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Faith, Hope and Love, these three

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The Baptist Congress which met in Philadelphia this year was on its good behaviour. Its tone seems to have been rather pessimistic. Rev. J. A. Bennett thought there "was no need of more organizations—it would be better if some of them were to die—at least one of them, the B. Y. P. U. might perhaps not much longer survive. Prof. Henry C. Vedder replied: "The young people's movement would not fairly be said to be dying, it had never really lived."

The speeches on the prayer-meeting were such that the comment of the *Examiner* is: "We were ready, when the discussion was over to listen to the man who should say that the prayer-meetings ought to be abolished. Everybody insisted on variety. Variety is good; but in the prayer-meeting after all to be run on the principle of a variety show? Were the leaders of that primitive church, to whose prayer-meeting we were urged to revert, always in pursuit of new devices?"

A COMMITTEE was appointed at this Baptist Congress to formulate plans for a "National Association" of all Baptists in the country, to be superior to the Southern Convention and the Northern Societies, and presumably, to be run by the Congress. This was the cat in the meal bag then. This was the reason the Congress was on its pretty behaviour. "Will you walk into my parlor? said the spider to the fly." In this case the spider is trying to corral four million flies.

BISHOP GAILOR, the Episcopal bishop of Tennessee said in a speech in Washington City on "The attitude of our church towards the Protestant communities around her." "I say that Protestantism in the Southern States is not to me a cheerful or a rational presentation of Christianity." In view of the little handful of Episcopalian in Tennessee and the hosts of Baptists, Methodists and Presbyterians we do not wonder that the Bishop finds nothing cheerful.

The other denominations which the gloomy and irrational Tennesseean persist in approving are at least saved by their sense of humour from making fools of themselves. Bishop Gailor belongs to a church whose very name is "Protestant," but he sneers at Protestantism. He ought to get rid of the name by joining the Catholics.

It is not only from the study walls of pastors, but from the walls of every shop, every counting-room, and every hall of justice and legislation, that the countenance of Jesus is looking down, and saying, "Do all for me."—T. L. Ouyler.

Dr Briggs the Means of Attaining to Catholicity.

BY ALBERT HENRY NEWMAN, D.D., LL.D.

In my last article I set forth Dr. Briggs' views as to the criteria of Catholicity. In the present article I purpose to give the substance of his discussion of the relation of present-day Christian denominations to Catholicity and the means by which true Catholicity may be attained. It should be added to what was given in the last article regarding Catholicity in the early time, that Dr. Briggs regards the doctrinal definitions of the councils of the fourth and following centuries as an inadequate criterion: "We have no more right to put the definitions of the great ecumenical councils back into the Catholic church of the preceding centuries than we have to put the definitions of the Catholic church of the second and third centuries back into the New Testament times." Even the Nicene Council "did not define the consensus of Christianity. It made our opinion orthodox and dominant over a widely prevailing Arianism and semi-Arianism." The same is true in regard to the succeeding councils. He further insists that the evolution of religious institutions and ethical life is no less an inherent element in Catholicity than the evolution of doctrine. Thus "the whole system of mediæval rites and ceremonies, the sacramental system, and papal organization come inevitably into the range of Catholicity as necessary to constitute a truly Catholic church."

Dr. Briggs is inclined to treat with considerable favor the claim of the Roman church of the third century to Catholicity in an exceptional measure. To this church he attributes the Apostles' Creed, the fixing of the canon, and the doctrine of apostolic succession. "The Roman constitution became the norm even for the oriental churches. There can be no doubt that to the Roman church of the second century was assigned in some sense the primacy in the Christian church. This was due to the fact that it was in the capital of the Roman empire, that Christians from all parts of the world resorted thither; and it became in this way cosmopolitan, the most truly representative of all churches, the whole church, as it were, in miniature. Rome was the center of the struggle of Christianity against imperial Rome—the chief seat of martyrdom. It had the unique advantage of having two chief apostles, Peter and Paul, if not as its founders, at least as its chief teachers, sealing their testimony with their blood. It was also in Rome that the chief victories were won over Gnosticism, over Marcion, and later over the Montanists and the Donatists. To Rome all parties appealed for her opinion in matters of controversy. Rome thus became the citadel of genuine Christianity. It was at Rome that the Christian institutions received their richest and strongest development, and the Christian life had the largest scope for its activity in all the various manifestations of holy love, and the severest tests of its reality and power. This primacy, we may say, was universally acknowledged, although, especially in the third century, when the Roman bishops strained their primacy so as to dictate to other sees, their dictation was on several occasions resented and resisted." It seems to me that Dr. Briggs goes much

too far in accepting the representations of modern Romanists, although there is no question as to the high standing and the widespread influence of the Romap church during the early centuries.

Dr. Briggs maintains that Catholicity involves "a consciousness of geographical unity in one church spread throughout the world. . . . a historical unity by succession with the apostles. . . . a vital or mystic unity with Christ." He regards the latter "the most essential thing," and supposes this to consist in "the ethical unity of love and the religious unity in the holy eucharist." "The primacy of Rome was recognized because she was the champion of Christianity in love. . . . Rome was the martyr church above all others. . . . The Roman church has its foundations in martyrs' blood, and this more than anything else makes her pre-eminence and perpetuates her pre-eminence. In Rome one feels close to the martyrs, in touch with original Christianity. If only the Roman church had maintained her pre-eminence in love, no one would ever have denied her primacy. If she had been content to follow the Master as the servant of all the churches, she would have easily ruled them all. But when she began to substitute legal constitutions and physical force for the moral influence of love, she erred from the fundamental Catholic principle. But what other church can cast a stone at her for this fault? It is a common fault of them all. If only Rome would renew her first love, the reunion of the Catholic church would be assured."

Some have suspected that Dr. Briggs, in this article, is preparing the way for the transference of his fellowship from the Protestant Episcopal to the Roman Catholic church; but the "if" in the above quotation is too comprehensive and too insuperable to come within the sphere of things even imaginable.

How fare the Protestant churches when measured up against Dr. Briggs' standard of Catholicity? "Geographical unity has been lost by the Protestant churches—by the Church of England more than any other; for the Church of England is so strictly a national church that she is confined to the Anglo-Saxon race. She has not only no communion with the Roman Catholic church, but she has also no communion with the sister national churches. In this respect she is farther off from Catholicity than the Lutheran church. . . . The Church of England is still farther off from Catholicity in this respect than the Reformed or Presbyterian family of churches, which is the most widespread and most numerous of all Protestant bodies, and which has always recognized the Anglican and Lutheran bodies as her sisters, and has always been ready to commune with them. . . . The Westminster divines conceived of an ecumenical council of Reformed churches. Their chief purpose was to reform the Church of England in accordance with the teachings of Holy Scripture and the example of the best Reformed churches of the continent, and to enter into closer fellowship with them."

Dr. Briggs even denies that the Church of England has much advantage over the Reformed churches in the matter of "apostolic succession through the threefold ministry," and thinks that the chances of reconciliation with Rome are no better for her than for her sisters. He bewails "the arrogant exclusiveness" of the Church of England as a national church, and regrets that the "same baseful temper" is manifest in the Protestant Episco-

pa! church in the United States. The sharpness with which he censures the body with which he has so recently identified himself shows that he finds in it even less that is congenial than in the Presbyterian body that he forsook: "If she arrogate to herself the name 'Catholic,' which is regarded as the common-inheritance of Christianity in some sense by all who use the Apostles' Creed, no one will recognize her right to do it but herself, a multitude of her own clergy and people will be ashamed of their church, and she will become the mock of historical critics, who will not fail to test her by her own history as well as by the history of the church at large, and by her relative importance in American Christianity."

Dr. Briggs thinks God's Holy Spirit is breaking the way for the revival, the re-catholization and reunion of Christendom, in holy love." But the discouraging thing to him is that "most Protestants do not as yet wish to be Catholic; they desire simply to be Christians; they would have what they regard as the simple Christianity of Christ and his apostles; they would reform the church after the teachings of the New Testament. . . . It is certainly true that to be Catholic is one thing, to be Christian is another thing; the latter is more important than the former. We should not identify them. In these days men will appropriate just so much of Christianity as they can use, and no more. You cannot compel them by authority, whether of church or of Bible. And, after all, what is it that the Lord looks at most of all? It is not what we name ourselves, it is not what we profess, it is not what we teach to others; it is what we are and what we do."

The article as a whole shows that the author is as far as possible from the Roman Catholic church with its papal authority and its intolerance. He is also thoroughly out of sympathy with the narrowness and bigotry of the Church of England and its American offshoot. No one denomination is broad enough in its fellowship and brotherly love to satisfy him. He would like to have the ordinances treated with something of mysterious solemnity; yet he would have all ecclesiasticism that could interfere with a recognition of the universal brotherhood of all true Christians put aside. Until at least a few millions of Christians come to think and feel respecting religion and its ordinances as Dr. Briggs does, the kind of Catholicity that he recommends will remain wholly outside of the sphere of practical ecclesiastical politics. It seems destined to remain a subjective feeling in the souls of a few rationalistic and sentimental scholars than become a living reality embodied in ecclesiastical institutions.

If you believe that grace is abounding, free, present, made over by gift to just such as you, in all your hardness and all your guilt, and that the very first saving act is that of acquiescence in this gratitude on the pierced hands and feet and the open side, and would exclaim with Thomas, "My Lord and my God!" If you believed, you would turn away from the study of your wretched self, and being all absorbed in another object, resplendent, soul-entrancing, and divine, would joyfully cry, "God forbid that I should glory, save in this." And it is just because you still refuse to let go your hold of something within you; because you doubt the capacity of Christ's love to embrace you as you are; in a word, because you do not believe, that you persist in perishing with a condemned world.—J. W. Alexander.

The Sin of Discouraging.

BY C. H. WETTERBE.

It is probable that it has not occurred to many Christian people that in discouraging one another they commit sin. When one paints black pictures to another in relation to a work which he should engage in and continue in, so that he is hindered from doing that work, the discourager commits a serious sin. He may say that he is merely expressing his opinion of the situation, and does not intend to hinder his brother from doing his duty, but if his discouraging words do occasion his brother to refrain from doing his duty, he himself commits a sin, and it may be a great sin. Here are some startling words: "And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to the war, and shall ye sit here? And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them? Thus did your fathers, when I sent them from Kadesh barnea to see the land. For when they went up unto the valley of Eshcol and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the Lord had given them."

Moses reminded them that God's anger was expressed against those ten spies for their sin of discouraging the main body of the people. Those spies may have said that they could not help feeling discouraged, as they thought of the mighty giants which they saw in Canaan. Was it a sin for them to feel discouraged? No; I think not; but it was sinful for them to so manifest their discouragement as to dampen the spirits and harm the faith of a large number of others, thereby making them determined to not go forward and possess the promised land. And Moses thought that he saw in the tribes of Gad and Reuben the same discouraging spirit which their fathers exhibited, but he found, later on, that they did purpose to go to war against the enemy, with the reservation of certain privileges, to which Moses assented. It was an occasion, however, for Moses to impress upon the people the wickedness of discouraging one's brethren and sisters to the extent of causing them to not do their duty. Heed the lesson!

Assurance of the New Birth.

BY E. H. JOHNSON.

Are there always signs of the new birth? Yes. Is the new-born disciple always conscious of those signs? Yes. Is he always aware what they mean? No.

Whatever the nature of the new birth, it is so radical a change as to involve corresponding results. Indeed, the change is for the sake of those results, and for their sake only. If the new birth did not lead to supreme love for God and all that this involves, in place of supreme love for self, and all that selfishness involves, the new birth would be worthless. It is true that circumstances may not at once call for any movement of the inner life peculiar to the new life, and it may also be true that the convert's outer life is not in need of moral change. Still it remains incredible that the inner life should continue permanently neutral, not as desirably for God now as it has been for self; and the outer life must sooner or later become manifestly Christian. This view is justified by Paul's assurance that "the Spirit itself beareth witness with our spirit that we are the children of God." This passage does not, to be sure, say what form the Spirit's witness will take. It cannot be merely confidence that one is born again, with nothing to justify that confidence. Satan himself could not inspire a more ruinous mistake. There may be need of signs that the signs of the new birth are not misleading. And yet, there are always signs of the new birth.

These signs are of such a sort that the convert cannot help being conscious of their existence. Filled trust in God, love to God and man, loyalty to Christ, insight into spiritual things, all these are "fruits of the Spirit," signs of the new

birth and all of them either in themselves are, or by their nature imply, transactions of the inner and outer life which a man cannot effect unawares.

But can one be conscious of the signs which he gives of being born again, and not be aware that they are such signs? Decidedly he may. If one's body is seriously diseased, it may present numerous symptoms of its disease. These symptoms may all be perceived, and yet one may not at all understand what disease they point to. Diagnosis of bodily disorders, or of bodily health in the presence of disturbing symptoms, is a function of a thoroughly trained physician. And the most thorough training cannot make good the lack of native insight on a physician's part. The patient presumably has not acquired such skill. Even if he is a medical man, he distrusts his judgment as to his own case. Diagnosis of souls, of their health and their sickness, has to be practiced by all pastors, but sagacity in it is a rare gift. Hosts of people are notoriously disqualified to judge of their own cases. It is not that they do not present signs of their real condition, but they do not understand the meaning of those signs. They lack insight and judgment. It is largely an intellectual deficiency. They do not mentally comprehend spiritual symptoms. This is the sufficient explanation of a fact which puzzles not a few pastors as well as laymen; namely, that truly converted persons live long with little assurance. It need not always be said that they would have more assurance if they understood the signs of the new life offered by them to the view of all their Christian brethren, and even to all their worldly acquaintances.

A little examination of the possibilities will sufficiently illustrate the case. In the first place, the deficiency may be not in saintliness or in understanding, but in imagination. Indeed, this is a general deficiency. Christian people are usually characterized by a very faint "realizing sense" of spiritual things. Neither God, nor Christ, no existence out of the body, nor heaven seems to them a reality. The result is inevitable; to the same degree they miss the stimulus and joy of imagining God and Christ, life after death and heaven where their citizenship is. All these are accepted as realities, but they do not seem like realities. These brethren form, to be sure, the habit of acting with reference to such realities; that is, they are Christians of sound principle, but not of wholesome and happy sentiment. One might say they have faith enough to be saved, yet not faith enough to enjoy being saved. But this is to use the word faith in two senses. They have faith enough in the sense of trust, but they have little faith in the sense of realizing sense, or imagination. And it is not to be wondered at that Christians who do not find it in them to "look at the things which are not seen" as clearly as though they were seen, seem to themselves to have but a doubtful part in the unseen. To Paul, who did realize the unseen, it might well be evident that afflictions worked out an "eternal weight of glory"; but it cannot so appear to those whose imagination of spiritual things is feeble, or even entirely wanting. Others may make haste to say of such Christians that they are not as pious as they ought to be, that they would have assurance in plenty if they believed in God as they should; but I cannot join in the reproach. I do not believe the majority of people are so constituted that for them a constant vision of the invisible is practicable. And so for them a lively assurance that the invisible is theirs must often be wanting. It is enough if they are able daily, without emotion, without the delightful support of a glimpse into the better world, to commit their souls to the unseen Saviour, and daily renew their purpose to do His will.

With others the difficulty is not one of imagination any more than it is of piety. They depreciate their own spiritual attainments either because their disposition is despondent, or because the strong and lofty elation of others makes their own experience seem pitifully insignificant; if faith has to be the test, such a man can say, "Lord, I believe," but in the same

breath must acknowledge his unbelief; and yet faith like a grain of mustard seed would be enough for the grandest result. If love to God and man is the criterion, like many a good husband and father his devotion may be growing weaker as his affection grows stronger; and this cool fidelity of his may be more acceptable than the magnificent outburst of generosity which cries, "He ye warmed and filled," and is satisfied with the moving eloquence of its cry. If the Master's own test is hard to pass, "He that hath my commandments and keepeth them, he it is that loveth me," at least he is not led by self-righteousness to confidence in his acceptance. Or, if it seems to him that Paul's ascription of spiritual insight to those who have "the mind of Christ" but proves how carnal this modern disciple's own dull mind is, no one can say that knowledge has puffed him up. Indeed and indeed, the self-depreciative Christian does not seem to me at all the worst type of Christian. It has been many a year since I have heard anything but scorn and denunciation for John Newton's hymn of self-distrust; and yet I avow that of all hymns I am not sure there is any in which I find more touching or more convincing evidence that here speaks a genuine child of God.—Word and Way.

