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Faith, Hope and Love, these H. & C.

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The Archbishop of Canterbury has waked up to the fact that something is happening in England not according to his programme. So he addresses a letter to Dr. Horton in regard to the "passive resistance" movement, and called for a conference with Non-conformists. But in his letter he insisted that Episcopal doctrines must be taught in the schools, and that all head teachers must be Episcopalian. Dr. Horton replied those were the two things Non-conformists were fighting, on them they would not compromise and therefore a conference was useless.

The Baptist Union of England passed resolutions rejoicing in the rapid advance of the passive resistance movement, declaring that schools supported by public money must be under public control, there must be no sectarian teaching in them, and no sectarian test applied to applicants for positions as teachers. If the Non-conformists maintain their position, the government will be forced to yield. The question is, have they the necessary endurance to continue their resistance for three years.

Dr. R. F. Horton, President of the Congregational Union in England, says the English people are thoughtless, their reading trivial; they are irreligious, fast losing their sense of moral judgment, not enthusiastic for the right and unconcerned about the wrongs and sufferings of humanity, and the love of money has crept into the very constitution of the people. Evidently Dr. Horton's liver is out of kilter.

In the revelations made in Rhode Island, and the words of Dr. Gutterow, agent for the six New England states of the American Missionary Association are true, it is time the New Englanders quit concerning themselves about Southern negroes and devote their energies to their own white race in their own states. The state of things morally in some parts of Rhode Island were such that the facts could not be told in a family paper.

James M. Dr. Gutterow, who knows New England as few men do, says: "Moral conditions in the rural districts of New England are far from encouraging. In some places they are unspeakable. The old New England stock in certain localities has degenerated in religion and morals and to some extent in intellect and piety. The hope he holds out is that the old stock is dying out, and the foreign emigrants are better."

It is not possible in everything, though it is most things it is unattainable; however, they who aim at it and persevere will come much nearer to it than those whose laziness and idleness keeps them from giving it up as unattainable. —Chamberlain.

Sinful Amusements.

W. H. FELIX, D.D.

I am the pastor of a country church, and make no pretention to being either profound or learned, but it does seem to me the time has come for Christian people to put on their thinking caps. Permit me to call your earnest and prayerful attention to some things which, for some time, have demanded the most serious attention of all the churches. I am neither a pessimist nor an alarmist, but I wish to sound a note of attention. There are some things in high repute at the present, which is bringing no good, but harm to the churches, and the cause of Christ. I call attention to these things in contrast.

1st. HORSE RACING AND FOOT-BALL PLAYING.

I do not think I make a mistake when I say that the race course has been under the ban of the churches, at least there was a time when it was so. Christian people have avoided the races, and the pulpit has uttered warnings against them, because of their demoralizing effects, and because of the sin of betting enticing the young to squander their time and money. There is in our churches to-day quite a sentiment in favor of the race course, if we are to judge from the number of church members who attend them, and from the fact that the churches take no notice of it. There was a time when this was not so. What has brought about the change? Have they discovered that the races are not sinful, and inimical to the spirituality of the churches? That they do not hurt the efficiency of the church? What think you about them? If they are not sinful and hurtful let us cease our tirade against them. Why expect ministers to thunder against them if the church approves them. If they are wrong what will you do about them? I hardly think that our churches can justify them. But before you can make any headway against them there is another evil you must cry out against. This evil is growing up under the fostering care of our Christian colleges. Christian men and women are giving it their countenance. That evil is foot-ball playing, a brutal and dangerous game. But you ask why class foot-ball playing with horse racing? Because betting is being done on one as the other. A match game played by two colleges on Thanksgiving Day last, and things connected with the game were a disgrace to a civilized community. The police of the city were ordered to the grounds to preserve the peace between two Christian colleges. The daily papers repeatedly published the betting going on. The excitement was intense, and danger was anticipated. It is published that in the last season of foot-ball playing, seventeen young men lost their lives by the game. What would you call this if it was not murder? We may explain it away, but I believe in God's eyes there were seventeen murders, and Christian men and women applauding. I know not how many more were maimed for life, and had limbs broken. Why laugh at the poor Spaniard for loving the ball fight? Those who believe in, and applaud foot-ball playing must forever close their mouths against horse racing, for so far as I am concerned I would rather go to the races. Will some one point out the difference in principle? Whether are we drifting?

2d. GAMBLING AND PROGRESSIVE EUCHRE.

The church is making a great fight against gambling. I approve of the fight.

But the church has tied its own hands by tolerating progressive euchre. I hear the most scathing denunciations against gambling, and gambling places, but what about progressive euchre? Who has commenced any crusade against that? Where is the minister who thunders against it in his pulpit, and rallies his people against it? Churches will discipline one of their members for going to pool rooms, but where is the church that will discipline for going to, and having progressive euchre? I am met with the reply that progressive euchre is not gambling. The world laughs at such logic, and deprecates the church member that will use it. Here is the pool room, around the table are four men, the prize of one thousand dollars is upon the table, the cards are shuffled, the game is played, and the winner takes the thousand dollars. Here is gambling. Here is a parlor, around the table are four persons, a ladies' toilet set lies on the table as the prize, the cards are shuffled, the game is played and the winner takes the prize. Where is the difference? If one is gambling is not the other? Is not the principle the same? No logic on earth can make one gambling and the other not. The only difference, the one is in the pool room and the other in the parlor. I am for neither, but if I am to be for one or the other, I would rather be in the pool room, and stand the chance of getting the thousand dollars. The fact that one is played in the parlor is the more dangerous, because it is the more insidious, and prepares the way for the pool room. Brethren, the gun of the church against gambling is spiked, so long as it tolerates progressive euchre. The world will laugh at and despise your opposition. Consistency is not only a jewel to shine, but it is strength to oppose.

3d. THEATRE AND THEATRICALS.

The church has ever been a foe to the theatre. It has been so because of its demoralizing effects. I know that now, the churches as a general thing take no cognizance of theatre going. If the theatre had to depend upon other than Christian people for patronage it would have to close doors. It is immoral, and a menace to the morals of the community. It is not necessary for me to argue the question.

