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Faith, Hope and Love, these three

78th YEAR.

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PRESIDENT ELIOT, of Harvard University, is a brave man. He has attacked the great American fetish, and will be accused of treason, blasphemy and even old fogyism. He has, in a public speech, uttered a most scathing philippic against the public schools. Times have changed in favor of freedom of speech if he is not answered with a volley of denunciation.

One charge which he brought was that there is everywhere a lack of intelligence and good sense. The *Examiner* says the charges are not new, and the evils described are so plain even the stupid see them, and adds: "To look over the literature devoured by apparently respectable people; to listen to the plays that crowd the popular theatres; to inspect the amusements and entertainments of high society—this does make one wonder at the small respect which multitudes have for their own intellects."

The receipts of the Missionary Union for six months, ending October 1st, were \$97,000—we omit odd hundreds—which was \$9,000 more than during the same time last year. The Union's debt from last year was \$25,000, and they need \$429,000 more than they have received to pay the debt and the expenses to April.

Rev. J. R. Wood, president of the Baptist Union, was invited to attend the coronation, and given a good seat near the king, as a representative of the Baptists. Similar courtesies were extended to the moderator of the Presbyterian General Assembly, and the ones considered leaders in other bodies. The sturdy Baptists of England were not pleased that the "president of the Union, son of the Paritans as he is, appeared in a three-cornered hat, with neck robe and glove appliances to order."

The *London Baptist* comments on his agreeing to appear decked out in this way: "O shades of an imprisoned Baptist thinker and dreamer in the days of long ago." And the *Canadian Baptist* adds: "If any Baptist minister chooses to attend state functions let him use his liberty in doing so as a citizen, but why should he elect to be present on such occasions as a minister of the Gospel?"

The *Baptist Times and Freeman*, in speaking of the infamous Education Bill, says: "We recognize to the full the seriousness of refusing to pay the rates (taxes) which will be levied under a bill that has received the sanction of Parliament, but no other course is left to us." The editorial has for its subject: "The Sacred Right of Revolution," and ends with these significant words: "We adopt as our motto Luther's famous reply to Leo the Tenth: 'Here I stand; I can move neither.'" "

Continual Church Growth.

BY A. L. VAIL, D.D.

SOME MODIFYING CONSIDERATIONS.

I. The State of Society. The force of our argument and conclusion may be partly broken by the state of society and its methods of movement. These cannot be disregarded because they are intimately related to those parts of our being that act in church life. As society now operates it brings to certain people certain pressures and relaxations at certain times. The attention can be centered on only one thing at a time. If, then, for a week or month or more, worldly affairs press with special force, must not spiritual affairs be so far set aside? Thus may arise a justification in some measure of comparative or total suspension of religious activity at such times; and special spiritual attention, with possibly a multiplication of meetings and their accompaniments in church work, when Christians are more than at other times freed from the toils of ordinary life.

But we are constrained to inquire how far this justification really goes. Not so far in nature and of necessity as may at first appear. Society's rush and rest by periods are more or less artificial, and could be much modified if those of social and business interests wished to modify them. The farmer ordinarily could distribute his work more evenly over the year if he would. So could the merchant and professional man. If Christian sentiment should thoroughly prevail here, much of this difficulty would be removed by a readjustment of the social elements. Slight exceptions aside, as the prevalence of an epidemic for the physician or court sessions for the attorney, what hinders any community from mingling business and religion, in the fullest interest and activity of both, throughout the year? Let both move more moderately, rationally, continuously, and both would be healthier and happier. Spasmodic activity makes much of the dyspepsia in stomachs and souls.

This line of reflection fills out into the specific observation that the sinful world bears undue sway over the habits of the Christian and church life. Let Christian sentiment assert itself, let Christian ideals prevail, and easily we might have a much more steady, calm, earnest work for the ingathering of souls nearly, if not quite, from one end of the year to the other, at least so far as concerns the adapting of our interests and methods to it. If religion is for every day, and the saving of the world is a part of religion, then analogy says with the voice of reason that the spiritual concerns may and should be mingled with every woman's domestic activity and every man's business engagements every day, and its fruits appear with the phases of the moon or the circuits of the sun.

In a Vermont community the custom prevailed of closing all the stores on the evening of the church prayer-meeting. That was because the merchants, approved by the mass of the people, agreed that the traffic of the town should not be permitted to conflict with the mid-week meeting. No less business was done during the week, no one was seriously inconvenienced, more were especially accommodated in an important interest, and the dignity and importance and claims of the meeting for prayer were impressively emphasized. If that can be done one night in the week, why not oftener? It can be in many communities without harm to any one. In others it cannot, at least not so easily. But this example sets into view the thought we are after, which

might be made practical in this and similar ways much more than it is, if only the churches were composed of Christians, or of Christians who practically cared for spiritual things, and who would in business and social relations put their Christianity to the front, and press its claims in every presence.

It remains to note an important consideration, namely, that there is no necessary conflict between activity in the legitimate duties of the natural life and the cultivation of the spiritual life, including and emphasizing the outreach after the lost. We may have fallen into a snare here. The border between the "secular" and the "sacred," the natural and the spiritual, may have entangled us. There is such a line, and its recognition is important at right times and in proper ways, but Christendom has made wide and disastrous departures from the teaching of the Bible in this field, has set up unwarranted distinctions between the "religious" and the common sort of Christians, has set up a standard of sainthood, and set the "saints" off by themselves in a way untrue to Christ and demoralizing to all. All believers are saints, and all saints are saints always. The saint may and should carry with him, in him, along every avenue of daily procedure, all the interests of his spiritual life, including his devotion to the evangelization of the world and his activity in it. While it is true that, strictly speaking, the attention can be directed to only one object at a time, it is also true that that object can be quickly changed. The people who are of the most value in soul-winning are not necessarily nor always those who have nothing else to do. Many of the most efficient are of those most steadily involved, most heavily burdened with the secular affairs of life. This is true not only in application to the Lord's Day in contrast with the week day on either side of it, but also of the hours, the moments of every day of the week. The secular, properly parceled, is not in conflict with the spiritual; immediately adjacent, but may be helpful to it. "A word for Jesus" may be more effectively spoken where there is literally time for only a word, in social or business contact, than in the prayer-meeting or the Bible school. The most effective soul-winners are those who maintain this interest as an enthusiasm filling them, as an investiture enfolding them, all the time, rather than those who leave it out and lay it off between Sundays or revivals. Given such devotion to the design as its importance requires, and there is nothing in the necessities of life or the systems of society to hinder it from entering every department of our being, and permeating all its fields and filaments.

II. The Sovereignty of the Holy Spirit. He is the Administrator of the Kingdom, and his administration is sovereign. He does as he will, and all Christian efficiency is subject to the law of obedience to his will. His mastery is absolute, and it enfolds transcendent mystery. We cannot forecast his times or his methods. He does not regard our ecclesiastical almanacs; indeed, in the making of them, we are in great danger of offending him, and alienating from us his pleasure and his power. All this is true, and no Christian work can avail that fails to recognize it. But his independence is not lawless, nor is the mystery of his movements confusion. He neither has nor desires any supremacy in conflict with the word he has given us. And however wide may sweep the sea of his mysteriousness, it never overbreaks the boundaries of revelation; however high may tower his sovereignty, it never overtops the New Tes-

tament. He gave the book, always harmonizes with it, and any law of spiritual operation to be found in it is as binding on him as on us, is more honored by him than by us. Therefore, if we find a continued series of salvations promised or provided on definite conditions, when these conditions are met the salvations will be as certain as God's promise, and so far is the sovereignty of the Spirit from making doubt that it is the final consideration that makes assurance.

Are You Praying in Vain?

"He gave them their request"—to how many of us that would seem like blessing. Yet in the Psalmist's picture it is the foretelling word of judgment:

"They fasted exceedingly in the wilderness, And tempted God in the desert, And he gave them their request; But sent leanness into their soul."

To have what we request seems to many the picture of a perfect prayer. It would be paradise to sway Omnipotence to our desire. But the perfect prayer, as Jesus taught it, begins with a petition for the coming of God's Kingdom and the doing of his will. If we seem to be praying in vain, it may be because of God's mercy, who will not grant us our unwise requests. "God's 'No' is as good as his 'Yes.'" His denial may be the only merciful answer to our mistaken thought of what we need.

The right and perfect prayer includes far more than petition, and its petitions are only right so long and so far as they acknowledge the loving sovereignty of God. We do not come as to a banker, in whose hands we have a balance which we may draw down to the last cent; but to a Father whose stores are boundless, but whose wisdom is to be the final arbiter of choice.

Wrong prayer sets our wisdom and desire as the measure of giving. It is not always denied, even when it asks for harmful things. Right prayer comes in humility and confidence, and asks from its own point of view for what is needed, but always in submission to the loving will of God. Right prayer is always heard, but petitions which are right in spirit may be unwise in choice, and the loving-kindness of God may deny them for our good.

Prayer and petition are, therefore, whole and part. Prayer is the approach to God, seeking communion. Petition is the part of prayer which asks for gifts. No man ever drew near to God but God drew near to him. Is it wise to pray? That is a question whether we shall live our lives alone. Prayer is communion. God's children cannot live without it. Is it wise to ask for definite gifts which we desire and need? That is a question of our faith and our humility. If we ask from the level of our own judgment—as if we had all knowledge—it must needs be that many of our petitions will be mistaken. No man in sober second thought would wish God to grant ignorant and foolish requests. That he could only do in judgment, not in mercy. But no prayer and no petition urged in simple faith and humble acquiescence in God's loving will can ever be in vain.—The Congregationalist.

Light is of God. Christ is the light of earth as well as of the city of eternal peace. But as the blind walk without seeing in the light of day, so men walk in the midst of the light of God in spiritual blindness. What is to be seen is without, but the light, kindled and fed by God's Spirit, by which we see is within.—Isaac O. Rankin.

Questions Answered.

BY SHERIDAN.

I should have been glad to have answered this question in the next week's issue of the Record, as the brother requested, but that was impossible. All questions in regard to discipline or church action I answer as promptly as possible, unless I have recently answered a question similar to it.

"A Baptist minister has been denounced by his own denomination as a heretic to the faith and for other violations of duty. He holds a meeting in a town, gets sinners to come forward and be prayed for, and they profess conversion. Is it right for the Baptists to receive them, though the pastor baptize them and they relate their experience to the church?"

When a candidate appears before a church asking for baptism and church membership, the church examines him or pretends to do it. I am sorry to say the examination is too often the merest farce. But it is the theory of Baptists, however widely they may depart from it, that the candidate must relate his experience, and the church decide whether his experience convinces them that he has been regenerated. If any man convinces them that he has been convicted of sin, has sought God's pardon pleading the merits of his Saviour who died in his stead, and that God has forgiven him and accepted the great Substitute in his place, so that the sinner stands justified by grace through faith, then the church must receive him if he is sound in Baptist faith, no matter when, nor where, nor by whom he was led to God. The dying thief's knowledge of the truth came to him through the fibres of the priests tanning the Lord on the cross with having said he was the Son of God and of saving others.

But the examination of such candidates as are spoken of should be very thorough. The wicked man may have preached the truth, and God may have honored his Word. Some of the best men in our churches were converted under the preaching of a man whose private life was a cesspool. But he preached the plan of salvation.

This thing happens sometimes. But it is not usual. I have no reason to doubt that men were converted by the preaching of Judas. However, the probability is that the sinners were not really converted, but are self-deceived. And a careful scrutiny of the ground of their hope will show the root of the matter is not in them. Especially if they went to hear him preach knowing his true character.

An examination can be more thorough, as a general thing, when conducted by a few in private. It would be best for the church to appoint a committee, say of seven, of its best brethren, to examine the candidates privately. They can no doubt talk glibly of "accepting Jesus," they can answer the leading questions, so easily answered, usually asked in the presence of the church. But godly old Christians will not be blinded by plausible answers. Let the candidates relate their experience to the committee, and let the questions come afterward. Such a committee will be sure to note whether the candidates felt their guilt towards God, and whether they are saved by faith or think they will be saved by character. This is the latest and deadliest form of that perennial heresy of salvation by work.

If the brethren think they are regenerated, then let them relate their experience to the church. Let the men stand up and tell the story of their salvation, let the women tell it to the pastor, and he repeat it to the church. Close questioning will not be necessary on account of the previous examination.

A brother asks a speedy answer to this question: "Should we accept as members of our churches persons who are divorced and marry again?" The majority of our churches will receive the innocent party who had Scriptural grounds for getting a divorce, if that party be married again. There they draw the line. It is not necessary that adultery should have been

the reason for divorce [lead in court. A father, for the sake of his children, would prefer to ask for a divorce on the ground of abandonment than to have all the particulars of their mother's guilt brought out in the testimony. But if he marries again and wishes to join the church or remain a member of it, he must convince the church that he had the Scriptural ground for the divorce.

Of course the church will not take his unsupported word in regard to such a charge when it was not made before the court. In such a case let him see the pastor and deacons, and lay before them the proof of his right to a divorce for the one reason allowed in the Bible. If they feel convinced that he had a right to the divorce, let him offer himself to the church. That the good name of the church be not injured, a deacon should say before the question of receiving him is put that the deacons have looked into his case, and think that he had Scriptural ground for the divorce.

But in no circumstances must a church ever receive a divorced person who has been remarried unless he has been divorced for that one cause allowed in the Bible. I cannot believe any church will receive any other remarried person, because in every church there must be some converted man who fears God, and who will not see the church trample on his Lord's commands without a protest. And churches do not receive members unless the vote to receive them is unanimous.

Some time ago I expressed the opinion that it was impossible for our Lord to have fallen into sin when tempted by Satan in the wilderness. I received several replies and questions in regard to my views. I never answer questions in regard to my answers; I have too much to do to enter into discussions about my views. Some of the letters insisted that our Lord could have sinned, because unless he could they saw no use in his temptation. As though their seeing a use in anything was the standard by which to weigh God's actions!

But one brother, in a reverent spirit, asks me if our Lord could not have fallen; how it could be said that he "was in all points tempted like as we are, yet without sin." The word translated tempted means tried, and all commentators say that is its meaning in this verse. He wrought out a perfect obedience to the law that it might be imputed to us. He was tested in all points—mentally, morally, physically—and as much as we are tested as was possible for one without sin. The "without sin" refers to as "we are," and not to the being tempted as the scholars say. There was no sin in him as in us to make the trial, the test, a temptation in the ordinary sense of the word. The true meaning of the words is "he was tested though he was not a sinner as we are." To say that it was possible for the Lord to have sinned is to assert one of two things: either that there were two persons instead of two natures, or that God could sin. That there were two persons in the Lord is an old heresy, which has been dead many years, all theologians agreeing that there was only one—the Divine Person. That God could sin is to me not only impossible, but unthinkable.

Dr. Broadus says that if we think of the human nature apart from the Divinity, it could have sinned as Adam did and the angels who fell. But in virtue of the union with the Divine Nature, "it was morally impossible that he should sin." Of course it was physically possible that our Lord should have fallen down before Satan in obedience to him, for he had control over his body. But it was undoubtedly, as Dr. Broadus says, "morally impossible."

When I was in my teens I heard an argument on this subject. A young man who had graduated at Princeton Seminary was arguing that our Lord could have sinned, for otherwise he saw no use in his being tempted. His opponent remarked, "Yes, that is the Princeton theology," and he pinned him down till he said, "God could sin." That was the end of the argument, for his opponent would not argue with a man who believed God can sin. Yet that is the plain English of all efforts to make it appear that our Lord could have

fallen. If the necessary consequences which follow from a certain thing are impossible, then that thing is itself impossible beyond all controversy, whether the impossibility be physical or moral. Again I ask, if the Lord had sinned there in the wilderness, who would have redeemed him? Would the holy angels have been compelled throughout eternity to worship an unholy God? The consequences are impossible and unthinkable. Therefore the thing, our Lord's sinning, was impossible.

The Fullness of Christ.

A prominent feature of the religion of Christ is the amazing fullness and bounty of its provision for the needs of man. The reader of the New Testament is constantly attracted by such expressions as "abundant mercy," "abounding grace," "unsearchable riches," "the fullness of the blessing of the Gospel of peace."

A complete salvation is found in Christ. When sin is pardoned through Jesus Christ it is fully pardoned. When men forgive their enemies they still hold some remnant of resentment, but when God forgives our iniquities he blot them all out forever. He separates them from us as far as the East is from the West. Our God "will abundantly pardon." He will pardon the worst of sinners. There is no limit to the number of those who may seek and find pardon at his hands. He will forgive them so fully that they shall be taken to his bosom and have a place in his heart.

Our Lord did nothing superficially or imperfectly when he was among men. Did he feed the multitude? He fed them bountifully. They were filled. There was enough and to spare. Did he heal the blind? He healed them perfectly. No shadow clouded the vision when he had dismissed them. Did he cleanse the leper? He did not leave the work half done. It was well and thoroughly done. Many persons who profess to have been healed by modern healers look like walking corpses. They drag out a miserable existence. But when Jesus healed men no trace of their ailment remained to torment them. This is his method.

Fullness of spiritual life is found in Jesus. He came to give life, and to give it more abundantly. If one will measure up to his privilege in Christ Jesus, he shall "come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ." Some men shall never reach perfection in the physical body. But the spiritual man may be complete. All the elements of the inner man are provided in rich abundance. There is abundance of peace, peace which passeth all understanding. There is abundance of joy. "In whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." There is fullness of love. "Perfect love casteth out all fear." There is abundance of righteousness. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

No one can be a true Christian and be a small man. One may have a liberal education and a narrow mind. One may have great riches and small manhood. But no one can be in Christ Jesus without being enlarged in spirit and life.

In his infinite fullness Christ is sufficient for all emergencies and all relations. We must not limit his grace to certain days and places and departments of life. The entire man has been redeemed. The will, the conscience, the affections must all come under the dominion of Christ. His spirit illuminates the understanding and quickens the intellect. As blades of grass spring up, leaves unfold, and flowers bloom under the influence of the direct rays of the sun in springtime, so all the powers of the mind unfold when brought into close contact with the Spirit of Christ. Even the body feels the blessedness of the religion of Christ. Paul prays that the Thessalonians, saying: "I pray God that your whole spirit, soul and body be preserved blameless unto the coming of the Lord Jesus." All the medicines in the world have not done so much for the physical life of man as the

Gospel of the Son of God. The fullness of Christ touches man's social life, his business life and all his interests in this world. This fullness is sufficient for all generations. Systems of thought which were developed in ancient times have passed away, but the thought of Christ is as fresh and profitable to-day as it was two thousand years ago. Other teachers belong to the age in which they live, but Jesus belongs to all ages. He is the same yesterday, to-day and forever.

