. B. Russell, 4 steers for \$96; Henry Henson, 10 head of 625 pound steers at 3¼ cents; W. H. Russell, 6 at from 3 to 3¼ cents; Tite Tunman, 3 for \$72.00; from Ambus Wheeler 3 for \$52.50.

William Lillard sold to Hood Worthington 20 head of cattle, averaging 650 pounds, at \$3.75.

### APPLES FOR FOR THE COOK.

Even the simplest, most matter-of-course methods may be improved upon in many cases. There is more than one way of making plain apple sauce, and great divergence is the result. The best apples for cooking are both tender and decidedly tart. For an apple sauce of perfect quality they must be pared and cut quickly and cooked rapidly in a porcelain or agate saucepan. The fire must be sharp and the little water added boiling. As soon as the fruit softens add sugar as required. No exact rule holds good, as apples vary so greatly in acidity and tastes vary too in respect to the desired sweetness. From half a cup to a cup of sugar to a full quart of cooked fruit will be sufficient. Shake well to mix with the sugar and simmer five minutes longer. Sift through a press if a smooth pulp is preferred. This should give a light colored, translucent, fruity mass, delicious in texture and flavor. Less perfect apples may be improved by adding a little lemon with the peel or a touch of spice. A bit of butter not bigger than a hickory nut helps some apples greatly. Our grandmothers used it as a rule in those excellent apple pies that were sweetened and spiced after baking, removing and replacing the upper crust. A variation is the deep English apple pie, baked in a pudding dish of generous size, with a top crust only. After baking, the crust is lifted off and laid on a serving dish, the apples beaten up with sugar and seasoning, then reversed upon the crust. Cover with whipped cream or send to table with a pitcher of sweet cream to accompany.

Apples of a rich, solid texture make quite a different apple sauce, more like a preserve, by cooking in neat quarters in a thin syrup. For this the apples should be simmered gently so as to retain their shape, then a rather liberal amount of sugar added, when the apples are beginning to be tender, and simmered again.

Spiced apples are cooked in a syrup made with vinegar, sugar and spices; half a pint of vinegar to 3½ lb. of sugar, with whole spices, cloves, cinnamon and ginger root. This is one of the best ways of using hard or insipid apples. Russets, in the late spring, cooked whole, keep their shape and are particularly good to serve with meat.

Other variations of this first use of cooked apples are the old-fashioned apple butter and cider apple sauce, both of which were made in early days without sugar, preferably of a mixture of sweet and sour apples. Long cooking and free evaporation of liquid-constituents was the essential point. Combinations are also good; apples with pears, with quince, with oranges; apple juice added in making jelly of various other fruits; combined with green grapes, for instance, for an excellent jelly to use with meats.

Of apple pudding the list is almost inexhaustible. In a plain or "health" diet simple arrangements with the various cereal foods make great use of the wholesome apple. Apple tapioca is one of the staples in puddings of this kind. Its excellence depends largely upon the thorough cooking of the tapioca, so as to make it a soft jelly in consistency. Sage, farina and other great cereal preparations may be substituted. A

"Brown Betty" has alternate layers of pared and sliced apples with bread crumbs or cracker crumbs. In this, too, cereals may be substituted, flaked oatmeal or wheat, for instance. Try a light covering of grated or finely shaved cheese to finish. With all these simple puddings cream is a most desirable addition.

Apples will serve for a better pudding also, but unless the variety is one which cooks quickly, the fruit may be partially cooked before adding the batter. For the batter mix the yolks of two eggs smoothly with a cup of flour and one of rich milk. Cook in a double boiler until it thickens; then add the stiffly beaten whites of the eggs and a pinch of salt and pour over the fruit, which should fill about a third of the depth of a pudding. Bake and serve quickly when taken from the oven. Both hard sauce and liquid are good with a batter pudding; it is still richer when made of peaches or plums.

A clear delicate apple sauce, slightly stiffened with gelatine and covered with whipped cream, makes a dainty dessert, either by itself or as a filling for timbales.