Christian ministers do not approve of it, and keep themselves away from it. It is regarded as one of the most damaging things to the spirituality of our churches. But now our Christian colleges are having their theatrical clubs in vogue, if not regularly organized as such. They go from place to place, or in their college chapels rendering their pieces just as they are upon the boards of the regular theatre. Thus our Christian colleges are rendering powerless the opposition of our churches, for what effect to oppose when it has the sanction of our leading Christian educators? What is the difference between Hamlet or any other of Shakespeare's plays, played in the public theatre, and the same played in the college chapel? True one is played by professionals and the other by amateurs. If I am to choose between the two I would prefer to go to the public theatre to hear the professionals. It is a very lame position for one to say he is opposed to the theatre, and yet approves of college theatricals. Do not our colleges thus give countenance to the theatre, and educate our sons and daughters in that direction? No amount of home or church training will ever overcome the harm done in this direction.

Parents need not be surprised if their sons or daughters discover under such training their fitness for the stage.

Now, brethren, where are we upon these subjects? If the race course, the gambling room, the theatre are evils to be shunned, what shall we do? I say, if they are evils to be avoided, is there no cause for alarm? It seems to me the church finds herself in a fix. It may be said that the churches do not run race courses, nor gambling rooms, nor theatres, but how about the churches and Christian people tolerating and engaging in those things where the same principles are involved? Why will not Christian ministers cry out against these things? There are some ministers who are crying out against these things, but they are so few their voices are not heard. Brethren, of what use will it be to gather the young people into our churches, if they are to be started in this direction by the tacit approval of the churches? We may fight the race course, the gambling rooms, the theatres, but we will go down in ignominious defeat so long as the churches tolerate progressive euchre, the theatricals and foot ball as now conducted, where the same principles are involved. Am I wrong? If so, I would be glad for any one to point out to me my error. Some one may say, "but the churches are growing, notwithstanding." Yes; so is Masonry; so is Odd Fellowship; so is the society of Elks, all growing in numbers, but what about pure religion, is that growing? I tremble.

This note of attention may be regarded as puritanical; it may be laughed at; the evils pointed out may be utterly ignored as unworthy of attention. Alas, that it may be so. I can do no more than call attention, and I would be recreant to my trust did I do less. God help us, and teach us to think rightily.

There can be no question but that the attitude of the religious teacher whether in pulpit or press should be a positive one. There is no inspiration in negations. There is no victory wrought out under the banners of doubt. It is in the ringing tones that cry forward that the people find confidence and inspiration. Possibly one secret of the success attending such unworthy bidders for popularity as Dowis and Mrs. Eddy is found in the positive tones that characterize their deliverances. If one believes in himself, even though he is misleading, and in his message even though it is harmful, he will find some to follow him. Let him say that with positive emphasis we speak that we do know and people are going to take him at his own valuation; even though the final result may prove him mistaken. In positiveness there is power. It may not be universal, but it will always reach some. —Baptist Commonwealth.

The perfection of Christian strength, wisdom and joy was not possible to Christian men apart from communion with each other. It was not enough that the solitary soul should be brought into fellowship and union with Christ; it was necessary, in a far higher sense than that in which the writer of the Acts of the Apostles used the words, that "all that believed" should be "together" and have "all things in common." Free and habitual communion with each other was almost as necessary for the development of the new life as free and habitual communion with God. —B. W. Dale.

QUESTIONS ANSWERED.

By Sam.

I am asked to give an immediate reply to this question. After a church had been duly organized, it elected a moderator and a clerk. The brother who was chosen moderator afterwards got in possession of the church record, and marked out his name and that of his wife. He went into the church, it is said, intending to get a letter. I am asked what the church should do.

I wish my questioner had told me more of the circumstances. What reason did the brother give for his action? I have tried in vain to imagine what was his motive. A man whom a church would choose as moderator certainly ought to have known that he could not get out of a Baptist church by scratching out his name or by burning the whole record.

Still it is possible that he did not know that. Especially as the church has been organized only a little time, he may have thought he could withdraw his name and undo what he had done in joining in that way. The church should give him the benefit of the doubt as to whether his action was the result of ignorance and not an intentional insult to the church.

He ought to be arraigned, of course, the self-respect of the church requires that. If it appeared that he acted from ignorance, then he ought to be required to make acknowledgement and ask forgiveness, and be taught the right way to get out of a church. But if it was not ignorance, the church ought to exclude him. He tried to exclude himself in an underhand way, very insulting to the church. The only thing to do is to exclude him.

"I am so grieved over the condition of our church that I want to tell you about it. If there is such a thing as the Holy Spirit withdrawing from a church, I fear we are suffering that punishment. Some years ago this church had a difficulty with a pastor over a collection for missions, in which I felt then that the Master was put to an open shame before the congregation. Since that time there has not been a conversion in the church, and only one, possibly two, during our meetings, although we have usually had good pastors and most excellent preaching. The Methodists, right by us, usually have good meetings. Every interest has waned; there has been no trouble among the members. The leaders in this trouble have never seen their wrong. Is there any help for us?"

There is such a thing as the Holy Spirit withdrawing from a church, and the church dying out. This was the warning which the Lord gave to the church in Ephesus: "Or else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent." The "quickly" is not in the Greek. The Lord may give a church a greater or less time to repent. But "removing the candlestick" means the death of the church, and not the removal of the pastor.