Some preachers toil hard to find some fresh thought for the pulpit. They scan the daily papers, ransack libraries, study history and poetry. It is well to do all this, provided a proper use be made of the material gathered from these sources. But there is such a fullness in Jesus that the preacher who knows how to find it will never lack for a fruitful theme. Here is a mine of thought which can never be worked out. Here are truth and grace for all men and for all time.

"Rivers of love and mercy here
In a rich ocean join;
Salvation in abundance flows,
Like floods of milk and wine."
—Christian Advocate.

TRouble we must have. It is a covenant blessing. By this we live. But it is an environment only. All may be quiet in the deep dark centre of our being, and there peace may abide. A day in foreign travel is often recalled. On the island of Malta the sun shone, among the trees the birds sang, and the gardens along the way, spread out on their rocky beds, were as fragrant as they were fair. Yet there was a storm on the sea. In the harbor of Valetta, the ocean vessels were rocked by it as the cedars of Lebanon by the passing tempest. Great waves smote the rock-bound coast, and the sound of the breakers was heard all along the outer edge of the ancient Malta. What mattered that so long as it was calm and bright on the island itself, and on it rested the smile of heaven? So the Christian often lives in the environment of trouble. Storms are abroad; temptations crowd upon him; enemies are thundering at the gates. But all may be, ought to be, peaceful within. Why not, when Jesus says: "Let not your heart be troubled; neither let it be afraid?"—Robert F. Sample.

God's will is always the best; it is always divine love. A stricken wife, standing beside the coffin of her noble husband, said to a friend: "There lies my husband, my only earthly support, my most faithful human friend, one who has never once failed me; but I must not forget that there lies also the will of God, and that that will is perfect love." She was right. It was only by faith that she saw the good and the blessedness in what appeared to her the wreck of all her happiness. But truly the good and the blessedness are in every dark providence which comes into the life of God's child. We need to remember always that our Father never means harm to us in anything he does or permits. His assurance is: "I know the thoughts that I think toward you." * * * thoughts of peace." His will for us is always love, though it have the form of darkness and pain.—Glimpse Through Life's Window.

The best way I know to keep the heart right is to have it centered upon Christ. The Old Testament is filled with prophecies concerning his coming as a Saviour, and these prophecies, in the minutest detail have been fulfilled. The New Testament is filled with prophecies concerning his coming again. It is said that one verse in twenty-five refers to this coming, and that more is written concerning this subject than concerning either his divinity or the atonement provided in his sacrificial death. The thought of his coming should have great power to keep our hearts pure and our lives clean, for it is written, "Every man that hath this hope in him," that is, not in himself, but in Christ, "purifieth himself even as he is pure."

LITERARY.

All the books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, upon receipt of price.

BOOKS.

Missionary Principles and Practices. By Robert E. Spear, D.D. New York: Chicago, Toronto: Fleming H. Revell Co. \$1.50.

Who is better qualified to discuss missions than is the gifted secretary of the Presbyterian Board of Foreign Missions? And he has made a book indispensable to all students of the subject. He has not only given his life to studying missions, but he has personally visited many foreign fields, and has seen the facts at first hand.

First, he states with clearness and vigor the general principles; then he discusses the needs and the results and finally he presents the privilege and duty of engaging in this great work. As he proceeds he takes up the most noteworthy criticisms of missions, which he answers most effectively. He gives a world of information about the mission work in foreign lands, many of his facts and incidents being of thrilling interest. He also makes the strongest arguments for missions and presents a most powerful appeal for greater zeal and sacrifice on the part of the church. In the course of his facts are drawn from the fields connected with his own Board, but the same things are true, *mutatis mutandis*, of other fields. We hope this book will be widely read and will do great good.

The Representative Man of the Bible. By George Matheson, D.D., LL.D., F. R. S. E. New York: A. C. Armstrong & Son. \$1.75.

Dr. Matheson's "Portrait of Christ" has made him famous, and made the public glad to read anything from his pen. Here we have various characters in the Old Testament delineated as types, and the choice is wisely made. These taken are as follows: Adam, the Child; Abel, the Undeveloped; Enoch, the Immortal; Noah, the Banqueter; Abraham, the Compendium; Isaac, the Domesticated; Jacob, the Aspiring; Joseph, the Optimist; Moses, the Frustrated; Joshua, the Frontier; Samson, the Bear; David, the Many-sided; Solomon, the Wise; Elijah, the Impulsive; Elisha, the Imitative; and Job, the Patient.

While some of these illustrate more than one of the types given, yet it must be admitted that they will serve the purpose of our author. This is a good way to study character.

A Vacation With Nature. By Frank DeWitt Talmage. New York: Funk & Wagnalls. \$1.00 net.

The claim made for the book is well sustained. It is as follows: "A book of the outdoor world translated into the high lessons of the soul. Nature's moral and spiritual meanings are portrayed in fascinating parable by an observer whose eye is taken from the meshes of the Great Master." The studies are: the Autumn Leaf, the Wild Flowers, the Mighty Hills, the Eternal Stars, the Migrating Doves, the Protegering Eagle, the Hunted Stag, the Tireless Ant, the Conquering Locust, the Royal Spiders, the Singing Birds, the Morning Glories, the Peaceful Stream, the Vanishing Bee, the Divine Light and the Fallen Tree. Each of these is made to yield its lesson, which are presented in a style as one striking and pleasing. The author dedicates the book to his distinguished and lamented father—Dr. Thomas DeWitt Talmage.

The Ascent of the Soul. Amory H. Bradford, D.D. New York: The Outlook Company. \$1.50.

It is difficult to tell what this book is and so we let the author tell it: "In carrying out my plan, I have considered the following subjects: The nature and genesis of the soul, its awakening to a consciousness of responsibility, the steps by which it first takes on its upward pathway, the experience of moral failure, its second awakening, which is to an apprehension that the universe is on its side, the part of Christ in promoting its awakening, the sense of spiritual companionship by which it is ever attended, the discipline of struggle, and the nurture and culture best fitted to promote its growth." This is done from the standpoint of the new theology, with the addition of advancing prayers for the dead, the author holding that men who die in sin can still be saved. It is needless to say that the Bible gives no warrant for such a view.

Moral and Spiritual Aspects of Baptism. By H. J. Aylworth, A. M. St. Louis: Christian Publishing Co. \$1.60.

This is an informal reply to the book of Eld. A. B. Jones, of which we spoke some months ago. Eld. Jones took the position that a man's sins are forgiven when he is baptized and before baptism. This author, however, holds that baptism is a condition of forgiveness, that forgiveness comes in baptism. "In baptism," our author says, "a condition of

the divine acceptance and the remission of sins." And he answers: "According to this principle of the divine government, it must be so." Math has done wrong to Christ and to the world, and Eld. Aylworth claims: "Baptism is not arbitrary, but a natural and effective way of undoing such a wrong. It is the way, not the means, of the pardon granted by Christ the way." This gives a redemptive view to baptism. Our author seeks to show that baptism is essentially moral and spiritual, and not a simple act of obedience.

When he comes to consider what becomes of those who die unbaptized, our author makes a mess of it. He says that making baptism a condition of forgiveness is no worse than making faith such a condition; and he charges that those who make faith a condition consign to the pit "millions of truth-loving souls who pass into eternity without a knowledge of Christ." The author seeks to escape his dilemma the way the Mormons escape it, by holding to salvation after death (p. 186ff). He mistakes the case of his opponents. We do not for a moment admit that any truth-loving souls pass into eternity without a knowledge of Christ. All who do not know Christ, have the truth. It is the old question, what comes of the holy heathen? The answer is, there are no holy heathen. Were they holy, they would not be heathen. Just as Elder Jones does, Elder Aylworth claims Alexander Campbell on his side of the discussion. We do not think either of them is correct.

On the Cross. A Romance of the Passion Play. Oberammergau. By Wilhelm von Hillerer and Max von Safford. 12mo. Philadelphia: Draxal Biddle.

This is a book which Catholics will greatly enjoy. The Passion Play at Oberammergau was begun centuries ago by the monks to counteract the Protestant wave which was sweeping over Germany. Protestants were tearing images and pictures out of the churches. The monks thought that the best would be to begin in a region, and the region they began a theatre in the churchyard in which the crucifixion is represented. One man takes the part of Christ, and is hung to the cross. To us the whole thing is most blasphemous, and we regret exceedingly that any Protestant have ever attended it.

A brilliant and worldly young countess had large estates as the widow of a wealthy noble which she would forfeit if she married again. She fell in love with Joseph Freyer, who played the part of Christ, married him secretly, going with him to the Holy Land. Gradually in a region, and the region they began a theatre in the churchyard in which the crucifixion is represented. One man takes the part of Christ, and is hung to the cross. To us the whole thing is most blasphemous, and we regret exceedingly that any Protestant have ever attended it.

Just say "Ralph Connor" and that's enough to exhaust a first edition of fifty thousand copies—as is proved by the accumulated orders for "Glangarry School Days" before it is fully off the press. There is an unlimited wealth of incident in the "Glangarry" woods. Many of us know little of that strip of Eastern Ontario which Ralph Connor made his famous with his pen. This new book gives us more of the out-of-door life of the sturdy men whose influence has been so far-reaching—of the women whose great sympathies transformed lives and made character. We see here the old-fashioned backwoods schoolmaster, his struggles with the growing law whose former life of freedom led them almost to resent the restrictions of the winter school. You will live over again the spelling-match, the examination, the "scrape" of school-day life. You will put your gun over your shoulder and go for a bear; indeed you will live in an atmosphere of freedom and health of body and mind. It is a Ralph Connor book. What more can be said. In size, style and price it is uniform with "The Sky Pilot." In atmosphere it is "The Man from Glangarry." In action it rivals "Black Rock."

The Bible for Children. Arranged from the King James Version, and with a preface by Rev. Francis Brown, D.D., and an introduction by Rev. Henry O. Potter, D.D. Cloth, 4to, 400 pages. With 34 full-page illustrations. \$5. New York, the Century Co.

The book before us is a simple telling of the Bible stories in the Bible language somewhat shortened and with certain passages and chapters omitted. The whole Bible is here essentially so arranged that the child may receive from it the whole truth without being swayed and led to the side of any one thing that can hardly be explained to a little child. This is not a calling in question of the divine wisdom in giving the Bible in the form in which it came to us, but is rather a following of the method commonly pursued by those who read and explain to a young child. In fact one need be familiar with the Bible to believe that any of it has been committed, with such discrimination, sympathy, patience and care has the work been done. The child that has this book, with its beautiful pages, print, pictures and arrangement, will be far more apt to become acquainted with the Bible than by any other means ordinarily employed.

Bayou Trips. By Josephine Hamilton Nichols. Cloth, 12mo. New York: A. S. Barnes & Co. \$1.50.

The writer of this very entertaining story is the daughter of Chief Justice Nichols of the Louisiana Supreme Court, and she is and has been familiar with the conditions which she describes. The story has to do with times

since the war, and in it the cordial good feeling existing between the plantation negro and his old master's children and grandchildren is interestingly and convincingly portrayed. The scene is laid at Southmeade plantation on Bayou Trips, near the creole village of Vieux-Port, and deals with the fortunes of the young master, and the devoted old nurse and her humor-loving sister. It is grave and gay by turns, the love story of both the young people being interwoven with the portrayal of the free and joyous life of the plantation. This book shows that their old masters are the best and truest friends the negroes have ever had, and are the ones who understand them best.

When Jesus was Here Among Men. By Nellie L. Helm. Chicago and New York: Fleming H. Revell Co. Price \$1.00.

We did not understand why there have been so many of these stories published in the last few years, till an exchange explained it. It seems that a house which publishes unedemotional literature offered a prize for the best story of the time of the Christ. This set a great number of writers at work, and those who failed to get the prize are publishing their manuscripts. The only story into which our Lord is introduced which we have ever seen for which we have any tolerance is the Prince of the House of David. That is a reverential book, and seldom puts a word into our Lord's mouth except what the Bible tells us that he said. This story is just about as bad as the usual run of them.

Tragedy of Pelee: A Narrative of Personal Experience and Observation in Martinique. By George Kennan. Illustrated. The Outlook Co., New York. 5 1/2 x 8 1/4 in. 267 pages. \$1.50 net.

All the magazines and literary papers had accounts of the great eruption of Pelee. But none appeared which we found as interesting as that of Mr. Kennan. He is a famous correspondent, having been sent all over the world to report stirring events. The Outlook sent him to Martinique, and this book tells what he heard and saw there. It is late in the day to tell the myriads of people who have enjoyed Kennan's correspondence in other years of his vivid style which makes the scenes real. He saw and talked with the only survivor of the doomed city, the prisoner who was in the jail. And therefore he knows more of the real causes of the destruction than scientific guessers at a distance.

This is one of the books that a man ought to read himself and preserve in his library for his grandchildren.

The Child for Christ. By A. H. McKinney, Ph.D. 12mo. pp. 114. Chicago and New York: Fleming H. Revell Company. 50 cents.

Dr. McKinney, Superintendent of the New York State Sunday-school Association, has prepared this little volume for parents, pastors and Sunday-school workers who are interested in the spiritual welfare of the children. It is the outcome of a large experience, and his words, therefore, are of double value. The wronged Southern people who have conversion of the young, and he would have all who labor with these little ones work with this one and in view.

The Taskmasters. By George Kibbe Turner. 5 1/2 x 7 1/2 inches. New York: McClure, Phillips & Co.

This story shows the Yankee Legree in his own New England, and not among Southern negroes. It shows that Mr. Snow, greatly as he wronged the Southern people, whom he did not know, understand the New Englanders, of whom she was one.

Mr. Thorndike is a manufacturer in New England, and the scene is laid in a manufacturing town, Ellington. Thorndike is hard, unscrupulous, cruel. He demands the impossible from his workmen, and the slaves he has bought from the South are ever made his slaves. A plantation was a heaven in comparison to this New England town.

It is well to have the light turned on to the awful state of affairs of which we catch occasional glimpses. Truly the love of money is the root of all evil. And materialism is the curse of the age.

A wonderfully interesting book, picturing Arabia for Children, which is appropriately named "Topsy Turvy Land," by Samuel and Amy Zwemer, is a book in this captivating fashion. This is a profusion of pictures and stories from the children and small grown-up folk; for all who love "Blahed the Sailor" and his strange country. It is a topsy-turvy book; there is no order about the chapters, and you can begin to read it anywhere. It is intended to give a bird's-eye view to those who cannot take a bird's-eye view. The stories are not as good as those of the Arabian Nights, but the morals are better and so are the pictures. Moreover the stories are true. You must not skip any of the chapters or the pictures, but you may skip the preface, if you like. Published by the Revivals.

MAGAZINES.

The Atlantic Monthly for December rounds out the year handsomely with a brilliant array of talent. President Woodrow Wilson on the Ideals of America; All Sorts of a Paper; by Theodore Roosevelt; The Question of the Arctic Fisheries Question; by F. H. Croft; What My Christmas? by Beirne Lay; Lockhart's Life of Scott; by H. D. Sedgwick, Jr.; A Delicate Trial; by Marian Willcox; Chinese Diabols of Christianity; by Francis H.

Nichols—a notable article; Some Impressions of Porto Rico and her Schools, by O. Handford Henderson; The Trade Union and the Superior Workman; by Ambrose P. Winston; Why I Am a Pagan; by Zitzka Ba; Edward Eggleston; by Meredith Nicholson; The Court Bible; by Alexander Black. Then there are two numbers from the East, the Louisiana Doctor; Plagiarist, Women's Heats, An Unpublished Author, An Artist in Hair, The Elder Dumas, Higginson's Longfellow, Books New and Old; Cleverness of Lionel Johnson, and The Contributor's Club. The *Atlantic Monthly* has held its high place for half a century. \$4 a year, 25 cents a copy. Houghton, Mifflin & Company, Boston.

Scribner's Monthly—Christmas Number.—Richard Harding Davis has a taking article on The Gentle Art of Bull Fighting, Edward Penfield tells of a Christmas at Cafe Spander, Lucy Derby Fuller gives us some Letters of the Past, and the Editor's Letter on The Alliance of Laughter is described by E. F. Benson. We have Pippo, by Guy Wetmore Carryl; A Mother's Days, by Jessie Willcox Smith; Compartment Number Four—Cologne to Paris, by F. Hopkinson Smith; the Flashlight, by Mrs. W. S. Andrews; Verses Written in 1873, by Robert Louis Stevenson; The Right of the Strongest, by Octave Thanet; The Desert, by Arthur Consett Smith; An Autumn Twilight, by Joseph Russell Taylor; The Custom of the Captain, by Henry C. Rowland; The Point of View and The Field of Art. The illustrations are beautiful, and the price of the magazine is \$3 a year, or 25 cents a copy. Charles Scribner's Sons, New York.

American Monthly Review of Reviews.—This is the gist of it all—a gathering of the interesting things from all fields. In addition to the regular departments, we have some special articles of interest, such as, Lorna Doone to American Children, Governor Odell, The Great Ship Combine, The Giant Growth of "Boo," New Japan, Andrew D. White, Consolidation of Country Schools, An Alabama Negro School, and Elizabeth Cady Stanton. \$2.50 a year, 25 cents a copy. Review of Reviews Company, New York.

In *The Pilgrim* for December is begun a series of stories that promise to create interest. Collectively they are entitled "The Adventures of Vigorous Daunt." Daunt is an erratic American, with millions at his disposal and a penchant for Adventure. In the first story of the series he rescues a man condemned to solitary confinement on Devil's Island, and makes him his secretary. In succeeding tales Mr. Ambrose Pratt, the author, records the amazing adventures that befall the wain in various parts of the world. As usual, this number of the magazine is opened by William H. Dowd on the subject of the solitary confinement on Devil's Island, and makes him his secretary. In succeeding tales Mr. Ambrose Pratt, the author, records the amazing adventures that befall the wain in various parts of the world. As usual, this number of the magazine is opened by William H. Dowd on the subject of the solitary confinement on Devil's Island, and makes him his secretary. 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SUNDAY-SCHOOL LESSON.

SUNDAY, DEC. 11.

SAMUEL THE JUDGE.

1 Samuel 7:1-18.

Memorize: "Prepare your hearts unto the Lord, and serve him only."—1 Sam. 7:8.

Seven months have passed since the last lesson. The ark had been carried off in triumph by the Philistines; but God had punished them with severe punishment, and had worked many wonders in defense of this ark.