Teacake and shortcake are still different, and generally acceptable ways of serving the wholesome apple. Any good rich biscuit dough slightly sweetened and with an egg added, if one chooses, is the basis. For the teacake, pare and slice tender apples and cover the surface. Strew lightly with sugar, bake and serve hot for tea. Late peaches serve well for the same purpose.

Apples, again, are now much used in salads, combining well with celery and with nuts or cottage cheese. They are served with meats, fried, boiled (whole in the skins) and baked. In short, it would be difficult to exhaust the possibilities of cooking with apples. Every ingenious housewife can have a specialty of her own, found and developed by experiment.—Dorothy, in Country Gentleman.

### SERENITY.

Emerson says, "It is joy fixed or habitual." Get the habit. Be serene, with the sweet, strong, life-giving joy imparting serenity of sunshine—joyously happy. Happy in the Lord, not necessarily in self or surroundings, yet serenity of spirit will bring mental, moral, physical forces in line, and our entire being will be kept in perfect peace in delightful and symmetrical equipoise. Serenity is one of the gifts and graces of the Holy Spirit and by it, through him, strength is imparted; quiet strength which is real power. Ye shall receive power, not pow-wow, as I formerly thought, but calmness and gentleness, quietness and assurance for ever. Worry is weakness—serenity is strength, only weaklings worry. Strong ones are serene; strong in the Lord. He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city. Resolute and cool, determined and self-possessed, and self-reliant, and ever trusting in the Lord, for in the Lord Jehovah is everlasting strength, serene work is sweet and satisfying, never drudgery, never degrading. A day of dogged drudging despondent worry is more trying and exhausting than a week of serene work. Worry upsets our entire system, serenity keeps it in health, strength, beauty and order. Be serene at all times, under all circumstances.—Rev. Stephen Merritt.

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.  
801-808 W. MARKET ST.  
LOUISVILLE, KY.

**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 A. I. 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, JELLICO and W. VIRGINIA COAL**  
and COKE  
OFFICE: 848 Fifth St., LOUISVILLE, KY  
TELEPHONE: 914.

**Children's Teething**  
Mrs. Winslow's has been used for over 50 years by Millions of Mothers for their Children while Teething, with Perfect Success. It Soothes the Child, Softens the Gums, Allays 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 \$200.00 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.

## QUISENBERRY.

Susan P. Quisenberry was born in Hardin county, Ky., November 8, 1828, and at a very early age professed faith in Christ and united with Gilead church in same county. She was married to James H. Quisenberry, of Breckenridge county, Ky., March 26, 1862, to which union was born three children, viz., Mary E., Annie M. and Francis. The last named died in infancy. Annie M. married James D. Tall and Mary E. married W. D. Wilson.

Sister Quisenberry and her husband joined Clover Creek church, Breckenridge county, Ky., where they together spent a useful, faithful and happy life in the service of the Master.

Sister Quisenberry and her husband were subscribers to the Recorder for about fifty years and through all of these years it, with the Bible, was their counsel and guide.

When her summons came to call her home, after a brief illness of about a week, she was ready to go and as the ripe corn in the ear she bowed her head in meek submission and was gathered into the home above on the 17th day of December, 1905.

She lived daily very near the Saviour's side and her presence was a blessing to all who came in her circle.

She spent the last six months with her daughter, Mrs. W. D. Wilson, where she received all the kindness due to such a faithful "mother in Israel."

D. Y. SHACKLETT.

## BUSKELL.

Jno. Buskell died January 10, 1906, at Indianapolis, Marion county, Indiana. Born January 25, 1830, at Madisonville, Hopkins county, Ky. Age 76 years. Member of Baptist church for fifty years.

## WM. PHIPPS.

## WALSH.

The subject of this sketch, Mrs. Mary Hughs Walsh, was born in Atlanta, Georgia, September 6, 1846, was converted in her 20th year and joined the Baptist church on the 22nd day of February, 1867, and was baptized on the 24th of February, 1867, by Rev. G. C. Lorimer. Two years afterward she was married to Jno. M. Walsh, on September 8, 1869, the officiating minister was J. M. Weaver. The happiness of this union was extended by the providence of God till October 12, 1905, when God took her to be with Him. She was a faithful and devoted wife and leaves a husband to mourn his loss. She was a devoted mother, and, best of all, she was a devout Christian, whose deeds of kindness are not all known, for she made no display for the sake of display. Peace be to her dust. May God who can comfort, bless the bereaved loved ones. For many years Bro. and Sister Walsh have lived at Russellville, Ky., where now sleep the ashes of this good woman.