TWO FUNDAMENTALS. There are two great doctrines which must abide if we are still to have a Gospel. Rob us of the Deity of our Lord, and the heart of truth is gone. Rob us of the doctrine of the vicarious expiation of our Lord, and the whole of truth about sin and righteousness and salvation is naimed. We must not allow men to rob us of a Divine Christ by exalting human nature to the stature of the Divine, and thus leaving Him human still. We must not allow a far-fetched interpretation, shaped through other than the plainest meaning of the Scriptures, to rob us of the cross, or rob the cross of its glory and power. If Christ were not God, or if He did not bear our sins for us, then there is no manifestation of God's love which makes angels and devils wonder and draws estranged hearts to His feet. If Christ did not offer Himself as a substitutionary sacrifice, there is no revelation in the cross of the inviolable righteousness of God and the guilt of sin which is fitted to subdue the soul into penitence. If the cross is but a place of martyrdom, then it ceases to be the very power-house of motive for a service and sacrifice unto death. Cast doubt upon these blessed doctrines and a growing and deadly paralysis will fall upon all our energies and enterprises, hearts grow cold and enthusiasm wanes. These are the doctrines of a rising or a falling church. Tear them away from the confidence of men, and untold thousands would be thrown into hopeless skepticism, as their most sacred experiences, which were based upon the truth of these great doctrines, were proved delusive and false. Take them away and the New Testament is little more than a code of morals and ethical examples which leave sinful men without a Saviour, and the greatest craving of the soul for a way of salvation which will satisfy itself unmet.

But these doctrines will never be wrested away. They are woven into the texture of the Bible. They are embedded in the most certain and hallowed of Christian experiences. The cross cannot cease to be the very interpreter of God as it casts the most glowing light over all His attributes.

Let us live in its light. Let us continually keep ourselves under the electric thrill of its power. Let us depend upon the truths associated with it for motive power for all that we attempt, and as the medium of Divine power to save and sanctify men. Doing this, the energy from God will flow out through all our work, and it will triumph gloriously.—Canadian Baptist.

There are no mile-posts among the stars. Light and space quite sweep away our little measurements. So some day will our years be caught up in the Eternity to which we belong. How glorious to be forever the Lord's.—Maltbie D. Babcock.

Hearing a Sermon.

In order to get the most out of a sermon we should come to the service with a receptive mind and tender heart. To bring a thoughtless mind and cold heart to the hearing of a sermon is like casting good seed upon hard and dry ground, in which it cannot hide itself. Thus when our hearts are hungry and seeking some truth to help us in life, then the most common hymn or prayer or sermon will be full of pearls for us.

The hearer should come prepared for the sermon, as well as the preacher come prepared with the sermon. The trouble too frequently is that persons come to the service expecting the preacher to prepare both them and the sermon. They come with thoughtless minds, expecting to be made to think, and with cold hearts, expecting to be warmed, or, to use an old adage, "The preacher must find both the sermon and ears."

Come to the service looking for some special help. The seeking soul has a quickened perception. When one is looking with open eyes for flowers in the field, he sees a hundred where the unseeking walker discovers one. Most persons can testify that very able sermons have been dull and without profit to them when they have heard them seeking no help, but the most ordinary preaching and the most commonplace sermon has been full of strength and comfort when they have heard it with a seeking heart. The purpose of the soul, when it listens to a sermon, decides how much we get out of it.

Think about it. To think about a sermon makes it more to us. Many sermons are only heard. We listen to them as to the rattle of wheels as they pass upon the street, and when the sound is gone the sermon is gone. Let the truth which the sermon has cast into the mind be silently thought over, held in the closet of the soul while in meditation, and it will become a part of the mind.

Talk it over. Talk over a sermon recalls it and reproduces it and it becomes a kind of second sermon, a kind of review, and reviews are necessary to the greatest benefit in any study. Do not criticize the sermon, for that will destroy the good it was intended to do; but tell, one to the other, which part most interested or most helped you. Sometimes a good social meeting is one in which the last Sunday's sermon was talked over and prayed over. Ask the children to tell how much they remember, and have the parents do the same. A social discussion of the leading thoughts of a sermon leads to new thoughts. A good sermon is one which causes the hearer to think, and to talk over a sermon has the same effect.

Every Christian audience is a kind of class in religious instruction, and every preacher or lecturer and every student knows that the note-book is one of the most important helps in the lecture room. We recently saw a notebook of sermons preached years ago and taken by a young girl. It made sermon-hearing a new thing to her. It fixed her mind upon the truth, and it became a source of delight in after years.

It has been said that "a sermon is never done until it is lived by those who hear it," as the life of a seed is not finished till it is reproduced by the soil which has received it. We know not how like a grain of mustard seed one thought is till we let it into our souls and feel its influence on our lives. Remember, we never know when a truth will find its way into our hearts unless we listen; and as we listen all unexpected some common truth will lodge in our minds. Therefore always look at the preacher, for a respectful hearer helps the preacher and helps himself. With a receptive, seeking, thinking, confessing, recording and practicing soul the commonest sermon becomes very uncommon in its results.—Christian Endeavor World.

Sins of commission are the usual punishment for sins of omission. He who leaves a duty may well fear that he will be left to commit a crime.—Gurnall.

QUESTIONS ANSWERED.

By Senex.

I have hesitated about answering this question for some time. Not because I supposed any white man who reads the RECORDER is such a fool as to object. Fortunately or unfortunately, I am so constituted that would have influenced me to answer promptly. My hesitation has been due to the question as to whether there are negroes who read the RECORDER in sufficient numbers to make worth while an answer. But I remember hearing some year or two ago some one saying that one of the noblest men in the state, highly respected by all who knew him, was a negro preacher who had subscribed for the RECORDER for many years. Hence I have decided to give this brother, there are no others, one column.

Tell us frankly what is the trouble with our race, and please tell us honestly what you would do if you were a colored man. We are in sore straits in some parts of the country. As I see the trouble with the negro race is twofold, and in both cases it is a lack. They lack pride, they lack the willingness to endure privation in striving for a better future good, both these things they show childish clinging to. A child has no pride, and a child is not willing to look beyond present pleasure to future good.

No race has ever accomplished anything if the people were not proud of their race, and did not regard it as superior to all others. The Romans espoused the Jews and looked down upon them, as the Jews felt themselves greatly superior to the Gentile "dogs," no matter if said dogs had conquered them. The Chinese have no doubt their superiority over all the outside world.

Read the history of the world and you will find its stand. Ever to accomplish anything, or to stand on a high plane, a race must acquire race pride, must feel that a negro who behaves himself is not only a good but a little better than a man of any other race. The pride may be a mistaken one, as in the case of the Chinese, or a true one, as in the case of the Greeks who called all other people barbarians. But to have that pride, true race pride, not inconsistent with personal humility, nor with a spirit of benevolence and kindness towards other races. A man can be a most humble Christian and yet be grateful to God that he is a white man or a black man or a yellow man. The lack of race pride is clearly shown in the outcry made against the separate coach law. A negro with true pride in his race would prefer the separation. He would insist, as the Jew gives him a right to insist, that he shall have a good railroad car for the same price as any other. But a negro with the right spirit would not object to riding with the white man. A white man objects to riding with white men. When one negro objects to riding with other negroes, he insults his race, and rightly deserves the contempt of all men.

I saw, a day or two ago, a complaint that "colored and refined colored ladies were compelled to ride in the colored coaches with the white, well, cultured and refined white ladies ride in the coaches with their own race, with drunken and dirty and often blasphemous white men, yet they do not complain of the separation of the races."

You may say that this lack of race pride due to the long condition of servitude. I hope it is. But the Jews were never proud, yet the Greeks surer of their superiority than when they were ground under the Roman heel. I see the black man will come to believe in his race as the yellow and white man do, to glory in it, to thank God he was born a negro. But till that day comes, the race will never take its place in the proud race. And how cultivate this spirit of honoring your own race, I do not exact. The other fault is unwillingness to bear present pain and affliction and suffering for future good. There are individuals among you who can do this, but the majority cannot. This is shown in the failure of various efforts at colonization which you have made. You know that the best thing for your race would be separation from the white race, and an opportunity to work out your own destiny. An opportunity to establish yourselves in a large area in Mexico was given, and two or three efforts were made to get across to avail themselves of it. Colonies were made, but it was not long till they were abandoned, and they went back home. They had endured hardships and sufferings unquestionably, but colonization is never a pleasant picnic. They ought to have set their teeth and endured as the Pilgrims did much worse conditions in New England. Whenever we read of a colony of negroes being abandoned, we are to read in a few months that they are back again.

I said separation from the white race would be best for your development and rise in the world. But that depends on whether you are an inferior race, or an undeveloped one in the child state. I confess I do not know. But if I see a negro I should not think that mine was an undeveloped race and act accordingly. Intellectually, physically and spiritually you may be the equal or even the superior of other men, so long as you do not glory in your race and cannot grit your teeth and endure as the rest of the world does. Hence since the world is so constituted you will occupy an inferior position. And for the question as to what I would do

if I were a negro. In the first place, I would never call myself a colored man. I would be proud that I was a negro, and would either call myself that or say I was a black man, proudly distinguishing myself from the yellow, red and brown races, who are also colored. Believing in the power of my race to rise, I would be ready to make any sacrifice to bring about a separation of the races, and look ahead for two or three generations if that length of time was necessary. Great races plan for the future.

I have leaned back in my chair and tried to imagine myself a negro, and thought what I would wish my people to do, that is, what in the bounds of possibility. And this is the result of my meditation. Taking it for granted, understand, that they are an undeveloped race, capable of taking the highest stand in the world, I should desire above all things that they should have a country of their own, free from white control. They would not emigrate—haven't now the stamina for that, and there are too many of them besides. I should urge them to pick out some one or two states and endeavor to get control of them completely, by buying up the land, and thus crowding the whites out. In the long run the owners of the land will control. Say nothing, let politics alone; buy up the land, acre by acre. Never sell it; never mortgage it; so far as possible, entail it. Train the children to think that the great object in life is to own land. Let the young hire out as much as possible to farmers so as to learn the farm; but let them hire out as cooks or coachmen or anything which is honest and save their money to buy land. Don't concentrate at first—scatter over an entire state, buying land in every county.

Buy hand looms and have your daughters spin and weave all your clothes. Learn carpentering, blacksmithing, etc., all the necessary trades. Never buy from a white man what you can get from a negro. Insist on negro teachers for negro schools. When you can get as good a physician, always employ a negro; as for lawyers, let them alone entirely. When these things you come to do, you will all be on one side and you will buy nothing from the whites in the towns, and employ none of their professional men, they will sell their houses cheaply and go to other states. And when you have made one state your own, and the whites are few and far between, then of course the political power of the state will be entirely in your hands, and you can show the world what you can do.

This would be perfectly fair and honorable and just. The older men among the whites might regret the old state name and think of the pride they felt as Indianians, for example, but they would realize that you had done them no wrong. If you governed the state well, and made it a most desirable one, they will cease to respect you. But if you made it a Hayti or a Dahomey, they would arise, rifles in hand, and sweep you from the face of the earth. This would be my advice and my desire for my race, if I were a negro. As a white man I say I think the white men show themselves shortsighted and stupid in their unwillingness to give up their race, that is, land in a section in which they desire and intend to live themselves. I see in the papers that you have already made more than a beginning in buying up the land. It is said you already own land whose tax valuation is \$450,000,000. That represents a large body of land. But in order to be able to show what you can do as a race, you must concentrate your buying into one or two states and crowd out the whites.

I must, in answering candidly, consider the other alternative, and say what I would do if I were a negro, and was convinced that mine was an inferior instead of an undeveloped race. But that is difficult for me to do. For in imagining myself a negro, and trying to put myself in his place, I cannot, they will sell me to my race, and I imagine myself as a negro, as proud of that race and having faith in its ability to show itself equal, if not superior to any other people. Taking my race pride with me, I should be passionately eager to show that our negro race could develop, and it would be impossible to convince me till every child had been educated that negroes could not learn to take pride in their race, and to deny themselves present pleasures for future good.

But were I a negro, and forced to believe ours an inferior race, I should try to secure for myself and family a place as house-servants in some real "Southern gentleman's" family, and there I would stay, year after year. I would consider myself a retainer of the family and cultivate in my children the old feudal feeling towards "their white folks." I would consider their interests mine, rejoice in their joy, grieve in their sorrow. I should be honest, industrious, kindly, delighted to please. My wife and daughters should seek to be nurses as far as possible, in that one family, knowing the love and care which the "real Southerner" has for his or her "black mammy."

As house-servants we would have pleasant homes. If we did our duty faithfully, working well, being anxious to please, devoted to the interests of the family, and getting along with all other family, and remained with them year after year, they would become attached to us, and would care for us in sickness and old age. With the improvidence of our race, we could spend our wages, knowing that we had a sure dependence for old age in the hearts of our own white folks.

The proof of the divinity and absoleteness of our religion is its capacity of constantly renewing its fire of love and enthusiasm at the Cross. W. G. Jordan.

When answering advertisements please mention the Western Recorder.

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

BOOKS.

The Sword of Wayne. By Charles S. Wood, Author of "On the Frontier with St. Clair." Illustrated by Chase Emerson. 12mo. pp. 370. W. A. Wilde Co., Boston. \$1.20.

This book tells the stirring story of General Wayne's victory over the Indians of the West, waving into the historical element a very pleasant and exciting tale of frontier life.

In 1792, when the story opens, the Indians, flushed with the success of having defeated General St. Clair's army, had the fixed determination that the Ohio River should remain the boundary between their land and the United States. The southern mouth of the river was in great danger. Some of them had been attacked and the women and children massacred; and among the exciting incidents in this story, and there are many, is the stealing and then the rescue of children who had been taken off by the Indians. This is a true story and will be popular with the boys and girls, too.

Jim's Red Bag. By Amy LeFevre, Author of "Probable Sons," etc. 12mo. pp. 220. Chicago and New York: Fleming H. Revell Co. 75c.

Jack and Jill and little Bumps are the three charming child creations of this story. They are the tenderest, dearest little hearts that are easily touched and influenced. Their favorite games are suggested by Bible stories, and one of the sweetest was taken from Jacob's flight from home when he set up the pillar for his Bethel and vowed to give a tenth to the Lord. These children decide that they must tithes, and to carry out the whole plan they pile their little heaps of stones, pour oil upon it, and with such solemn reverence repeats Jacob's vow. They get Sam to put up a "trespass" board by their stones, with the inscription: "Bethel. Trespassers will be prosecuted." With all their mischief, this is a real thing to these children, and with the utmost strictness they give a tenth of all that comes to them, putting it in "Jill's little red bag."

The book is full of just such delightful "games" as this, a charming blending of child humor and religious truth. No mistake can be made in giving this story to the children at the coming holidays, and we can safely assure that the older people will enjoy it quite as much as the younger. Full page illustrations add interest.

Her Father's Family. By Adelaide L. Rouse, Author of "Stephen Vane's Trust," etc. 12mo. pp. 220. New York: American Tract Society. \$1.00.

Isabel Knight was the only child of a first wife, her mother dying when she was young, leaving her a large fortune. Her father married again, and Isabel went to live with an aunt, who fostered in her a feeling of contempt for her stepmother, and giving her to the children at the coming holidays, and we can safely assure that the older people will enjoy it quite as much as the younger. Full page illustrations add interest.

Fa Gladden. The Story of a Common Man. By Elizabeth Cherry Waltz. 12mo. pp. 338. New York: The Century Co. \$1.50.

If you have never met "Fa Gladden," we are sure you will thank us for introducing you to him. The sub-title of the book is, "The Story of a Common Man," but in fact, "Fa Gladden" is about as uncommon a man as one will encounter in a long life-time. A prosperous, industrious farmer, a devoted Methodist, full of the milk of human kindness, and a man of transcendent charity, he was possessed of the respect of the whole community and the devoted love of his spouse "Drusilla."

Each of the fourteen chapters of the book gives some incident in Fa Gladden's life which brings before the reader some fresh evidence of his strong, unwavering faith and boundless charity. Each is a story in itself, and many of the characters are finished with when the chapter is done. But Dr. Brackett, familiarly called "Doc" of this character, goes hand in hand with "Fa Gladden" throughout. By his help Fa and Ma Gladden save the life of a poor tramp who has been disowned by his own family. They not only save his life, but adopt him as their own son and he becomes the light and the delight of the old people.

This is a book to have by you. Its hearty humor and its wholesome philosophy will cheer the heart and drive away the clouds that sometimes shut out the sunshine in the home. The recent death of this talented author, adds value and peculiar interest to this her latest book.

Things Fundamental. A Course of Thirteen Discourses in Modern Apologetics. By Rev. Chas. Edward Jefferson, D.D., Pastor of the Broad way Tabernacle, New York City. 12mo. pp. 372. New York: Thomas Y. Crowell, \$1.00. There are thirteen lectures in the course, and their titles will reveal the scope of the discussion: "The Nature and Place of Faith in the Christian Life;" "The Nature and Place of Reason in the Christian Life;" "The Cause of the Present Uneasiness in the Church;" "How the Old Conception of the Scriptures differs from the New;" "The Deity of Jesus;" "The Miracles;" "Sin and Its Forgiveness;" "Sin and Its Punishment;" "The Church of the Living God;" "The Immortality of the Soul;" "The Person and Work of the Holy Spirit."

There is a strong leaning towards the new views of Scripture and of the doctrines of our faith. It cannot be said that he has gone over into the camp of the liberals, as they are called; yet there are not wanting indications of a desire to be on good terms with the liberals, while still holding on to the conservative positions. At three crucial points we regard the treatment defective. It is so defective, rather than erroneous, for this is the impression made on our mind by a careful reading of the whole discussion. The first is the view taken of the Scriptures as inspired; the second is the ground of the forgiveness of sin in the atonement of Christ; and the third is the idea of the Church. We have not the space to make an extended critique of these points. It is sufficient to say that the view of inspiration is so low as to rob the Scriptures of infallibility; that there is really no proper sacrificial view of the atonement as the only adequate ground of forgiveness.