"The house of Abinadab."—He was no doubt a Levite. "Twenty years" was the time the ark was in the house of Abinadab before the events mentioned below. It remained there in all for fifty years till David removed it.

"And all the house of Israel lamented after the Lord."—This was the result of Samuel's faithful preaching for twenty years. Samuel was one of the great men of earth, and accomplished great things for his people. There was never a preacher who did so wide and lasting good by his preaching, so far as we can judge. He may have seen but little results from his preaching in those long years. But at last the blessing came in a wonderful revival which blessed the entire nation.

"And Samuel spoke unto all the houses of Israel."—We have here, the means under God, of this great revival. Here is the substance, not of one sermon, but of Samuel's preaching for twenty years. During that time he succeeded in bringing the whole people to sincere and earnest repentance for their sins, and in thus proved to be as great as a preacher as he was as a ruler. No other man was ever used by the Holy Spirit to bring Israel to such thorough repentance, to such genuine and lasting religion. He may have seen little results from his labors all these years, but the blessing came at last in God's own time. It is well to remember that prophets were chiefly preachers. "Prophecy" invariably means to speak by inspiration, but in a majority of cases it has no reference to foretelling future events.

Pains in the Back

Are symptoms of a weak, torpid or stagnant condition of the kidneys or liver, and are a warning it is extremely hazardous to neglect, so important is a healthy action of these organs. They are commonly attended by loss of energy, lack of courage, and sometimes by gloomy foreboding and depression.

"I had pains in my back, could not sleep and when I got up in the morning felt worse than the night before. I began taking Hood's Sarsaparilla and now I can sleep and get up feeling rested and able to do my work. I attribute my cure entirely to Hood's Sarsaparilla." Max J. N. Frazar, care H. S. Copeland, Pike Road, Ala.

Hood's Sarsaparilla and Pills

Cure kidney and liver troubles, relieve the back, and build up the whole system.

"If ye do return unto the Lord with all your hearts."—There is no use in turning unto him in any other way. Half-hearted men are warned, "let not that man think he shall receive anything of the Lord." All our thinking, feeling, desiring and willing must be centered in God. There must be forsaking of sin as a proof of the genuineness of all sorrow for sin. "Put away the strange gods and Ashtaroth from among you."—That is the first command to sincere penitents. Let us remember that whatever we love and care for supremely is our god, and ask our consciences what gods we have which should be put away. "Serve him only."—There has been a controversy going on between God and man on this point of serving him only. It seems impossible for man to believe in God's truthfulness in his many declarations, and all around us to-day we see men trying to serve God and mammon, God and self, God and the world. "Baalim and Ashtaroth."—These were the idols of the Philistines, Baal the sun, and Ashtaroth the corresponding female deity. We must remember it was the "fashion" to worship these deities; that their worship was made very attractive, and the heathen festivals were great occasions of merriment. If Samuel had been like the pope he would have tried a compromise with the heathen by keeping up their old festivals and giving them a pious whitewash, as the pope adopted the Saturnalia and called it Christmas, and adopted Easter, retaining its heathen goddess name, but "playing" it celebrated the resurrection. Samuel might have made himself very popular, and shown his liberality by keeping Ashtaroth's feast with its old heathen rites, and saying to the Jews it represented the "Passover." But Samuel served a God who knows nothing of compromise, and Samuel's only desire was to please that God.

"And Samuel said, Gather all Israel to Mizpah."—The people were truly penitent and earnestly seeking the Lord. They desired his pardon both as individuals and as a nation. They came together for prayer and to offer sacrifices to the Lord, and to renew their covenant with him. Such assemblies were common in their great reformation. They came together for worship, not for war.

"Draw water and poured it out before the Lord."—A symbolical act, either used as a confirmation of their vows and promises, "I poured out water cannot be gathered again, no our word shall not be taken back," or more probably it was intended as a symbol of penitence and of their entire surrender to God.

"And Samuel judged the children of Israel in Mizpah."—He had been their judge for some

time, and this probably means the whole people acknowledged his authority in temporal matters as judge as well as in spiritual matters as prophet. Samuel represented God's authority, and a people who had just made the confession—"We have sinned against the Lord."—Were glad to obey his word given by his prophet.

Verse 7—The Philistines naturally regarded this great assembly as threatening their power over their vassals. And it did. The very fact that it was a meeting for worship and humbling themselves before God, made it all the more dangerous to their supremacy over Israel. All earth and hell cannot hold God's people in subjection when they are at peace with him. The Philistines were thoroughly aroused, for all their lords went up. No wonder the Israelites were frightened. But no men ever made a greater mistake than did those Philistines. When Israel was bowing before God in penitence and obedience, they were utterly and entirely safe, safe as if God held them visibly in the hollow of his hand.

"Cease not to cry unto the Lord our God for us."—It is God upon whom they depend now, not upon the ark. And they began right with penitence and reformation, and "serving God only." What fools the Philistines were to attack them then and there. "And Samuel cried unto the Lord."—A very different intercessor from Hophni and Phineas. Josephus says the Philistines knew Israel had gathered for worship, and were not prepared for war, and that was the reason of their attack.

Verse 10—This picture is very vivid. Samuel is offering the burnt sacrifice, and the men of Israel standing round the altar while the hosts of the Philistines are closing in upon them. Then the thunder sounds in terrific peals, and according to Josephus the fiery lightning played so terribly about them that it was ready to burn their faces. Josephus also says the ground shook under them and chasms opened which swallowed many.

CAN WRITE THEM.

Outline, the Story Teller.

Mr. Franklin W. Oalkies, of Wyoming, Wis., who writes many interesting stories for the "Youth's Companion," says:—"Food can make or unmake a writer. For a number of years, living the sedentary life of the writer and student, I suffered all the ills of nervous dyspepsia. I could eat nothing in the morning save a dry crust of toasted bread and a cup of weak coffee. For my dinner at 6 o'clock, I had been in the habit of eating rare beef steak, the only food from which I seemed to get proper nourishment, but no meal was taken without the after pangs of indigestion; I was beginning to get disgusted with life.

About a year ago a friend suggested Grape-Nuts telling me of the benefit he had received from the food and I began with it as directed; I found immediate relief from my indigestion and in a short time my dyspepsia left me entirely. I have now used Grape-Nuts for a year and have had no trouble with my stomach having eaten many enjoyable dinners. I find in fact that all you say for Grape-Nuts is true and it is certainly the food for brain workers and the truth of your claims is proved in my own case. I have no appetite for meats."

protection to Israel; but God himself discomfits their enemies and wins the victory alone. It is only when cowed and terrified Philistines are in utter disorder that Israel punishes and the foes were smitten before them. How far Bethoor was from Mizpah is not known, it is supposed to be near Ebanesser. God had done his part, but Israel must do theirs also, both in the fight and in the pursuit. Where this memorial stone was placed is not certainly known, but it was on the battlefield where they had been so terribly defeated twenty years before. "Hitherto the Lord hath helped us."—There was no room for vain glory; nay there never is room for human boasting. The great revival began, as all revivals must begin, with the people of God. When the churches thus humble themselves and turn to God in sincere repentance for their sins, when they cast aside all their idols and serve the Lord only, then may we look for signal victories. And not till then. Then will it be said of the enemies of Zion in this day what is said of those old enemies. "So the Philistines were subdued, and they came no more into the coasts of Israel."

DEAR RECORDER:

I desire to report some gracious "refreshings" from the presence of the Lord. In July we began a meeting with the Providence church, in Simpson county, Ky. Bro. Willis Wilkes, from Tennessee, came Monday and remained till Friday, preaching the Gospel in plainness and power. Then the pastor and the church continued the meeting eight days longer. The power of the Lord was manifested among the people. Great congregations thronged the church. The members worked with enthusiasm. God gave us a glorious meeting. The church took on new life. There were about twenty-five professions, thirty-two additions, and twenty-five baptisms. On the fourth Sunday night the meeting began at Oak Grove, in Robertson county, Tenn., and continued a week. Bro. Wilkes did the preaching with great acceptance. The church received a spiritual uplift. There were many professions, twenty additions, and twenty baptisms.

On the third Sunday night in October the meeting began at Arlinda, and continued two weeks. Bro. I. W. Penick came Monday and remained till Saturday, preaching with great power and capturing the people. There were seven conversions the first week. On Monday of the second week Bro. J. H. Wright, of Nashville, Tenn., came and preached till the meeting closed. The Lord blessed his labors. Large congregations gathered to hear the old-time Gospel. God powerfully revived the church, rejoiced the hearts of Christians, and saved sinners. There were about twenty-five conversions, eighteen additions and thirteen baptisms. In some respects it was the most glorious meeting that Arlinda has enjoyed for fifteen years. Bro. Wright certainly has few equals in developing the latent powers of a church. To God be all the glory for these gracious meetings.

Bro. O. T. Maddox and his churches at Lamont, Hopewell and Spring Creek are rejoicing over large ingatherings. Bro. P. B. Benton has baptised a number at Adairville, and the outlook for that liberal and aggressive church is bright. Young Bro. M. A. Ham is having great success. The Lord has added, through his ministry, more

than 200 by baptism to the following churches in Simpson county, Ky.: Shady Grove, Black Jack, New Salem and Siasaw. He is now in a meeting with the Baptist church in Franklin, Ky. Rev. Tobias Ham, father of this young preacher, has been helping Bro. Pope at Lake Spring, Simpson county. They had a fine meeting. Thirty-one were baptised. Certainly the gracious, blessed, holy Comforter has been making the Gospel "the power of God unto salvation" to many that have believed.

In conclusion, Bro. Editor, permit me to say that Liberty College is doing the best work in its history. The student body are loyal to the college, enthusiastic in their work, and delight the teachers with their thorough advancement. The friends and patrons become more and more convinced of the wisdom of Liberty Association in establishing Liberty College for genuine culture, thorough training and higher Christian education.

J. H. BURNETT, Pastor.

FROM MEXICO.

The work in Mexico moves steadily forward. Different brethren are taking advantage of the cooler winter months to visit the churches and stations in various sections. Bro. Hatchell, of Marietta, is just back from a good trip to the Pacific coast. Bro. Oatveens and Marrs were to start westward from Durango last week on a similar trip. They may be gone a month or six weeks. The Coahuila Association held its annual meeting at Saltillo, in September. A goodly number of baptisms were reported and other advances made during the past year. The Michoacan Association met in annual session a few days ago at Guaymas. Two new churches were received into the body; the greatest harmony prevailed, and the outlook is decidedly hopeful.

The late movement to establish a National Baptist Convention in Mexico is meeting with favor in all parts of the country. It is probable that we shall meet, organize and hold our first convention in Mexico City about the middle of next September.

Bro. Watkins had eleven young preachers in his training school at Torreon at last reports, and everything was moving on well. Bro. Mahon is planning to organize a similar school at Toluca to be opened next February.

We have just closed a two weeks' meeting with the Baptist church at Guadalupe. Every night of the second week Bro. Hooker, of Leon, preached to large, and, at times, overflowing congregations. Though Bro. Hooker is one of our youngest missionaries, he is a painstaking, accurate and thorough student, and as a result his Spanish is well nigh faultless. His sermons were carefully prepared, aptly delivered, and well received. Though only three persons were baptised at the close of the meeting, we feel that great and permanent good will be the result.

J. G. CHAMBERLAIN, Guadalupe, November, 1908.

Advertisement for "AITS" (likely a typo for "AITS" or "AITS") with text: "I am suffering from... AITS...".

GEORGIA BAPTIST CONVENTION.

The first session of this Convention has just been held in the city of Americus, and as I have seen no report of its proceedings in the columns of the Recorder, I hope this will not be unacceptable. Americus is situated about seventy miles below the center of the State, and on our way thither we passed in sight of some of the great peach orchards from which fortunes are occasionally made in a single year. On the way, also, we passed Andersonville, the site of the famous Confederate stockade-prison. The old stockade itself is no longer visible, but a National Cemetery is there with its beautiful grounds and its thousands of graves. We reached Americus in time for a good supper, and after supper, a good sermon from Dr. R. J. Willingham.

The Convention was called to order next morning at 9 o'clock, by W. G. Northern, the former president, who was unanimously re-elected by acclamation, as was also the former efficient secretary, B. D. Ragdale. Among the four vice-presidents (who were also elected unanimously and by acclamation), it is a pleasure to state that one was John Dagg Mell, son of the beloved and honored P. H. Mell, and now pastor of his father's old church at Bairdstown.

Pastors who have recently come into the state were publicly recognized and cordially welcomed, namely, E. J. Forester, from South Carolina, now at Washington; J. F. Parser and S. A. Cowan, both from Alabama, and both now in Atlanta; J. K. Pace, of Arkansas, now Atlanta; L. E. Christie, of Virginia, now Valdosta; G. O. Peyton, of Tennessee, now Dalton, and S. G. Todd, at Vineville—I know not from what place. We also welcomed back to his native state Dr. A. G. Battle, former president of Mercer, who has come back to spend the evening of his days in the shadow of the University for whose welfare he spent many of the best years of his life. Editorial brethren from outside the state were quite scarce, F. W. Barnett from the *Alabama Baptist*, being the only one present, so far as I remember.

The Convention sermon was preached Thursday night by John F. Egan, of Monroe—an excellent sermon from an excellent brother. After the sermon the session was continued until quite late, the special matter of discussion being a resolution offered by G. A. Nunnally, defining what he conceived to be the true relation between church and state. The Convention adjourned without coming to a vote. The further consideration of the matter was resumed Saturday night, and as a definite and satisfactory settlement of the points at issue seemed as far off as ever, the whole subject was finally referred to a committee to report next year. I may remark, in passing, that there seemed to be perfect agreement as to the general doctrine of the separation of church and state, but as to what the state could or should legitimately do for Christian people, and what they should claim or accept; here there was quite a chaos of opinions. According to the views set forth by some, it would seem that a large number of our denominational schools, not excepting Mercer University and the Theological Seminary, must fall under censure.

The work of the Home and Foreign Boards was ably pre-

sented by Secretaries McConnell and Willingham, also the work of the Sunday School Board by I. J. Van Ness, who appeared in place of Secretary J. M. Frost. Special prayer was made for our dear Brother Frost that God would comfort him in his sickness, and speedily restore him to health. Prof. W. J. McGlothlin, of the Seminary, made his first appearance among us, and received quite a hearty welcome. His address for ministerial education was of high order, and made a deep impression.

Our indefatigable State Secretary, S. Y. Jameson, gave a fine exhibit of work done and money collected.

Dear Brother J. B. Taylor was happy over the present condition and future prospects of the Orphans' Home, but his earnest plea was for greater and better things still.

Good reports came from the various schools and colleges under denominational control, and the educational outlook is brightening. Mercer will realize more than seventy thousand dollars from the late endowment movement, and it is now proposed to raise forty thousand for Monroe College.

Upon the whole, the work of the Convention was highly satisfactory. Reports were presented on the work of the Home, Foreign and State Mission Boards, and of the Sunday School Board, also on the Orphans' Home, on Woman's work, Young People's work, Education and Temperance, and all received due consideration. If any interest of the Convention was slighted, I am not aware of it.

Perhaps the matter for greatest gratification was the unanimous adoption of the very elaborate report of the Education Commission. This Commission seems to have solved the problem of how to bring denominational schools under general denominational control without interfering with local management, and considerable progress was reported as having already been made.

The closing exercises of the Con-

A SOLDIER'S FOE

Knocked Down by Unappreciated Enemy.

Coffee so affects the brain and nerves that proper nutrition is interfered with and the final ending is frequently nervous prostration.

"During the Spanish-American war I went with my troop to Chickamauga," says Lieut. J. G. Talbot, of Springfield, Ill. "If there is any one place on earth where one drinks more coffee than another it is in the army. It is a soldier's 'back bone,' and I can assure you that I drank my share. After several months of hard drilling my health gave out, the chief cause being coffee, bad food, over-exertion and heat.

On the advice of the surgeon I tendered my resignation, and with my heart full of regret and my nervous system shattered, I returned home. Almost the first thing the doctor whom I consulted advised me was to quit coffee. That was the first intimation I had that coffee had anything to do with my condition. The next thing was 'what shall I drink?'

My wife's mother used your Postum Food Coffee and knew how to make it right, so I tried it and grew very fond of it. My nervous trouble soon left; my old time health came back, and that Fall I gained so in flesh that the boys on returning after 'muster out,' hardly knew me. Quitting coffee and using Postum did wonders for me."

vention took place Sunday afternoon, and consisted mainly in brief addresses in memory and in honor of the beloved brethren who have departed to the better world since our last meeting.

The next session of the Convention is to be held in Athens beginning on Thursday before the fourth Sunday in November, J. H. Kilpatrick.

ONE OF THE OLD GUARD.

"I have been reading the Recorder ever since 1848, and love it better and better as it grows better. I was married in 1864, and the first request I made of my husband was to take the Recorder; so I cannot do without it. I am a lone widow, and my paper, together with my Bible, keep me contented and happy. My maiden name was Self, and I joined the Baptist church when eleven years old; my father died when I was seven. I walked eight miles to be baptized, going part of the way one day and the remainder the next on the first Sunday in January, 1848. Having lived a happy Christian life 59 years. I was 70 years old on the 7th of this month, and the Baptist Ladies' Mite Society celebrated my birthday. I send you herewith a poem recited on the occasion, if you have space for it in your inestimable paper, I will feel gratified. I feel as young as at sweet sixteen, and can do the work now of two ordinary women, and cheerful and bright. My life is one continual joy, every cloud has a silvery lining, and the bright side reflects on me. O! back in the sunshine while you live.

Your loving sister and co-worker in Christ,

Mrs MAGGIE S. MCGUIAR.

[The poem is longer than we usually publish, but it was written by one of our "Grand Old Guard," and is a good poem, worthy of publication. It will be found on the Family page.]

An honored brother sends us the following, with request, that we answer:

"A pastor resigns. At the first Conference following, resolutions regarding the retiring pastor were offered. To a portion of one section of the resolutions, certain members objected. After debate, the resolutions were adopted by a majority vote of those present. As the resolutions were to be published, three brethren asked to go on record as opposing the action above referred to, and the clerk so entered their names, no one objecting. The Conference adjourned for three weeks.

"At the adjourned Conference the question was raised that Mell rules no protest can go on the minutes except by consent of the Conference. The moderator ruled that this was not a 'protest' in the sense of which Mell wrote.

"At the next regular Conference, one month from the first one, a motion was made and carried by a majority vote, that these names protesting be stricken from the record as opposing the resolution.