A Friend.

## BARBOURVILLE, KY.

We congratulate the Board of Trustees of Barbourville Institute on securing Prof. H. J. Greenwell as president. He is an experienced educator, graduate of Georgetown College; for thirty years he presided over Bardstown College. He engaged for some years in educational work in Missouri. President Greenwell is a man of affairs, and for him and the institute we predict success.

The following list of books bearing upon Biblical criticism written within the last twenty-five years, and therefore up to date, has been prepared by Dr. L. W. Munhall, evangelist, and are, by him, recommended to Bible students, particularly young ministers and Sunday-school teachers:

### BOOKS COMMENDED.

"Moses and the Prophets," "General Introduction to the Old Testament," "The Unity of the Book of Genesis," "The Higher Criticism of the Pentateuch," all by William Henry Green, Professor of Old Testament Literature in Princeton Theological Seminary.

"Lex Mosaica, or the Law of Moses and the Higher Criticism," by A. H. Sayce; Professor of Assyriology, Oxford; George Rawlinson, late Professor of Ancient History, Oxford; George C. M. Douglass, principal Free Church College, Glasgow; R. B. Griddlestone, late principal Wycliffe Hall, Oxford; Richard Valpey French, rector of Llanmartin; J. J. Lias, rector of East Bergholt; F. Watson, lecturer in theology and Fellow of St. John's College, Cambridge; Alexander Stewart, LL. D., F. A. S., Aberdeen; Stanley Leathes, Professor of Hebrew in King's College, London; Robert Sinker, ex-examiner in the Semitic languages, Tripos, Cambridge; F. E. Spencer, Queen's College, Oxford; Robert Watts, Professor of Systematic Theology in Assembly's College, Belfast, and Henry Wace, principal of King's College, London.

"The Ancient Hebrew Tradition," by Dr. Fritz Hommel, Professor of Semitic Languages in the University of Munich.

"The Ancient Empires of the East," "Patriarchal Palestine," "The Higher Criticism and the Monuments," "Fresh Lights From Ancient Monuments," and "Monument Facts and Higher Critical Fancies," all by A. H. Sayce, LL. D., D. D., Professor of Assyriology in the University of Oxford.

"The Historic Origin of the Bible," "The Pentateuch, Its Origin and Structure," and "Biblical Antiquities," by Edward Coné Bissell, Professor of the Hebrew Language and Literature in the Hartford Theological and McCormick Theological Seminary.

"The Inspiration and Accuracy of the Holy Scriptures," "Modern Discoveries and the Bible," "The Bible; Its Structure and Purpose," and "The New Biblical Guide," by Rev. John Urquhart.

"The Old Document and the New Bible," and "How We Got Our Bible," by J. Patterson Smyth, Trinity College Dublin.

"The Bible and Modern Criticism," and "Pseudo-Criticism," by Sir Robert Anderson, K. C. B., LL. D.

"Anti-Higher Criticism, or Testimony to the Infallibility of the Bible," by Professor Howard Osgood, D. D., LL. D.; Professor W. H. Green, D. D., LL. D.; Professor W. G. Morehead, D. D.; Talbot W. Chambers, D. D., LL. D.; James H. Brooks, D. D.; George S. Bishop, D. D.; B. B. Tyler, D. D.; Professor Ernest T. Stroeter, Ph. D.; Professor James M. Stiffler, D. D., and William Dinwiddie, D. D.

"The Higher Criticism," by R. Payne Smith, Dean of Canter-

bury, assisted by A. B. Bruce, D. D.; Henry Wace, B. D.; F. Godet, D. D., and J. S. Howson, D. D.

"Isaiah One and His Book One," by Principal George C. M. Douglass, Free Church College, Glasgow.

"The Veracity of the Hexateuch," by J. W. McGarvey, president of the College of the Bible, Lexington, Ky.