I hope the brother who asks the question is not one of these inflexible folk who are sure they are right, and therefore take offense if any one even suggests he is in the wrong. If he is the earnest Christian his note indicates, he will be willing to see the other side of the question. Now in any disagreement between the pastor and the church, the strong probability is that the church is right. A majority does not decide anything if it is clearly against the Word of God. But in the case of regenerated people, it is probable the many are right rather than the one. The fact that the leaders of the opposition have never seen their wrong may mean they were in the right. The brother tells me nothing as to what the trouble is regard to the collection was, so that I am left to the prime fact conclusion that the church was in the right. But even if the church was wrong, as

my questioner thinks, that may not be the cause of the spiritual barrenness he so rightly deplors. The trouble may be in the worldliness and lack of spirituality in the members. It may be that the heart of the present pastor is not on fire with a desire for the salvation of souls. The brethren may be neglecting the family prayers—and even their secret prayers. The love of money may be eating the life out of their piety. This love of money is a most insidious sin. It is one which the Christian of moderate means lays complacently on his wealthy brother, instead of feeling his own guilt. To make money one's god it is not necessary that one should have even any of it. If his thoughts are absorbed in it; if his talk in his family circle is in regard to making money, &c., that is his idol. Such a man talks of those who have made money as "successful" men, whereas they may be the most awful failures as God sees, and as regenerated men ought to see.

Men who talk worldly matters chiefly, and are most interested in them need not be surprised that their children think religion a matter of minor importance. How could they do otherwise? A true Christian will be much more interested and delighted with the fact that his neighbor has found his Saviour than that he has "struck oil." The salvation of souls should occupy the chief place in every regenerated heart, and out of the abundance of the heart the mouth speaketh.

It may be the church is lax in its discipline, and retains members whose lives are a reproach to the cause of Christ. My observation is that meetings in such churches are not blessed of God. I do not mean that some meetings in such churches do not report the addition of large numbers. But time shows that those who joined were not really converted, and simply load the church down with unregenerated members.

There is help for the church if there are any of God's elect left in it. If there are only two or three elect, let them meet together in their homes and pray mightily to God for a blessing. It may be this good brother has wronged the church in thought and in word in regard to that matter of the pastor and the collection. If he sees that he has been wrong, and he has talked to other persons on the subject, then he ought to make public acknowledgement and beg the forgiveness of the church. The public confession will not be necessary if he has only wronged the church in his thoughts.

If the church did wrong, and very wrong, but you were no party to the wrong, God will not punish you by refusing to regenerate your children. Live very near to Him; love Him indeed with all your heart and soul and mind and strength. Show by your life that in very truth the great desire of your heart is to please Him. Living near to God in all you do, with an eye single to His service, is the one great thing. When all the elect in a church so live, there is no question but that the whole church will be revived, and sinners will be saved.

Here is a question from among a dozen of similar import. I answer this one, and the answer will apply to the others. "One of the churches of our town has decided to have a fiddlers' convention, for the benefit of helping to furnish their new church. The good sisters have gotten it up, and they are going to have it in the opera house. There are prizes offered for the best performers. Do you believe that such performances are right or wrong?" The brother does not say whether the church is the Baptist one. But I take it for granted that it is either the Baptist church, or some of the Baptists are looking with longing eyes at the announcement, and wishing, if the show is a success, to have a similar one.

I am opposed to all such devices for making the goats pay for the food of the sheep, as some one has put it. It gives great occasion to the enemies of the Lord to sneer, and their sneers are deserved. Christians should put their hands into their own pockets, not into those of worldlings. I read nothing in the Bible of "raising" money, in any such way, but

much of giving.

In such cases I do not blame the zealous sisters, but the brethren. In the first place, they are to be blamed for not doing their duty in the way of giving. If the brethren in that church had given one-tenth of their incomes into the treasury of the church, there would have been no pretext for the "fiddlers' convention." I say this confidently, although I know nothing of the church to which the brother refers. Another thing in which the brethren do wrong is the cowardice they show. The godliest among them are opposed to such things. Although they may be in the minority, they know that should they protest, these things would not be allowed by the church. Yet they keep a cowardly silence in the church meetings, although they express their opinion elsewhere. We need to pray to God to give the best of our brethren that courage which makes them fear God and not the sisters—the spirit which led Paul to withstand Peter to the face when he was to be blamed.

Lasting Things.

BY REV. ALEXANDER MACLAREN, D.D.

"And now abideth faith, hope, love, these three."—1 Cor. 13:13.

When Paul takes three nouns and couples them with a verb in the singular, he is not making a slip of the pen, or committing a grammatical blunder which a child could correct. But there is a great truth in that piece of apparent grammatical irregularity; for the faith, the hope and the love for which he can only afford a singular verb, are thereby declared to be in their depth and essence one thing, and it, the triple star, abides, and continues to shine; the three primitive colors are united in the white beam of light. Do not correct the grammar, and spoil the sense, but discern what he means when he says, "Now abideth faith, hope, love." For this is what he means, that the two latter come out of the former, and that without it they are nought, and that it without them is dead. "Faith abides," says Paul, yonder, as here. Now, there is a common saying, which I suppose ninety out of a hundred people think comes out of the Bible, about faith being lost in sight. There is no such teaching in Scripture. True, in one aspect, faith is the antithesis of sight. True, Paul does say "we walk by faith, not by sight." But that antithesis refers only to part of faith's significance. In so far as it is the opposite of sight, of course it will cease to be in operation when "we shall know even as we are known," and "see him as he is." But the essence of faith is not the absence of the person trusted, but the emotion of trust which goes out to the person, present or absent. And in its deepest meaning of absolute dependence and happy confidence, faith abides through all the glories and the lustres of the heavens, as it burns amid the dimness and the darkness of earth. For ever and ever, on through the irrevocable ages of eternity, dependence on God in Christ will be the life of the glorified, as it was the life of the militant church. No millenniums of possession and no imaginable increases in beauty and perfectness and enrichment with the wealth of God, will bring us one inch nearer casting off the state of filial dependence which is, and ever will be, the condition of our receiving them all. Faith "abides."

Hope "abides." For it is no more a Scriptural idea that hope is lost in fruition, than it is that faith is lost in sight. Rather that future presents itself to us as the continual communication of an inexhaustible God to our progressively capacious and capable spirits. In that continual communication there is continual progress. Wherever there is progress, there must be hope. And thus the fair form, which has so often danced before us elusive, and has led us into bogs and miry places and then faded away, will move before us through all the long avenues of an endless progress, and will ever and anon come back to tell us of the unseen glories that lie beyond the next turn, and to woo

us further into the depths of heaven and the fulness of God. Hope "abides."