Within the Pale. By Michael Davitt. 300 pp. 12mo. Price \$1.20 net.

This is a true story of the persecution of the Jews in Russia. Michael Davitt, well known as an orator and a politician, being one of the leaders of the Irish people. He has known what persecution for political and race reasons is, and he has therefore added sympathy with those who are persecuted.

Determined to know for himself the true state of affairs in Russia, he writes impartially, in a friendly spirit to Russia. He is desirous of doing what he can to counteract the efforts of those who are trying, in the interests of England, to bring enmity between the United States and Russia.

He gives both sides of the Semitic question, and tells the evils to Russia which will follow a continuance of the Russian measures which have been used towards the Jews. Yet in the course of the story he shows clearly that a danger to the Jews of the Jews came from Russia. This is a most valuable book, the best on the subject which has been published.

It is more or less generally known that the inmates of the various penitentiaries in New York State published a paper, "The Star of Hope," that is edited and issued from Sing Sing. The publishers of "After Prison—What," Mrs. Ballington Booth's book, were surprised to receive the other day a copy of "The Star of Hope" containing a review of the book written by "Sing Sing 52,718."

It was to be expected that the reviewer would take a more than impartial and a judicial outsider's view of the book; "as we and our prospects are its subject," he says, "it has an added importance in our eyes." Whoever 52,718 may be, he is a well read man, for he is able to compare Mrs. Booth's book with "Never too Late to Mend," "Les Miserables," "For the Term of His Natural Life" by Marcus Clarke, "My Imprisonment" by "Silvio Pellico," and find a great difference, for her book is not fiction, but a truthful record of facts. "Taken in all its aspects," he concludes, "After Prison—What" is a substantial contribution to the cause which it advocates.

It will be read within the walls with gratitude and pride by the men and women who form Mrs. Booth's work so usefully. Looking further into this interesting paper there appears an article contributed by State Prison for Women No. 321, entitled "Our Opportunities," which one would imagine to be few enough, but the article turns out to be a warm eulogy of Mrs. Booth and her book. There is in it just a touch of pathos that is lacking in the man's opinion.

"Like a flame of fire the word 'hope' runs through its pages, and to us who are behind the scenes, who know how true its every sentence, it seems impossible that it can be read by any one without a realization that here is a crying need for help."

William Eury Curtis, a journalist, author, diplomat and traveler, has gotten as far as Rome on another journey around the world for the Chicago Record-Herald and the New York Commercial Advertiser. After an investigation of the new administration in Rome, he will sail for Egypt and from there to India, arriving at Bombay before December. He intends to visit Afghanistan, Burma, Ceylon, Java, Siam, the Philippines, China, Japan and Hawaii, before his return next fall. Mr. Curtis's latest book, "To-day in Syria and Palestine," is just issued by the Fleming H. Revell Company. It is freely illustrated with striking photographs of spots most interesting to the traveler. It is a history, very well written, of Damascus, where Paul was laid down; the house of Simon the tanner; the street in Damascus, "which is called straight," and many others. All who have read Mr. Curtis's previous volumes need not to be told how graphically he writes, and his ability to make the scenes he sees before almost as if we had seen them with our own eyes. He begins with the Highways to the Holy Land, and tells the best way to reach it. And then all the places of any note in Palestine are brought before us as they are to-day. This is not only a valuable, but a most interesting book.

**Sunday-School
Lesson**

SUNDAY, DECEMBER 13TH.

**THE DEDICATION OF THE
TEMPLE.**

I. Kings 8:1-11, 62, 63.

Motto, Text—"I was glad when they said unto me, Let us go into the house of the Lord."—Ps. 122:1.

The temple was the most beautiful building ever erected by man, and at an expense of labour and money that staggers the imagination. 150,000 men hired from the other nations, and 30,000 Israelites worked for years in its building, quarrying the stones, &c. The skilled workmen who directed were from Tyre. David had gathered one and a half billion in gold, and nearly a billion in silver, which was used in the construction. The iron and brass were beyond computation. The precious stones were in profusion. All that man could do was done to make this temple a worthy foot-stool for God.

"Then Solomon assembled the elders of Israel and all the heads of the tribes, the chief of the fathers of the children of Israel unto King Solomon in Jerusalem."—The same men whom David had brought together when he proclaimed Solomon the successor to his throne. "That they might bring up the ark of the covenant of the Lord out of the city of David which is Zion."—Mt. Zion was the westward of the two principal hills on which Jerusalem was built. The temple was upon Mt. Moriah, whose top was jewelled, a great work in itself. "The temple was but an empty shell, till the ark, the symbol of God's presence was placed within it. It was to impress this great truth and to fix their minds on God instead of on the gorgeousness of the temple."

"And all the men of Israel assembled themselves unto King Solomon at the feast in the month Ethanim, which is the seventh month."—Ethanim was the latter part of September and the first part of October. Three times a year all the men of Israel presented themselves before the Lord. And Solomon had placed the dedication at the time of the feast of the tabernacles, one of these occasions. The Israelites might be at war, but when the time of the feast came the men all left their camps and went to Shiloh or Jerusalem, wherever the ark was, leaving their families in God's care. For they had His promise that no foe should molest the women and children while they were gone.

"And all the elders of Israel came, and the priests took up the ark."—All the elders went with the priests to Mt. Zion to bring the ark. The priests carried it on their shoulders after the high priest had covered it. The staves of gold by which it was carried were so long there was no danger of the ark touching the priests.

"And they brought up the ark of the Lord, and the tabernacle of the congregation."—This was the tabernacle which Moses had made in the wilderness. It was folded up and carefully preserved in one of the rooms of the temple. "And all the holy vessels that were in the tabernacle."—The altar of incense and its dishes, the golden candlestick, the table for the

Itching Skin

Distress by day, and night—

That's the complaint of those who are so unfortunate as to be afflicted with Eczema or Salt Rheum—and outward applications do not cure. They can't.

The source of the trouble is in the blood—make that pure and this scaling, burning, itching skin disease will disappear.

"I was taken with an itching on my arms which proved very disagreeable. I concluded it was salt rheum and bought a bottle of Hood's Sarsaparilla. In two days after I began taking it I felt better and it was not long before I was cured. Have never had any skin disease since."—Mrs. Ida E. Ward, Cove Point, Md.

**Hood's Sarsaparilla
and Pills**

rid the blood of all impurities and cure all eruptions.

show bread, &c.

"And King Solomon and all the congregation of Israel that were assembled unto him, were with him before the ark."—Probably in the courts of the temple. When the priests brought the ark up Mt. Moriah they seem to have stood for a while in the court before the great brazen altar while sacrifices were offered. "Sacrificing sheep and oxen that could not be told nor numbered for multitude."—Referring to the sacrifices which went on during the week of the feast. Part of the sacrifices were burned, and parts of the animals were left for food.

"And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house."—Called the oracle because in it God's presence was manifested in the Shechinah, the light that shown from the mercy seat. Great cherubim of gold sheltered the ark with their outstretched wings. "Cherubim" is the plural of cherub, and the "S" should not have been added. The cherubim or the "knowing ones" are an order of the angels, supposed to be of lower rank than the seraphim, the "burning ones." Only once is this veil lifted high enough for us to catch a glimpse of the seraphim, and that was in Isaiah's vision of God's throne.

"And they drew out the staves that the end of the staves were seen out in the Holy place before the oracle."—The ark was close to the rear wall in the Holy of holies, and the staves were very long. Thus they were drawn out on the one side till they appeared beyond the curtain in the holy place where stood the altar of incense, the table of shewbread and the golden candlesticks. But they could not be seen by any one outside the holy place, into which no one but the priests was allowed to go. The sight of the staves would keep the ark and all it meant continually in the minds of the priests who never saw it. No one but the high priest ever went into the Holy of holies, and he only once a year.

"And there they are unto this day."—At the time when this book of Chronicles was written.

"There was nothing in the ark but the two tables of stone which Moses put there in Horeb."—Aaron's rod which had budded and a golden pot filled with manna had been in the ark. Whether God had ordered them to be taken out when the desert march was over, or the Philistines had removed them when the ark was in their power we are not told. The only thing which was kept in the ark was the law of God. The mercy of God is founded on His law, and that law cannot be set aside. Its full penalty must be met by every sinner or by the great Substitute.

"And it came to pass when the priests were come out of the holy place."—The high priest alone could go into this place when the ark was at rest and uncover it. But when it was to be moved, he covered it, and then the priests came in and carried it out. They carried it into the place and put it down, and when they had gone out, the high priest took off the covering and followed them. In every way God taught His people reverence in His worship. It is a lesson which is sorely needed at this day.

"And it came to pass when the priests were come out of the holy place that the cloud filled the house of the Lord."—This was the token of God's presence, of His acceptance of the temple and His blessing upon it. The glory of the Lord was the fire, the Shechinah, within the cloud and veiled by it. As this light had filled the tabernacle when it was dedicated, so that Moses and Aaron could not remain in it, now in the temple the priests had to leave the holy place, outside the veil which shut off the Holy of holies, and God alone occupied His temple.

The teachers must be careful not to let the children get the idea that our houses of worship correspond to the temple. Our churches correspond to the synagogues. God's temples are the hearts of His regenerated ones. These are to be adorned with the gold of fine character, and the graces and the virtues are the gems.

"CLEANING HOUSE"

A Change of Food Cleans the Soul's House.

When the body is clogged up by the use of improper food and sickness sets in there is nothing so good as a "house cleaning" and the right way to do this is to change the food, for although taking medicines may afford temporary relief a complete change of food is much the surest and safest way.

The highest medical authority in the world, "The Lancet" of London, says of Grape-Nuts: "Our analysis shows it is a nutritive of a high order since it contains the constituents of a complete food in very satisfactory and rich proportion and in an easily assimilable state."

"About two years ago," says a resident of Springfield, Ind., "I had terrible stomach trouble and although I tried all kinds of medicines none of them cured me. I was so run down I could not eat, got very little sleep, and was dizzy-headed and miserable all of the time. About that time a friend told me that the only way to cure my trouble was to change my food and recommended Grape-Nuts."

"From my very first meal of Grape-Nuts my stomach began to get better and all the improvements that come from a healthy stomach in place of an unhealthy one soon followed, and this was not all, for just as great an improvement came in my brain. All of the dizziness is gone and my brain is now clear and active. I can eat anything I want, sleep well and am altogether a new man mentally and physically."

"At the time I commenced to use this food I was nothing but a skeleton weighing 130 pounds but now I have got back to my normal weight of nearly 200." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Look in each package for a copy of the famous little book, "The Road to Wellville."

**THE GEORGIA BAPTIST
STATE CONVENTION.**

This body met at First church Athens, on 20th inst. Ex-Governor William J. Northern was chosen President, and the old officers were all reelected.

Rev. John D. Mell, son of Dr. P. H. Mell, who presided over the Georgia Baptist Convention for thirty years, and for many sessions was President of the Southern Baptist Convention, delivered the address of welcome. Dr. John D. Jordan, formerly of Kentucky, now of Savannah, responded in behalf of the convention. New pastors and visitors were welcomed. Short addresses were made by Dr. Willingham, of Foreign Mission Board, B. D. Gray, of the Home Board, J. M. Frost, of the S. S. Board, Harvey Hatcher, of the American Baptist Publication Society. The writer said that he bore the greetings of over 200,000 white Baptists in Kentucky. Also that he represented the Western Recorder, that has stood as one of the great leading organs of the denomination for over three quarters of a century. He said he did not come into Georgia to out price, or to seek subscribers at the expense of their own great paper, *The Christian Index*, but those who could afford to take more than one paper, could not do better than to take the Western Recorder.

Judge George Hillyer, of Atlanta, stated that he wished to be a witness for *The Christian Index*; that he had never lived in a house since 1843 that did not have in it *The Christian Index*.

Chancellor Hill, of the University of Georgia, was given the privilege of the floor, and extended a hearty welcome to the managers and an invitation to visit the camps and the University buildings.

**REPORTS OF INSTITUTIONS OF
LEARNING.**

E. Y. Mallory presented the report of the trustees of Mercer University, which showed the affairs of that institution to be in fine condition. The report of the trustees of Monroe College showed that \$32,000 are yet to be raised toward the dormitory fund for that college and the committee was granted further time to raise this money.

Rev. A. J. Beck was named again as manager of the orphans' home. The need of more dormitory room and also an infirmary for that institution was stressed in the report to the convention.

The report of the committee on charter was that the charter of the convention and of the institutions operating under the convention be so amended as to require the funds of endowment to be placed in good renting real estate, properly secured notes, city, county, or state bonds, and that none should be placed in experimental new enterprises and that no officer or trustee could be a borrower or an indorser.

REPORT ON STATE MISSIONS.

The report of Rev. S. Y. Jameson, secretary of the State Mission Board, was full of interest and was received enthusiastically by the convention; when it was announced that for all purposes during the year the amount raised had been, in round numbers, \$190,000, the whole convention rose to its feet and sang, "Praise God from whom all blessings flow."

Dr. Jameson reported that there was one church in Georgia

whose contributions were enough to take care of four missionaries one church gives enough for three missionaries, two churches enough for two and a half each, three churches enough for two each; two churches enough for one and a half each, and ten churches enough for one each. These nineteen churches gave over \$16,000. There are ten other churches equally able to provide for one missionary each.

Last year the contribution for missions were ahead of any other state; at the Savannah meeting the state of Georgia reported over \$31,000 for Foreign Missions, at least \$5,000 more than any other state. At the meeting next May it is expected that Georgia will show up contributions reaching \$40,000. The receipts now are \$3,000 in excess of what they were at a corresponding time last year. The receipts were that only eight Georgian represent this convention in foreign fields, where there should be according to the contributions of the state, fully sixty.

GOOD-WORK IN HOME FIELDS.

In the department of home missions good work had been done during the year. Georgia lead all the states in this field. During the year aid has been given twenty-seven churches in the way of church building and more than \$3,000 expended therefor. The total value of the churches helped is \$35,000. Evangelistic work is progressing throughout the state. *The Christian Index* and the Woman's Missionary Union were pronounced by Dr. Jameson to be indispensable aids to the convention in its work. The mission rally last year was a success and was recommended to be repeated another year.

Dr. Jameson gave an interesting account of some of the work done by the missionaries. During the year they have held 734 meetings, have preached 4,489 sermons, made 1,544 addresses, baptised 2,292 prayer services, baptised 1,288 persons, received 1,134 letters, traveled 45,000 miles, visited 16,875 times in families, aided in the construction of seven churches, had under their charge 482 conversions, and collected \$2,192.22 of mission money.

During the past year more than \$23,000 have been raised for state missions, over \$18,000 for home missions, and over \$6,000 for foreign missions or a grand total of over \$78,000 for the mission cause. For the minister relief fund the sum of \$3,493.25 was raised and for the orphan home a little over \$5,000.

Dr. T. P. Bell offered a resolution that the first forty-five minutes of the time allotted for state missions during the convention be taken up with a service of thanksgiving to God for His favors in the work in Georgia during the past year, and the motion to adopt the resolution prevailed unanimously.

Rev. C. G. Dilworth, of Tifton presented the report on the work of the Sunday school board which showed much progress during the year. Dr. Dilworth, after presenting the report, made a most impressive address upon the Sunday school work, one of the most interesting yet made before the convention.

COLUMBUS GETS NEXT MEETING.

To-night the convention was preached by Dr. P. A. Jessup. Dr. Dilworth read the Scriptures and Dr. Vaughn prayed. The text taken by Dr. Jessup

"Return to thine own house and see how great things God hath done for thee."

Dr. Jessup's sermon was a powerful plea for Christianity in the year.

Rev. J. S. McLemore, of Statesboro, addressed the convention of the Baptist Young Peoples' Union.

The place of the next meeting will be Columbus and the time the Tuesday before the fourth Sunday in November.

Rev. A. W. Bealer, of Thomasville, will preach the next convention sermon and Rev. A. W. Faughn is alternate.

Georgia Baptists are advancing long all lines. They will do more missions this year than ever before, although they have just used the high water mark.

This was shown by the report of the committee on co-operation rendered by Dr. W. W. Landrum, who recommended that during the present conventional year \$40,000 be raised for foreign missions; \$30,000 for state, \$25,000 for home, \$12,000 for current expenses for the orphans' home; \$3,000 for ministerial relief; \$2,000 for ministerial education and as much for Monroe College as is needed to make up the \$10,000, which is about \$25,000; making a total of \$110,000 in round numbers.

Speeches of ability and all thrillingly interesting were made by Drs. W. W. Landrum, B. D. Gray, J. H. Frost, J. H. Egger, Financial Agent of Southern Baptist Theological Seminary, and C. E. Darman of Seminary.

The convention reaffirmed its belief in the entire separation of church and state. Last year a heated discussion upon the question of whether a Baptist school should be allowed to receive state money took place at the American convention. Before a decision was reached the matter was referred to a special committee to report at this session.