"Lines of Defense of the Biblical Revelation," by D. S. Margoliouth, Laudian Professor of Arabic in the University of Oxford.

"Are the Critics Right?" by Professor Wilhelm Moller.

"The Integrity of the Scriptures," by John Smith, A. M., D. D., Edinburgh.

"A Reply to Harnack on the Essence of Christianity," by Professor Hermann Cremer, Griefswald.

"The Higher Critic's Bible or God's Bible," by W. H. Burns, M. A., D. D., Chicago.

"Our Lord and His Bible," by Prebender Fox.

"Old Testament Criticism in New Testament Light," by Dr. G. H. Rouse, Calcutta.

"Failure of the Higher Criticism," by Dr. Emil Reich.

Germantown, Philadelphia, Pa., January 11, 1906.

### "LO! IT IS NIGH THERE."

The surprise of life always comes in finding how we have missed the things that have lain nearest to us; how we have gone far away to seek that which was close by our side all the time. Men who live best and longest are apt to come, as the result of all their living, to the conviction that life is not only richer but simpler than it seemed to them at first. Men go to vast labor seeking after peace and happiness. It seems to them as if it were far away from them, as if they must go through vast and strange regions to get it. They must pile up wealth, they must see every possible danger of mishap guarded against, before they can have peace. Upon how many old men has it come with a strange surprise that peace could come to rich or poor only with contentment, and that they might as well have been content at the beginning as at the very end of life! They have made a long journey for their treasure, and when at last they stoop to pick it up, lo! it is shining close beside the footprint which they left when they set out to travel in a circle.—Phillips Brooks.

### GLORIOUS PRAISE.

Leads all other song books; just as popular in the East as in the West, as it is in the North and the South. We have sold 5,000 copies at a time to the American Baptist Publication Society. Recently we filled an order for Rev. J. L. Wise, our missionary in far-away Panama. Glorious Praise is selected in preference to all other hymn books by church, Sunday-school and Young People's Society committees. Those contemplating buying hymn books will find it to their interest to examine Glorious Praise first. Sample copies furnished for inspection. In round or shaped notes. Single copies, 35 cents, postpaid; by dozen, \$3.60; per 100, \$25.00. Purchaser pays expressage.

Send all orders to Harvey & Burnett, Louisville, Ky.

# Sunday School Workers

PLACE YOUR ORDERS NOW

"Peloubet's Notes for 1906," clo., \$1.00 postpaid. Sales more than a million copies. Order one to-day.

"The Gist of the Lesson—1906," R. A. Torrey. Leather, net 25c (Vest pocket size). Interleaved, leather, net 50c.

"Practical S. S. Lesson Commentary for 1906." Carefully prepared by specialists in the various departments with Map and Blackboard exercises. 8 vo., Cloth, 50c net, postage 11c.

"The Twentieth Century New Testament." Final Revised Translation 1905. Cloth, net \$1; Morocco, net \$1.50; India Paper Edition, net \$5.00.

"How to Conduct a Sunday School." Marion Lawrence. Second Edition. 12mo, Cloth, net \$1.25. Mr. Lawrence is General Secretary of the International S. S. Association.

"Sunday School Problems," by Prof. Anus K. Wells. The latest book on Practical Plans for S. S. workers, and a good one, too. Price net \$1.00.

"The Front Line of the Sunday School movement," by F. N. Peloubet, author of Peloubet's Notes. A splendid work. Price net \$1.00.

"Our's Self-pronouncing Lesson Commentary for 1906." Vest pocket size. Cloth 25c, Morocco 35c. Better this year than ever.

"How to Plan a Lesson and Other Talks to Sunday School Teachers," by Marianna C. Brown. 2nd Edition. 16mo, Cloth, net 50c. Suggestive, interesting, valuable.

"Jesus of Nazareth, the Anointed of God," or "The Inner History of a Consecrated Life," by P. Cook, M.A. 12mo, Cloth, net 75c.

"A brief and concise summary, a bird's-eye view of the life of Jesus this volume will be of value."—Reformed Church Messenger.