Love "abides." I need not, I suppose, enlarge upon that thought which nobody denies, that love is the eternal form of the human relation to God. It, too, like the mercy which it clasps, "endureth forever."

But I may remind you of what the Apostle does not explain in our text, that it is greater than its linked sisters, because whilst faith and hope belong only to a creature, and are dependent and expectant of some good to come to themselves and correspond to something which is in God in Christ, the love which springs from faith and hope not only corresponds to, but resembles that from which it comes and by which it lives. The fire kindled is cognate with the fire that kindles; and the love that is in man is like the love that is in God. It is the climax of his nature; it is the fulfilling of all duty; it is the crown and jeweled clasp of all perfection. And so "these three abideth, faith, hope, love, and the greatest of these is love."—Examiner.

ENDURING HARDNESS.—There is a wide difference between a civil and a military life. A civilian may live a life of ease and self-indulgence, but a soldier cannot. To leave home, to live in camp, to sleep on the bare ground, to march through rain and sleet and mud, to subsist on meager fare, to fight in battle and to suffer from wounds and diseases which are incident to army life, is no small hardship. Paul's counsel to a disciple of Christ is, "Endure hardness as a good soldier." There is a remarkable similarity between the life of a soldier and the life of a Christian. One who enters upon the service of Christ expecting a life of ease and self-indulgence is doomed to disappointment. Jesus did not promise his followers ease and luxury, honor and riches, thrones and palaces. He said to those who offered to follow Him: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" "If any man will be My disciple, let him deny himself, take up his cross, and follow Me."

The early Christians found it necessary to endure hardship. They endured as seeing Him who is invisible. They took joyfully the spoiling of their goods. They gave thanks to God that they were counted worthy to suffer shame for the sake of Christ. Christians are sometimes heard complaining that their lot is hard. Where is our power of endurance? Ought we not to be ashamed to complain?

"Must I be carried to the skies
On flowery beds of ease?"

Shall we not be willing to endure for the kingdom of God what others endure for their country? Shall not Christians endure for the cross of Christ as much as others endure for the stars and stripes? Shall we not endure for salvation what others endure for political freedom? Shall we not endure for the glory of heaven what others endure for the fading glory of earth. "Endure hardness as a good soldier."—N. Y. Advocate.

Blessed is the man who in the midst of trials is contented not to know. Not least among the heroes of the war were the men who were in the ships, listening for and obeying the commands of the officers, hearing the noise of battle and having more than a full share of its risks, but for whom, because they were deep down in the engine room, there was none of the excitement of vision. Such must often be our Christian obedience, knowing but in part and yet obeying cheerfully in faith and patience and good assurance that the end is victory through Christ.

The world is a kindergarten of little children, very little children, and the great God is trying to give them his great love and his great life.—Lyman Abbott.

When answering advertisements please mention the Recorder.

NEW MEXICO BAPTIST CONVENTION.

The Baptists of New Mexico met in the fourth annual session of their Territorial Convention with the First Baptist church of Roswell, on Friday, Nov. 13, 1903, and the meeting proved to be an exceedingly profitable one.

The discussions of the reports on the different interests of the convention were good and a deep interest was manifested in all the work of the convention. The report of Corresponding Secretary Brewer, was quite encouraging showing a balance of forty three cents in the treasury. It showed that during the year twenty-six missionaries had supplied thirty-six churches and rendered 809 weeks of labor, preaching 1875 sermons, baptized eighty-seven, and received into the churches otherwise 215. The report showed a net increase of 318 members. There were baptized into all the churches of the territory, including the four self-supporting churches (and there are only four) 135. There had been an increase during the year of almost 20 per cent. in the membership.

During the three years since the organization of the convention the churches had made a gain of nearly 1000 per cent., there being 800 members then, and about 1,600 now. The total salaries paid the pastors of New Mexico in \$10,145, an increase of nearly \$3,000 over the previous year. There had been expended by the churches \$4,254 for new edifices, parsonages and payment of indebtedness during the year. In the eight years prior to the organization of the convention not so much as \$2,000 had been raised for the same purpose. Up to the organization of the convention only five churches owned their meeting houses and now sixteen own their houses and seven contemplate building the coming year. These figures go to show the advantages of the organized work. There have been ten new churches organized the past year, making a total of forty-two.

The amount collected for territorial missions was \$918.50—about 60 cents per member. To this the Home Mission Society added \$4,511.50, enabling us thus to use \$5,420 in mission work in the territory. We were greatly rejoiced to note the progress made in the last year and promised as a body to increase our gifts to \$1,500 for this year that we might in a measure meet the increasing demands for help. The Board had before them petitions for assistance to the amount of \$8,500 for this year and we had less than \$3,000 with which to meet the call. We have a great harvest field ripening fast but the laborers are so few. We most earnestly ask all who read this to pray the Lord of the harvest to send forth more laborers into this great field.

J. O. WILLETT. Raton, New Mexico.

DEAR READER:

Allow me space for a few words about our Davies county Union work. Our first meeting was held with Buck Creek church, lasting twenty-two days. Visible results were twenty-five professions of faith in Christ, twenty-five baptisms, twelve backsliders restored. One received under watch care, awaiting letter. The church being greatly

An Ancient Foe

To health and happiness is Scrofula—so ugly as ever since time immemorial. It causes buncches in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

"A bunch appeared on the left side of my neck. It caused great pain, was lanced, and became a running sore. I went into a general decline. I was persuaded to try Hood's Sarsaparilla, and when I had taken six bottles my neck was healed, and I have never had any trouble of the kind since." Mrs. K. T. BROWN, Troy, Ohio.

Hood's Sarsaparilla and Pills

will rid you of it, radically and permanently, as they have rid thousands, strengthened and helped, began two prayer meetings, one in the church, the other in the homes of the people. They showed, in a very substantial way, their appreciation of the missionary's work by giving \$159.17. Out of this we paid an incidental bill of \$13.45, leaving \$145.72 for our district mission work. There was one sad thing about our meetings, we closed with twenty inquiring the way. But the people and missionary were worn out after three weeks' work together, and the other fields were crying for help, so it seemed we must close.