STATE MONEY FOR SCHOOLS. Dr. E. J. Forrester, of Washington, reported for this committee recommending that no Baptist school be allowed to receive state money. A minority report that they be allowed to receive it if they saw fit was presented by Judge George Hillyer.

After a lengthy discussion the convention decided by a vote of 90 to 101 not to allow schools controlled by the convention to receive money from the state.

PRAYERS FOR MISSIONS. A special and very impressive prayer service was held in which prayers were offered to God to raise up more men for mission work. Georgia is raising more money than any other state in the south but there is a scarcity of men. The report of the state mission board was taken under consideration.

The address of the evening was made by Dr. S. Y. Jameson, corresponding secretary of the board. He stressed the need of having the churches developed for he said that eighty churches of Georgia gave one half of the \$78,000 contributed for missions.

REPORT MADE ON MERCER UNIVERSITY. The night session of the convention was devoted to the discussion of the report of Mercer University.

Addresses were made by Professor W. H. Kilpatrick and Dr. W. W. Landrum. The remarks of Dr. Landrum were especially strong in reference to the duty

of Georgia Baptists and the people of the state generally to go down into their pockets and put up money for the education of the white people of the state and not to rely on others from a distance to do their work for them.

Will D. Upshaw, who is engaged in the work of raising money for Monroe College, made a splendid talk to the convention last night, in which he remarked that he had personally pledged enough money to take care of forty girls at Monroe College, and that during the coming year he intended to secure it from the Baptists of the state.

CONVENTION PERSONALS.

Dr. J. E. White, pastor of the Second Baptist church of Atlanta, is one of the striking figures of the convention. He is greatly interested in Monroe College, and made a strong fight on the floor of the convention for a more perfect recognition of that college by the convention.

Rev. A. W. Bealer, pastor of the Baptist church at Thomasville, is to preach the next convention sermon. He is regarded as one of the strongest of the young ministers in the convention.

Dr. G. A. Nunnally, of Newman, is one of the messengers in attendance upon the convention, who lends a great deal of life to the discussions. He has made several strong talks during the convention on important questions.

Judge George Hillyer, of Atlanta, is among the most active of the lay delegates here. His legal opinion is much sought after in the settlement of different questions that come up before the convention.

President P. D. Pollock, of Mercer University, attended the convention the first two days, but was compelled to return to Macon on account of his health. Dr. Pollock is considerably better than he has been, but is still quite weak.

Dr. B. D. Gray, corresponding secretary of the home mission board, is among the most popular and able messengers in attendance upon the convention.

Dr. J. H. Kilpatrick, of White Plains, is one of the veteran messengers.

"Just Run Across."

Some People Are Lucky.

Some people make an intelligent study of food and get on the right track (pure food) others are lucky enough to stumble upon the right way out of the difficulty just as a Phila. young woman did.

She says: "I had suffered terribly from nervous indigestion, everything seemed to disagree with me and I was on the point of starvation when one day I happened to run across a demonstration of Postum Food Coffee - one of the big stores here.

"I took a sample home and a sample of Grape Nuts as well and there tried them again and found they agreed with me perfectly. For months I made them my main diet and as the result I am restored to my former, perfect health and can eat everything I want to.

"When I spoke to my physician about Grape Nuts he said: 'It is a most excellent food.' Name given by Postum Co., Battle Creek, Mich.

There's a reason. Look for the famous little book, "The Road to Wellville," in every package of both Postum and Grape Nuts.

sengers attending the convention. He is one of the oldest preachers in the convention, having filled the pulpit at White Plains for more than half a century.

Rev. John D. Jordan, of Savannah, is one of the leaders of the convention.

Rev. Mat Riley, formerly of Kentucky, now of Georgia, is one of the conspicuous figures of the convention.

Rev. J. M. Long, pastor Dawson Baptist church, read the report on Women's Work in Georgia. While in our seminary he was pastor at New Albany. He is doing fine work as pastor. His people have built him a new parsonage, at a cost of \$2,000; it is all paid for. It was my pleasure to enjoy his company during our stay at the Imperial Hotel.

Rev. Dr. C. E. W. Dobbis, formerly of Kentucky, now of Marietta, Ga., took a prominent part in convention proceedings.

ATLANTA. Last Sunday it was my pleasure to preach at Central Baptist church for pastor S. R. C. Adams. Brother Adams is one of Georgia's best preachers, and his church is doing a great work.

Deacon W. L. Stanton, one of the leading Baptists of Georgia, has been an active member of this church. He has moved to Los Angeles, Cal., nearly to the regret of his church and many friends. On Sunday pastor Adams, on behalf of the Sunday school and church, presented sister Stanton with an elegant violin case, and in it she has a fiddle over two hundred years old, on which she is a skillful performer.

Had the pleasure of meeting Brother F. J. Paxton, now one of Atlanta's leading merchants. He was formerly the popular manager of the American Baptist Publication Society in Atlanta. Called at American Publication Society store, on Prof. Short, and met Brother Roberts, who is one of the Publication Society's most prominent representatives. From him I learned that business is prosperous.

The Georgia Baptist Convention was great in numbers, great in intellectual and spiritual power, and great in enthusiasm, and in devising liberally for the extending of the Redeemer's Kingdom, at home and abroad. Many thanks to editors of the Christian Index. I have made liberal use in my report of Brother Alex. Bealer's reports in Atlanta Constitution.

W. P. HARVEY.

WESTERN OKLAHOMA.

It may be interesting to some of your readers to learn something of the work we are trying to do for the Lord out in this new country. I have been laboring as a frontier missionary for over five years. My wife and I are now located in Western Oklahoma, where we have been for about a year and a half.

A few years ago this great country was the home of the Indian and the cow-boy. Then great herds of cattle and buffalo roamed at will over these broad prairies; but all that is changed now. In the past four years nearly every "claim" has been taken by white settlers, who come from everywhere, both geographically and religiously.

The scope of country where we are preaching and laying the foundation of Christianity, is about fifteen by twenty miles in extent. The people are industrious but most of them are poor. Some of them are very poor, and live in houses made of sod, or in holes

WHY SWAMP-ROOT GIVES STRENGTH.

Almost every one, from personal experience, knows that the effects of any kind of severe physical strain are felt, first of all, in the small of the back - in other words, in those Vital Organs, the Kidneys. This is so true in the case of the very powerful as it is with one of less strength, and it is especially true whenever the kidneys are weak.

The Great Kidney Restorer Swamp-Root, strengthens the kidneys and through them helps all the other organs.

Among the many famous cases of Swamp-Root investigated by the Western Recorder, the cases we publish this week for the benefit of our readers, speak in the highest terms of the wonderful curative properties of this great kidney, liver and bladder remedy.

Mr. H. N. Wheeler of 117 High Rock St., Lynn, Mass., writes on Nov. 2, 1903: "About 15 months ago I had a very severe spell of sickness. I was extremely sick for three weeks, and when I finally was able to get on my feet I was left with a terrible pain in my back. My water at times looked very like coffee. I could pass my urine at a time and it was after several great pain. My physical condition was such that I had no strength and was all run down. The doctors said no medicine was of service, but I felt certain that there was the cause of my trouble. My sister, Mrs. C. E. Littlefield of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I purchased a bottle and made of these days commenced to get better. I followed up that bottle with another, and at the conclusion of the second bottle I was completely cured. My strength returned, and today I am as well as ever. Swamp-Root is so pleasant to take, and it has cured me of a disease that I thought would have to be treated by a physician. I can now do my usual work, and I feel that I have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."



The bold and extraordinary effect of the world famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It cures the highest form of its wonderful cure of the most distressing cases of kidney trouble, and suffering from any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

We often see a friend, a relative, or an acquaintance apparently well, but in a few days we may be grieved to learn of their untimely death, caused by that fatal type of kidney trouble, Bright's Disease.

The Effect of the Sample Bottle of Swamp-Root.

"Having heard that you could procure a sample bottle of Swamp-Root, free by mail, I wrote to Dr. Kilmer & Co., Poughkeepsie, N. Y., for a sample bottle. I sent to the druggist and procured a supply. I have used Swamp-Root regularly for some time and consider it unsurpassed as a remedy for kidney trouble, loss of appetite, and general weakness of the digestive functions. I think my trouble was due to the cause you mention in your business. I can recommend it highly for all liver and kidney complaints. This is the best medicine I have ever used. I have used it for some time and I can truly say that I have never seen so much in praise of what Swamp-Root. High 88 N. Y. City."

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

You may have a sample bottle of this great restorer, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonials and letters received from men and women who owe their good health, in fact their very lives to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Poughkeepsie, N. Y., be sure to say that you read this generous offer in the Louisville Western Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Poughkeepsie, N. Y., on every bottle.

open air meetings are out of the question much of the time, especially at this season of the year.

Dear Recorder: The First church, Greenville, S. C., is enjoying a gracious meeting in which the pastor, Dr. Z. T. Galy, is assisted by Dr. Carter, Helm Jones. Large congregations attend morning and evening; there have been a number of professions of faith, and much interest is manifested in the services, by the general public, as well as members of the church. Dr. Jones has quite won the affections of our people, and his preaching has been very greatly enjoyed.

We would be very glad to see Dr. Eaton at the Baptist State Convention of South Carolina, at Sumpter, December 2. Everything now indicates a successful issue of the endowment effort for Furman University, and we will be happy over this additional endowment of one hundred thousand dollars.

Yours truly, A. J. S. THOMAS, GREENVILLE, S. C.

ALL SEAMEN know the comforts of having on hand a supply of Jordan's Eagle Brand Condensed Milk. It can be used as agreeably for cooking, in coffee, tea and chocolate. Lay in a supply for all kinds of expeditions. Avoid unknown brands.

Our greatest difficulty is to find suitable places to hold services. We meet regularly in the sod and frame school houses and sometimes in the open air; but the school houses are entirely too small and uncomfortable and

PRAYER.

BY R. M. WOODWARD.

Prayer is the magic key That unlocks the gate of Heaven. And from the storehouse of our God Rich blessings are freely given. By prayer we reach the ear Of Him who rules on high; He hears the humblest when they call, And will their needs supply. By prayer the burdened one, Bowed down by care and grief, May find in Him a healing balm, A quick and sure relief. By prayer they'll safely reach The port of joy and peace, Where bliss supernal ever reigns, And pleasures never cease. Tangietown, Ky.

Our Pulpit.

THE SEED BY THE WAYSIDE

BY C. H. SPURGEON.

"As he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it."—Luke 8:5.

This parable is recorded by Matthew, and Mark, and Luke. It is a very important one, and therefore it is very carefully preserved for us. Matthew puts it, "When he sowed, some seeds fell by the wayside, and the fowls came, and devoured them up."

Notice that the sower is always spoken of as a solitary man. In the harvest field, there is a great company, and they sing and shout together in harmony; but the sower goes forth alone. Our Saviour was the great Sower: "The Sower went forth to sow," unaccompanied. He pursued his solitary way, and all day long he continued his personal task. For that reason, I feel that, when we come together in large numbers—the majority of us, I hope, being earnest sowers of the good seed of the kingdom, we help to cheer each other up, for, to a large extent, we have to work alone. I have, thank God, many helpers; but there are certain parts of this work in which I feel an almost unbearable solitude. I suppose that you, who are engaged in your own spheres of service, often derive much comfort from Christian communion; but there must be some parts of your work in which you have to act by yourselves, to labor alone, and so to wait upon God alone. I think that this experience is good for us. I do not believe that it is good for us to be continually leaning upon one another, like those houses of which so many are being run up nowadays. If you took the end one away, they would all fall down. We want to be self-contained; not merely semi-detached, but altogether detached, so as to be able to stand by ourselves upon our own foundation. God sometimes takes away a helper from us, in order that we may learn to lean upon him only, and to go about our service in entire dependence upon the Master who is to derive glory not only from the result of the service, but from the service itself.

It may do us good to talk a little while about our failures. I suppose that we have all had a good many. When some of you began your work for God, you thought you were going to push

the world before you, and to drag the church behind you; but you have not done it yet. You fancied that you were going to convert everybody by your preaching; but, like Malnethon, you have to say, "Old Adam is too strong for young Melancthon," and you have been driven closer to God by the very failures which you have experienced. If the Holy Spirit shall graciously help us, we may both glorify God and comfort one another while we meditate upon one set of failures with which we are constantly meeting, that is, those that are set forth in these words, "As he sowed, some fell by the wayside; and it was trodden down; and the fowls of the air devoured it."

I. First, then, we shall most certainly have some unprofitable labors—something to sigh over, something that will drive us to cry, with Isaiah, "Who hath believed our report, and to whom is the arm of the Lord revealed?"

Do you not think that our disappointments, our unprofitable labors, teach us our dependence upon God? Perhaps we are not able yet to bear a very large measure of success. If the Lord blesses some brethren a little, and they see a few souls brought to Christ, they are not only very grateful and very happy, which is quite right, but they are very great in their own esteem, which is quite wrong. You should hear them at night after a successful meeting; you would hardly know them. God has given them a puff of wind in their sail, and they are almost blown over, for they have so little ballast. There are some of us workers for God whom he cannot trust with success; that is one reason for our failures, for our Master means to make more use of us by-and-by. It doth not yet appear what we shall be, and he is humbling us that we may be fitted to bear the exceeding weight of happiness which he means to lay upon us when, in after years, he makes us bring forth abundantly to his praise and glory.

O workers, mind that you are fit to be blessed by God! Do pray that you may be in a state of spiritual health that it may be safe for your Heavenly Father to indulge you with very much success! I do think that, whenever we have been trying hard for the conversion of any person, and we have not succeeded in it, it drives us to our knees. You must have met with some who have greatly disappointed you. You thought that you had that fish, but it has slipped away from you, and gone back into the river or sea again. You supposed that that woman was really converted. What a sincere penitent she seemed to be! But she has gone back to her old sins, and is as evil as ever. You thought that that man was really a most striking instance of divine grace; but you are ashamed of him now, for he is doing harm to others, who think that there is nothing in religion when they see what a false profession he has made. Ah, some of you do not know the heartbreak which we, who have to deal with many souls, have to endure; but, in your small sphere, you must have often had to go to God with tears bedewing your cheeks because, after all, you have not won that boy for Christ, or you cannot induce that giddy girl to seek the Saviour. You have wept, and you have prayed, and yet, for all that, there is some of the wayside still in front of you, and it seems as if it never can and never will yield any harvest to your sowing. We do not like wanting our breath;

we do not like, above all, seeming to waste our breath in prayer; and I do not believe that we really do so. I believe that it all turns in some way to God's glory; but yet it does so happen that, by our failures, we are driven to feel our entire dependence upon God: "We are emptied of our self-sufficiency, and made to know that we can no more convert a soul than we can make a world. Any man who thinks that he can create a new heart in any other person, had better begin by creating a fly." When he has done that, then let him think that he can make a sinful man to be a new creature in Christ Jesus. Go and raise the dead, if you can. Speak to those that lie in our cemeteries, and cause them to live again; and then imagine that you have within you the power to call a dead soul to spiritual life. This is the work of God alone; God's arm must be made bare ere this miracle can be wrought, and our failures teach us our absolute dependence upon him.

Further, consider that this scattering of the seed on the trodden road is necessary to the testing of the soil. I believe that we should do a deal of mischief by keeping on sorting out certain characters in preaching the gospel, for it would drive people to think of themselves rather than of the gospel. If I were to come here, and say, "Now, if you are so-and-so, and so-and-so, then you may come to Christ, and be saved," the first thought in each of our hearer's minds would be, "Am I this, or am I that?" Do not want you to think in any such fashion as that; the main thing is to take you off from all thought of self, that you may think only of Christ and his all-sufficiency. Are you a creature? We are hidden to preach the gospel to every creature. Are you a sinner? Then, "it is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." So, if we are to preach in this wholesale style, we must throw some handfuls of seed where they will never spring up; and our great Lord has so much good corn, he is so rich a Husbandman, that he will not miss those handfuls of seed that seem to be lost, and we have a far easier task to bear our failures, and mourn over them, than if we had to be weighted with the responsibility of picking out our hearers, and saying, "This one may have the gospel, and that other may not." That would be indeed a heavier burden than we could bear. I remember Rowland Hill's reply, when somebody said that he ought to preach only to the elect. "Very well," he said, "next Sunday morning chalk them all on the back; and when you have done that, I will preach to them." But the chalking of them on the back is the difficulty, we cannot do that; and, as we cannot do that, the best way is for us to leave our God to carry out the purposes of his distinguishing grace in his own effectual way, and not attempt to do what we certainly can never accomplish.

There, scatter a handful of seed by the way side." Even if the birds of the air do devour it, there is plenty more where that came from, and it would be a pity for us to leave our God to carry out the purposes of his distinguishing grace in his own effectual way, and not attempt to do what we certainly can never accomplish. There, scatter a handful of seed by the way side." Even if the birds of the air do devour it, there is plenty more where that came from, and it would be a pity for us to leave our God to carry out the purposes of his distinguishing grace in his own effectual way, and not attempt to do what we certainly can never accomplish.