"The Divine Tragedy, a Drama of the Christ," by Peyton H. Hoge. 12mo, Cloth, net \$1.00. The author's ambition is "to tell in the most vivid and practical form for men living in the world to-day the story of Jesus of Nazareth in its culminating scenes."

"The Sunday School Teacher," by Prof. H. M. Hamill, D.D. Thirtieth thousand. A practical manual. 16mo, Cloth, 50c.

"Why Christianity is True," by E. Y. Mullins, D.D., LL.D. Net, \$1.50.

"Harmony of the Gospels," by Jno. A. Broadus. \$1.50.

"The Heart Side of God," by Rev. Albert Edwin Keigwin. 12mo, clo., net \$1.00.

"Makers of English Fiction," by W. J. Dawson. 12mo, Cloth, gilt top, net \$1.50.

"Self Control: Its Kingship and Majesty," by Wm. George Jordan. Decorated, 12mo, Cloth, gilt top, net \$1.00.

"Should sell by tens of millions. It's just the counsel universally needed, and is tendered as from man to man."—Phila. Telegraph.

"Paths to Power," by F. W. Gunsaulus. 2nd Edition. 12mo, Cloth, net \$1.25.

"Humanity and God and Other Sermons," by Samuel Chadwick. 12mo, Cloth, net \$1.50.

"Loyalty: The Soul of Religion," by J. G. K. McClure. 12mo, Cloth, net \$1.00.

"Real Salvation and Whole-Hearted Service." A second volume of Revival Addresses, by R. A. Torrey. 12mo, Cloth, net \$1.00.

"Talks to Men About the Bible and the Christ of the Bible," by R. A. Torrey. 12mo, Cloth, net 75c.

"The Passion for Souls," by J. H. Jowett. 16mo, Cloth, net 50c.

"The Men of the Bible by the Men of the Century," edited by Jos. S. Exell, M.A., in seventeen handsome volumes. Formerly \$17, now \$6 net, per set.

"Abraham, Isaac and Jacob, Moses, Joshua, Gideon and Judges, Kings of Israel and Judah, David, Solomon, Samuel and Saul, Daniel, Elijah, Isaiah, Jeremiah, Ezra and Nehemiah, Minor Prophets, St. Paul, Jesus Christ. Send for circular of our special terms.

"The Representative Men of the Bible," by George Matheson, D.D. Two vols., crown 8vo. Sold separately, per vol., cloth \$1.75. Vol. I, Adam to Job; Vol. II, Ishmael to Daniel. Vol. III, on New Testament Characters (just out) net \$1.50.

"Josephus" Complete, cloth postpaid \$1.25. Standard Edition.

"Present Day Life and Religion," (new) by A. C. Dixon. Net 75c.

"Quiet Talks on Power," by S. D. Gordon. 75th thousand. 12mo, Cloth, net 75c. This is a remarkable book.

"Quiet Talks on Prayer," by S. D. Gordon. 45th thousand. 12mo, cloth, net 75c.

### MAPS.

New Testament Palestine, 34 in. by 46 in., cloth \$1.50; on rollers (paper) \$2; 48 by 72, cloth, \$4; on rollers (paper) \$6; also have one at \$1.

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

Smaller Palestine and Syria, 4 1/2 ft. by 3 ft., \$1.40; 3 by 4, \$1.75; 4 by 4, \$2; 3 by 6, \$2.50; 4 by 6, \$2.75. Postpaid at these prices.

### LIVES OF CHRIST.

The Lessons are on Life of Christ during the entire year of 1906.

Imago Christi, Stalker ..... \$1.50

Life of Christ, Farrar ..... 1.00

Life of Christ, Geikie ..... 1.00

Life of Christ, Stalker ..... 60

Life of Christ, Edersheim, 2 vols. net ..... 2.00

"The Story of the Nazarene," by Noah K. Davis, LL.D. Illustrations and Maps. 8vo, Cloth \$1.75.

"We have never before seen such historic imagination joined with such thorough sanity.... It is a living, breathing, throbbing story of Jesus' life, full of deepest suggestion and profoundly impressive."—Western Recorder.