"Query 1.—Is the church acting according to Baptist principles and usage in throttling freedom of speech among its members.

"Query 2.—Is this church 'out of order?' If so, what should the association of which it is a member do?"

All we know of this case is what appears, and we cheerfully answer:

1st. The church should have allowed the protest to stand on the record. Every member of any organization has the right to go

to record as protesting against any action of the organization. The majority vote settles the question, but a majority cannot take away a member's right to go to record as protesting.

2d. As to what ought to be done about it, that depends on considerations not mentioned in the above statement. If the matter is of sufficient importance a query might be directed to the next session of the district association, or the aggrieved members might ask for a council to pass on the case, or they might withdraw and lay their case before a neighboring church, who might call a council. What should be done depends on the conditions.

HERE AND THERE.

I have recently closed a twelve days' meeting with my church, the Madison-avenue Baptist, Covington, in which I had the ministerial assistance of Bro. J. A. Bennett, of P. wee Valley. It had been some time since we had labored together, and it was delightful to have him with me, and to hear his plain, chaste, earnest and forceful presentation of the Gospel. All who heard him were instructed and edified. We had nine accessions, three of whom were by experience and baptism. To me it seems a spirit of indifference is possessing many people with the grip of a monster. During the fall there are so many church socials, entertainments, &c., that it seems almost impossible to get the attention of the people directed to religious work.

I have recently greatly enjoyed an eleven days' service with Pastor W. H. Dawson and his Bethabara people, Daviess county, with whom I labored as pastor for five years. This is one of the strongest and best Baptist churches and communities in the State. They have a handsome brick building, slate roof, bell and belfry, heated by furnace and well lighted. They have recently painted the inside, and it was beautiful to behold. We had six professions of faith, and all approved for baptism. Their present pastor is by odds the most laborious and self-sacrificing pastor I have ever met. He is untiring in his devotion to his people and to all others he can visit in their afflictions and minister unto. Happy the people whom W. H. Dawson serves, for his pulpit ministrations are a counterpart of his pastoral work.

I had the pleasure of spending a few hours in Owensboro, and met all three of the pastors, whom I found well, and hopeful about their work. The Baptist cause in Daviess County Association seems to be making steady progress. May it so continue.

B. F. SWINDLER.

DEAR RECORDER:—

I desire that the readers of the Western Recorder may hear something in regard to the condition of the Baptists at Flemingsburg, Ky. We are a very quiet, modest set, and seldom occupy any of the space in your valuable paper in regard to our affairs.

Last year we were fortunate enough to have received a bequest from Sister Mary A. Willett, one of the early members of our church, of a farm and considerable personal property. After some little litigation, and a settlement of the estate, we realized about \$2,300. We devoted about \$2,000 of this sum in repairing our church house. We have put it in most excellent repair, and have one of the handsomest little church houses in this part of Kentucky. We are

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The Wonderful Kidney, Liver and Bladder Remedy.

SAMPLE BOTTLE SENT FREE BY MAIL.

Swamp-Root, discovered by the eminent kidney and bladder specialist, promptly cures kidney, liver, bladder and uric acid troubles.

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The mild and extraordinary effect of the world-famous kidney remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble, you will find it just the remedy you need.

Sold by druggists in fifty-cent and one dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please be sure to mention that you read this generous offer in the *Western Recorder*. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

very proud of it, and very thankful to the donor.

Last month we held a protracted meeting in our church. Bro. Musselman, of Oynthiana, assisted our local pastor, Bro. L. C. Kelly, conduct the meeting. Bro. Musselman was a stranger when he came among us, but before he left us we felt that we were very close to him, as he preached Jesus and him crucified in purity and simplicity. We hope to be able to have him again to preach for us. God blessed us with four additions to the church, two by baptism and two by letter. We were very much edified by the preaching of Bro. Musselman, and very much encouraged by the meeting. We hope and pray that God may bless us in the future with more additions to the church, and that he will keep his lamp brightly burning in this locality, and we pray that he will use us as instruments in his hands for that purpose.

Yours truly,

J. H. POWERS.

Flemingsburg, Ky., Nov. 8.

For nearly half a century
Ferry's
Seeds

Have been growing famous in every kind of soil everywhere, sold by all dealers. I will send a new postpaid free to all applicants.

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Roche's Herbal Embrocation

The celebrated and effective English Cure without internal medicine. Prepared by Dr. Erasmus & Son, Queen Victoria St., London, England. Wholesale of E. Rogers & Co., 60 North William Street, N. Y.

BALZ.

BY VIRGINIA WOODWARD CLOUD.

After the heat the dew
 And the tender touch of twilight
 The unfolding of the few
 Oalm stars,
 After the heat, the dew.
 After the sun the shade,
 And hush of shadow;
 Dim aisles for memory made,
 And thought.
 After the sun, the shade.
 After all there is calm;
 From the wings of dark there is
 wafture
 Of sleep—'sight's infinite psalm—
 And dreams.
 After all, there is calm.

OUR PULPIT.

A MAN OF GOD ALONE WITH GOD.
BY G. H. SPURGEON.

I have declared my ways, and thou
 hearest me: teach me thy statutes.
 —Psalm 119:26.

I. First, we see here a man of
 God alone with God; and we no-
 tice three things about him, he is
 making his case known: "I
 have declared my ways;" he is
 rejoicing in an audience which he
 has obtained; "thou hearest
 me;" and he is seeking a further
 blessing: "Teach me thy statu-
 tes."

First, he is making his case
 known. I understand this to be,
 first, the language of a sinner
 confessing his sin: "I have de-
 clared my ways." He is a sensi-
 ble sinner, and therefore he is
 not in a confessional box with
 the human ear of a fellow-sinner
 to listen to him; he is a rational
 being, who has not degraded him-
 self so low as that. But he is
 confessing his sin to the great
 High Priest who can be "touch-
 ed with the feeling of our infir-
 mities;" to him who cannot be de-
 filed by listening to our tale of
 sin; to him to whom alone will it
 avail to confess our sins, for "he
 is faithful and just to forgive us
 our sins," if we confess them to
 him.

On each one of us now say, in
 this sense, "I have declared my
 ways" to the Lord? For this
 should be done, not only at our
 first coming to him, but contin-
 ually throughout the whole of our
 life. We should look over each
 day, and sum up the errors of the
 day and say, "I have declared
 my ways,—my naughty ways, my
 wicked ways, my wandering
 ways, my backsliding ways, my
 cold, indifferent ways, my proud
 ways—the way of my words, the
 way of my thoughts, the way of
 my imagination, the way of my
 memory, for it has a treacherous
 way of remembering evil and for-
 getting good—the way of my ac-
 tions towards thee, my God, and
 there is much to regret there; and
 the way of my actions in my family,
 in the world and in the church."
 What a sorrowful stock-taking
 each day would be to many pro-
 fessors if they were honest to
 themselves and to their God! Even
 those who "walk in the light," and
 have the closest fellowship with
 him, yet know that it is a very
 sweet and blessed thing even for
 them that "the blood of Jesus
 Christ his Son cleanse us from
 all sin;" for even they still sin,
 and it is necessary for each one
 of them to say continually, "I
 have declared my ways."

Do you try to hide your sin,
 dear friend? It is useless for you
 to attempt to do so, for God ever

sees it. Why do you seek to con-
 ceal that is always before his
 eye? Better far to confess it to
 him, that he may then cast it be-
 hind his back, and remember it
 against you no more forever. I
 believe that, often, as sinners
 confessing to God, we miss much
 true comfort for want of making
 a clean breast of our transgres-
 sions. Yet the Lord knows what
 is in our heart even though we
 do not own it. It has been well
 observed that, when Moses tried
 to excuse himself to God for not
 wanting to go to deliver Israel,
 he said that he was slow of speech,
 and God met that objection by
 giving him Aaron his brother to
 speak for him; but the Lord, in
 His reply to Moses, also said, "All
 the men are dead who sought thy
 life." Moses had not said any-
 thing about that matter; but God
 knew that there was that fear in
 his heart, so he put his finger on
 the sore place at once. It is well
 when we can do that for our-
 selves; when, in our spirit, there
 is no guile; when we come, as
 David did, in the 51st Psalm, and
 confess the very sin which we
 have committed: "Deliver me
 from bloodguiltiness, O God,"
 calling it by its right name, then
 is it that the soul begins to get
 peace with God.

The text very accurately de-
 scribes such a state of things as
 that which exists when a patient
 relates his symptoms to the phy-
 sician, and then the physician
 prescribes for him; for, in addi-
 tion to sin being a great evil in
 the sight of God, it is also a dis-
 ease to which we are all prone,
 and from which only the great
 physician can cure us. We cry
 out against it, and our better self
 fights against it, yet the old man
 within us, "the body of this
 death," as Paul calls it, fights
 against the new nature, and we
 should be overcome were it not
 for divine grace. So it is well
 for us to declare our ways. Sup-
 pose I put it for myself or for
 you thus, "Lord, I find that, even
 when I am engaged in prayer,
 my thoughts wander. When I am
 in trouble, I get fretful and re-
 bellious. When a little difficul-
 ty meets me in my business,
 I do not trust thee as I ought. I
 sometimes find that, when I try
 to be humble, I become depend-
 ing; and when I am joyful, I be-
 come presumptuous. I seem to
 be like a pendulum swinging too
 far this way, and then too far
 that way. I know not how to
 steer the ship of my life between
 the Scylla of this sin and the
 Charybdis of that. O my Mas-
 ter, I am but dust and ashes, I
 am less than nothing, and vanity!
 If thou dost ask me what I
 all, I seem to have all manner of
 diseases upon me at once. Some-
 times I am hot with fever and
 full of wrath; and, at other
 times, I shiver with ague as

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 try a little Scott's Emulsion in
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 You'll be pleased with the re-
 sult. It takes only a little in
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We'll send you a little to try, if you like.
 SCOTT & BOWNE, 409 Pearl Street, New York.

though I did not know what I
 believed, and could not lay hold
 of thy truth with a firm grip.
 Sometimes I fear that I have a
 fatal disease upon me; and cer-
 tainly, were it not for thine un-
 failing medicine—the great ce-
 lation—my soul would pine
 away and die. Yet, amid all
 these evil symptoms, there is one
 sign that, I trust, is for good. I
 do know where my help lies; and
 I look alone to thee for healing.
 I know that thy precious blood
 has cleansed me, and on that
 blood alone I do rely." Thus the
 patient tells the good Physician,
 as far as he can, what he feels,
 and what is the disease from
 which he is suffering.

I do not think, however, that
 we have reached the very marrow
 of our text until we regard it as
 describing the intimate com-
 munion of friend with friend:
 "I have declared my ways."
 When two men become linked
 together in close friend-
 ship (they are in the habit
 of talking to one another all that
 happens in their lives; and if one
 of them is in a difficulty he goes
 off to his friend and tells him
 about it. They agree with Solo-
 mon that "two are better than
 one; for if they fall the one will
 lift up his fellow;" and, by mu-
 tual counsel, wisdom will be
 found. The one who is in trou-
 ble tells his friend about it, and
 his friend, perhaps, puts to him
 a number of questions, not out
 of prying curiosity, but in order
 that he may become acquainted
 with the whole case, and so be
 qualified to advise or to help.
 And we, beloved, if we really
 know the Lord in spirit and in
 truth, are exalted to the position
 of friends of Jesus. "Hence-
 forth," said he to his disciples,
 "I call you not servants, for the
 servant knoweth not what his
 lord doeth; but I have called you
 friends, for all that I have heard
 of my Father I have made known
 unto you." "The secret of the
 Lord is with them that fear him;
 and he will show them his cov-
 enant." The Lord said, "Shall I
 hide from Abraham that thing
 which I do?" when he was about
 to destroy Sodom and Gomorrah;
 and we must hide nothing from
 our God. It ought to be the
 daily habit of the believer to
 commune with his God; we ought
 to make him our confidant in all
 things. You will go amiss, de-
 pend upon it, if you do not wait
 upon the Lord for guidance.
 "Bring hither the ophod" was
 David's command to the priests
 when he was in perplexity, and
 knew not what he ought to do.
 Israel made a great mistake with
 regard to the Gibeonites because
 the case seemed so simple to
 them that they did not need to
 consult the Lord concerning it.
 Here were men with dry and
 mouldy bread, and with old shoes
 and clouted upon their feet; they
 said they had come from a far
 country, and the master appeared
 so plain that the Israelites asked
 not counsel at the mouth of the
 Lord, but took of their victuals,
 and made a treaty with them, as
 they would not have done if they
 had consulted the Lord. I do
 not think that God's people often
 go astray in the most difficult
 cases, for they do take them to
 the Lord in prayer. It is in sim-
 ple matters that we make our
 greatest blunders, because we
 think we know what to do, and
 therefore we do not wait upon
 the Lord for guidance. Yet he
 who leans to his own understand-
 ing is trusting to a broken reed
 which will be sure to fall him
 just when he most needs it. So
 let us, each one, say to the Lord,
 in the language of the text, "I
 have declared my ways."



When the psalmist says, "Thou
 hearest me," he means, "Thou
 heardest me with sympathy." There
 are several different ways of
 hearing a story. When I have
 to deal with a case of very deep
 grief—I do not know whether
 you have all learnt this lesson,
 but I will tell you how I act, and
 you may be wise if you do the
 same, especially if you are a
 young pastor. If you get a case
 of very deep grief hold your
 tongue and let the sorrowful one
 talk and tell out all the painful
 details. Those various items may
 not be very interesting to you,
 but if you cease to listen to any
 one of them you will be stopping
 the process of cure for that poor
 bleeding heart. Let the sufferer
 tell it all out, and do not grudge
 the time it takes. Interject a word
 or two of sympathy now and then
 and be really sympathetic all the
 while; but let the troubled soul
 tell it all out, just as here the
 psalmist says to the Lord, "I have
 declared my ways and thou heardest
 me." If you do so, the tried
 one will go away and say, "I was
 so comforted by my interview
 with the pastor, or with that
 friend; it did me so much good."
 Yet you are conscious that you
 did nothing but listen to the story
 of sorrow, and that is the best
 thing you could possibly have
 done. "Mother," said a little
 girl, "I can't think why our
 neighbor is so glad for me to go
 in and see her. She has lost her
 little baby, and she sits and cries,
 and she says I am such a comfort
 to her; but, mother, I never say
 anything; I only just put my
 arms round her neck and I cry
 too." Ah! but that is the best
 way to comfort the sorrowing;
 and that is what Jesus does for
 you when you get near to him.
 He is touched with the feeling of
 our infirmity, and it is his being
 touched that enables us to bear
 the blow which has so grievously
 wounded our heart.

"Thou hearest me." Even if
 the Lord did not seem to answer
 us, yet there would be much com-
 fort to us from his hearing us,
 letting us tell all our grief to
 him in the full belief that we are
 not merely telling it out to the
 air, or speaking to emptiness, but
 that into his ear, and into his
 heart, the story of our grief is
 falling. There is no comfort like
 this. Try it, mourning ones, ye
 who love his blessed name.

But I think that the psalmist
 meant even more than this when
 he said to God, "Thou hearest
 me." Surely he meant, "Thou
 didst graciously come to my help,
 'I declared my ways—the sinful-
 ness of them; and thou hearest
 me,' and didst blot out my trans-
 gressions. 'I declared my ways'—
 the disease of sin that was in my
 soul, and by thy stripes thou
 didst heal me, by thy Spirit thou
 didst sanctify me. 'I declared
 my ways'—my legal difficulties,
 my conscience's words; and thou
 didst hear me by answering them

and sending such joy and peace
 into my soul that I dared even to
 cry, 'Who shall lay anything to
 the charge of God's elect? It is
 God that justifieth. Who is he
 that condemneth? It is Christ
 that died, yea rather, that is
 risen again.' I told thee all my
 ways; and, like a true and faith-
 ful friend, thou didst not spare
 anything that thou mightest help
 me. As thou didst give thy Son
 to redeem me, and thy Spirit to
 sanctify me, so didst thou give
 thy providence to succor me, and
 thy presence to comfort me. 'Thou
 hearest me.' I did not cry to thee
 in vain." Are not these words
 wondrously rich, dear brethren?
 I seem in talking to you, as if I
 only skimmed the surface of
 them, as a swallow touches the
 brook with his wing, and is up
 and away again in a moment, but
 you may "ve into their depths
 in your Lappy, heartfelt experi-
 ence."

Now I come in the third place,
 to this man of God alone with
 God seeking a further blessing:
 "Teach me thy statutes." I think
 the psalmist means this, "My
 Lord, I have told thee all; now
 will thou tell me all? I have de-
 clared to thee my ways; now will
 thou teach me thy ways? I have
 confessed to thee how I have
 broken thy statutes; wilt thou
 not give me thy statutes back
 again? I have owned my weak-
 ness; now will thou not strength-
 en me, that I may run in the way
 of thy commandments?"

We will take this request,
 "Teach me thy statutes," in the
 same way as we took our first di-
 vision. "I, a sinner, have con-
 fessed to thee, O Lord, my wick-
 ed ways; wilt thou not teach me
 thy statutes, that I may sin
 against thee no more? Teach me
 how to be holy. Teach me to re-
 pent, for repentance is one of thy
 statutes. Teach me to believe,
 for faith in thy dear Son is one of
 thy great gospel statutes. Teach
 me to pray, for this shall help to
 keep me pure, and prayer is a
 statute of thine. Teach me to
 watch against temptation. Teach
 me to search the Scriptures. Teach
 me to yield myself up to thee as a
 living sacrifice, which is my
 reasonable service; so teach
 me that I shall—

"No more from thee depart,
 No more thy Spirit grieve."

II. Now, for a few minutes,
 let us turn to the second way of
 considering our text; that is, the
 man of God in public stating his
 testimony.

First, then, according to this
 way of understanding the text,
 we have here a man of God who
 has borne his testimony. He
 has spoken to man experimen-
 tally. He has not spoken about
 something he has read of, but he
 says, "I have declared my ways"
 —the ways which I myself have
 trodden: I have told them of
 my evil ways, and warned them
 against the evils that lurk in the
 paths of sin. I have told them

of the wounds I received in the house of sin, and I have warned others against going there. I have told them also of the ways of penitence, for thou hast graciously led me in them. I have told them of that bitter sweet or sweet bitter, the pleasing pain of weeping over sin. I have told them of the ways of faith; how I was led by the law, as schoolmaster, to Christ; how I was shut up from every other confidence, and then came and trusted in the Lord. I have declared my ways, and I have also told my fellow-sinners what the Lord has done for me, and what ways I have been led in since I have believed in Jesus. I have told them of the ways of answered prayer which I have trodden, of the ways of gracious help which have been vouchsafed to me. I have told them of my Ebenezers; of the ways of God's providence, and related how I have been succoured, again and again, in the hour of my distress. I have declared my ways, and said of them all, 'Sorely goodness and mercy have followed me all the days of my life.'