II. But, secondly, it is certainly true that we shall find some souls which, for the present, at any rate, seem unsuited to the gospel. There are many persons into whom we cannot get the gospel.

The Western Recorder says: "Beyond question the best translation of the whole Bible now available." Teachers' Edition of The American Standard Revised Bible. Contains, in addition to the text edited by the American Revision Committee, the Concise Bible Dictionary which has short articles about the Bible, its writers, its history, etc., with numerous illustrations from recent photographs; Combined Concordances to the American Standard Revised Bible which combine Concordance, Subject Index, Scripture Proper Names with their pronunciation, etc., in one a-b-c list; Bible Atlas with twelve maps with index to every place mentioned therein. A complete Biblical Library in a single volume. Price, \$2.50 to \$5.00. Reference Editions of this Revised Bible, Persons from \$1.00 to \$10.00. Advanced and Special Editions without reference, \$1.00. (Postage inc. extra) \$1.25. For sale by all leading bookstores or sent postpaid on receipt of price. Send for catalogue to THOMAS NELSON & SONS, Publishers, 27-41 East 57th St., New York.

because they are too much occupied. There is too much traffic over them. They are not occupied with deep thought, but with multitudes of frivolous thoughts, which are well imaged by travelers who just pass along a road continually. Have we not many in our congregations who are always occupied with worldly thoughts? From the moment they are up till they go to bed, it is just one continuous tramp of the world. They are trodden with the multitudinous feet of worldly business.

Then, along a public road, you not only have business men, but you have persons bent on pleasure. How many young people there are, whose hearts are just a road along which thoughts of levity and desires for amusements are continually going! How many precious hours are wasted over the novels of the day! I do think that one of the worst enemies of the gospel of Christ, at the present time, is to be found in the fiction of the day. People get these worthless books, and sit, and sit, forgetful of the duties of this world, and of all that relates to the world to come, just losing themselves in the story of the hero or the heroine. I have seen them shedding tears over things that never happened, as if there were not enough real sorrows in the world for us to grieve over. So these feet of fictitious personages, these feet of foolish frivolities, these feet of mere nonsense, or worse, keep traversing the hearts of men, and making them hard, so that the gospel cannot enter.

And the world has a hardening effect also. Association with its society, yielding to its customs, being engrossed in its business—all this makes a man's heart exceedingly hard. I have already reminded you that, alas! even the gospel itself may harden sinners in their sin. After long hearing it, neglecting it, rejecting it, it seems to operate upon them in a very terrible way, so that it becomes a savor of death unto death with them. Sad to relate, they are not alarmed by the fatal lethargy which has crept over them even while hearing the Word; and if they hear error, it has the same effect in a more dreadful way. Much of the preaching of the present day tends to harden the hearts of men against the gospel. They are excused in their sin, taught to question the inspiration of the Scriptures, led to doubt whether, after all, sin will bring the eternal punishment which our Lord Jesus plainly revealed. Oh, it is a sad, sad thing when all this traffic of things good, bad and indifferent has gone over a man's soul till it becomes harder than the nether millstone!

III. The third thing that I learn from this part of the parable is, that we must watch the seed. Ministers have to do this; all Christian workers have to do this; we will try to do it now for a few minutes. First, it is clear that, when this seed was sown it touched the

heart. In the 12th verse we read: "Those by the way side are the seed that hear, then cometh the devil and taketh away the word out of their hearts." Then, it must have reached their hearts, and that is the sad part about it. These hearers were not, after all, merely hearers, for they were, to some extent, affected by the Word. They had some serious thoughts for the time being. The seed did not get into their hearts, but it did touch them. It fell on the soil, and remained on the soil for a while, though could not get its rootlet down into it, and could not really be absorbed into the ground; and oh, my dear hearers, it may be that, when you hear the Word of God, it does affect you! You have not yet reached that stage in which you can hear it without any feeling whatever. You do feel it, and you sometimes weep when you hear it; yet how often we are disappointed, for you seem desperately resolved not to be saved.

In this case, the good seed did not really reach the understanding. Those who heard the Word did not understand it. We are told now that, if you touch the heart, that is everything; but it is not. To touch the heart is something; but you must touch the understanding also if you are to effect any permanent good. I mean, that you may gather people together, and get up excitement, and work them up in any way you please, for some people are easily moved; but they must understand what it all means if they are to derive real benefit: it is not enough to say, "Believe! Believe!" Teach them what they have to believe; or else what good have you done? Showing, stamping, hawking, crying does not amount to much. People need to be taught to understand the truth, to get a grip of it, to really know the meaning of what they hear. They must know that they are lost, they must know that Christ is the great Substitute for sinners, they must know what the new birth means. Otherwise if the truth is not received into the understanding, the mere receiving of it into the emotion will be of very little use whatever. These hearers understood not the Word, so Satan stole it away from them.

Yet, even then, it retained a good deal of life as to arouse the position of Satan. Notice how zealous the devil is. We may be careless about souls, but he never is. Although the seed lay there on the surface, and had never penetrated the soil, and although that grain had been trodden on, Satan was not satisfied. He said, "There may be life in it; and there is. It is dangerous to have it lying there, for it may grow. So he comes and takes it away to himself. Some bird of the air devours it. I believe that Satan does not like you to come to a place where the gospel is preached; he knows that, if you stand where the shots are flying, you may get one of them into your

heart, so he would rather that you would not come at all. But if you do hear the gospel, even though it does not penetrate into your heart, yet, still, he does not like it to be there. So he comes and takes it away, makes you forget it, brings something fresh before you, so that you may fail to remember the good Word of God.

My dear hearers, are any of you content to be like this trodden way side? Will you continue hearing the gospel, and yet never receive it into your souls? Are you going to be trodden on, and trodden on, and trodden on, till you are simply a way for other people to use? Some of you work hard for your living, and get nothing out of it. Somebody else is getting the whole of your life. You are simply a rut in which other people go to get riches for themselves. Are you content to let it be so with you in a spiritual sense?

Look even now, at this very moment, for thou livest the moment, that thou dost look. God save thee, for Christ's sake! Amen.

THE ETHICS OF CONTROVERSY.

BY C. C. BROWN, D. D.

Dr. Eaton has asked me to prepare an article for the Recorder, upon the subject named above. I presume a report has reached him of the debate held between Dr. J. W. Porter and myself, in the torrid month of July last, upon the question of alien immersion, which controversy came nearer to ending in a revival than in a row. I am sure that neither Porter nor myself would be willing to set himself up as a model debater, and yet it is possible for either one of us to give his impression of the thing as it really happened, and then to deduce morals from what did happen.

It has fallen to my lot to take part in but two debates—one with my brother Covington, of this State, on the question, "Shall Women be Allowed to Speak in Mixed Religious Assemblies?" and the other with Porter, as mentioned above. After the first debate, the audience burst forth in singing, and after the second, into prayer. I gather from this conclusion that surely a good spirit had been engendered by what had taken place, and upon the basis of this meager experience, I venture to write a few lines upon the ethics of controversy.

By the way, the word "ethics" bothered me for a long time in the earlier part of my life. I did not know what it meant, nor could I find out. The dictionaries refused to help me, and when I decided at last that ethics means

"the science of human duty," I had to leap to a conclusion without the aid of anything else than a sort of intuition. I believe this is what it means, and yet the dictionaries confuse me when I seek to prove that I am right. The word in its original form belongs to the time of the Greek mystics, and hence its mystery, perhaps.

As long as some questions remain unsettled—and this will be always—there will be a legitimate place for debate. Debate clarifies and so purifies the atmosphere. The chief objection to the whole thing lies in the improper manner in which it is sometimes carried on, and possibly it is a misfortune for a man to become and be known as a chronic and habitual peripatetic debater. Such a man is apt to be one without any proper and desirable calling.

The secret of right doing in debate lies in the men who do the debating—in their manner, method, and spirit. As it requires two to carry on a debate, each should be characterized by transparent honesty and righteousness of motive, with a true and fervent desire, not merely to carry a point, or to be rid of an antagonist, but to arrive at and know the truth concerning the question under discussion. A man who begins a debate with the determination not to yield, even if shown to be in the wrong, would not probably observe the highest and best rules which make up the ethics of controversy.

To prove and establish a position, and not merely to demolish an antagonist, should be an actuating motive in a debater. Sarcasm, irony, and, above all, anger, must be eliminated from every properly conducted debate. The man who gives way to his temper is whipped in the act. Martin Luther realized this on more than one important occasion.

Men who debate, should, if possible be on a general parity in every way. There is nothing that equalizes men more quickly in the eyes of the lookers-on. One may be the superior of the other, but the moment the debate begins, they are on a common platform. The superior man does not lift the inferior to his level, but descends to the inferior place. A gentleman who stops on the street corner to argue with the "city tough" at once puts himself on a footing with his opponent. The lower man is not lifted to a higher place; but the higher man descends to a lower.

The choice of questions is a vital factor. There are some questions which can never be settled, and some others manifestly have two sides, both of which seem to be right. Opposing questions sometimes seem to be right, but one has a greater element of truth than the other. This probably is the case with the unending controversy of Calvinism and Arminianism. The best that can be done, in a case like this is to state both questions as clearly and as forcefully as possible, and then allow men to take their choice of sides.

In the discussion of Bible questions, only genuine gentlemen should take part. The denominational bully is out of place on such a platform. He may have a great and glowing reputation as a debater, but with meager qualifications along lines of gentility and decency. When I was asked if I would discuss the question of alien immersion, I replied, "Yes, with the proper sort of

man," and at once I named four or five with whom I would be unwilling to discuss any question under heaven. If some of these I had in mind should accuse me of the veriest vagabondism, I would be unwilling to defend myself, for the simple reason that I should be proclaiming my leaning toward vagabondism by showing my willingness to parry thrusts with these bullies.

Christian debaters should keep in mind the high cause they represent. The fact that they are not at the time preaching a sermon does not remove the fact that they are discussing a great Bible topic, which should be handled in reverence and godly fear. The liberty of the occasion should not run into unbridled license.

A debater will hold himself under the very best control if he will keep his manner gentle and his spirit sweet. Vehemence of feeling should not be allowed to run into abuse. If one is lacking in just equisipoise and self-control, he had best remain away from the debater's platform. Not all men can stand hard blows from their opponents, and he who cannot stand should run. Anything—the most headlong and precipitate flight—would be better than the display of an evil spirit and a bad and unrestrained temper.

Controversy, conducted in a proper manner and in the right spirit, accomplishes good results. It is a source of cultivation to the debater. It genders quickness of thought, readiness of utterance, and teaches one how to make hasty drafts upon whatever intellectual resources he may have. It will arouse to action the slowest moving drone, when all else fails to stir him up. It compels one to study the question in hand, and hence to study the Bible. A great many sermons, doubtless, are still-born because they have not the vitalizing energy of brain work and study mixed in them. We preachers are too easily tempted to draw upon our ancient resources, until our drafts are dishonored.

A debate properly conducted helps the church people. Bible matters are brought forth and commented upon which the pastor and preacher will rarely, if ever, touch upon in his ordinary ministrations. Given, then, the right kind of man, actuated by the right motive, under the influence of the right spirit, with the right kind of question to discuss, debates can accomplish good for the churches, and should be fostered and patronized.

Sumpter, S. C.

A SERIOUS VIEW OF LIFE.

It is the fashion of the day to talk of the Puritanical spirit of our fathers, and to charge them with taking too serious a view of life. We are cautioned against wearing their long faces and saturating our minds with their theology. The children of a Heavenly King are pointed to a beautiful world and urged to make much of its beauty, pleasures and bounties. The young are taught to cultivate the merry heart and the optimistic vision. The materialism of the times opens up its resources and says, Live to enjoy. Literature, art and science tend to cast discredit upon the past and to inject into the present a more gay and flippant tone and air. On all sides, and among all classes, there is coming to the surface a growing disposition to make light of serious things. The old world cry is again resounding: "Eat, drink and be merry, for to-

When a Customer

Leaves our store, it is with a feeling that the best goods obtainable, and the lowest price possible, has ruled in the transaction. That is how business is conducted in all our departments, and makes our name a household word in thousands of homes.

Fine Black Dress Goods

50c Per yard. At this price we have a nice quality of Granite Cloth, one that sheds the dust, 40 inches wide; real value, 75c.

76c Per yard. At this price we are showing a French Etamine that has a Crepe de Chine effect, sufficiently heavy for tailored suits and those long coats; worth \$1.00.

\$1.00 Per yard for a beautiful quality of the desirable fabric called Panama Cloth. This cloth is extra heavy and is especially desirable for coat suits and stylish long coats; worth \$1.25.

Blankets, Comforts, Bedding

\$2.50 EACH—A choice lot of cotton-filled Comforts, full size and weight, nicely made, of handsomely designed material; sells everywhere for \$3.00.

\$3.50 EACH—A special lot of best French sateen-covered Comforts, filled with pure white carded cotton of choice grade, made large enough for double beds, without the usual discomfort of being too short; great bargains at \$4.25.

\$4.50 PAIR—For a 114 pure all wool Blanket, in pink, blue, tan and white plaids, red and white, with fancy borders, full weight; regular \$5.50 value.

\$7.50 PAIR—For a pure California lamb wool Blanket, finished in a way that will prevent shrinking; weight 7 1/2 pounds, tan and white, with fancy borders; a fair price for the blanket would be \$9.50.

Stylish Colored Dress Goods

45c Per yard for a good quality of Cream Mohair for ladies' waists full 38 inches wide; worth 65c.

50c Per yard for an extra quality of Stilian Cash Mohair, the fabric that is of good texture, washable and has a lustrous finish; for ladies' shirt waists.

69c Per yard—At this price we have an extra quality of Granite Cloth in the new seasonable shades of royal blue, old rose, rosea, castor, dark green, gray and granite; 44 inches wide and all wool; regular value 75 cents.

\$1.25 For Pebble Cheviot; this is desirable for tailored suits; in new shades of light and navy blue, rosea and seal brown; also mixed suitings of blue and brown mixtures—the suitings that are so popular for those stylish long coats and suits; worth \$1.50.

\$16.89 Per Demorest Sewing Machine
Complete with all the Latest Attachments and guaranteed for 10 years.

Place Order in Western Recorder When Answering This Advertisement
J. Bacon and Sons,
Market Street, bet. Third and Fourth, Louisville.

OIL FOR THE BODY

You can't lose an atom without feeling it. The body is like an engine, a watch, a machine; must be kept in good order to run right.

That's the reason Scott's Emulsion is so successful in all wasting diseases. It feeds, nourishes and strengthens when ordinary food won't.

Doctors say Scott's Emulsion is the best nourishment for those who are not as well as they should be—young or old.

We'll send you a sample free upon request. SCOTT'S EMULSION, 109 West Street, New York.

morrow we die." The sportive mood find expression at every turn. Religion is made a subject of jest and ridicule. Sacred things are treated with laxity. The sense of personal accountability is diminishing, and multitudinous fall in with passing currents and drifts. Solemn preaching is taboed, and the entertaining is demanded. A religion of sacrifice, duty and responsibility is not to the taste or desire, and is too severe for twentieth century approval and exemplification. The Sabbath is looked upon more as a holiday than as a holy day. The present rather than the future absorbs thought and interest.

But over and above this easy-going and trifling view of life rise the claims of God, Christ, truth and humanity. Men are here to think, feel and act as responsible creatures. They are now in a state of probation. They are facing a coming judgment. One and all have to answer for the deeds done in the body. It is not all of life to live. Beyond, is an eternity big with weal or woe. Con-

science is given as a guide and monitor. Providences are of a nature to be studied and heeded. Obligations press upon the mind and heart and must be met, or disaster follows. Christ as Saviour and Lord issues his calls, and they can be ignored or evaded only at one's peril. Home makes its thoughtful exactions. God is in the universe working out results which deeply and intimately concern the individual and the nation. Sin starts and presses its momentous problems. Grace is a potential factor in character, and activity, and must be reckoned with. Everything with which man comes in contact bears upon his destiny.

Thus situated, flippancy of spirit, speech and action is out of place. It is a menace to any of a precious interest, temporal, spiritual and eternal. The meaning of time, circumstance, tendency and result calls for earnest consideration. Life is a trust, and should be esteemed and used as a solemn and holy thing.—Presbyterian.

Editorial

It will take a very sharp, quick campaign to close up the amount needed for Georgetown College. Failing to get an extension leaves no alternative but to do our best now and do it quick. Let every friend of the College consider himself or herself an agent.

Drs. Taylor and Pollard made fine impressions in Louisville, and the canvass is being pushed. Just how much will be realized remains to be seen. But there is no time for delay anywhere. Dr. Taylor and the writer were in Covington Sunday. The writer was in Pewee Valley last Friday. Dr. Taylor goes next Sunday to Danville, the Sunday following to Lexington, and the one following to Richmond. Dr. J. B. Moody is at work helping in Louisville and in the regions around. Dr. B. A. Dawes is helping also, as are the Revs. W. D. Nowlin and W. E. Mitchell. The members of the Co-operative Committee, all very busy men, are putting in all the time practicable. A hard pull all together will secure the result.

Many brethren when called on do not seem to understand the situation, and valuable time is consumed in explanation. The tract issued by the Committee is designed to meet just such cases. Send to the Baptist Book Concern for as many of these tracts as you will undertake to use, and see that they are put where they will be of most service.