"The Walk, Conversation and Character of Jesus Christ our Lord" by Alexander Whyte. 12mo, Cloth, net \$1.50.

"The Crises of the Christ. 8vo, Cloth, net, \$1.50. "A superb and highly instructive book."—Exam.

"Studies of the Portrait of Christ," by George Matheson, D.D. Complete in two crown octavo volumes. Vol. I. in 11th thousand, Vol. II. in 6th thousand. Sold separately per volume, \$1.75. "Certainly no more original study of the life of Christ has appeared since 'Ecce Homo.'"—The Bookman.

"The Fact of Christ," by Carnegie P. Simpson, M.A. Second American Edition. 12mo, cloth, \$1.50. "A right manly, man-making volume."—Expository Times.

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

"When Jesus was Here Among Men." A Life of Christ told for Young Folks by Helm. 12mo, clo., fully illustrated, \$1.00.

"Life of Christ," by W. J. Dawson, net \$1.50.

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

"Personal Friendship of Jesus," J. R. Miller, 75c.

"Life and Teaching of Jesus," by H. L. Willett, net 35c.

Headquarters for Sunday School Supplies

# BAPTIST BOOK CONCERN

INCORPORATED

Books, Stationery, Magazines

642 Fourth Avenue

LOUISVILLE, KY.

# Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the housewife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

ROYAL BAKING POWDER CO., NEW YORK.

## Items of Interest

News the World Over

Modern warships again. The Brazilian warship Aquidaban had an explosion on board at Port Jacarepagua, south of Rio de Janeiro, and sank. Three hundred were drowned. Among them three Rear-admirals. It is reported that one officer escaped death. He may be able to throw some light on the explosion.

China has been unsuccessful in her first effort to rid herself of the foreign invaders who have seized parts of her territory. Chinese regulars marched into Tonquin, the province which France has seized, and attacked the French. A three hours' battle ensued, when the Chinese were driven back with a loss of 300 killed. The French lost forty-five. This is the beginning of China's strike for her rights. It will not be the last.

Count Witte is bringing order out of chaos in Russia with more rapidity than probably any other man could do. The Socialists boasted they intended to celebrate the anniversary of "Red Sunday" by a strike everywhere. But there was none in St. Petersburg. In Warsaw the Socialists undertook to force many firms to close their doors and some were killed in their fight with the soldiers who defended the manufacturers.

Nine leading Universities and Colleges in the West, Iowa, Illinois, Indiana, Michigan, Wisconsin and Minnesota State Universities, together with Chicago, Northwestern and Purdue, have held a conference and have abolished football in those institutions until the rules have been radically changed. They stated some points which must be included in the new rules if football was ever to be restored. They barred out all graduate players; freshmen must not play in inter-collegiate games; entrance fees cannot exceed \$50; training tables are abolished, and inter-collegiate games must not exceed five in one year.

The steamer Valencia struck on the rocks to the eastward of Cape Beale on Vancouver Island. This is one of the most dangerous places on the seas, and 55 vessels have been lost there. There were 135 persons on board. The boat-swain and five seamen were sent in a small boat to Cape Beale for assistance. They reported fifty drowned from the smashing of the boats loaded with passengers against the steamer's side. Several steamers hurried to the rescue, but the sea was so rough they could do nothing. Twenty were picked up on a life raft and fifteen in little boats reached safety. One hundred and twenty lives were lost.

Gen. Joseph Wheeler died in Brooklyn at the residence of his sister. He was seventy years old, and pneumonia is almost invariably fatal to any one that age or over. Gen. Wheeler was one of the Confederate cavalry leaders during the war. As a raider to harass the enemy he did not compare with Forrest and Mor-

gan, but he had no superior as commander of cavalry charged with the duty of guarding the infantry from surprises and keeping the general informed of approaching attacks. After the war he served in Congress from Alabama. He commanded a brigade at Santiago.

The days of the power of the Grand Lama of Tibet are numbered. The mystery which has surrounded him is gone and with it will soon disappear the worship of the people. The present lama is a young fellow of twenty-two, and he has gone on a visit to India and worse still has had his photograph published in the papers. He is a weak looking boy, wearing large spectacles. His life will not last long, it is probable, when he goes back to Lhasa.