We are bound, dear friends, not only to preach Christ's Gospel, but also to preach our experience of it. You remember that remarkable expression of our Lord, in one of his last prayers to the Father, "Neither pray I for these alone, but for them also which shall believe on me through"—what? "through their word." Then, is it their word? No, it is the Lord's, yet it is also theirs, for they have made it theirs by personal appropriation and experience of it. The truth of God never seems to have such vividness about it as when a man tells it out of his own soul. You read it in this blessed Book, and you know it is true, for God has revealed it; but when you hear a godly man say, "I have tested and handled this, and have proved its truth," then, somehow, there is a still greater force in it which brings the truth home to you. That is what this servant of God could say, "I have declared my ways."

And he had not declared them with any view to vain-glory, but only that he might glorify God. Neither had he spoken of himself except with the object of persuading others to walk in the ways of the Lord in which he had himself been so graciously led. We must always be cautious as to how we speak of ourselves: we shall do well if we can say with the Apostle Paul, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." If we never do speak about ourselves, it must be only as a foil or setting to that priceless jewel of the loving kindness of the Lord. "I have declared my ways."

The next sentence, "Thou heardest me," teaches us that God had heard this man. What solemn work it is to preach if you have God for a hearer! You know how Richard Baxter felt about this matter—

"I preached as never sure to preach again, And as a dying man to dying men."

We should preach as though we knew that every word was being written down by the recording angel, and that God himself was listening to all that we said. This would make it a very solemn thing to open our mouth for the Lord, and to bear testimony for him; yet what a cheering thing it is that the Lord bears our testimony, and can confirm its truthfulness! For, as surely as any of you ever speak for the Lord, you will be misunderstood;

and that is not the worst of it, you will also be wilfully misrepresented by some of your hearers. The very thing you did say, they will declare that you ought to have said; and the thing that you did not say, they will pretend that you did say. They will turn your words upside down and inside out; I am judging by my own experience; for I have long proved that it is utterly impossible for me to utter a single sentence which some one or other cannot twist into mischief. This is a grievous evil under the sun—that he that speaks is not judged according to his own words, but according to whatever men choose to put into those words, and to make them mean; so that the thing that was farthest from our thoughts, and which our soul abhorred, has often been set down to us, when we neither said nor thought anything of the kind. Now, if any of you are called to pass through that trouble—and I dare say that you will if you try earnestly to serve your Master—fall back upon this declaration. "I have declared my ways," honestly, simply, plainly, with a pure desire to glorify God and bless my fellow-men, and thou heardest me. I appeal to thee, O Lord, for thou knowest what was spoken! Thou art the supreme Judge, and to thee I bring my case." When, with weeping eyes, and with broken words, my dear sister, you talk to some poor soul about the Saviour, let it be a comfort to you that the Lord hears and hears, and that a Book of remembrance is kept before him in which are recorded all such holy acts as you are doing for him. My dear brother, perhaps you may not have any special gift or talent, but yet you do try to talk about Jesus whenever you can, and somebody has heard what you said. It was very ungrammatical, and some people made a joke of it; and that grieves you very much, for you know that you were speaking in the sincerity of your heart. Now, do not you say one word the less because they jest about you; rather say the more, because you have the double advantage of affording some people a little amusement, and, at the same time, of doing good to others. Do not fret, or trouble, but go straight on with your work for the Lord; and if you really did make a mistake, and used the wrong word, you can say, "Ah, but the Lord knew what I meant! Thou didst know, O Lord, with what simplicity of soul and earnestness of heart I spoke that word; and if it was not the right word, and if some even see occasion for mirth in it, yet thou heardest me."

The last word of all is this—and it fits in well with this view of the text—this man needed more teaching, so he prayed, "Lord, teach me thy statutes." Now that I have become a teacher of others, teach thou me." No man can teach if he is unwilling to be taught. Any gentleman who has "finished his education" will never be an educator of others. We must ourselves be continually making progress if we would lead others onward. I am sure that every brother here, who is engaged in the Lord's work, will find that he needs to get fresh food for his own mind every day. He must eat a double portion, because he has to feed others as well as to be himself fed. He has not only to fill his basket with bread for the eater, but also with seed for the sower, so he needs a double—nay, a seven-fold portion—that he may have enough for others as well as for himself.

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Ladies Suits.

- Ladies' Black or Dark Blue Tailor Walking Suits, coat made half-fitting, very jaunty, velvet collar, cuff sleeves, skirt finished with stitching..... **\$14.98**
- Ladies' Steel Blue Cloth Walking Suits, coat made in Norfolk style, lined with satin, skirt finished with straps down each seam and stitching..... **\$16.98**
- Ladies' Very Blue or Black Cheviot Suits, coat made blouse with rolling collar, trimmed with bands of leather, cuffs and button, new heavy sleeves, lined with taboret silk, new flare drop skirt trimmed with silk seams..... **\$19.98**

Elegant Cloths.

- Our Cloth department is one of the best selected cloths in the market, comprising all those new velvet weaves in both plain and novel effects.
- We wish to call your attention to our stock of Great Falls Venetian Cloth for fancy gillings. The best selection of shades ever shown, such as blue, green, castor, brown, old rose and black and checks.
- Four D Cherry Gilling, in checks and all the new desirable plain shades of green, brown, mode, red, blue, gray, old rose and black. This cutting 60c is 12 inches wide, at, per yd..... **\$1.25**
- Madison Broadcloth, a very pretty fabric for stylish tailor-made suits; 45 inches wide, with very long plaided plain shades; at per yd..... **\$1.25**

Beautiful Neckwear.

- For Ladies' Black Liberty Silk Neckties, with long plaided ends..... **95c**
- For the 2 1/2" quality of Black and White Liberty Silk Neckties, with extra long ends..... **\$1.34**
- For the 3 1/2" quality of Black Liberty Silk neck, made extra full, with fancy plaided ends..... **\$1.98**
- For a special value in Black Liberty Silk Neckties, made very full, with very long plaided ends; regular 1.50 quality..... **\$2.98**
- For beautiful Crepe de Chine Persian Scarfs, with hem-stitched ends; worth 21c..... **\$1.25**
- For wide, exquisite Crepe de Chine Scarfs, with hem-stitched and hemstitched ends; worth 21c..... **\$2.74**

EDITORIAL.

THE Baptist Advance, which is becoming a more and more vigorous paper, republishes and comments at length on our editorial, correcting the impression that some parties sought to make the impression that the presence of Dr. W. F. Harvey at the recent meeting of the Arkansas General Association was unfriendly to the Arkansas Baptist Convention.

As announced last week, Dr. Isaac Taylor Tishener died on the 2d inst., and his funeral was from the Second church of Atlanta on the 4th. The writer would have been present but for the protracted meeting in the church of which he is pastor.

Dr. Tishener lived to a good old age, and yet while his vigor remained he did not seem to be old. He was in his 73th year, and retained his physical and mental vigor in a remarkable degree. At last he was a great and a patient sufferer. He was widely known and loved, and had occupied a leading place in the denomination for many years.

Born in Spencer county, Ky., he entered the ministry at Taylorville in 1846, having been baptized when thirteen years of age by the famous Dr. William Vaughan, of Bloomfield. He removed to Columbus, Miss, and took charge of a strong church there in January, 1849, and two years later became pastor at Henderson, Ky. Very soon, however, in 1852, he took charge of the First church in Montgomery, Ala., where his success was most marked.

When the war came on he entered the Confederate army as chaplain and there rendered eminent services, returning to the First church in Montgomery when his military life ended. In 1871 he became pastor of the First church, Memphis, whence he went to Auburn, Ala., to be President of the State Agricultural and Mechanical College. From this post he was called to succeed Dr. McIntosh as Corresponding Secretary of the Home Mission Board. Here his work brought him in close contact with the denomination in all parts of the land, and his presence was always an inspiration and a benediction.

The presentation to him of the Tishener Vase, at the Southern Baptist Convention at Hot Springs, was an expression of the esteem and affection cherished for him by Southern Baptists. All the powers of his great soul were called in the great work to which he consecrated his life, and great was the work he accomplished. His qualities of mind and heart, along with his majestic presence, made him a marked man in the protracted assembly. He was a real orator, and it is a pity that his speeches have not been preserved.

Dr. Tishener was a fine type of a Christian gentleman. He had a high sense of honor, he hated all shame, he loved truth and righteousness, he shrank from no responsibility, and he had the loftiest courage. He was a knightly man, a Bayard and a Sydney. He was a man of marvellous mind, and his eagle eye had a mighty sweep of vision. He was a gentleman—gentleman on membership. He was a Christian,

belonging to Christ and consecrated to his service. He was an apostle, rousing the churches to their duty to give the Gospel to others. "His life was gentle and the elements so mixed in him that nature might stand up And say to all the world—this was a man."

His life was holy, and the love of Christ So filled his heart, that Christians may stand up And say to all the world—this was a saint.

The first funeral in the new edifice of Walnut-street church (Third and St. Catherine streets) occurred on Wednesday of last week. It was the funeral of M. Robert McCleary, a member of Chestnut-street church, but whose funeral for special reasons, was from the new edifice.

He died Sunday night while the chimes were ringing. He was perfectly conscious to the last, and, though very low, he noised the ringing of "I love thy kingdom, Lord," and, expressing his pleasure, faintly joined in the tune. Then came "Nearer, my God, to thee," and in this, too, he joined, but more faintly. Then as he passed into the valley of the shadow of death the chimes rang forth "Lead, kindly Light, amid the encircling gloom," and with this tune pealing forth he passed away. Loving the Lord's kingdom, and praying to be nearer to God, he approached the shadows of death, and as he entered those shadows the kindly Light met him and guided him to the glory of the eternal day that shall be shadowless forever.

Barren Non-conformity, as well as evangelical Christendom, sustained a severe loss in the death of Dr. Joseph Parker and Hugh Price Hughes, of London. Dr. Parker was the foremost Congregationalist of the world, and Dr. Hughes was, at least, the most popular Methodist. The former was 72 and the latter 55 years of age. The former had been in ill health for many months, and the latter was stricken down suddenly.

Dr. Parker became famous after taking charge of the City Temple, where for thirty-three years he has preached to great throngs, and where, during that time (except when absent from home), he has preached every Thursday noon to a large congregation of bankers, business men and strangers. Visitors to London were sure to go to hear the great preacher. The writer can never forget the last nor the first time he heard Dr. Parker.

He is also famous as an author. His first book of importance was *Ecco Deus*, a reply to *Ecco Homo*, but his chief & crown is his exposition of the Scriptures, called *The People's Bible*, in 26 volumes. When Beecher died an unsuccessful attempt was made to secure Parker as pastor of Plymouth church.

Dr. Hugh Price Hughes was discovered by Spurgeon, who prophesied a brilliant career for the then young preacher. He has not at all times been in line with his Methodist brethren, and at one time he gave them no little trouble in regard to their organized work, in which he brought to pass some changes. He was a Welshman, and was fond of saying and doing striking things till the last four years he settled down and became more conservative. When he was at school he wrote his father: "My Dear Father, I think I ought to be a Wesleyan minister. Your affectionate son." The reply was: "My Dear Son, I would rather you should be a Wesleyan minister than Lord Chancellor."

His was a strenuous life, and he was cut down in the midst of his highest usefulness. Dr. Parker and Hughes were towers of strength to Non-conformity, and they were conspicuous and effective leaders in the current education campaign. Their clear voices rang out in favor of religious liberty, and were heard to the remotest parts of the realm. They will be greatly missed in the remainder of the struggle, but their influence remains and the cause of freedom is consecrated by their death.

The Independent is making progress away from "the faith once for all delivered to the saints." Some time since it repudiated the binding authority of Scripture, and now it gives up insistence on miracles. It has not yet formally abandoned its faith in miracles, but that will come in due time. The Independent claims that we can let miracles go and still hold to what is "vital in Christianity;" in other words, we can be good and not believe in miracles. So it goes.

The next step will be to give up everything divine, and to hold that we can still be good and hold to all that is vital and essential in religion while yielding to pure naturalism. The next step will be to give up immortality and to become like the beasts that perish.

When a man starts on the line of evolution and higher criticism he gives up more and more, and he has no logical stopping place till he has given up everything. The frantic efforts of those who start on this line to hold to "what is vital," while giving up more and more, are pitiful. Their claiming that "after all we have this or that much left" is simply whistling to keep their courage up. They have surrendered everything, and have left themselves at the mercy of the enemy. As George Adam Smith says, it is left only for the critics to fix the indemnity, and to take all they want, and everybody ought to have learned that they want everything. With them "progress" means to deny more and more. And their work will not be done as long as any belief is left.

Dr. S. H. Foss, the brilliant and versatile editor of the *Christian Repository* of St. Louis, on the 1st of January, will enter upon his 50th year as editor. What a great work he has done, and he was never in better trim for editorial work than now. The denomination ought to give him a great jubilee celebration when he completes his 50 years of editorial service. We rise to make a motion to that effect. Who will second the motion? It would be well for the Southern Baptist Press Association to take action in the matter.

An additional attraction of the West Indies tour is that the American, British and German war vessels are in those waters, also Admiral Dewey is there. We sail from New York January 14. The whole cost of the trip from New York back to New York or to land on the return at Miami, Fla., is \$125, upward according to room occupied. If you wish to go send \$10 to the editor of the *Knocman* to have your name enrolled. The space is rapidly filling as the time is short.

Our trials are but the unripe taste of fruits which ripen into the golden sweetness of Paradise.

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Editorial Varieties

A man in Omaha has \$420 worth of neck-ties.

Frederick, Pa., is the richest city per capita in the United States.

Dr. J. B. General said: "A Baptist foot is a kind of large." We have sometimes thought that just as the worst things are worst things turned near, so the best thing too is the Baptist foot.

One way to tell whether a man is married or not, is to ask him if he understands woman. If he says—yes; you may be sure he is not married. And if he says woman is beyond his comprehension, then he is married.

The tract of the Rev. W. J. Puckett, on The Final Preservation of the Saints is a clear and concise discussion of the subject, which we have reprinted with great interest (to wit, a copy) and its circulation will do good.

Our converted Jewish rabbi, the Rev. Benjamin Rabinowitz, who works in Cincinnati. On Thanksgiving day he fed over 1,000 persons at the mission of which he has charge, and that indicates the interest that is taken in his work. He has had better opposition, but God has given him the victory in every struggle.

The Cumberland Presbyterians have elected Dr. H. G. Pearson, their famous evangelist, professor of "the English Bible and evangelistic method" in their theological seminary. This is a fine appointment, and Dr. Pearson will do good service. It were well to have evangelistic methods taught in all the theological seminaries.

An old soldier in Kansas, who has been drawing a pension for some time on account of ill health, has become a convert to "Christian Science." Convinced that his rheumatism, neuralgia, etc., were simply "errors of material mind," he had at last written to Washington to have his name dropped from the pension roll. Certainly he is sipping. We wonder if the Pension Bureau will encourage the old soldiers to become "Christian Scientists."

Dr. T. H. Compton, after doing his service at Walnut-street, preaching twice a day and three times on Sundays for three weeks, left for Madisonville Friday night. He returns to Louisville this week to address Taylor in a meeting in Parkland. After his return from the office to the bridge, he will address Jones in a meeting with the First church, Owensboro. Dr. Compton is a fine evangelist, clear, strong, fervent, kind and sensible.

"He [Christ] commanded foot-washing as a duty, and definitely so. He ever commanded us to wash our feet." This is the authorized report of his address at the last Baptist (?) Congress. He argues that we are at liberty to not wash our feet just as foot-washing is not a duty. We do not admit for a moment that foot-washing is commanded, or even taught, as a duty in the edition of the work. Let the committee be categorical and definite, and be guilty of categorical and definite disobedience in not observing foot-washing. A man who believes Christ has categorically and definitely commanded something which he refuses to do, is not a Christian, and the whole work is for the time defeated.

Dr. B. is quite low, but his condition is hopeful. Friday night and Saturday were very alarming symptoms, and his family almost lost hope of his recovery, but these symptoms disappeared, and it is hoped they will not return. The crisis is the end of the matter, Thursday. If he safely passes that, his recovery may be all more secured. Many prayers are going up for his recovery. His death would be a calamity. During his sickness his assistant is looking after his correspondence and all necessary matters. He there is no reason for any cessation of the work. Let the contributions for the whole work be all the more pressed because the Secretary is for the time defeated.

G. B. Martin, Sec., one of our Old Guard, receiving his own subscription and sending money for three others, says: "I consider the *Wesman* *Knocman* indispensable to a home. Have had it in my own home for over forty years, and on my sending it to my children, it is my desire that they may learn to love and appreciate it as I have done. As I regard it a very able exponent of the truth 'once for all delivered to the saints.' May it long live and prosper, and may the Lord's blessing ever be upon it." Dr. Martin is of the salt of the earth, and we most highly appreciate his kind sentiments and his faithful co-operation.

Although the above was placed here extract from a letter from the Rev. E. R. English: "I love the *Knocman* and these come with it. Thank God for the paper and the men that labor so earnestly, faithfully and obediently for the coming of our Master's kingdom for the glory of our Lord, and the good of the world. It is my desire that I may see you in person. I get hungry for the *Knocman* when I am away from home. The Bible first, and then the second always is the *Knocman*." Thanks. There are examples.

PRICE LIST PER QUARTER.

Table with 2 columns: Item Name and Price. Includes items like The Convention Teacher, Bible Class Quarterly, and Primary Quarterly.

OTHER SUPPLIES.

Table with 2 columns: Item Name and Price. Includes items like Sunday School Record, Class Books, and Class Collection Envelopes.

The performances of the late Baptist (?) Congress have sickened...

AMONG THE Churches

Walnut-street (Third and St. Catherine)—Pastor Eaton speaks to great congregations on "Forgive them," and on "Valid obediences."

Broadway—Pastor Jones preached on "Who are the orthodox Christians?" and on "The poetry of Providence."

East Mead—Bro. L. E. Masters, L. D. Bondy and M. L. Rieckenschup assisted Pastor Johnson in the ordination of three deacons.