I found Buck Creek people an exceedingly fine folk with whom to live and labor. Some of the very cream of the earth are there. Bro. J. J. Clear also proved that he had lost none of his former hustle and push. He is an extra good fellow to labor with; he makes you feel perfectly at ease, and the distance is never too long for him to go with you after a poor lost sinner.

Our next meeting is with Mt. Pleasant church. They are a scattered flock, not having reported to the association for two years and then only reporting twenty-three members. For this difficult field I crave the prayers of the Recorder readers.

Yours for the cause, E. B. FARAR, Stu. S., Louisville, Ky.

THE CONVERSION OF CHILDREN.

BY REV. N. NEWTON GLAZIER.

What is conversion? What but the sinner's turning from self and sin to Christ and righteousness, believing on the Son of God, exercising genuine trust in Jesus Christ as both Lord and Savior.

The child-state involves trust, hope, love, dependence, docility, obedience and conscientiousness. These qualities, under Christ's Command, "Follow me," become the best natural emblems of those qualities involved in the essential graces of practical Christianity. The child is not a Christian, certainly not, until he is regenerated and believes in Christ, but the child-state forms the best natural parable setting forth the state of discipleship.

They bring little children to Jesus; the disciples rebuke those bringing them; Jesus is much displeased and says, "Suffer little children to come unto me and forbid them not;" expressing his heart interest not only in the humble souls whom the children suggest, but also his interest in the children themselves, in view of their spiritual suggestiveness. "For of such is the kingdom of God," i. e., they are types of the spirit that belongs to the members of His kingdom. He does not say that the children are in

His kingdom; He does not say to these, but to such, belongs the kingdom of God. To such, i. e., to persons having a childlike spirit with its characteristic qualities, belongs the kingdom of God; they possess it. Before we can enter into His kingdom we must come down, or rather go up, into the state of having a childlike spirit.

As to the little child himself receiving the kingdom of God, I mean of course as soon as he is old enough to exercise faith, who will be so likely to have the necessary child-spirit as the child himself? Just here lies the great encouragement to labor for and hope for the conversion of children. Their minds are open and susceptible to the truths of the gospel, and they are most likely to become subjects of the kingdom. To expect their conversion is profoundly philosophical and in harmony with the very genius of Christianity. When converted, let them be baptized—never before—and become members of the church.

Let it be remembered that all children having an inborn evil disposition, as they do, need to be regenerated and to believe on Christ, that the regeneration of the child, as of the adult, is instantaneous, there being a definite point of time when the new life begins, before which it was not, after which it is. The new life does not evolve out of the old life, the child must be born anew.

As to dying infants we must say, though while they need to be regenerated by the Holy Spirit and can be saved only through Christ, yet God's merciful provision as co-extensive with the ruin of the Fall leads us to believe, in view of the fact that Jesus by the grace of God has tasted death for every man, that those dying in infancy, having no knowledge between good and evil, and before arriving at moral consciousness, are regenerated by the Holy Spirit, and receive salvation through Christ as surely as they inherited the sin of nature from Adam; they are saved through the atonement of Christ and the work of the Spirit. "No man will be condemned in the final judgment solely because of what he was born with; judgment shall be rendered according to the deeds done in the body." David said of his infant child, "I shall go to him but he shall not return to me."

How early in life may we look for the child's conversion? Possibly earlier than we often imagine. Robert Hall was converted at twelve.—Watchmen.

MISSOURI LETTER.

Some most blessed meetings have been held since our last report. Dr. J. J. Porter reports 188 additions at Joplin up to November 25, with great crowds and good interest. As a result of meetings in all the churches there during past six weeks nearly 1,000 have been brought to Christ.

Pastor E. J. Sanderson has recently baptized twenty-five into the fellowship of Unity church, Callaway county.

The new pastor at Fifth Street, Hannibal, Bro. Cole, has been holding special meetings and up to quite a recent date had baptized thirty-one into the fellowship of the church. Meetings were still in progress when report was sent.

Rev. J. E. Jesse has received eleven at Auxvasse, as the result of recent meetings. Elder E. S. Gibbs, who is pas-

tor at New Hope and Yucatan churches, Callaway county, has closed meetings at each place. At New Hope, twenty-four were received and at Yucatan ten were received.

Elder R. A. Jones, who serves Madison, Hickory Line, and Union churches, in Randolph county, reports sixty additions to the same as the outcome of recent meetings.

The meeting at De Soto, Elder W. J. Ward, pastor, closed a week ago with twenty members added to the membership. He was assisted by Dr. Fred Hale.

The following was sent out from St. Joe, under date of November 22nd.

TWICE WON.

Was Fell in Love With Husband "A I Over Again."

The wife of a well-known attorney at law of Seward, Neb., tells the tale worth reading: "My husband was a soldier in the Civil War and was, as he called himself, 'an old coffee cooler' and had always drunk very strong coffee.

About a year ago he complained of a feeling of faintness every time after climbing his office stairs and was also troubled by terrible headaches that almost drove him wild.

"He gradually grew weaker and weaker until his affliction culminated in nervous collapse and for weeks he seemed to be fading away from us in spite of all our efforts.

"The physicians pronounced him strong and well with no organic trouble whatever and there seemed to be nothing the matter except the complete giving out of his nervous system.

"The doctors decided that coffee was at the bottom of all his trouble and ordered Postum Cereal in its place. He improved daily since he quit coffee and began drinking Postum and now says he feels better than he has felt for twenty years, headaches are gone, no more fainting spells and is gaining flesh every day and seems so much younger and heartier and happier than he has for years that I have fallen in love with him over again.

"Now for my brother's case: a few years ago he had a peculiar trouble. His tongue was swollen and sore at the roots and covered underneath with festers.

"He thought his affliction was of a cancerous nature and his doctor was of the same opinion. He could scarcely eat anything and became so poor and run down he was simply a nervous wreck. He consulted various physicians but none were able to diagnose his case or help him in the least.