The London Daily News is the leading organ of the Liberal party which is now in power. Hence greater interest attaches to its views of the Chinese boycott which began against American goods and is now extended to those of other countries. It says: "The peaceable development of the 'China for the Chinese' policy is a matter that all the prophets who foretold it as a consequence of Japanese success are entitled to plume themselves. There is no possible ground of complaint on the part of Europe, but it threatens trade, especially British trade." Because the British trade with China is much the heaviest.

The Senate investigation of the Panama situation has brought out these admissions: That the payment to Markel was a blunder; the sale of the Panama railroad bonds was illegal and that Secretary Taft violated the law in his bargain with the banking houses. Although hotly denied at first it is now proved that the Commission did send agents to Martinique to bring over a ship load of wicked women to Panama. Fortunately, this country learned of that infamy in time to stop it, but every man of the Commission should be dismissed in disgrace.

This is a fair sample of the way the papers are talking of Marshall Field: "Mr. Field had accumulated his immense fortune by methods which the considerate judgment of his fellows pronounced legitimate. It was a regular and honorable business, long pursued, that brought his wealth. No unscrupulous stock manipulation, no ruin spreading monopoly could be pointed to as the source of his great riches. To his money none of that taint attached which comes of building up a fortune upon the deliberately planned wreck of the property of others." Although the protective tariff brought him much money, he opposed it strongly because he thought it unjust. Marshall Field never thought of his own interests when injustice was involved.

The oldest person living in London is Mrs. Sarah French who has just entered her 103rd year. A reporter went to see her and found her bright and cheery and greatly enjoying life. She has all her mental and physical faculties and hears well, but her eyesight is dim. She said, "My advice to all who wish to live to be 100 is keep a cheerful heart, don't worry, and above all, eat simply. This is why, perhaps, I have never had a day's illness in my life."

### AN APPLE WOMAN'S EXAMPLE.

Her life lay among the poorest of the poor. Her only means of living was the peddling of fruit from a basket. She was a daughter of the gutter, the offspring of the London tenement, but an English author searched out her career, and "Her story makes the story of kings and queens contemptible."

For forty-two years this poor woman had dedicated herself to the rearing of poor waifs of the street who have had no knowledge of father and mother, and who are blown hither and thither, perhaps to life-long imprisonment, perhaps to suicide, certainly to starvation and crime.

During these long years this woman reared some twenty orphans, with as much solicitude as if she had been their mother.

Her maternal instinct, beautiful as the Madonna's own, and large as womanhood itself, gave to those forsaken little waifs more than she herself knew. She enabled them to attend school, saw that they acquired some knowledge of useful trades, and finally, when one after another they grew to a more self-dependent age, she helped them off to Canada, and to the United States, and to Australia, that they might begin life for themselves.

The life story of this poor London apple-woman is an exotic blossom of the slums. With her misshapen face, but exquisite smile, with her disfigured body, but beautiful soul, she seemed, as she lay on her death-bed, like one over whom God's loveliest angels bent.—Exchange.

### GOOD ADVICE.

A farmer stepped into a printing office and said to the editor: "I'd like to take your paper, but I'm too poor." "Go home," said the editor, "and pick out a hen, call her mine, sell or save the eggs from her for me, and if she wants to set, let her, and next fall bring her and the produce from that hen. I'll send the paper." When fall came he found he was paying the price of two papers. After that he was never too poor to take a paper. Besides, when he wanted to borrow his neighbor's paper he was always reading it, so he had to wait until the news was old or take it second-handed. There is nothing like taking one of your own and get the news from first hands. Try it.—Greensboro Record.

### REV. J. N. HALL.

The announcement of his decease was a shock to me, and indeed, to most of the Baptists of my acquaintance. Since the death of Spurgeon, the passing away of no one in the ministry has pained me more. In 1903, he made a circuit through this part of the state during which I heard him preach seven times, and oh, such preaching! A prominent politician remarked to me after one of his grand sermons that he would rather be able to preach like that than be president of the United States.