We need many more gifts and some large gifts. So far no single person has given over \$2,000, and that sum is to the credit of Deacon J. W. Appleton, of Lexington. Mrs. Worthington, Mr. Hayes Nunnally and President Taylor have subscribed \$1,000 each. Where are our wealthy people? They have been yielding, making up their minds; and we hope they will be heard from now and with vigor.

There are many who can easily pay \$100.00 in four installments (\$25.00 each) at set times between now and January 1, 1907. Every such donation secures \$133.33 to the College, if only the subscription is made before January 1, 1904. After that date a subscription of \$100.00 will add just \$100.00 to the endowment and no more. Four installments of \$12.50 each secures \$50.00 to the College.

Either we ought not to have the College at all, or we ought to give it the utmost efficiency in our power. Here is an opportunity to greatly increase the efficiency of Georgetown College, and to give dollars that count for 133 cents each.

It is too late to form other plans. It is up to us now to say what we will do with Mr. Rockefeller's offer. If we meet it, it will be a great thing for us, for the College and for the denomination in Kentucky. If we fail, it will be just the opposite. Let each one resolve that "if it fails, no share of the responsibility for the failure, shall lie at my door."

We have been criticized for saying that the current "higher criticism" is infidelity, and we have been reminded that many who claim to be good Christians have taken up with this criticism. Indeed books have been written to show that after all the "higher criticism" is harmless and does not attack anything fundamental. Indeed we cannot think of any fundamental doctrine, unless it be the existence of God, which this criticism does not attack.

In a recent issue of the *New York Independent* (itself a higher critical journal); there is an editorial notice of Cheynes' encyclopedia and, among other things, the editor says: "Indeed it belongs to the extreme school, and will be of value as showing whether criticism is tending. The principal writers, with Prof. Cheyne, really recognize no supernaturalism or miracles. This is true in reference to the New Testament as well as the Old. Our Lord was a man, the son of Joseph and Mary, a great teacher and reformer, about whom many a legend had grown, and who died and did not rise again, except in the imagination of his disciples."

This is bold infidelity, and this is "whether criticism is tending." Already the more "advanced" critics have reached that position, and the others are following rapidly. There is no stopping place between where these advanced critics are and where the more moderate ones are. The former have simply gone a little ahead along the same road the latter are traveling. Everything the *Western Recorder* has said in regard to the nature and tendency of this "higher criticism" is strictly true. The only safety is not to take the first step along that road. Only the man who never starts that way is in no danger of reaching the goal reached by Cheyne, Schmiedel, Von Manen, Schmidt et id omne genus. Every principle on which those men proceed is vicious.

"W. B. C." in the *Christian Index* has an article on religious papers, especially the starting of new ones. He closes with: "Lord deliver us from the wars and rumors of wars the newspapers are thrusting upon us!"

Evidently "W. B. C." has been thinking on this subject, and we respectfully invite him to give us his views on our standing question—On what principles should the number, location and personnel of our Baptist papers be determined? Is it always wrong to start a second Baptist paper, or a third one, in a state, where already there is one? If not, under what conditions is such an enterprise justifiable? Who is to decide as to the existence of those conditions? Shall every brother who is inclined to start a paper be encouraged to do so? If not, who shall be encouraged and who discouraged? Shall we have as many papers as possible? If not, how many shall we have and why? When a given paper does wrong and has the wrong man for editor, what is the proper remedy? Is it not one of the charms of the Southern Baptist Convention that so many newspaper men are there, poking their papers at you at every turn and insisting that you subscribe? "Where are we at?" any how in this paper business where ought we to be? and how can we get there?

Interesting subjects these, and intensely practical ones, too, and becoming more and more practical every day. We hope to hear from "W. B. C." and others who can enlighten us.

The *Jewish Quarterly Review* publishes an article from Dr. Perles in which he claims that Harnack, in his *What is Christianity?* has abandoned Christianity and has gone over to Judaism. We admit that Harnack's book is diametrically opposed to Christianity, but we do not admit, either that he has abandoned Christianity, or that he has gone

over to Judaism. What evidence is there that Harnack ever held to Christianity? Surely a man cannot abandon a position he never occupied.

Judaism is not Christianity stripped of certain teaching. If you take Christianity and pare it down to a certain point, you do not get Judaism; which has distinctive teachings of its own. It is a poor compliment to Judaism to call it emasculated Christianity. We think Judaism is far better than Harnackism.

Cremer's Reply to Harnack ought to be widely read. It is an able and more scholarly book than Harnack's, and gives facts instead of guesses.

Dr. George A. Gordon claims that "the task of the present theology is the reorganization of the Christian intellect in fundamental thought." It seems to be the task of the "new theology" to make everything as hazy and vague as possible. We will give a chromo to any one who will point out any sense in the above claim of Dr. Gordon. He is one of the "new theology" lights and, of course, must be as hazy as possible. The "new theology" men seek to evaporate into thin mist "the faith once for all delivered to the saints."

It was said of a certain German professor that he held "the vaguest views of the unknowable" of any man on earth. Another German professor was said to be devoting his life to marking "the distinction between the vagueness of the incomprehensible and the incomprehensibility of the vague."

We are glad to see men who persist in advocating error, advocate it as vaguely and as hazily as possible, because the public will not see any meaning in what they say and so will get no harm. We want the truth taught as clearly as possible, while we wish whatever error is taught to be taught as mistily as possible, and we think it fortunate that the "new theology" men are so vague and misty. By all means let them set themselves to the task of the "reorganization of the Christian intellect in fundamental thought." That will serve to keep them out of mischief.

It was a real pleasure to have brethren Harvey, of the *Western Recorder*, and Mitchell, of the *Religious Herald*, as visitors to our Convention. Both of these brethren are genial and sweet-spirited, and they conduct the business of the papers they represent on a high plane. They offer no mean competition by cutting the prices of their papers below that which is charged the people of their own State. They do not seek to displace the paper of the State into which they come by special offers or otherwise. We extend to them a most cordial invitation to visit us again. When it is our good fortune to visit Kentucky and Virginia, we will take great pleasure in giving them the same fair treatment which we have received at their hands. What we have said of brethren Harvey and Mitchell, will apply to editor Barnett, of the *Alabama Baptist*, whom we are always glad to welcome to Georgia. —*Christian Index*.

The *Western Recorder* seeks to conduct its affairs on sound Christian principles. Where a paper to inculcate itself into favor, goes to cutting prices, not only below what other papers charge, but below its own published rates, it is unfair both to the other papers

and to its own subscribers who pay the published rate. Certainly no apology can be made for a paper that goes into other states and cuts prices below what it charges subscribers in its own state, or that takes any sort of unfair advantage either at home or abroad. Religious papers are teachers of Christian morals and for them to violate those morals is to incur great guilt. The *Index* does not name any papers that have been thus doing wrong. We trust their number is very few.

We will be glad to have Dr. Bell come to Kentucky whenever he chooses, and we will give him a hearty welcome.

"We have been asked our opinion about 'dealing in futures' and whether it is consistent with the Christian profession. 'Dealing in futures' is to buy and sell corn, wheat, cotton or something else to be delivered at a certain date, when there is no purpose to make any actual delivery. A buys and B sells so much March wheat at a given price. When March comes if the market price of what is higher than the purchase price B pays to A the difference, while if it be below A pays to B the difference. This is exactly the same as A's and B's betting on what will be the price of wheat in March only it is an open bet, with an uncertain amount involved.

In such dealings the present market price is not paid, but only "a margin." If the price goes down another "margin" is put up, and so on. This is simply a species of gambling, and Christians should have nothing to do with it.

It is said to think how the spirit of gambling has entered into trade and commerce. Wall Street has become a great gambling centre.

Recently leading daily papers have been engaged in gambling by wholesale, though emphatically denying that it is gambling. They offered prizes to those who would guess nearest to the number of votes that would be cast in our recent state election. Now that would not have been gambling. Offering a prize is perfectly legitimate; but they required all guesses to be written on slips cut from copies of their papers, and the purpose was to sell as many copies as possible. Now the one who paid for a paper cut out the slip and sent in his guess, simply bought a chance at the prize for the price he paid for the paper. He simply bought a cheap lottery ticket. Whenever a man buys a chance at a prize he engages in gambling.

We think it is high time Christian people called a halt. If this thing goes on it will debauch the character of our youth and bring our fair land to ruin.

The writer had a pleasant visit Saturday to the Sand Run church in Anderson, where was held the 5th Sunday meeting. Bro. W. D. Moore is the efficient and beloved pastor and to him the writer is indebted for special courtesies and kindness. Bro. W. D. Nowlin preached one of his clearest and strongest sermons on the threefold mission of a church, and the writer followed on missions and later on Georgetown College. The brethren there will help in the current effort. Pastor Moore will do some effective canvassing. The writer regretted that he could not remain through the meeting, but he had to hurry off to reach his appointment in Covington.

Editorial Varieties

When Phocian said to Demosthenes, "the people will become insane and kill you," the latter replied, "And sane and kill you."

A man who remitted no money to his family was said to show them "unmitigated kindness." Some subscribers to religious papers do something like that.

It was Madame Deshouliere who said: "No one is satisfied with his fortune or dissatisfied with his wit." Many are dissatisfied with their ignorance and with their proneness to do wrong.

It was a woman—George Eliot—who said some women think two and two will make five if only they will cry and bother enough about it. The remark need not be confined to women.

We have received the first number of the *Southern Baptist Theological Review*, edited by the Theological Faculty of Baylor University. It is a creditable number and it has our best wishes.

"Better late than never," is not always true. Sometimes never is better than late. It depends on the character of the action. It is better never to do wrong than to do wrong late.

Dear *Christian Companion*. The fine chromo is ready whenever you send us the signed statement called for, by Drs. Powell and Tyler. Do what we offend the chromo for, and it is yours.

We deeply sympathize with the Rev. Dr. W. H. Geistwiler in the death of his beloved companion. The comfort he has so often ministered to others in their bereavement comes to him now with new power.

(The *Journal and Messenger* does not take to the idea of a national Baptist Congress, suggested at the recent meeting of the Baptist (?) Congress. We think we have had enough of this congress business.

In replying to an opponent, Sheridan said: "The gentleman is indebted to his memory for his jests and to his imagination for his facts." Of course Sheridan did not mean to intimate that his wit was true of any man outside of England.

You are going to make Christmas gifts to friends, and some of them are not getting the *Western Recorder*. We respectfully suggest that to send them this paper for a year would be a neat and an appropriate gift. It would every week remind them of your kindness.

The Baptist Theological Seminary of Kansas City has 32 students so far in its second year, and the Word and Way says it will have 50 this session, adding: "A Kansas City Theological Seminary is a great necessity." Our Louisville Seminary has not been at all depleted by this new institution. This session in Louisville shows a marked increase over last.

Brethren in Texas are asking us why no report of their great Convention appeared in our columns. We have published several things about this great meeting, and we awaited the report from our correspondent there, Dr. J. B. Moody. In some way he got under the impression that he had sent a report, and so the matter rested. We have mentioned the leading points, but we want a more extended account.

Dr. M. P. Hunt has been made Secretary of the Southern Baptist Convention for the Trans-Mississippi Department. He will equally represent all the Boards in that territory. How would it do to divide the remaining territory into departments and have a secretary for each and to have no corresponding secretaries for our separate Boards. Is there any man so much respected here as to represent all three of our Convention Boards in Kentucky, Tennessee, Alabama and Mississippi, as in Missouri, Arkansas, Texas and Oklahoma? We do not advocate this, but simply raise the question. It is worth thinking about.

Dr. Geo. E. Foster, the anti-Trinitarian professor in the Divinity School of the University of Chicago, writes a characteristic letter to the *Canadian Baptist* about his denial of the deity of Christ. In that letter he says "that the real problem in this connection is not the deity of Christ so much as the deity of God, if I may so state it." That looks as if the Professor were an atheist, but he goes on to say: "Our theological conception of God is modified by the thought of Evolution and of Divine Immanence—conceptions not to be unceremoniously applied. I grant you, but for what reason? This looks so much as though the Professor were a pantheist, but we consider his thinking too hazy for him to be really anything.

AMONG THE Churches.

THE STATE.

Pastor P. T. Hale, of the Third road, Owensboro, is aiding Pastor Jen-

Pastor J. L. Lewis writes: "On No-

Pastor J. L. Spores writes: "Bullitt's

Bro. E. F. Musick writes: "Our meet-

Pastor R. W. Morehead writes: "In a

Pastor J. W. Beagle writes: "Please

Bro. J. W. Blunk, Church Clerk of

Bro. A. Cobb writes from Owenton:

Pastor L. H. Voyles writes from Ca-

80 years old. I began a meeting with

Bro. S. J. Cannon writes from Spring-

Pastor John S. Cheek writes from

Pastor Charles Martin at Paintsville

OTHER STATES.

Pastor J. M. Phillipa has resigned the

Pastor F. A. Risner writes from

Pastor Edgar W. Barnett writes from

Pastor A. Finch writes from Black-

Ten were baptized at Spring Branch

At Meherrin, N. C., the second oldest

Zion church, Newton county, Ga.,

At Sardis, Henry county, Ga., a ten

SEMINARY NOTES.

Dr. Charles Gardner, of Richmond,

A. L. Duncan is assisting C. A. Wade

was a student last session, was circu-

C. B. Althoff reports that his people

J. R. Hobbs, of Mississippi, has been

We greatly enjoyed having the mem-

Dr. Carver and Brethren E. L. Mor-

We lost a very dear personal friend

Forget You Ever Had It

Catarth, the Most Odious of All Dis-

Catarth is the most foul and offensive

Stuart's Catarth Tablets are the hope

The following letter from a St. Louis

"I suffered from catarth for 15 years.

"I have had no trace of catarth in my

STATE MISSIONS.

The State Board of Missions has made

J. G. Bow, Cor. Sec.

GOOD NEWS FROM CYNTHIANA.

Last night I hurried two happy souls

The attendance in our Sunday School

BRECKINRIDGE ASSOCIATION.

Messengers of the 13 Baptist churches

Goshen Association has a glorious history

The next meeting of Breckinridge As-

The old-fashioned wood fire, with its

W. P. HARVEY.

I am well pleased with the RECORDER.

Armuchee P. O. Ga.

Bro. T. T. Martin will close his work

SUNDAY SCHOOL MEETINGS.

Bro. L. P. Lovell, Field Secretary of

The brethren will find Bro. Lovell

A NEW IDEA.

With Owenton as a center geographi-

On Friday night services were held

We have received the first number of

The meeting at Iron City, Tenn., in

A Perfect Regulator of the Stomach and Bowels

is Vernal Saw Palmetto Berry Wine

Family Circle.

Special for You and One

THE FAMILY CIRCLE.

By F. M. WOODWARD.

How dear the family circle, How full of love and cheer, When father, mother, children Are all assembled here.

A MOTHER'S HEART.

By IDALIA V. O'NEAL.

The mother of Sisera looked out at a window and cried through the lattice, Why is my chariot so long in coming? Why tarry the wheels of his chariots?—Judges 5:22.

This is a vivid word-picture of mother-love, that God-given passion, which though differing slightly in the manner of expression, is mother-love still—in every age, in every clime, from the highest to the lowest of God's creatures.

Heading between the lines, one can almost see the anxious face of that southern mother. There is pride and modesty, though half-confessed, each struggling for the mastery.

"Have they not sped?" says Pride, "have they not divided the prey; to every man a daniel or two; to Sisera a prey of divers colors, a prey of divers colors of needlework, of divers colors of needlework on both sides, meet for the necks of them that take the spoils?"

Then inside Anxiety, that will not be stilled, "Why is my chariot, so long in coming? why tarry the wheels of his chariots?" And here the sacred writer has mercifully drawn a veil between the world and the mother, to the southern mother, when told that Sisera, the idol of her heart, Sisera, the captain of Jahin's mighty hosts, would return no more.

Historians of all ages have been eloquent in praise of the marvelous bravery and patriotism of the Spartan mothers. They were told that their sons had perished on the battlefield. "Yet how much more courage and Christian fortitude are demanded of the mothers of Kentucky to-day—the mothers who see their sons go forth in the first rank of young manhood, to meet their untold strength against the deadly foe of youth, King Alcohol, ably aided by the shameless mince wine, with her manifold seven arts. Happy indeed the mother who receives again her son unscathed by the fierce conflict!

Wretched, three wretched, she would behold her son, condemned to a servitude far worse than death, man, subject slavery that can defile man, sapping up his proud strength, deadening the nobler possibilities, stifling all the longings of the spiritual nature, and leaving him a poor creature, without hope in this world or in eternity.

It was a clear, cool night in October. The beautiful country surrounding the inland town of L— was bathed in the glorious moonlight. Here and there, like a silvery mesh, wound the famous Kentucky turnpikes.

But there was a cruel blot on the fair face of the night. On one of the roads leading from the town lay a young man prone upon the ground, wrapped in heavy slumber.