Franklin-street—Pastor Jenkins preached on "Fasting on the Christian armor," and "The necessity of the new birth."

Farland—Pastor Taylor's themes were "Cleaning the leper," and "The judgment."

Southgate-street—Pastor Clarke's topics were "Thy kingdom come," and "Thy will be done."

Third-ave.—Pastor Allen's subjects were "Loyalty sought by the pastor," and "Loyalty to the pastor pledged by the people."

Twenty-sixth and Market—Pastor Reed preached on "Drawing near to God," and "How people receive the truth."

Hope Mission—Pastor Bruce reports a good week. He speaks every three weeks. Once at the Work House.

Van Haven-street—Pastor Ray told of "Christian love and God's love."

Jacob's Addition—Bro. E. B. Althoff preached on "How to seek Jesus." Ferris Valley—Pastor Bennett spoke about "Pleasant parables."

St. Paul's—Pastor Jones preached on "The intermediate state of the righteous," with an interesting paper.

SEMINARY NOTES.

Dr. Carver recently took supper with us at the table composed very largely of Junior Greeks.

The mid-week prayer-meeting was led by J. H. Morgan, of Minnesota. John Frank Smith has returned from a visit to his home in Missouri.

G. T. Lumpkin, of Virginia, preached in Bethel church, Westwood, Cincinnati, Oct. last Sunday.

Bro. Boulet, of Texas, who is blind, is making himself a Hebrew Bible as he learns in the Junior Hebrew class.

The Monday Evening Missionary Society was led by Bro. J. F. Ray and Dickens. Subject: "The Life of Robert Moffat."

The subscription to missions by the faculty and students is still increasing as the brethren come in who were not present at the missionary day, December 1.

Bro. E. H. Mashburn, of Lewisburg, N. C., who took the Th. M. degree here last May, was married to Miss Emily Hayward, of this city, at East Baptist church, Tuesday evening, December 9.

Bro. W. D. Nowlin, pastor of Upper-street church, Lexington, says they have determined to build a new house of worship. They already have secured in reliable subscriptions \$15,000, and with other means at command they have between \$37,000 and \$30,000 pending.

Bro. L. F. Downs writes from Livermore: "Our church is in a fairly prosperous condition, under the pastorate of our beloved Bro. T. M. Morton. Our membership is increasing all the time."

Bro. T. J. Markberry writes from Oakwood: "Bro. A. A. Williamson is conducting a series of meetings for us here at Mt. Pleasant church, Oakwood."

day for old Mt. Pleasant. Last evening we had a very interesting and beautiful service which was occupied."

Bro. R. T. Bruner writes under date of November 26th: "Last Sunday I baptized eighteen persons at Blackford church, Hancock county, as part of the results of a thirteen days' meeting."

Bro. J. F. Jarnagin, of Beaver Dam, did the preaching, and did it well. He is a faithful worker, and had the hearty approval of the people.

Pastor E. W. Morehead writes: "The 11th inst. we closed a meeting at Princeton, Tenn. with 11 converts. Pastor P. T. Hale of Oronocho, was with us 11 days, preaching day and night to large audiences (as night), greatly edifying our people, and warning and awakening sinners."

Pastor S. O. Christian writes from Ashland: "Having accepted the care of the Pollard Baptist church for half time, and having moved to Ashland in the City of God, I desire that you change the address on my paper."

Bro. W. H. Ryals writes: "On the 9th inst. the new Baptist church at Waco was formally dedicated in the presence of a large congregation."

Bro. F. W. Taylor, of Henderson, was with us recently in a two weeks' meeting. There were 11 additions. Bro. Taylor is earnest, prayerful, consecrated, and his preaching of the highest order."

Bro. C. H. Nash writes from Hephzibah: "We are profoundly grateful to God for his abounding grace. December 8 we closed a meeting of four weeks."

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No church is more blessed than our First church in Lexington. Pastor Preston Blake is a worthy successor of the beloved Felix. He is an eloquent preacher and a glibly man. He has recently held a meeting in which he was assisted by Bro. G. W. Argabrite which added about 20 to the church.

Pastor J. J. Winkler has closed the second year of his pastorate of the First church, Trenton, N. J. During the year 176 have been received into the fellowship of the church, 16 by experience and baptism. Of these received 50 were males and 26 females. We wonder how many other churches received more men than churches in the course of a year.

Pastor F. S. Hubert writes from Lake City, Wis.: "The field was and (continued on page 2.)"

If your School is not using the Convention Series, you should send for samples and compare with those you are now using.

OUR SPECIALS for this year are: End Work, which is enlarged and improved, making it a practical religious paper for every people, and the Bible Class Quarterly, for adult grade, unique among Sunday-school publications. Send for samples.

Our B. T. P. U. Quarterly is in constant demand for the B. T. P. U.

BAPTIST SUNDAY SCHOOL BOARD Nashville, Tennessee.

on my paper. My former address was Engle Rock, Va. I expect to have some of my time to the evangelistic work."

Pastor W. A. Lusk writes from Zion: "Bro. F. W. Taylor, of Henderson, was with us recently in a two weeks' meeting. There were 11 additions. Bro. Taylor is earnest, prayerful, consecrated, and his preaching of the highest order."

Bro. A. Cobb writes from Oronocho: "Your account of our meeting failed to give the number of additions to our church. We had 49 in all, 20 for baptism, 3 restored and 7 by letter. Among those baptized were quite a number of new converts of them from 20 to 40 years old. It was a remarkable meeting, long to be remembered."

Bro. W. H. Ryals writes: "On the 9th inst. the new Baptist church at Waco was formally dedicated in the presence of a large congregation. Dr. Henry McDonald, of Shelbyville, preaching the sermon, to the great delight of all present. Dr. McDonald was once pastor of this church. The present pastor gave a brief sketch of the history of the church. He then called for a collection, to which the congregation responded liberally. There is no debt on the building, which is well built and quite a pretty one."

Pastor C. H. Nash writes from Hephzibah: "We are profoundly grateful to God for his abounding grace. December 8 we closed a meeting of four weeks. It was the most thoroughly satisfactory meeting ever held in our church. So far there have been 54 additions. There were other conversions. There were 11 additions by baptism, and I think there will be more."

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The brilliant list of Kentucky Baptists is some 10 years in the making, and it will continue to increase, and it will continue to continue to increase. The latest addition is the Rev. H. H. Mashburn, who on Tuesday at 6 P. M. was married to Miss Emily Ashcraft, of East church. Of course she was equally married to him. She is a most attractive and accomplished lady, and her father is a deacon and a leading member of East church. Her happy husband, whom we heartily congratulate, is a young minister of rare promise.

On Wednesday of this week, at 5 P. M., in the First church in Knoxville, Miss Pauline Woodruff, daughter of Deacon and Mrs. W. W. Woodruff, and R. Samuel Guthrie Shelds were mutually married to each other. Because of a lifelong friendship with her family, the writer knows more about the bride than about the bridegroom, and so congratulates him with special emphasis, while he gives to both his heartiest benediction. We congratulate the bridegroom both for receiving a jewel and for getting into the Woodruff family.

On next Tuesday, at 7 P. M., in the South Side church, in Birmingham, Miss Mattie U. daughter of Dr. and Mrs. A. C. Davidson, and Dr. Edgar Allen Jones are to be married. It is enough to say of the bride that she is worthy of her parentage. We extend heartiest congratulations.

Mrs. W. H. Jones, the mother of Mrs. Dr. J. B. Moody, died recently at Pembroke, and he was summoned to her bedside. Dr. Moody's health is completely restored and he is ready for service. His wife died from Fever Valley: "My health was never better." He is one of our brightest and strongest and best men. Happy the church that secures his services.

We are pained to hear of the death of Rev. Dr. F. J. James, President of Bookers (Va.) Seminary, who died, after a brief illness, at his home in Danville, Va., on the 6th inst. He was one of our most useful men, and the author of "Struggles for Religious Liberty in Virginia."

HOW A MINISTER WAS HELPED.

The following letter from a well-known minister of Buffalo speaks in high terms of the value of Verbal Pain-Ferry Line for relief from physical, mental and nerve forces. We will show the original letter to any interested party who will call at our office:

Verbal Pain-Ferry Line, Buffalo, N. Y. Gentlemen—Anxiously, and for the purpose of relief, I have used your medicine. I have used it at different times for the last year or two with good results, but my experience with it during the last five or six weeks has been exceptional. Aside from my regular work, I have had some very heavy work to do, and I was the only one of my family who was able to do it during those hours. The work was a slight but it was so heavy that I could have carried it through successfully if it had not been for your Verbal Pain-Ferry Line. I have used it for some time and would keep your system in good condition. I know of no medicine equal to yours in relieving the entire line, in a remarkable manner of physical, mental and nerve forces of the body. Sincerely yours,

What stronger evidence than the above is needed to convince the most skeptical? Verbal Pain-Ferry Line is the only one who has stomach trouble or constipation give Verbal Pain-Ferry Line a fair trial. It will cure these troubles, build up the entire system so that you can eat well, sleep soundly, think readily and enjoy life. A small trial bottle of this wonderful preparation will be sent free and prepaid to any reader of the Western Recorder if they will write and ask for it. Address your letter to the Verbal Pain-Ferry Line, 101 to 107 Bowen St., Buffalo, N. Y. Verbal Pain-Ferry Line will be sold by all the leading druggists.

Cures Piles

Without Cutting, Danger or Detention from Work, by a Simple Home Remedy.

A PAINLESS CURE SENT FREE FOR THE ASKING.

Fremont File Cure gives instant relief and never fails to cure every form of piles and hemorrhoids. It is a simple, safe, and effective remedy. It is a simple, safe, and effective remedy. It is a simple, safe, and effective remedy.

FAMILY CIRCLE.

The following poem was recited by Mrs. Maggie Maguire at her home in Franklin, Ky., on the occasion of the celebration of her seventieth birthday last Friday week: I'm growing old—'tis rarely so, And yet, how short it seems...

upon bringing him up in the same disregard of public opinion and general decency as himself. One philanthropic stout woman made inquiry and found that it was a sheik, when Little Scare-away said the strange old man by the name of house authorities. There seemed nothing to be done, though certain ones seemed to have heard blows and cries coming from the leaky frame house; for he was willing to stand by the philanthropic stout woman if she took the matter into court. Old Swipes wouldn't allow a neighbor's child on his premises, and the small boy, when not at work, fled like a deer if any one approached. Minnie told her brother of the meeting with "Little Scare-away." The two had long talks, with the result that Manfred went up to his uncle one Sunday evening, for a few brief minutes, that person was alone, and undisturbed.

god, anekempt pile! He thought of the sweet bath and fresh white sheets waiting for him on the other side of the low hill, and opened his mouth to say that he'd be back early in the evening, when Little Scare-away said one brown hand into his and won Manfred's victory for a week. "Let's run down to the creek and take a dip behind the willows!" he said, much more gaily than he felt. "No, you don't," said the old man. "I ain't going to have no kidnapping." Manfred turned with such honest surprise in his face that the speaker grew almost abashed. "Why, we'll come back," said the old man, "but we'll be back dusty after the day's work, and we'll sleep better if we're clean. Why won't you come, too?" The old man showed with his toothless gums and mumbled something, but finally let them go. He went to the creek, to keep an eye upon them. The boys found sport in the soft water, and came out white and glistening in the moonlight. "Maybe you'll try it with us, sir, to-morrow night," said Manfred, while Little Scare-away's teeth shivered at the idea of daring to suggest a bath to his master. When they reached the house Manfred took the little fellow's hand and drew him down with himself upon knees beside the wretched bed. Old Swipes sat up and gazed at them with all the while and showed with his toothless gums. Mornings brought only mush for breakfast. The two boys glanced at each other, but fell to eating when they saw the black looks upon the face above their heads. It was all the morning. The man was hot and the stones were heavy. A breakfast of mush did not render them very strong. Manfred heard his name called. He raised his head, and there, over his head across the road where they had right to stand, were all the little Hungerfords in a row, with narae at the head. "Come home!" they cried. "Come home! We can't get along without you!" Little Scare-away grew pale. He hid near Manfred and touched him. One glance at that small anxious face strengthened the one who had come to cheer him. "I'll come around Saturday afternoon," he called back, touched his cap and went again to his room. Every day the row of little Hungerfords begged him to return, and every day Little Scare-away laid a heavy little hand upon him, and every day Old Swipes looked grimly on. One day after a long calm as at usual, Manfred went home for a visit. Little Scare-away was not even permitted to accompany him to the stone wall. "No kidnapping!" said the old man, sullenly. He didn't expect Manfred back. But he came, when Little Scare-away brought a bundle of clothes under his arm and saw the face of Little Scare-away pressed hard against the window-pane and showing ghastly in the dim light of evening. Several weeks had passed by. One day, as the three sat at the bare table munching the unwholesome food, the old man turned to Manfred: "Young man, what do you mean by all this?" Manfred was very near to being frightened, and Little Scare-away began to shiver. "I want to become a farmer. Every one says that you can get more out of an acre than any man in the State. There's a big farm waiting for my sister and me when we're old enough to go to it." The old man leaned forward. "I want to know just what you mean; by all this. That ain't half of it. If you'd been an inch taller or a year older, I'd have laid you flat that morning. But you're a boy and not a half-grown preacher. What do you mean?" "I mean," said Manfred, turning a little pale, "that I'm sorry for you, because you don't seem to be happy. And I'm very sorry for Little Scare-away, and want to make him a little bit happy. I—I—O, I don't know how to tell you, but 'twould be so much—much better if—"

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Gloomy thoughts become habitual to the dyspeptic. He looks on the dark side of things and every mole hill becomes a mountain. His condition affects his business judgment and mars his home relations. Dr. Pierce's Golden Medical Discovery cures dyspepsia and other diseases of the organs of digestion and nutrition. It gives buoyancy of mind as well as health of body because it removes the physical cause of mental depression. It enables the perfect digestion and assimilation of food, and the body is strengthened by nutrition which is the only source of physical strength. "I was afflicted with what the doctors called nervous indigestion. Took medicine from my family physician to no avail," writes Mr. T. G. Leaver, of Leaver, Richmond Co., B. C. "At night would have cold or hot feet and hands all the time. I was getting very nervous and suffered a great deal mentally, thinking that death would soon claim me. Always expected something unusual to take place, was irritable and impatient and greatly reduced in flesh. I could scarcely eat any thing that would not produce a bad feeling in my stomach. After some deliberation, I decided to try a few bottles of Dr. Pierce's Golden Medical Discovery and 'Pleasant Pills for the Bowels.' After taking several bottles of each, found I was improving. I continued for six months or more of one year. I have not had a cold since, and what I eat, in order that I may feel good and strong, I fully believe if any one suffering with indigestion or torpid liver or chronic cold would take Dr. Pierce's Golden Medical Discovery and 'Pleasant Pills for the Bowels' in strict accordance with the directions, they would soon be greatly benefited, and with a little perseverance would be entirely cured. Billions are cured by the use of Dr. Pierce's Pleasant Pills.

LITTLE SCARE-AWAY. Back over the low hills that rose along the coast behind the handsome summer cottages facing the Sound, there stretched a lonesome bit of earth—black, bare in winter, hot in summer, and shut off from a sight of the beautiful, restless water. This stretch of land was owned by a strange character known as "Old Swipes." Perhaps he had received this name because his neighbors did not believe in his honesty, for whenever anything was missing—from a wheelbarrow to a carriage handkerchief—the thought was sure to rest, first of all, upon the strange old man. Nothing was ever found in his possession for which he could not give sufficient reason; but that did not serve to comfort the general unpleasant feeling that overcame him. Old Swipes went harrowed from early spring until the snow flew, but in strange contradiction, always wore his hat in summer and winter, indoors and out. The little community had learned to associate his presence without question. He owned the land with his leaky frame house and shed. Reported that he had a good sum in the bank. He seemed to understand farming, for his crops were always good and he made an unaccountable, unaccountable, gay of himself it was his own business. But every one opened his eyes when it became known that Old Swipes had a small boy in his employ, and was evidently determined

upon bringing him up in the same disregard of public opinion and general decency as himself. One philanthropic stout woman made inquiry and found that it was a sheik, when Little Scare-away said the strange old man by the name of house authorities. There seemed nothing to be done, though certain ones seemed to have heard blows and cries coming from the leaky frame house; for he was willing to stand by the philanthropic stout woman if she took the matter into court. Old Swipes wouldn't allow a neighbor's child on his premises, and the small boy, when not at work, fled like a deer if any one approached. Minnie told her brother of the meeting with "Little Scare-away." The two had long talks, with the result that Manfred went up to his uncle one Sunday evening, for a few brief minutes, that person was alone, and undisturbed. The boy was to say the least, somewhat surprised; but after a little hard thinking gave consent, then went in search of his wife. "Henrietta," he said, "I've just told Manfred that he can go and learn farming with Old Swipes. I think the boy must have heard about the college settlement business and wants to try a little missionary business on his own hook, in the interest of that forlorn little cub over there. It's a queer kind of 'lark,' but boys will do boys. And his one mightily like his father. So don't interfere, and don't let the youngsters talk much about it. I'll set William to watch that no harm comes to him. It seems that he's sorry for the cub and will go and help cheer him up. If I remember right, that's according to the main principle of that which we term Christianity." But it was easier to command against an outcry than to enforce the command. All the little Hungerfords, Manfred to stay with them. He was such fun in the games, and he could whistle such wonderful things with that "wood-shaver" knife of his. The whistles that he made from the willows were better than any that could be brought from the city. Altogether, the small Hungerfords suddenly realized that one of the two little people from the outside had become quite a necessity within.

Going to Bed Hungry. It is All Wrong and Men is the Only Creature That Does It. The complete emptiness of the stomach during sleep adds greatly to the amount of emaciation, sleeplessness and general weakness so often met with. There is a perpetual change of tissues in the body, sleeping or waking, and the supply of nourishment ought to be somewhat continuous and food taken just before retiring, adds more tissue than is destroyed, and increased weight and vigor is the result. Dr. W. T. Coughlin says: "All ailments except those that are based upon the liver, reason in Nature why man should form the exception to the rule." If people who are thin, nervous and sleepless would take a light lunch of bread and milk or oatmeal and cream and at the same time take a safe, harmless stomach remedy like Sniart's Dyspepsia Tablets in order to aid the stomach in digesting it, the result will be a surprising increase in weight, strength and general vigor. The only drawback to this plan is that it is so simple that when people cannot digest and assimilate wholesome food at night or any other time. For such it is absolutely necessary to use Sniart's Dyspepsia Tablets, because they will digest the food, no matter how weak the stomach may be, and thus keep the body resting the stomach at the same time. Dr. Stevenson says: "I depend almost entirely upon Sniart's Dyspepsia Tablets in treating indigestion, because it is not a cathartic, and I know just what they are—a combination of vegetable essence, pure pepsin, and the pure Dyspepsia and stomach trouble, because they can't help but cure." Sniart's Dyspepsia Tablets are sold by druggists everywhere at a low price per packet to take, and contain nothing but pure pepsin, vegetable essence and bicarbonate, scientifically compounded. Your druggist will tell you they give universal satisfaction.