To my mind his forte was preaching. He seemed to know the Bible by heart. He dug deep into the mines of faith and yet he was as tender as a child. I had the pleasure of having him in my home one day and night, and such a pleasure it was. He walked with me over the place, he played with the children. Everyone enjoyed him, and was drawn to him by "hooks of steel." As he advanced, filling his appointments, the crowds increased in number, the brethren would follow him. His sermons were the subject of conversation for months afterward. He died in the zenith of his great power. Truly a great man in Israel has fallen. As a preacher and as a defender of the faith, in my humble opinion, he had no superior in this land of the South. With tears in my eyes, my brother, I lay this tribute at your feet.

W. D. MOORE.  
Lawrenceburg, Ky.

### A NOTED MINISTER AND DOCTOR OF ATLANTA, GA., HAS HIT ON A NEW IDEA.

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

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

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

Calvin F. Violett, aged eighty-six years, died January 10, 1906. The funeral services were conducted by Elder Lefe Johnson, of Walton, Ky., at the home of Brother Violett.

Thirty-three young lady-members of Walnut Street Church, of Louisville, Ky., have married preachers during the pastorate of Dr. T. T. Eaton. The pastor must have a matrimonial bureau run in connection with other departments of church work.—Maryland Baptist.

It is really a serious matter. Every young lady who marries a preacher is taken away. Had these young ladies married Louisville men and remained in this church, there would have been thirty-three Baptist homes in that congregation which do not exist. While it is a blessing to the preachers to secure such wives, and every one of these is a jewel, it is a serious loss to the church. And Walnut Street is by no means the only church in Louisville that has suffered in this way. Several of the churches could each tell a story of loss along this line. It would be a real relief to our Louisville churches to have a matrimonial bureau for their protection. Perhaps the "Maryland Baptist" can make some practical suggestions that will be helpful.

### SPARE WOMEN.

In former years when thin women wished to gain flesh and roundness of form they would take warm baths and follow this by rubbing into the skin cod liver oil. Now they employ the more elegant way of buying Scott's Emulsion and taking it internally. It increases the weight of thin babies and delicate children also.

We invite attention to the advertisement of the Hotel Royal Palm at Fort Myers, Florida. We stopped there the other day and it is delightful.

### 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.

### 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 steers	2.00@2.25
Gd. to choice bologna bulls	2.75@3.00
Medium to good-bulls	2.00@2.75
Choice veal calves	6.50@7.50
Common to medium calves	4.00@6.00
Choice fat cows	3.00@3.50

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

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

Comparisons with Previous Years' Sales.

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

### WANT COLUMN

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost. Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situations wanted, etc., etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express money order must accompany all orders for insertion of copy in this column.

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

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

WANTED—Four men to travel in each state, distribute samples and advertise our goods. Salary \$21 per week and expenses, guaranteed. Expenses advanced. Experience unnecessary. Address, with stamp, stating age and occupation. REEVE CO., 427 Dearborn St., CHICAGO.

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

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

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

WANTED—In my home in Jeffersonville, Ind., four orphan children to educate, girls 6 to 15, but not divide family. The Baptist church endorses Christian character and competency. See Rev. J. W. Bruner, Kentucky Orphans' Home, T. J. Humphreys, Equitable Building, Franklin Miller, Lincoln Saving Bank. Address Mrs. Jessie Bishop, 813 E. Court, Jeffersonville, Indiana.

WANTED—Solicitors to sell capital stock in small lots, as a side line, for advertising purposes, in reliable, industrial Company. Send for particulars. Williams Biscuit Co., 280 La Salle St., Chicago.

FOR SALE—Good house and lot of nearly two acres in Saloma; also nearly 40 acres adjoining the town. Will sell separate or all together. Price very reasonable. Address B. F. Russell, Saloma, Ky.

Pastor Evangelist E. E. Dudley, of Central Baptist church, Norfolk, Va., called at our office on his way to Salem, Ind., to assist Pastor S. T. Mathews in a meeting. From there he will go to Madison Avenue church, Covington, to assist Rev. J. D. Gwaltney in a meeting. Last year Brother Dudley received 159 into his own church, most of them by baptism. In protracted meetings he held over 700 professed conversion.