He was lying just as he had fallen; by his side stood his faithful horse, a lithe, clean-limbed creature, with ears erect, looking alive to the slightest sound. A handsome silver-mounted saddle close to the sleeper's outstretched hand told the sad story with unmistakable plainness.

The stars twinkled and gleamed from their lofty height, as if silently flashing the sad message from planet to planet; the rustling leaves whispered to one another the guilty secret, while the moon looked down with cold pity upon the unstruck face of the sleeper.

Now was it a bad fore-boding that lay revealed in the pale moonlight. It was the face of a young man scarcely more than a boy, though excess had marred the serene beauty of outline, and his face left a dark stain upon the innocent brow.

The history of Jack Todd's short life was couched in two words pregnant with a terrible meaning—wasted opportunities—wasted opportunities!

Herein in early childhood of a father's re-training influence, he became at once the sole care and idol of his mother,

a woman of gentle Christian character, but more fond than firm, more indulgent than judicious. The princely fortune from his father had proved a dangerous snare, early winning his allegiance from stultious pursuits by reason of his countenance alluring, all of which appeared strongly to his eager, boyish nature. Even a strong physique, rendering dangerously swift the transition from boyhood to manhood, had been not an unmitigated blessing.

In addition, he possessed a rare, almost fatal, faculty for making friends—both false and true. In view as well as virtue Jack was intensely popular. For him there was no middle course. All things, it seemed, had conspired to render fearfully easy the road that leads down to sin and degradation.

Yet there was in Jack's nature much that was really good and true—certain wholesomeness, a rugged honesty, and a reverence for true womanhood that no amount of vice had, as yet, been able to smother.

On that night Jack had attended a political meeting at L—, for, with his sturdy loyalty, he was a politician. Most of all, his ever-ready purse, he was one whom unscrupulous politicians lost no opportunity of cultivating.

He had a vague remembrance of having made a few rather incoherent remarks—of whose purport he was perfectly innocent—but all of which had been cheerfully applauded by his companions; of having drunk a number of toasts, after which he had been started upon his homeward drive, with sundry raps upon the shoulders and noisy assurances that he was "a jolly good fellow." Then all was a blank.

The night was far advanced, and was it only the insatiate thirst of the inebriate that caused the poor disordered brain to drift into dreamland? Or was it the echo of remorseful waking thoughts, that sometimes pursued him phantasically, making his days terrible, his nights hideous, but always pushing him in the end to wilder excess than before?

In his dream he was toiling slowly, painfully through a vast desert waste. Darkness was fast gathering, but the burning heat was unabated. On every side there were low, conical mounds, some scorching sand, and it was as smothering as his weary feet.

"Water! water!" was his constant moan. Every step in the yielding sand seemed destined to be his last; his strength was almost spent. He could hear in the distance the shriek of the wind, the cry of the wailing with cry of fierce boasts of prey. Anything was preferable to such a fate! He made a last supreme effort, but something persistently hindered his progress.

At his feet lay a small, dark object. As he stooped to cast it aside, a shrill, nasal voice, discordant with suffering, cried out, "Trample upon it if you will. It will not be the first time. See those mounds that you have made!"

And from a thousand ghastly, gaping mouths the blood started with a convulsive movement.

Suddenly the sleeper stirred and the medical man bearing his head, touched the outstretched hand of the still form, and then, raising his head, Jack gazed blankly about him.

In the distance the sallow bark of a deep-throated fox-hound sounded upon the morning air, proclaiming a lost scent. Now and then a solitary night-bird passed overhead on a labored wing.

Slowly light dawned upon the bewildered brain; from the pale lips fell the cry, "God be merciful to me, a sinner!" With a glad whinny, that seemed to express an almost human sympathy, the horse watched his master's movements. Soon he was rapidly bearing him homeward.

The pale opening upon the broad drive that led to the home of Jack's childhood was open. It reminded him of the Gate of which it is written, "Knock, and it shall be opened unto you." There was a happy light in the eyes that were raised to Heaven's calm vault, where the stars were fading away below the first rays streaks of day.

In the window was the light that never failed him—a light typical of the hope that gleamed ever, though faintly, in the mother's heart, that some day her boy might see the error of his way.

What art so much as a mother's? Many times had she heard the moaning, wavering step, and her heart grew faint at the sound. Many times had Jack, returning thence, heard his mother pleading in tremulous tones for God's blessing upon her boy, and had hidden her sternly, yet, almost roughly, "of, for my sake, prayers for him—he was unworthy of them."

But tonight he walks with a firm, ringing tread, such as his mother had not heard for many a weary day.

The door opens and—yes; there is a new, tender light upon his face. Swiftly he crosses the room, and, kneeling at her side, lays his face upon the open Bible

on her knees. A light as of Heaven overspreads the mother's face, too early old and worn. But one word falls from the trembling lips, "Redeemed!"—and surely the angel choir took up the glad refrain—"Redeemed! Redeemed!"

THE MINISTER'S RESIGNATION.

By F. E. C. R. ROBBINS.

"Let me see," said Miss Eleanor Banks, on the first afternoon of her visit to her aunt at Farmington village. "Didn't you write to me last winter that your pastor had resigned?" "I guess perhaps I did," was the reply, in a somewhat absent-minded tone.

"It seems to me that I got the impression from your letter that the resignation had not been universal regard," suggested the niece, after waiting a moment for her aunt to enlarge upon the theme.

"Maybe you did," said the old lady, who was apparently absorbed in learning how hard it may be for a thread to pass through the eye of a needle.

"Presumably," she added, with the manner of one who, after all, is not quite willing to let the subject drop. "There were some of the people who thought that Mr. Pease had kind of lost his usefulness."

"Had he been here a long time, hadn't he?" asked her niece. "Yes," was just it. Mr. Pease had been here going on thirty years; and as you might say, we'd got him learned by heart. We always knew what he was going to say next, and it's no use denying that he was getting to

What Sulphur Does

For the Human Body in Health and Disease.

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

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was most wisely used.

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

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

Our grandmothers knew this when they gave us that old-fashioned remedy. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from bile and stomach and even deep seated eruptions, I have repeatedly seen them dry up and disappear in four or five days, when the diet and other remedies, though Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason taboed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin diseases as this remedy."

At any rate, good and healthy blood purifiers will lead in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

be rather dry in the pulpit. I did not mind it so much myself, but your Uncle Andrew did, and that was worse. The preaching I could stand, but what with that of a Sunday, and Andrew's taking on about it all the rest of the week, I was beginning to get about beat out myself.

"Every now and then somebody would come around and want him to speak to the minister about resigning. Of course, if anything of consequence is to be done in the parish, it is always your Uncle Andrew that has to go ahead with it. They would argue that Mr. Pease was comfortably off, and his wife had property besides, and so it would be no hardship for him to step aside.

"But Andrew couldn't make up his mind to do it, so things went along with the society fast running to seed, when all of a sudden, and without any help from anybody, the minister did resign."

"Well, I presume a good many felt to-rejoice, but I guess nobody was quite so tickled as Andrew. For a few days it seemed as if he could not do enough to show how kind of grateful he was."

"He did the surprising and painting that I had been at him about for two years, and he bought a new parlor carpet that I hadn't so much as asked for. Then he took it into his head that he must get up a farewell reception to the minister."

Well, all the folks seemed to fall in with that idea, and if you'll believe me, they raised a hundred dollars in gold for a parting gift.

"Of course there was a general invitation to the reception, and we had to hold it in the town hall. Well, after we had all shaken hands with the minister and his wife, Andrew came up front and made that presentation speech, 'I do wish you could have heard him! Of course your uncle is gifted in speech, but I guess he surprised himself that night. Yet he didn't say anything but the truth. Mr. Pease had been a faithful minister—one that had visited the widow and fatherless in their affliction, and been helpful in sickness, and stood by us all in trouble, and tried to comfort us when we buried our dead.

"Put it was wonderful the way your Uncle Andrew worked all those good things. Mr. Pease had done into his time. It took hold of us more and more, and he stayed along until the time he got through, and handed over the hundred dollars in gold to the minister, about everybody in the hall was having a good hard cry.

"As for Mr. Pease, he could hardly speak at first. But when he found his voice I guess what he said made full as much impression on Andrew's talk."

"He said that he had been simply amazed at the feeling that had been manifested, and it led him to think that perhaps he had been hasty in the step he had taken. Perhaps it was his duty, after all, to spend the rest of his days as the pastor of his dear flock. He went on in that way for a while, and finally he asked all those who desired him to withdraw his resignation to rise.

"Well, there were some queer looks went over a good many faces, but in a minute all those that hadn't been standing before got up from their seats."

"There was to have been other exercises after the presentation. Adelaide Tinkham had written a poem appropriate to the occasion as she had expected it to be, but she slipped around to Andrew and told him not to call on her her.

"And the choir had been rehearsing a very handsome song for a week, but it was all about parting, and they wouldn't sing it. When they were called on they whispered together for a while, and then announced that they would sing, 'Altogether be the tie that binds', and they requested all present to join.

"Then we took of our refreshments, and the reception broke up."

"So you still have the same minister," said Eleanor, with a smile. "Why, yes, in one sense we do. But, really, Mr. Pease has seemed like a new man ever since. It's wonderful how that reception seemed to freshen him up. He preaches a new sermon almost every Sunday, and the whole parish seems to be alive again. As for your Uncle Andrew, you'd think to hear him talk there was nobody like Mr. Pease. You see, he bound to and by that presentation speech. So in one sense, I suppose we've got our change after all."—The Youth's Companion.

An old farmer was once invited to a dinner, and, before sitting down he reverently said grace, as was his habit.

One of the young men at the table noticed this, and said sneeringly: "That's not the new fashion; but I see you cling to the old-fashioned ways. I suppose in your place every one says grace."

"I do," said the farmer, gravely, "not every one."

"How is that?" inquired the young man. "If you are the master you ought

to be able to have things as you order them."

"Well," said the farmer, "I have some pigs in my sties. They never say grace before their meals. I suppose they do things in the new-fashioned way."

An old church in England has the following items in its record book: "Church meeting July 19, 1723, decided that a day of prayer be kept publicly on account of smallpox in the town. This was held on the following Wednesday.

"March 6, 1725, ye boys seem to give some trouble in ye side gallery during prayer time, and it was proposed to build a gallery at ye back, and in sight of ye pastor, that ye said boys might be kept in order, being under his eye."

"In 1725 one brother was excommunicated by ye pastor for being too much engaged in business, and neglecting ye services of ye church, and Lord's table."

He that forgives makes his heart a garden of blessing. It will be fragrant with joy and fruitful of strength.

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Stories for
Little Ones.

JUST AS I AM.

BY THE AUTHOR OF "BENEATH THE BANNER."

(Continued from last week.)

IV.—THE TIME OF TROUBLE.

"Just as I am though—lost'd about
With many a conflict, many a
doubt.

Fightings and fears within, with-
out.

O Lamb of God, I come.

As Jack finished this verse his
voice choked, and he laid his face
against dadda's breast, and sob-
bed as if his heart would break.

"What is it, little darling?"
asked father, much alarmed.

"I—I want—I mean I don't—
I—oh, why can't I come?"

"Come where?"

"Why—come to tell every bad
thing I've ever done."

"Hush, dear, Jesus knows all."

"Yes, dadda, but I want you to
know, too, and I can't tell," Jack
said piteously; "but wait one lit-
tle minute and I'll try to."

Just then mother's voice was
heard. "Supper is waiting, dear
—are you ready?"

"Hush, Jackie, father trusts
you always. You shall tell me
all later on, but go right off to
sleep now."

It was no use. Jack had tried
again, and was worse off than
before.

Next morning he looked pale
and ill. Again he heard father
deploring the broken cup, and
each word added to his wretched-
ness.

During the week that had pass-
ed since the accident he had often
heard father refer to the broken
cup, and had also heard strict in-
structions given that Martha
should not be employed in the
house again at present.

Every day his misery increased,
and both father and mother were
looking anxious about him.

"Send Jackie out to-day for a
good walk," father had said that
morning, "and if he is not better
to-morrow we will call in the doc-
tor."

V.—VISIT TO NANNA.

The sun was shining brightly,
the wind blowing half a gale from
the south-west, when Jackie and
nurse started out for their con-
stitutional. What fun it was to
see the wind seize the baker's hat
and blow it across the road, and
to see the man rush after it, only
to be forestalled by a terrier, who
caught the hat and ran up the
road, the baker man following
and shouting at the top of his
voice!

Jackie laughed till he cried.
He forgot all his troubles and
froited along to the shops, his
fingers embracing two pennies
which mother had given him to
spend.

Going along they overtook little
Alice, old Martha's niece.

Jackie knew her very well. She
often came with her aunt when
the latter paid her weekly visits
to mother's on washing day.

Jackie and the little girl were
the best of friends. They were
the same age. Martha had been
mother's nurse years and years
ago, and had been his nurse, too.

He loved "Nanna" ever so much.
So those two walked soberly
along. Jack, producing his two
pennies, offered one to the little
girl, who took it gladly enough.

"I'm going to buy chockies with
my penny," said Jack. "What are
you going to get?"

"Oh, I shall get a big bun, the
biggest there is for a penny, for
auntie."

"Why not take her some chock-
ies?" suggested Jackie.

"Oh, I know auntie would pre-
fer a bun, because she hasn't—"
Here the little girl hesitated.

"Hasn't what?" said Jack.

"Oh, well, hasn't been eating
much of late."

Jackie was thoughtful. Nanna
didn't come last Tuesday to the
house. He knew she used to take
away all kinds of good things.

"A nice jam tart, please," he
said.

"A big, big bun—the biggest
you have," said little Alice.

"Let's go and see Nanna," the
boy said when they got outside.

Somehow the day had clouded
over for Jack. The old feeling of
dread and discomfort he knew so
well had come over him.

When they reached the cottage
where the old nurse lived, Nanna
was not in her little room down-
stairs.

"Let's go up and see her," said
Jack.

Alice was quite content, so Jack
ascended the little winding stairs
with his beautiful jam tart.

Treading softly, so as to sur-
prise Nanna, the little boy arrived
at her bed-room door, which stood
ajar.

He paused on the threshold.
Nanna was speaking to some one.
The voice was very earnest.

"Help, O help, Thou Friend of
the helpless. Give bread to Thy
servant who is in want. Give us
the doors of heaven. Send bread."

There was a pause. "And send
grace to bear the trouble. Thou
knowest I am innocent, and that
I suffer, oh, so heavily. . . . Give
grace to Thy little child, who did
no wrong. He knows not how the
trouble has come upon me by what
he has done. Bless him and make
him altogether Thine own. Thou
hast been so good to me that
though I am hungry now I will
trust Thee to the end."

Jack stood petrified. Nanna
had seen him! He had been in the
means of stopping her weekly vis-
it which meant food to her. He,
Jackie had stopped the supply.
Nanna was hungry! yet Nanna
loved him so much that she was
praying God to bless him.

"He crept softly down.

VI.—PEACE.

"Just as I am. Thy love unknown
Has broken every barrier down.
Now to be Thine, yea, Thine
alone.

O Lamb of God, I come."

There was penitence in every
word of the verse, but no distress.
Jackie no longer feared to make
his confession to father.

Grief had made him sorrowful
all day long and given him
strength.

Twenty times he had been on
the point of confessing to mother.
But no, mother would tell father,
and father's anger would be bro-
ken. Perhaps father wouldn't
come and bid him good-night,
and Jackie would rather be whip-
ped as he had been when he told
a lie than that dadda should not
bid him good night.

Anything but that.

"Dadda, I want to get up and
sit in your lap," he said, as father
was putting down his face for his
usual kiss.

Thinking he wanted "just one
more story," father replied, "No,
dear, it is late already, and you
must go to sleep."

"Dadda, I must. No, don't kiss

me yet. Perhaps you won't when
I have told you all."

Something in the voice went
home to dadda's heart. He took
little Jackie from his bed, folded
a shawl round him, and gathered
him in his arms.

"Now, little Jackie, what is it?"
he asked softly.

"Dadda, I did it. And his
strength, which had borne up all
day, now broke down, and Jackie
sobbed as if his heart would break.

The confession was over; full
and complete. There was no spar-
ing of his deceit, or of his gladness
that some one else should bear the
blame. He told, too, the story of
Nanna's love and of her distress.

"Dadda, can you forgive me?
I think Jesus will, as I am very
sorry, and have been for days and
days. And though I've been very
wicked, I do want to come to Him,
and be His own child."

The forgiveness was full and
free—not a trace of the tone which
he had heard in father's voice that
morning he had listened at the
door—and father kissed him again
and again as he laid him again
in his bed.

"Will Nanna have a big lot of
things to-morrow?" he asked,
dreamily; "buns and all sorts of
nice things?"

And father replied, "Yes, Jack-
ie, all sorts of nice things."

"Ah, that is very, very good,"
said the little boy contentedly,
as he nestled into his pillows.

Father lingered a few minutes
till he heard the regular breath-
ing, so different from the restles-
sness which had been Jackie's dur-
ing the past few days, and then
he whispered softly to himself:

Thy love unknown
Has broken every barrier down,
Now to be Thine, yea, Thine
alone

O Lamb of God, I come."

—The Quiver.

PHILOSOPHICAL TOMMY.