Going to Bed Hungry. Johnny Ferrel was a boy about nine years old, who, like many other boys, had not learned that one might have too much of a good thing. One day he said to his mother: "I wish I was a man." "Why, Johnny?" "So I could have as much black-berry as I want." "Don't you have as much now as you want? You always share with us." "Yes, mother, I have one piece sometimes two pieces, but I want a whole one; and when I get to be a man I mean to have a whole black-berry pie to myself." "Well, Johnny, you need not wait to be a man for that; you may have one now." "What, mother, a whole one all to myself?" "Yes, you go and pick the berries and I will make the pie for you, and you may have it all to yourself." "Oh! good!" exclaimed Johnny, and in great glee he ran off for a basket and went for the berries. He brought them home, and his mother made a nice, fat berry pie in one of those large, deep, oblong tins which cut another need to have. When the pie was baked over to Johnny, who sat down in the corner to eat it. He began with a hearty relish, smacked his lips and pronounced it a real good pie, and soon had half it devoured. But such a pie is a great deal more than a boy can eat; he attacked the latter half with much less eagerness. His mother saw his falling appetite, and pleasantly said: "Johnny, you need not eat it all if you don't want it." But Johnny had undertaken to eat the whole pie and he did not mean to give it up, so he answered: "Yes, mother, I do want to eat it all, but this part is not quite so good as the other half." "That can't be, my son, for it was all made together. One part must be just as good as the other." Johnny kept on eating, but slower and slower, and evidently with less relish. He persevered, however, till he swallowed the last mouthful. Then he pushed the empty tin away

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Children's Corner.

POLLY AND THE FAIRIES.

BY ANNIE BRUCE.

"Mamma, mamma, where are you?" cried two excited little voices. "Quick! we've got something to tell you."

"Here I am, maidens mine," replied a voice from upstairs. "What is it?"

"Oh, mamma," cried Molly, "what do you think? We've been down to the spring with Peter, and he says if we do just as he tells us we can see the fairies dance in the moonlight this very night."

"Yes," chimed in Polly, "and he said we'd have to sit very still—just as still—and not go to sleep, or we wouldn't see them at all."

"Gracious," said Mrs. Holbrook, smiling into the two eager little faces, "what's all this about? There aren't any fairies that you can see. They only come in dreams and story books."

"But, mamma, Peter said he'd seen them with his own two eyes," replied Polly. "You have to go down behind the barn and through the corn until you see a wide path, but that isn't the one to take. Go straight ahead until you come to the brook. After you have jumped that, he said, if you minded your eyes right smart, you'd see a little patch of violets. One is higher than the rest, and that's a fairy man, mamma, turned into a violet, so he can watch the path and see that no mortal comes to surprise them. But if we cover him up with an old hat, so that he can't see us go by, it'll be all right, and when we come to the big cherry tree with the long grass under it, we can hide in the grass and peep through."

"Yes, and just ahead of that," said Molly, taking up the tale as Polly paused for breath, "is a soft smooth spot in the grass where the fairies always dance when the moon shines in, and can't we go just for this once? Please, mamma."

Mrs. Holbrook laughed. "Do you really think you would see anything, you foolish children?"—then as their faces began to lengthen—"well it is not very far, so I suppose you could go for a little while. It's very nearly dark now, so you better start at once, and I will come after you in an hour."

"Oh, goody, goody," they cried, jumping up and down in their delight. "You are just the bestest mamma there ever was."

It did not take them long to find the patch of violets, and, sure enough, there was one higher than the rest, so Polly carefully placed papa's old soft hat over it, and tucked it all around so the little fairy sentinel could get no peep at them. Soon they reached the cherry tree and settled themselves comfortably in the long

grass, with a nice peep-hole right in front.

"It's so still and cool, it makes me awful sleepy," whispered Molly, after waiting a few minutes.

"Sh!" whispered Polly back. "If we stir or talk they won't come, you know."

Again all was quiet, and then Polly heard a faint tinkle, tinkle, and saw two of the funniest little beings you can imagine come bounding into the moonlight. They were both dressed in brown, from the top of their little pointed hats to the end of their little pointed toes.

They went right to work spreading a beautiful shining cobweb cap over the grass. Then they hung dewdrop lamps on all the branches to give them more light, and then rolled in some black-eyed daisies for the fairy ladies to sit upon. At one end they placed a throne for the Queen. It was like a beautiful water-lily, with a golden seat and a rose leaf cushion in the heart of it.

As soon as everything was ready a faint sound of music seemed to be floating in the air, and in an instant a whole band of beautiful little fairies appeared.

First came two lively elves all robed in azure blue, with golden sparkles on their wings. They were riding two immense fire-flies, and cried "Way—make way for the Queen!"

When they heard this, all the bugs and beetles who had been flying around the dewdrop lamps went scurrying away as fast as they could, and almost immediately the Fairy Queen and all her Court were there.

The Queen, who rode upon a large, pure white moth, was clad from head to foot in bright shimmering moonbeams, and was so dizzily beautiful that Polly could not look at her without winking. She carried a tiny wand made from a single diamond, with a beautiful twinkling star at the end.

As soon as she was seated upon her lily throne, she waved her wand three times, which was the signal for the musicians to begin playing. Then each little fairy man walked up to a tiny fairy lady and soon the whole space was filled with the gay little dancers.

Suddenly the music stopped and the Queen pointed her wand towards the children's hiding place, calling, "Polly! Polly!" Polly started to go to her, when the whole fairy troop vanished, and she sat up to find her mother calling, "Polly! Molly! wake up; it's time to go home! Where are the fairies you were to see? Did they give you some poppy-wine and put you to sleep?"

"Why, Mamma Holbrook, I wasn't asleep one little teeny bit," cried Polly, reproachfully; "and I did see some really and truly fairies. They were having a lovely time, and the Fairy Queen had just called for me to come and see her when you came and scared them away. Didn't she, Molly?"

"I don't know," said Molly, slowly, yawning. "I didn't see anything, 'cause I went to sleep." Then, more fully awake, "Did you truly see some fairies, Polly? Oh, I wish I had."

Their mother laughed and told them that Polly also was asleep when she came after them, and dreamed that the fairies had come. But Polly thinks differently, and believes to this day that she saw a real fairy dance, and would have received something beautiful from the little Fairy Queen if her mother had not frightened them away.—Baptist Commonwealth.

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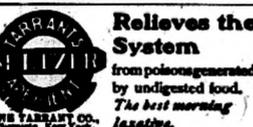
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SUNDAY-SCHOOL REVIVAL IN CHESTNUT-STREET CHURCH.

Mr. Theodore Harris, President of the Louisville National Banking Company, and for twenty-five years Superintendent of Chestnut-street Baptist Sunday-school, entertained his Bible class, Dr. Weaver's class and all the teachers of that Sunday-school in the parlors over Mr. Klein's confectionary and restaurant. There were over fifty present. It was a most enjoyable occasion, and Mr. Harris, at host, displayed the highest qualities. Dr. J. M. Weaver was chairman. He and Mr. Harris have been true yoke fellows in the cause of Christ for thirty-eight years. They commenced in a mission with few members, and now they have over 500. They built not on other men's foundation. They have not labored in vain. Socially all enjoyed themselves. Then came time for refreshments, and such a feast!

Chairman Weaver made some appropriate and touching remarks. He said, "We had last Sunday 295 Sunday-school scholars; it is the best Sunday-school I have ever seen; I have some of the best teachers I have ever known. There was an impression that on account of our environment we did not have the material to make a success, but, with such a zealous corps of workers as we have, we have demonstrated that success can be attained in our locality." He closed by saying, "The longer I live the more I am impressed with the power and influence of the Sunday-school," and urged the teachers to labor earnestly for the conversion of every scholar in their classes.

Mr. Harris was called on for a talk. By the way, I knew, as many readers of the WESTERN RECORDER do, that he is a good writer, but I did not know him to be such a ready speaker. He emphasized the importance of promulgation on the part of teachers and scholars; that promulgation is the foundation of success in all kinds of business, and no less in Christian work. He dwelt effectively on how to study the lesson, and while he valued all helps, he valued the study of the Bible most. He said, "Teaching is a gift, but that, like other gifts, needs cultivation." He insisted on adapting the teaching to the capacity of the scholars, and spoke also of the value of illustrations. Short and practical talks were made by Bro. Jones, one of our Seminary students, Clarence Cal-

vert, Hardin Pace, and H. Pace, Sr. The prudent and zealous labors of Miss Fuller, whose whole time is devoted to mission work in the interest of Chestnut-street Baptist church, have been greatly blessed.

The superintendent has crossed great enthusiasms by offering liberal prizes to those who bring new scholars. Would that we had more bank presidents to do likewise. Pastor Joseph M. Weaver has the respect and love of all citizens regardless of creed, and his own people are most loyal to him, and would not exchange him for any preacher in the land.

The guests were all members of Chestnut-street church except the writer, who was specially invited. He was called upon for a speech, and after expressing appreciation for the honor of being a guest, he made a talk on the "Importance of personal effort in Sunday-school work."

W. F. HARVEY.

SEVERAL GOOD MEETINGS.

Second Sunday in July, in a meeting of 10 days at Concord, Hopkins county, there were 30 saved, 10 baptised, some restored and all the male members became public praying and working members. More than \$300 were subscribed for rebuilding.

Fourth Sunday night in July, at Ohpp's school-house, in Livingston county, Ky., in a 10 day meeting, Bro. R. O. Allen, of White Plains, Ky., preached the first four discourses to the delight of all who heard, and then, owing to his illness, the writer did the rest of the preaching. There were 15 professions, 5 of whom were baptised into the fellowship of Blooming Grove church. This meeting was at a mission, and was held in a brush arbor.

On the first Sunday night in September I began a meeting at Joy, Ky., in a brush arbor, Bro. J. B. Lowry assisting. I preached here 33 times; preached three times one day and traveled 24 miles. In this meeting there were 40 conversions ranging in age from 15 to 85 years. In this meeting all male converts were willing, and did pray and talk in public. This town was noted for unlawful sale of liquor and gambling, but the order was simply superb and the attendance very large indeed. There is no house of worship here.

On the first Sunday night in October I began a meeting at Blooming Grove church, Livingston county, where I have been pastor since January 3, 1902. In a two-weeks' meeting the church was universally revived and quickened into noble endeavor. Twenty-five were converted and 25 added to the church, 15 by baptism, 7 by letter and restoration, and all the members became public praying and working members. Many said it was one of the greatest meetings in long years. During the meeting one old man 78 years of age took up the cross and began praying in public. The house had been newly painted and furnished and a new wire fence put around the church lot. The attendance was said to be the largest in the history of the church.

On the third Sunday in October I began a meeting at Good Hope church, Livingston county, where I am also pastor. In this meeting, which lasted two weeks, there were 25 professions. At the close of the meeting on Saturday I baptised 10, as I remember, and others to follow. This was said to be the great meeting in point of development of the members. Many who had been

Chronic Sores Eating Ulcers, A Constant Drain Upon the System

And a source of worry, anxiety and endless trouble to those who are afflicted with them, particularly so when located upon the lower extremities where the circulation is weak and sluggish. A gangrenous eating ulcer upon the leg is a frightful sight, and as the poison burrows deeper and deeper into the tissue beneath and the sore continues to spread, one can almost see the flesh melting away and feel the strength going out with the sickening discharges. Great running sores and deep offensive ulcers often develop from a simple boil, swollen gland, bruise or pimple and are a threatening danger always, because while all such sores are not cancerous, a great many are, and this should make you suspicious of all chronic slow-healing ulcers and sores, particularly if cancer runs in your family. Pace sores are common and cause the greatest annoyance because they are so persistent and unsightly and detract from one's appearance.

Middle aged and old people and those whose blood is contaminated and tainted with the germs and poison of malaria or some previous sickness, or excessive use of mercury, are the chief sufferers from chronic sores and ulcers. While the blood remains in this unhealthy, polluted condition healing is simply impossible and the sore will continue to grow and spread in spite of washes and salves or any superficial or surface treatment for the sore is but the outward sign of some constitutional disorder, a bad condition of the blood and system, which local remedies cannot cure.

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WINE OF CARDUI is one medicine that should always be kept on hand in every home for immediate use when female weakness first makes its appearance. Miss Bowe's painful and dangerous accident had she taken Wine of Cardui promptly.

WINE of CARDUI A million suffering women have found relief in Wine of Cardui.

members for years who had never took any part in public work, began to pray and talk in public. The church had a mind to work, and the services were singularly blessed with the presence of the Holy Spirit. This was by many of the members, called a monumental meeting, marking an epoch in the lives of members when they were, by grace given them, enabled to become public cross-bearing Christians. This church has this year bought and paid for a burying ground, and has, like Blooming Grove, given more for church expenses and missions than for many years, or perhaps in their history. To God

be all the glory and honor. Long live the Recorder.
O. E. FREYMAN.
Are there not scores of men and women living lives of discontentment which are always tending to become lives of self-reproach because the culture which is within the reach of others is not within their reach? Some hard, absorbing work consumes their time. Will it be nothing, will it not be everything, for them to know that the greatest of all human beings lived not for culture, but for service? What he lived for is perfectly within their grasp.—Phillips Brooks.

FIFTH SUNDAY MEETING.

The fifth Sunday meeting of White River Association convened with Pastor Searcy's church at Ghent. It was my pleasure to attend and preach morning and night last Sunday.

The young pastor has entered with his accustomed zeal upon his work, and the church and community are greatly pleased with him. I was met, by Mr. William Golden, and enjoyed the hospitality of Bro. Thomas Golden Saturday night. On Sunday I was the guest of Bro. E. S. Scott, and spent Sunday night at the parsonage with Bro. Searcy and family. He brought me to Sanders on Monday morning in time for the Louisville train. Bro. Searcy preaches at Ghent three Sundays and at Warsaw one. Without intending to interfere with Warsaw, it occurs to me that Ghent ought to have all time preaching. The church has about 230 members, composed of many of the leading and most enterprising citizens of the community. H.

DEAR RECORDER:—As quite a number of successful meetings have been held in Livingston and joining counties of which I have seen no report, I send the following:

In September I held a meeting of two weeks with my Corinth church, Livingston county, resulting in 15 additions to the church. The writer was assisted by Rev. H. C. Hopewell, of S. Argis, Ky., whose sermons were enjoyed both by the church and community. The writer has served this church as pastor nine years, and was at the last meeting unanimously called for next year. This is a noble band of Christian brethren.

The writer assisted Pastor J. H. Spain in a meeting held with Harmony church, Caldwell county, Ky., in November. The interest was good from the beginning, the weather fine, the roads excellent, and the congregations said to be the largest that ever attended Harmony church. As a result of this meeting 18 were baptized. This is one of the best churches in Little River Association.

The writer went from Harmony to Bordley, Ky., to assist Pastor J. S. Henry in a meeting. Here the circumstances were not so favorable—the weather was bad and the nights dark. But on arriving at Bordley the second day of the meeting, I found Pastor Henry in his place, with a noble band of Christian brethren at his side. And, notwithstanding the inclemency of the weather, these faithful brethren came day and night to the services, and the Lord greatly blessed the church and community. It was said to be one of the best meetings in the history of Bordley church. There were about 80 professions of faith in Christ and 24 added to the church. Bro. Henry, the worthy pastor, who has for two years had the hearty co-operation of these most excellent brethren, was unanimously called as pastor for next year. It is pleasant to be with such churches as Harmony and Bordley, and to be associated with such pastors as Spain and Henry.

Yours in Christian work,
J. S. MILLER.

DEAR RECORDER:—A very impressive service was held at Hogan Hill Baptist church at Holman, Ind., Nov. 22, 1903. Three of our members, whom the church had previously elected as deacons, were

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I have been reading Dr. Gray's book with a great delight. It breathes the spirit of the woods, and it is full of true religion. This it seems to me, a happy combination. I like Christianly best with an outdoor flavor.—Henry Van Dyke.

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ordained. Rev. S. E. Davies, of Aurora, Ind., delivered an address on "The Deaconship." Rev. A. O. Protzman, of Ebenezer, delivered the charge to the deacons. Rev. Palmer, secretary of the Home Mission work in the North, spoke to the church, and Rev. R. P. Wilson, of Moore's Hill, offered the ordination prayer. Our pastor, V. L. Stinson, of the Seminary at Louisville, assisted in the ordination. Our church feels we have been blessed in securing Bro. Stinson for pastor. When he came here our church could hardly be called a Missionary Baptist church, for we were doing so little for missions. Through his earnest and zealous work we have accomplished more for missions than ever before, and we hope, by the help of God, to do still more. Pray for us that we may, as a church, be a bright and shining light.

The Recorder has been a welcome visitor in our home for more than thirty years, and we feel that we have received many blessings through your good paper.

Yours truly,
Geo. E. GIVAN.

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DEAR RECORDER:—I write to tell you what copious showers of blessings the Lord is bestowing upon his people in this section of his vineyard. Two weeks since Bro. M. Ham began a series of meetings with our church, and the interest has been phenomenal since the very beginning. We are having from one to many conversions at every session. God's people have never before been known to work so ardently and untiringly for the conversion of their unregenerate friends. About 125 have thus far found their Saviour, and recognized him as their "all and in all." Many who had grown cold

in their Master's service have had their hope brightened and their zeal renewed. Meetings continue this week with unabated interest. God be praised for such an awakening as we have long prayed for.

Your Christian brother,
W. H. ARNOLD.
Franklin, Ky., Dec. 1.

Bro. W. D. POWELL leaves Hall's, Tenn., to become pastor at Milan, Tenn. We congratulate our church at Milan. Bro. Powell is one of our ablest and most efficient men.

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Good lamp.
Wrong chimney,
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Items of Interest.

NEWS THE WORLD OVER.

A New England sea captain has created a sensation by bringing home a few hides of the sea elephant, a giant seal thus far hunted for oil alone. The hides are said to be more flexible and tougher than those of cattle, and a process has been invented which produces from them a grade of leather superior to anything hitherto known. The elephants have increased rapidly in numbers during the last score of years, on account of their comparative immunity from slaughter.