"At last a doctor to whom he applied said he believed my brother was coffee poisoned and advised him to quit coffee and drink Postum. He says him, as a medicine, but told him to give Postum a fair trial and return to him in 4 weeks. My brother had used Postum only about ten days when the festers disappeared from his tongue and at the end of two weeks the soreness and swelling were gone and he began to pick up in flesh and spirits.

"He has never touched coffee since but drinks Postum all the time and has never had the slightest return of the trouble.

"To look at my experience is it any wonder I can write a heart-felt testimonial for Postum? Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, 'The Way to Wellville.' Write to Wellville.

"The Reverend Doctor M. P. Hunt, pastor of the Patee Park Baptist church for four years, tonight gave his congregation a double surprise by announcing his resignation, to become secretary of the Southern Baptist Convention, with headquarters in Kansas City, and severely arraigning St. Joseph's 400 and city officials, policemen and newspapers for laxity in good morals.

The Jefferson City pastor, Elder Robert Lemmons, was on November 15th, united in marriage to the daughter of Rev. and Mrs. Griffin, Miss Annabell, of Mexico. All prominent Baptists of that city.

The meeting at Amada, Pike county, in which Elder Tom Campbell was assisted by our missionary, D. E. Mellichamp, closed on 15th instant, with fifteen received for baptism.

Mr. Pike Lindsey, seventy-six years of age, and for two thirds of his life a Baptist, passed to his reward on the 24th inst. Mr. Lindsey's father and mother, John and Margaret, came to Pike county from Kentucky, in 1818. The subject of this notice was born on Feb. 19, 1826, in the county in which his parents located when they came from Kentucky. Kentucky has given to Missouri some of the best people this great state has ever had within her borders, and many of them Baptists of the highest and best rank as Christians.

Dr. Armstrong, in Central Baptist of November 26th says quite significantly, "No preacher has a right to go into the pulpit until he has thoroughly decided that his message is divine. Until that is settled he had better keep his mouth closed."

Dr. Sam Frank Taylor, President of Stephens College, Columbia, and a brother of the distinguished President of Georgetown College, preached here (Louisiana) on November 22nd, supplying the pulpit for Bro. Tate, who is absent in a meeting. The sermons were masterful presentations of the gospel, and had a fine effect. He reports the college in excellent condition. He is now trying to raise \$40,000 to build a much needed addition to the already large capacity of that flourishing institution.

JOSEPH N. BARBER, Louisiana, Mo.

DEAR READER:

I desire to express to you my profoundest thanks for the splendid paper you are giving to the denomination. It is a real pleasure to read the Recorder, for it stands for the faith in its purity.

May the Lord long spare your life to the denomination!

The work of the Master is making wonderful progress in this part of the great state of Texas. My two churches (Marble Falls and Maxton) have given more than seven hundred dollars to missions during the present year. I hope that we may be able to make a contribution of a thousand dollars to the cause of missions during the coming year. Never in my life have I seen a more liberal people than compose my present field. The prospects for the future of the Baptists in Texas is simply glorious. Think of seventy-five thousand dollars in one year for missions alone! It is enough to decimate rheetole. It is sufficient to move the emotions of the most lifeless Christian. God help the laborers to be worthy of the success He is giving. W. J. DUNHAM, Marble Falls, Tex.

THE AMERICAN ANTI-SALOON LEAGUE.

To our temperance friends throughout the country:

No more important general legislation affecting the temperance question has been proposed for over a decade than the Hepburn (H. R. 4072) -Dolliver Bill (Senate 1290). This measure is proposed to make state legislation on the liquor question effective by allowing the laws of the state to have complete jurisdiction over liquor shipped into the state, both before and after delivery.

Prohibition, whether state wide or local, and all forms of local option legislation will not have a fair test without this law. The bill is before the Judiciary Committee in both houses of Congress. We have determined to concentrate our energies upon the measure, and in this way we have the full co-operation of the legislative department of the W. C. T. U.—until it shall be passed. We shall give careful attention and reliable information in ample time in every emergency in this contest. We again urge our friends to be prompt and effective in carrying out our plans.

The special thing desired now is short, courteous appeals to Senators and Congressmen on the Committees and your own Congressman to do everything in their power to secure the prompt and favorable consideration of the measure by the Committees and its early passage in both branches. For this purpose the names of Committees in Senate and House are herewith appended:

Senate Judiciary Committee: Geo. F. Hoar, Mass.; Orville H. Platt, Conn.; Clarence D. Clark, Wyo.; Charles W. Fairbanks, Ind.; Knute Nelson, Minn.; Louis E. McComas, Maryland; Chauncey M. Depew, New York; John H. Mitchell, Ore.; Augustus O. Bacon, Georgia; Edmund W. Pettus, Ala.; Charles A. Culbertson, Texas; Joseph C. S. Blackburn, Ky.; Thomas H. Patterson, Colorado.

House Judiciary Committee: John J. Jenkins, Wis.; Richard W. Parker, New Jersey; De Alva S. Alexander, N. Y.; Vespasian Warner, Ill.; Chas. E. Littlefield, Maine; Lot Thomas, Iowa; Samuel L. Powers, Mass.; Robert M. Nevins, Ohio; Henry W. Palmer, Penn.; Geo. A. Peattie, Maryland; James N. Gillette, California; David A. De Armond, Mo.; David H. Smith, Kentucky; Henry D. Clayton, Ala.; Robert L. Henry, Texas; John S. Little, Ark.; William C. Bentley, Georgia.

Fraternally yours, EDWIN C. DISMIDDE, Legislative Superintendent American Anti-Saloon League.

Our business is not to build quickly, but to build upon a right foundation and in a right spirit. Life is more than a mere competition as between man and man; it is not who can be done first, but who can work best; not who can rise highest, but who is working most patiently and lovingly in accordance with the designs of God.—Joseph Parker.

TEMPERANCE SUNDAY.