Did you ever hear about him?
Grandma once knew just such a
little philosopher, and he was the
biggest little philosopher I ever
knew. I do not think he ever
cried; I never saw him cry. If his
little sister found her tulips all
rooted up by her pet puppy, and
cried and cried—as little girls will
—Tommy was sure to come
around the corner whistling, and
say: "What makes you cry? Can
you cry a tulip? Do you think ev-
ery sob makes a root or a blos-
som? Here, let's try to right
them."

So he would pick up the poor
flowers, put their roots into the
ground again, whistling all the
time, make the bed look smooth
and fresh, and take her off to hunt
buns' nests in the barn. Neither
did he do any differently in his
own troubles. One day his great
kite snapped the string and flew
away far out of sight. Tommy
stood still a moment, and then
turned around to come home,
whistling a merry tune.

"Why, Tommy," said I, "are
you not sorry to lose that kite?"

"Yes, but what's the use? I
can't take more than a minute to
feel bad. 'Sorry' will not bring
the kite back, and I want to make
another."

Just so when he broke his leg.

"Poor Tommy!" cried his sister,
"you can't play any more."

"I'm not poor, either. You cry
for me; I don't have to do it for
myself, and I'll have more time to
whistle. Besides, when I get well
I shall beat every boy in school
on the multiplication table, for
I say it over and over again till
it makes me sleepy every time my
leg aches."

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Tommy was a little queer, cer-
tainly, but if a great many people
were more like him they would
have less troubles and would
throw more sunshine in this
world. We must cry sometimes,
but try and be as brave as possi-
ble. Christian Work.

Among the reminiscences of the
Class of 1880 at Yale is the story
of a stout and healthy looking
member, who was told by his tutor
that "he was better fed than
taught."

"You teach me; I feed myself,"
was the retort.—New York Trib-
une.

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Ky.

MISSOURI LETTER:

Dr. J. J. Porter, the Joplin pastor, reports a meeting now in progress at that place, that is making the town. It is the deepest and most powerful work of grace the people of that wicked city have ever witnessed. At his writing about 100 persons have professed religion, and the good work seems to be just fairly begun. The stronghold of Satan seems to be tottering and the town completely revolutionized. Dr. Dew is doing the preaching. Dr. Porter went to Joplin under discouraging circumstances. He had to grapple with a church debt of \$4,000, which has been provided for. Surely the Lord is with Dr. Porter and his people. Our missionary, Bro. Mellichamp, of Salt River Association, is now engaged in a splendid meeting at Annado—aiding Pastor Lon Campbell. At last accounts there were twelve or fifteen additions, and nearly a score forward for prayers. This is Bro. Mellichamp's 2nd meeting, having previously conducted a meeting at Spencerburg, with number of accessions. Elder J. D. Biggs has just closed a meeting with good results at his Dover church. He had the assistance of Dr. John E. Cook, financial secretary of William Jewell College. Quite a number of very successful meetings are reported from different parts of the state. So the winter campaign has set in with encouraging prospects for a successful charge on the devil's works.

The Missouri Baptist General Association held its annual meeting at Marshall. It was a most delightful and profitable gathering of the hosts of God. The work of the state board was one of the principal subjects for discussion. The report of same was deeply gratifying and encouraging. Secretary West only reported a deficit of \$500. One hundred and thirty-five men have been employed, and preached 10,728 sermons, and 3,958 persons professed faith in Christ.

THIS TESTIMONY

Will surely interest many readers of the Western Recorder.

James G. Gray, Gibson, Mo., writes about Drake's Palmetto Wine as follows: "I live in the Missouri State in Dunklin County and have been sick with Malarial fever and for fifteen months a walking skeleton. One bottle of Drake's Palmetto Wine has done me more good than all the medicine I have taken in that fifteen months. I am buying two more bottles to stay cured. Drake's Palmetto Wine is the best medicine and tonic for Malarial, Kidney and Liver ailments I ever used or heard of. I feel well now after using one bottle."

A. A. Felding, Knoxville, Tenn., writes: "I had a bad case of sour stomach and indigestion. I could eat nothing and I was 'falling to bones' and could not sleep nor attend to my business. I used the trial bottle and two more seventy-five cent bottles and can truthfully say I am entirely cured. I have advised many to write for a free trial bottle."

J. W. Moore, Monticello, Mo., makes the following statement about himself and a neighbor. He says: "Four bottles of Drake's Palmetto Wine has cured me of catarrh of Bladder and Kidney trouble. I suffered ten years and spent hundreds of dollars with but no result. Drake's Palmetto Wine has made me a well man. A young woman here was given up to die by a Minneapolis specialist and he and our local doctors said they could do no more for her. She has been taking Drake's Palmetto Wine one week and is rapidly recovering."

The Drake Formula Company, Drake Bldg., Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free and prepaid to any reader of Western Recorder. A letter or postal card is the only expense to get this free bottle of Drake's Palmetto Wine.

and 2,902 were baptized. There are 1,900 in the state; 1,075 didn't give anything to state missions through the board; \$20,000 was expended. Amount raised, \$19,500. More money is asked for for same object this year.

Rev. Fred D. Hale recently concluded a meeting with Pattee Park church, St. Joe, and is now aiding pastor W. J. Wood, at De Soto, with good prospects.

Our colleges have all started off well, and taking it all in all, Missouri Baptists should feel greatly encouraged, not overlooking the fact as expressed in poetry:

"Every prospect pleases
And only man is vile"

Yet while the lamp of the blessed gospel holds out the light, the vilest of poor sinners may come to that light.

Missouri Baptists should pray for such a year of revival as the grand old commonwealth has never witnessed. We must depend on the Holy Spirit for results.

Jos. N. BARKER,
Louisiana, Mo.

FROM NEW MEXICO.

The convention of this territory has just closed a glorious session at Roswell. The fraternal and missionary spirit was at high tide during the entire session; the attendance and contributions of the past year were the largest in the history of the work. The officers were pastor H. J. Powell, Albuquerque, president; Prof. T. H. Claypoole, Almorqorda, and Pastor C. C. Young, Roswell, vice-presidents; Rev. Geo. H. Brewer, corresponding secretary; Pastor J. C. Chapin, Clayton, recording secretary; N. W. Alger, treasurer.

The report of the territorial board, read by Brother Brewer, was a master-piece and thrilled our hearts in telling what the Lord had done for us. Dr. I. N. Clark, Kansas City, presented to our people the wonderful theme of world-wide missions. His visit will never be forgotten in our convention. Dr. N. B. Raiden, of Omaha, in a masterly speech, gave us the missionary aspect of North America, and especially the great West. The idea of an advanced movement, so prevalent all over the country in conventions, claimed the loyal hearts of New Mexico Baptists and by a vote in body as one man we said, "Embargement" and "Onward"—All for Christ's kingdom.

The pastors in New Mexico are a strong and representative body of men, are trained men in Christian warfare and are a unit on organized work and Mission enterprises. They are not here for an experiment and to move on somewhere else, they are here, for the most part, to stay. Few of our churches are pastorless. Next year we meet in LosVegas and, although our work has been enlarged, yet we confidently expect to come to the convention out of debt. We have several reasonably large churches, Roswell being the largest in number of all of them. Last year was a great year with all of us here, and over one hundred members were added to the church. The congregations are larger than our church house capacity and soon our neat stone church will have to be replaced by another one. We may seem far away from what is the center of N. S., but we are just as near heaven as under any other skies. The gospel is the power of God any where.

C. C. Young,
Roswell, N. M.

LETTER FROM SOUTH CAROLINA.

All the Baptist brotherhood are looking anxiously toward the coming state convention, which meets in Sumpter on Wednesday, December 2. We hope to see the Recorder represented. The business of most importance is state missions, and the endowment of Furman University. State Missions promises to come out all right. We were never more progressive than now. Dr. T. M. Bailey, is a wise leader.

Never since I knew her has there been so momentous an hour for Furman University. During the war between the states, she received injuries from which she never rallied. She not only lost her bonds but her friends likewise. Under the wise leadership of Mr. A. P. Montague, the institution seemed to rally, but the many thousands raised by him was put in buildings which bring no increase. The endowment, the thing of most importance, is yet on our hands. At the last meeting of the convention we decided to increase the endowment \$100,000. Of this amount \$80,000 has been raised. There are ten days yet to raise the remaining \$20,000. The payments are so arranged that if any part of this should fail the whole endowment is lost. If any friendly eye should chance to fall upon these lines, let him send up a prayer to God in her behalf and a contribution to Furman.

The old First church of Greenville, has just passed through a gracious revival. The pastor, Dr. Z. T. Cody, was assisted by Dr. Carter H. Jones, of Louisville, Ky. Well may it be said of Dr. Jones, "He came, he saw he conquered. For nearly two weeks he preached to large audiences of eager listeners. It was the privilege of the writer to hear one of the fine discourses, delivered on last Sunday—a sermon to men—on the "Prodigal Son." It was a great occasion, a great congrega-

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Mr. T. M. Brown, of DeQueen, Ark., says: "Over seven years ago I was cured of the opium habit by your medicine and have continued in the very best of health since."

Dr. W. M. Tinsell, of Lovington, Va., says: "I am glad to say that I firmly believe that I am entirely and permanently cured of the Drink Habit, as I have never seen so much as wanted a drink in any form since I took your eradicator, now eighteen months ago. It was the best dollar I ever invested."

Mrs. Virginia Townsend, of Shreveport, La., writes: "No more opium. I have taken no other remedy than yours and I make no mistake when I say that my health is better than it ever was in my life, and I owe it to you and your remedy. It has been twelve years since I was cured by your treatment." For full particulars address Dr. B. M. Woolley, 207 Lowndes Bldg., Atlanta, Ga.

gation and a great preacher. Before the close of the sermon many men could be heard sobbing like children, strong men trembled; and the presence of the Holy Spirit was greatly manifested. Dr. Jones is peculiarly adapted to revival work. His voice is sweet and winsome; his personality bright and pleasing, and his diction is superb. The interest in the meeting grew from start to finish, the last night being best of all. About thirty-five were added to the church. Dr. Jones endeared himself to every one who met him, and has left with us pleasant recollections of himself and his work. R. J. WILLIAMS,
Greenville, S. C.

DEAR RECORDER

It has been some time since you have heard from me, although I hear from you every week. Let the good old reliable Recorder come. I have been now in this new country long enough to write about its greatness and some of its prospects for good in our Master's work. At this writing we are all in mourning for our beloved Corresponding Secretary of Missions, Rev. L. L. Smith, who was buried Tuesday. The board have elected a successor for the remaining year, Hon. C. W. Brewer, of Harman, who was our efficient secretary of the convention. Our work generally is hopeful many good meetings. Bro. Burnett, Holdenville, recently received a whole Methodist church, and their minister moved out of town. Our churches and many new towns where there are only few Baptists, generally have pastors, and we have a fine lot of them too. I wish you could have looked in upon our last State Convention. During that meeting we raised in cash and subscriptions \$4,200 for our state work this year; \$1,400 for Blackwell College, which has a fine set of students this year; \$650 for our young orphans' home.

Our managers are now negotiating for a fine farm (160 acres) close to Oklohoma City, on which to locate the home, then it is proposed to build a cheap house and place the nineteen orphans in it clear of expensive rent.

Many of our district associations have missionaries and they are doing fine work.

Ten years ago this country was "no man's land," now we have fine school buildings, largely of our native stone, churches "in school houses," towns "built in a year," and we are endeavoring to build neat and commodious houses of our own to worship in. A large number was built last year, and more will be built this year. We are having fine crops, good health, and many little bands are having preaching here, part or full time, where a like number in the older states would be doing nothing. If you want to see determination come to Oklahoma

I have now written too lengthy, but your scribe is proud of a neat and commodious house of worship built since coming to this country, and he expects, by grace, to build another this year. To God be all the glory.

LEONARD L. KYLE,
Paynee, O. T.

HARRODSBURG.

It was the pleasure of myself and family to accept the invitation of Judge Thomas H. Jardin and his daughter, Miss Haldon, of Harrodsburg, to spend Thanksgiving Day in their elegant home. To meet, at Thanksgiving services in the First Presby-

What Will Cure
A Bad Catarrh

A Noted Doctor-Preacher of Atlanta Seems Able to Permanently Cure This Disease by an Entirely New Home Method That is Attracting Attention.

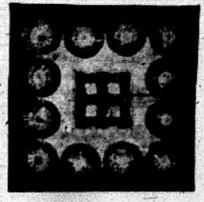
SENDS IT FREE TO ANYONE WITHOUT EXPECTING PAYMENT

Those who have all along doubted whether there really was a permanent cure for catarrh will be glad to learn that an eminent Southern doctor-divine, Dr. W. Blosser by name, has discovered a new method whereby catarrh can be cured to the very last speck without regard to climate or conditions, and so that there shall be no misgiving about it he will send it free to any man or woman without expecting payment, for while others are spending fortunes in advertising Dr. Blosser uses his money to build up his discovery, and therefore he can afford to send a trial package free and let the results speak for themselves.

The doctor's discovery is radically different from the schemes that the country has recently been flooded with, and the results he has achieved seem to mark a new era in the scientific cure of chronic catarrh, stopped up feeling in the nose and throat, coughing spells, difficulty of breathing, catarrhal deafness, scratching in the throat, asthma, bronchitis and the many other symptoms of a bad case of catarrh. The first day's use will clear the nasal passages and the lungs, and then the catarrh germs are expelled and you are forever freed from this annoying disease.

The doctor is willing to test his case on the free package he sends you, and the fact that his company now occupies four large floors would seem to prove that his discovery is genuine; so send your name and address without delay to the Dr. Blosser Co., 115 Walton St., Atlanta, Ga., and you will receive the free package, illustrated book, etc. The least you can do is to find out what the doctor has got, as you can't be anything out, one way or another, and you surely should be cured.

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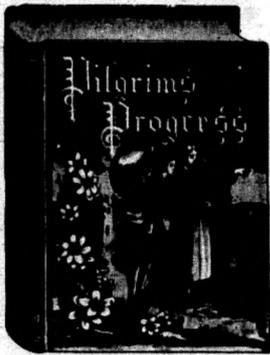
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rian church, many of the friends with whom I lived twenty-five years, was a source of joy. The sermon was preached by Pastor W. M. Wood, of the Baptist church. It was highly spoken of, and it was a noble effort, and most appropriate. W. P. HARVEY.

Returning from Georgia Convention, met Pastor B. S. Snow, of Central church, Knoxville, Tenn. He had been at Boaz, Ala., to attend the funeral of his father, one of the leading laymen of Alabama.

A FINE KIDNEY REMEDY. Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says: "If any suffer from Kidney and Bladder Diseases will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor."

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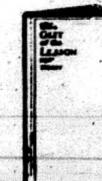
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Items of Interest

News the World Over.

The Canadian Commissioners in their report have just cause for anger with Alverstone in the matter of the islands on the Portland channel.

The German Emperor has had an operation performed on his throat. The doctors declare there was nothing cancerous in the growth removed from the throat.

The ship channel between Montreal and Sorel is now illuminated by electricity at night, making it as navigable as in the daytime.

A number of steamers have been tied up and unable to move on account of a blockade of water ways at Bayou Teche, near Franklin, La.

The Congregationalist is right in thinking that from Dowle's point of view his campaign in New York was no failure.

The friars and nuns who have been driven out of France are not receiving a warm welcome in other Catholic countries.

It is outrageous that Smoot should have a seat in the Senate, but the outrage was in admitting Utah as a state. One sad thing in regard to his election is the revelation it has made of some good people's reasoning powers.

An Association in New York City entered protest to the "Reform" police commissioner, Greene, of the large number of dives and saloons which sold liquor without license, paying black mail to the "Reform" police.

The union Baptist Thanksgiving meeting was held last Thursday morning at Broadway church. Dr. Everett Gill preached the sermon from "He thanked God and took courage."

DEAR RECORDER:

Please let me give you a few notes from the Williamsburg Institute.

This is the best fall session we have ever had in the history of the school. There are at this time 285 matriculants, with twice as many students promised for the winter term as ever before at this time of the year.

To pay all the expenses of a student here will cost about \$10 a month, but many could come on an aid of \$5 a month. What we have given in buildings and endowments reaches many of our mountain boys and girls.

Write Prof. F. D. Perkins, Treasurer Students' Aid Fund, H. H. Hiss, Williamsburg, Ky.

DEAR RECORDER:

My work is moving along nicely here. Recently while holding a meeting in Augusta, Ga., one of our leading business men got under deep conviction.



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THE YOUTH'S COMPANION, BOSTON, MASS. CH 14

Baptist Periodicals advertisement with various pricing tables for monthlies, quarterlies, lesson leaflets, and illustrated papers.

what a dear Savior he had found. He joined the church while I was away, and was ready for baptism when I returned from Augusta.

Yours truly, JOHN E. BARNARD, Cartersville, Ga.

THE MARKETS.

Table of market prices for live stock, cattle, hogs, sheep, and lambs.

Table of market prices for leaf tobacco.

Table of market prices for burley tobacco.

Table of market prices for dark tobacco.

Spencerian Business College advertisement featuring a large logo and text about educational opportunities.