The drought in Sydney, New South Wales, is such that the authorities have prohibited the use of plunge baths. Many people in the ordinary world may be affected by a thing of that kind. Also cattle are so scarce on account of the drought, that horseflesh in the shape of steaks and sausages is being consumed in Sydney in large quantities.

The production of beer in the United States increases most alarmingly. Beer is not only intoxicating, lager beer making the dearest of all drinks, but it is most deleterious to the kidneys, and, through them, to the blood and the eyes. In 1870 the number of barrels of beer made in this country was 4,000,000; it is now nearly 40,000,000, an increase of nearly 80%. Spirits have only increased 5% in the same time, an increase which has not kept up with the increase in population.

An exchange says that the politicians in Europe have an opportunity to live a strenuous life. For many politicians have always led that life. Strangers to only a new name for what has always been called "bumpstion," and the new name does not improve the life in the least.

The Russians seized some American ships which were hunting seals some ten years ago. After some time spent in negotiations, both governments agreed to leave the matter to arbitration, and Professor Asser, the distinguished Dutch jurist, was chosen as arbitrator. He has given a decision against Russia. There were four sealers which were seized, and the damages which Prof. Asser allows them amount to about \$100,000.

We have watched the career of Circuit Attorney Fok in St. Louis with great pride and pleasure, but without any surprise. He has shown the latitude and the honor which we expected from his mother's son. The New York Evening Post says that several members of his race are the two great qualities which have brought him his success are fearlessness and single-mindedness. His course and character are worthy of study and emulation."

Mr. Fok said recently in answer to a question: "I told the man who nominated me that I did not want the office, for I felt that if accepted the task for me would be irremediable. But I was elected, and not about to do my duty as I saw fit. I had to prosecute some of those very men who nominated me. Some of them are in the penitentiary, some are under bonds as indicted perjurers and bribe-takers."

The Protestant Episcopal bishop Worthington, who preached the Thanksgiving sermon in Trinity church, New York City, preached more as Jeremiah did than that is usual on that day in which so much national self-glorification is indulged in. His subject was "national righteousness and signs of excessive luxury." He quoted largely from Gibbon on Rome's declining days, and predicted a dark day in this land. The seed is sowing, he said, of ruin for us as a nation.

Mexico, before many months, will have a railroad reaching from the Gulf of Mexico to the Pacific Ocean. Nowhere does the North American continent offer more formidable obstacles to railroad engineering than in Mexico. The Mexican Central Company is successfully overcoming all obstacles, has even solved the problem of getting across the Sierra Madre mountains, long regarded as impassable. Lines crisscross Mexico from east to west are in contemplation.

That a great ocean plateau, only from 1 to 5 feet under water, and lying directly in the path of ocean navigation, should have escaped observation all this time, seems almost incredible. Such, however, seems the case. Capt. Alden God, of the Gloucester Fisherman, Marine Elliott, claims to have discovered this great ledge, covering an acre or more, some 20 miles off the Middle Island. The coast patrol would do well to find this death trap. Doubtless many a ship has been lost because the spot was not dreamed of.

Resolute poisoning from invisible smothering of a woman claims another victim. Joseph Beckett, editor of the Illustrated Recorder, a New York City weekly, died in Jersey City. Physicians claim that his system was so saturated with the poison that medicine could have no effect on him. In spite of these almost daily warnings, this smotherer so smothered his victim's light and sight.

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The Remedy is Free to All Who Send Name
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After years of patient study, and delving into the dusty records of the past, as well as following modern experiments in the realm of medical science, Dr. James William Kidd, 27 Balize Building, Fort Wayne, Ind., makes the startling announcement that he



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has surely discovered the elixir of life. That he is able with the aid of a mysterious compound, known only to himself, produced as a result of the years he has spent in searching for this precious life-giving tonic, to cure any and every disease that it knows to the human body. There is no doubt of the doctor's earnestness in making his claim and the remarkable cures that he is daily effecting seems to bear him out very strongly. His theory which he advances is one of reason and based on sound experience in a different practice of many years. It costs nothing to try his remarkable "Elixir of Life," as he calls it, for he sends it free, to anyone who is suffering, in sufficient quantities to convince of its ability to cure, so there is absolutely no risk to come. Some of the cures cited are very remarkable, and but for reliable witnesses would hardly be credited. The lame have thrown away crutches and walked about after two or three trials of the remedy. The sick, given up by home doctors, have been restored to their families and friends in perfect health. Rheumatism, neuralgia, stomach, heart, liver, kidney, blood and skin diseases and bladder troubles disappear by magic. Headaches, backaches, nervousness, fever, consumption, coughs, colds, asthma, catarrh, bronchitis and all affections of the throat, lungs or any vital organs are easily overcome in a space of time that is simply astonishing.

Furca, paralysis, locomotor ataxia, dropsy, green scrofula and piles are quickly and permanently removed. It purifies the entire system, blood and tissues, restores normal nerve power, circulation and a state of perfect health is produced at once. To the doctor all systems are alike and equally affected by this great "Elixir of Life." Send for the remedy to-day. It is free to every sufferer. State what you want to be cured of and the sure remedy for it will be sent you free by return mail.

There are some prayers which are followed by a divine silence, because we are not yet ripe for all we have asked; there are others which are so followed, because we are ripe for more. We do not always know the full strength of our own capacity; we have to be prepared for receiving greater blessings than we have ever dreamed of. We come to the door of the sepulchre, and beg with tears the dead body of Jesus; we are answered by silence, because we are to get something better—a living Lord.—George Matheson.

The privilege of laboring is to me more and more precious. I would not choose the circumstances. To be able to do something is a privilege of which I am altogether unworthy.—Mary Lyon.

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E'sie Books, 1.15; our price, 95c, postpaid.
A big line of miscellaneous books for 25c, 35c, 50c and 75c each.

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Padded, Leather—1 25; our price 1.00 by mail.
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For 1903.
Gist of the Lesson, 25c.
Peloubet's Notes, 1.00; regular price 1.25.
Fractional Commentary, by Arnold, 50c.

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Glengarry's School Days, by Ralph Connor, \$1.25.
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Janet Ward, by Margaret Sangster, \$1.50.
By Order of the Prophet, A. H. Henry, \$1.50.
Aunt Abby's Neighbor, Slocum, \$1.00.
The Little Green God, Mason, 75c.
Faith and Character, Hillis, net 75c.
This is for You. Love Poems of Safer Scott, W. S. Lord, net \$1. Dainty and boxed.
First Century Message to 10th Century Christians, by G. Campbell Morgan, \$1.00, net.
Problems of Town Church, Geo. A. Miller, net 75c.
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The Leopard's Spots, Thor. Dixon, Jr. \$1.50.
A Lily of France, Caroline Atwater Mason, \$1.10; by mail, \$1.25.
Mrs. Wiggs of the Cabbage \$1.00 by mail.
Winsome Womanhood, Sangster, \$1.25.

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Items of Interest.
NEWS THE WORLD OVER.

One of the most horrible fires which has ever been in Chicago was that in the Lincoln Hotel. The hotel was full of persons who had come to attend the live stock exhibition. The hotel had only one narrow staircase and an unobstructed fire escape which made it a regular fire trap. The fire started on the second floor, and the building was not much injured. There were 14 lives lost and others were injured. Some escaped by the fire escape, but most were made worse by that giving way.

The death of Thomas H. Reed is felt by every one except the Hindus who are opposed with such entire unanimity to be a national calamity. They will breathe free

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THE FALL SESSION of the Southern Normal School, Bowling Green Business College and National School of Telegraphy opened with **TWENTY SEVEN AND ONE-HALF PER CENT. INCREASE** in attendance and the manager, faculty, boards of directors, present and former students, the alumni associations as well as citizens are gratified and proud not one less than **TWELVE HUNDRED STUDENTS IN DAILY ATTENDANCE** during the present scholastic year. The institutions are standing upon merit, and the public is appreciative of the educational work they are doing. Mention course wanted. Address: **H. H. OBERRY, Bowling Green, Kentucky.**

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Classical.
Elementary and Ordinary.
Instrumental and Vocal Music.
Latin.
Mention course wanted. Write for Catalogue and Journal. Address: **H. H. OBERRY, Bowling Green, Ky.**

now that he is not watching them. He had gone to Washington City on low business before the Supreme Court, apparently in good health, was taken sick the next day and died five days later. His death was his year old. Wholly as he differed from him on many questions, we have had much admiration for his sturdy character and his brushings. One always knew where to find Thomas H. Reed. He never "wobbled" because of any political pressure.

Alexander J. Alexander died suddenly of heart disease at his home in Western Co. He was owner of the famous Western Farm, and was known over the world as a father of fine horses. Fred Henry Kitchell, of Boston, died of heart disease while in New York City. His ability caused him to be appointed on many important commissions, among which was an expedition under Genl de Lesseps on the Panama canal project. A man who had no superior in his line was James H. Whitehouse, who died last week. For over 60 years he was with Tiffany & Co., as a designer, and many of the finest pieces of silver were his work.

Judge Robert Hart died in Merikrimer, New York a stroke of paralysis on Nov. 21, from which he never rallied. He was 70 years old. In 1895 he was elected to the Court of Appeals of New York, and held the position till he was retired from the age limit in 1904. It was for many years Presiding Judge, and was considered by all the lawyers as the greatest jurist of the State. He was a Democrat who stood by his party, but his integrity and his ability were so great that he received the nomination of both parties.

There was a severe storm on the northern lakes on Saturday, and much damage was done. The steamer Hubbard was lost on the river, it being crowded with men and one woman. The Aloha is thought to be lost, as nothing has been heard of her. All help of the steamer Hannaburn has been given up. And on Lake Huron the Celtic was lost. There is a rumor that the Belgian steamer Leopold foundered in the St. Lawrence, and that it was drowned.

The seven jewels have become paste jewels. The crown jewels were given to Queen Alexandra in Westminster Abbey placed on her head by the Archbishop of York, when of 1,800 stones now lies in the tower of London, filled with paste jewels. The Kohinoor stone is reserved, being the property of the crown. All of the other jewels are for sale. Here is a chance for the owners of some American millionaires, who would value their share than anything else in the "market," to cash themselves with diamonds that once glittered on the crown of Queen Alexandra.

The ashes of Christopher Columbus have been deposited in a special mausoleum in the Vatican, in the city of Rome, where they will permanently rest. A party of novel sentiment were the coffin on their shoulders, and behind it walked the Archbishop of Seville, the Minister of Marine and a number of other dignitaries. After mass was said, the coffin was placed on the shoulders of the bishop, took the coffin in charge, and deposited it in the mausoleum.

Palaeontologists are suffering fearfully from the cholera epidemic. The populations of both Gasa and Lyda are decimated and the entire region is a scene of desolation. Fifty-seven deaths in three days, and the scourge raging in neighboring villages. The people are in a sad plight and relief is needed everywhere.

Only the archway of the entrance to the main hall, some eight feet high, is left standing to mark the spot where once stood Cook Hall in Strathmore, Scotland, which fell the other day. Its age is unknown, but it is full of historical associations. It belonged to the arch of Mar, and there William Wallace took refuge after slaying Frederick in Duplin Forest.

In speaking of the new building of the Abyssinian Baptist church in New York City, the Springfield Republican says: "What a delicious name is the Abyssinian Baptist—recalling the Queen of Sheba and the treasury of Candace, queen of the Ethiopian, when Philip baptized, and the preaching of the Gospel in Africa, where long before the influence of the wise Solomon had reached. There is much in a name." We Baptists claim the Ethiopian treasurer but not the Queen of Sheba. The Republican claims more for us than we do for ourselves.

We rejoice for his own sake and his father's to hear how the Lord is blessing the labors of Pastor L. E. Warren with the Ocala church, Florida. At almost every meeting the Lord is adding the saved to the flock. We wish for the young brother that he should show himself as godly a Christian, as noble a man and as true a gentleman as was his father.

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FLAMAN mentions this paper for advertising advertisements.

CHURCH NEWS.
(Continued from 9th page.)

is one of many difficulties, but prayer and patience are mighty solvents. We are in a difficult position. We have in my church every Sunday morning and evening more than the sum total of the people who attend all the other services of the town. Last night I baptized a young man who was a teacher in the Presbyterian Sunday-school and recently Christian's "Immersion" did the work. Since coming here I have baptized Methodists, Presbyterians, Adventists and Quakers." Pastor Hubbard has two rules. Stick to his script and preach the Bible—all of it. No waver he is greatly blessed.

Pastor A. L. Johnston writes from Greenville, La.: "Please change my RECORDERS from Alexandria, La., to Saravapor, La. I have entered upon the pastorate of Parkview Baptist church of this city."

Pastor Giles C. Taylor writes from Fordyce, Ark.: "We closed a very successful meeting at our church here recently with 14 accessions. Bro. William T. Tardy, of Texas, did the preaching, and soon won the hearts of the people and strengthened the church and caused sinners to surrender to God. The sinners' deaths for Bro. Tardy to come again."

Bro. J. B. Cronah writes from Falmouth: "On November 11 I went to Clarksville, Ill., to assist Eld. W. A. Fason in a series of meetings. The Lord greatly blessed our efforts, and eight souls were baptised, and eight obeying their Lord in the ordinance of baptism, were added to the church. I found the church at Clarksville to be a noble people, and their pastor is a true and earnest overseer of the spirit and life. The service upon 15 days in a most delightful meeting. To God be all the glory."

Pastor Leon W. Sloan writes from Central, Ill.: "We are in the midst of a precious revival. Our church is being revived, sinners are being saved, and the household are being reclaimed. Eld. W. E. Hall, of Texas, Texas, is conducting the meetings to the satisfaction of all concerned. He does not rely upon any "catchpenny" methods or plans, but relies upon the power of God's Word and His Spirit to convert and save sinners. I would very earnestly ask the prayers of your readers for our success under God in bringing many souls to Jesus. Success to the RECORDERS and its editor."

Pastor D. H. Ellis writes from Jackson, Tenn.: "I like the WARREN RECORDER better than any paper that comes to my home. Our work at the Second Baptist church is in prosperous condition. May the Lord bless you."

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THE MARKETS.

WHEAT.
Report for week ending Dec. 6

CATTLE.	
Best cow export steers, 1,200 lbs and up	\$ 4 00 to 5 00
Light shipping, 1,000 to 1,200 lbs.	\$ 3 50 to 4 50
Best butchers	\$ 4 00 to 5 00
Pair to good butchers	\$ 3 50 to 4 50
Medium to medium butchers	\$ 3 00 to 4 00
Thin, rough steers, poor cows and calves	\$ 2 00 to 3 00
Dead to cure soon	\$ 1 00 to 2 00
Medium to medium cows	\$ 2 50 to 3 50
Feeders	\$ 2 00 to 3 00
Yearlings	\$ 2 00 to 3 00
Stubs	\$ 1 00 to 2 00
Year calves	\$ 1 50 to 2 50
Medium to medium	\$ 1 00 to 2 00
Pair to good	\$ 1 50 to 2 50
HORSES.	
Best packing and butchers, 10 to 200 lbs.	\$ 1 00 to 2 00
Pair to good packing, 100 to 200 lbs.	\$ 1 50 to 2 50
Best to pack, 100 to 200 lbs.	\$ 2 00 to 3 00
Pair to good, 100 to 200 lbs.	\$ 2 50 to 3 50
Best to pack, 100 to 200 lbs.	\$ 3 00 to 4 00
Pair to good, 100 to 200 lbs.	\$ 3 50 to 4 50

SHEEP AND LAMBS

Good to extra shipping steers	\$ 3 50 to 4 50
Pair to good	\$ 4 00 to 5 00
Medium to medium	\$ 3 00 to 4 00
Stubs	\$ 2 00 to 3 00
White and colorings per head	\$ 1 50 to 2 50
One butcher lamb	\$ 1 00 to 2 00
Pair to good butcher lamb	\$ 2 00 to 3 00
Two-head	\$ 2 50 to 3 50

LEAF TOBACCO.

Report for week ending Dec. 6

SALES WITH OVERPAIDMENTS.		
Following were the sales for the week and year to December 4, with comparisons:		
	Week.	Year.
Year 1908	5,700	12,871
Year 1907	1,000	10,125
Year 1906	4,000	10,000
Year 1905	2,100	14,000

Total sales of NEW CROP to date - 127,000 127,000 120,000

Amount sales to date, original intention 112,000 120,000 104,716

REJECTIONS.		
Rejections this week	500	1000
Percentage of rejections	500	1000
Rejections Jan 1 to date	11,112	17,112

RECEIPTS.		
Receipts this week	500	1000
Receipts, Jan. 1 to date	111,112	110,000

WHEAT—NEW CROP.

	Red.	Color.
Track, green or mixed 4000 00	\$ 0 50 to 0 60	\$ 0 50 to 0 60
Track, second	\$ 0 40 to 0 50	\$ 0 40 to 0 50
Common track	\$ 0 30 to 0 40	\$ 0 30 to 0 40
Medium track	\$ 0 20 to 0 30	\$ 0 20 to 0 30
Good track	\$ 0 10 to 0 20	\$ 0 10 to 0 20
Common track, short	\$ 0 05 to 0 10	\$ 0 05 to 0 10
Common track	\$ 0 00 to 0 05	\$ 0 00 to 0 05



HOLIDAY SUBSTITUTIONS.

Nov. 11—Thanksgiving	Dec. 25
Nov. 12—Thanksgiving	Dec. 26
Nov. 13—Thanksgiving	Dec. 27
Nov. 14—Thanksgiving	Dec. 28
Nov. 15—Thanksgiving	Dec. 29
Nov. 16—Thanksgiving	Dec. 30
Nov. 17—Thanksgiving	Dec. 31
Nov. 18—Thanksgiving	Jan. 1
Nov. 19—Thanksgiving	Jan. 2
Nov. 20—Thanksgiving	Jan. 3
Nov. 21—Thanksgiving	Jan. 4
Nov. 22—Thanksgiving	Jan. 5
Nov. 23—Thanksgiving	Jan. 6
Nov. 24—Thanksgiving	Jan. 7
Nov. 25—Thanksgiving	Jan. 8
Nov. 26—Thanksgiving	Jan. 9
Nov. 27—Thanksgiving	Jan. 10
Nov. 28—Thanksgiving	Jan. 11
Nov. 29—Thanksgiving	Jan. 12
Nov. 30—Thanksgiving	Jan. 13

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