Can we have a Temperance Sunday the 10th of January, 1904? The State Local Option Committee asks for it. We need agitation, petition collection. What say the pastors, churches and the religious press? J. J. RUCKER.

DEAR RECORDER:

How I love your pages for they have done me so much good and enabled me to do others good in the name and strength of my Maker.

Here is a brief report of my fall meetings:

The third Sunday in July I began the meeting at Schell City. The Lord blessed and used me and his faithful hand there in the conversion of fourteen precious souls; eleven united with our church and I buried the same with Christ in baptism; and two by letter; one by relation.

At our next business meeting after the Lord had so blessed us the church called for half time and the work moves on nicely.

From there I went to Pleasant Grove, St. Clair county, to assist Bro. J. M. Hawkins in a meeting that resulted in sixteen conversions, the church greatly revived and strengthened.

Then to Walker, Mo., my other church, where there were five conversions and ten accessions to the church, two by relation, three by letter. We organized a B. Y. P. U. that is doing good work.

Thence to Timber Hill church, that had just been organized; the meeting resulted in five conversions, all of whom I baptized.

This is a faithful little band of twenty-seven; they are now doing their best to raise the means to secure half time preaching, and it is needless to say they are going to succeed.

May the Lord richly bless you, dear Recorder, and all your readers. Yours fraternally,

WILL H. ENGLISH,

Rich Hill, Mo.

ON FOOD

The Right Foundation of Health.

Proper food is the foundation of health. People can eat improper food for a time and not feel any ill results until there is a sudden collapse of the digestive organs and then all kinds of trouble follows.

The proper way out of the difficulty is to shift to the pure, scientific food, Grape-Nuts, for it rebuilds from the foundation up. Last summer I was suddenly taken with indigestion and severe stomach trouble and could not eat food without great pain; my stomach was so sore I could hardly move about. This kept up until I was so miserable life was not worth living.

Then a friend finally, after much argument, induced me to try Grape-Nuts food and quit my regular food. Although I had but little faith I commenced to use it and great was my surprise to find that I could eat it without the usual pain and distress in my stomach. So I kept on using Grape-Nuts and soon a marked improvement was shown, for my stomach was performing its regular work in a normal way without pain or distress.

Very soon the yellow coating disappeared from my tongue, the dull heavy feeling in my head disappeared and my mind felt light and clear; the languid, tired feeling left, and altogether I felt as if I had been rebuilt. Strength and weight came back rapidly and I went back to my work with renewed ambition. To-day I am a new woman in mind as well as body and I owe it all to this natural food Grape-Nuts. Name given by Postum Co., Battle Creek, Mich.

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

KENTUCKY BAPTIST EDUCATIONAL SOCIETY.

In an editorial last week Dr. Eaton correctly stated that the trustees of the Georgetown College are elected by the above named body. In the election of brethren for trustees the Educational Society has always tried to select with reference to the best interests of the college. Location and prospective efficiency are always taken into the vount. Of course they have sometimes made mistakes. Some may be interested to know how one may become a member of the K. B. E. S. Simply by contributing as much as \$100 to the funds of the college. This gives one vote—\$30,000 gives no more.

The society is always glad to welcome new members and to see a large annual attendance in June. Brethren, the present is a most opportune time to become a member of this old and honored society. Before January, 1904 send your check for \$100 and as much more as you like. If you wish longer time in which to pay say so, and we can arrange it. Then you will be in shape to meet with the K. B. E. S. next June and join with us in our seventy-fifth celebration.

The old college has a noble past history, but she is striving hard to become an object of much joy to every loyal Baptist in the state. J. K. NUNNELLEY.

DEAR RECORDER—

The Annual Autumn Meeting of the Highland Baptist church has just closed, and God greatly blessed the labors of his servant, our pastor. During the eight years of Dr. B. A. Dawes' pastorate here, these meetings have been held yearly, and no outside help has ever been called in. So faithfully does the pastor keep his hand on the pulse of the church, that he seems to know just what the need is, and just how to minister to it.

I have known the church and its work for three years, and quite a remarkable feature of the three meetings held during that time, has been that the results each year have been practically the same.

In 1901 the series of fifteen sermons was expository and the texts were all taken from Paul's Letter to the Romans. Thirty-six were added to the church.

In 1902 "Sin" was the topic, and so powerfully was this handled that thirty-eight people confessed their own sins and joined the church. A Study in Hebrews, taking up the "Pre-eminence of Christ" during the first week, and the "Necessity of Faith" the closing week, was the carefully and prayerfully prepared work for the meeting just held.

No methods that tend to arouse ephemeral interest are used; no invitations are ever given except that all important one to confess Christ and become one with Him in baptism. The work is all carried on "As noiselessly as the day light Comes when night is done,"

and the "Sun of righteousness" shines into many darkened hearts. The entire church felt a quickening and renewal of spiritual life, and again there were thirty eight accessions to the membership.

Mrs. GEORGE B. EAGER.

A FINE KIDNEY REMEDY.

Mr. A. S. Stuchess, West Hampton, Conn. (The Courier), says: "I suffered from Kidney and Bladder Disease with grating pain in my back, and the perfect home cure was found in the name of charge whenever for the cure."

Nature's Greatest Cure For Men and Women

Swamp-Root is the Most Perfect Healer and Natural Aid to the Kidneys, Liver and Bladder Ever Discovered.

Swamp-Root Saved My Life.

A Farmer's Strong Testimonial:

I received promptly the sample bottle of your great kidney remedy, Swamp-Root. I had an awful pain in my back, over



MR. T. S. ACKER.

the kidneys, and had to urinate from four to seven times a night often with smarting and burning. Urine that would settle in the urine. I lost twenty pounds in two weeks, and thought I would soon die. I took the first dose of your Swamp-Root in the evening at bed time, and was very much surprised: I had to urinate but once that night, and the second night I did not get up until morning. I have used three bottles of Swamp-Root, and to-day am, as well as ever.

I am a farmer, and am working every day, and weigh 150 pounds, the same that I weighed before I was taken sick.

Gratefully yours, T. S. ACKER, Sec. F. A. & L. U. 504, March 10th, 1903.

There comes a time to both men and women when sickness and poor health bring anxiety and trouble hard to bear; disappointment seems to follow every effort of physicians in our behalf, and remedies we try have little or no effect. In many such cases serious mistakes are made in doctoring, and not knowing what the disease is—or what makes us sick. Kind nature warns us by certain symptoms, which are unmistakable evidences of danger, such as too frequent desire to urinate, scanty, scalding irritation, pain or dull ache in the back—they tell us in silence that our kidneys need doctoring. If neglected now, the

disease advances until the face looks pale or sallow, puffy or dark circles under the eyes, feet swell, and sometimes the heart acts badly.

There is comfort in knowing that Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, fulfills every wish in quickly relieving such troubles. It corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. In taking this wonderful new discovery, Swamp-Root, you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has ever been discovered.

Swamp-Root a Blessing to Women

My kidneys and bladder gave me great trouble for over two months and I suffered



Mrs. E. Austin.

untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, sent me on my request, I experienced relief, and I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without any had symptoms whatsoever. Swamp-Root has proved a blessing to me.

Gratefully yours, Mrs. E. AUSTIN, 10 Nassau St., Brooklyn, N. Y.

To Prove What Swamp-Root, the Great Kidney, Liver and Bladder Remedy Will do for YOU, Every Reader of the Western Recorder May Have a Sample Bottle FREE by Mail.

NOTICE—If you are sick or "feel badly" write at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root, and a book telling all about it, and containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Louisville Western Recorder.

Swamp-Root is pleasant to take and you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

DEAR RECORDER:

Western North Carolina has been in the throes of snow storms without much snow for ten days. The severest weather in November ever witnessed here. The thermometer was nearly to zero. Waynesville "The Land of the Skye," in "the Switzerland of America" has just enjoyed a good meeting. Dr. Vines, of Asheville, preached for us two days, during the meeting. The pastor preaching ten days also. We are to baptize fifteen next Lord's day. One other profession last Lord's day evening. Dr. Vines is an attractive and powerful speaker. He is "the much called pastor" of North Carolina. But he is well located and well cared for on a salary of \$2,500, which is probably the largest given in the state.

B. N. N. SIMMS, Waynesville, N. C.

DEAR RECORDER:

We had our Thanksgiving service here in the Methodist church.

The writer preached to an appreciative audience. Since then this "pounding" means. The members of our little church brought us a box literally filled with good things. We thank God for such friends.

I have resigned the care of Rock Springs church, in Liberty Association, after nearly two years' work. I have never had a more pleasant pastorate. I pray that the Lord will send them the right man to take up the work.

Last Saturday (Dec. 5) I was unanimously called to the care of Pleasant Valley church, for another year, and will probably accept.

Nearly all of the business portion of our town was recently destroyed by fire. It will all be built up again right away.

I could not get along well without the Recorder. DON Q. SMITH, Rowletts, Ky.

A PRAYER.

Lowly and solemn be Thy children's cry to Thee, Father divine!

O Father, in that hour When earth all succoring power Shall disavow;

By Him who bowed to take The death cup for our sake, The thorn, the rod;

Aid us, O God!

Our Pulpit.

THE SEED UPON A ROCK.

BY C. H. SPURGEON.

"Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth; and when the sun was up, they were scorched; and because they had no root, they withered away."

Those people, who are represented by this soil which had no deepness of earth, very soon make the good seed to appear to grow in them. They hear a sermon, are apparently converted directly, and they fancy they are saved; or there is a revival meeting, where some earnest addresses are given by different speakers, and they at once profess to be believers.

I want you to clearly understand that the fault did not lie in the suddenness of their supposed conversion. Many sudden conversions have been among the best that have ever happened.

Next, the want of deepness may mean something else; not so much superficiality of character, as want of knowledge. I believe that, at this present time, we are in great danger of being burdened with a crowd of so-called converts who do not really know anything as it ought to be known.

Further, I do think that, in truly grotesque conversions, the deepness of earth, at least in

one, "Easy come, easy go." As a general rule, those persons who have, as they say, "found religion" all of a sudden, without any mental struggle, and who have never found it in their heart and soul, are the very people to let it go quite as readily whenever a time of trial comes.

In case there should be any persons of that sort here unwarned, I am going to speak to them now, answering these three questions. First, what is meant by having no deepness of earth? Secondly, what is meant by the scorching of the sun? And thirdly, how can we avoid the evil of having no deepness of earth, and so being withered by the withering of the sun?

I. First, then, WHAT IS MEANT BY HAVING NO DEEPNESS OF EARTH? I think it is, with some people, a general superficiality of character. There are some persons whom you ought to be able to see through, for there is so little substance in them. I do not say that you can always see all there is in them, for a pool, if it be not deep, may be very muddy, and you may not be able to see to the bottom of it, even though it is quite shallow; and I think I know some people in whom there is as much deception as there is superficiality.

When such people become affected by religion, they are just the same. They hear, yet they do not hear, for they are looking round the place half the time. If anyone else is affected by the preaching of the Word, they may be affected too, or may appear to be so. They are the kind of people who are always ready, like a flock of sheep, to follow the leader; but their following is only temporary, their affection is mere affectionation. They profess to be Christians, but they will give up their profession before long.

So do, I pray you, especially before you make a profession of religion, think what you are doing. In joining a church, I should try to find out what that church believed; and I would not join it if I did not believe its doctrines. I should also want to know what I myself believed, for I should be afraid to profess that I believed what I did not believe.

Further, I do think that, in truly grotesque conversions, the deepness of earth, at least in

they know the meaning of the terms that are familiar to many of us; but do they know the truths themselves? There is a certain degree of Christian knowledge which is absolutely necessary to salvation. David said, "The Lord is my light, and my salvation;" and we must always have the light first. The first word of the spiritual creation, as of the natural, is, "Let there be light." Where there is no light, there is no life. Where there is no knowledge of God, there is no peace with God. O dear hearers, if you think you are converted, I trust that it will prove to be so, but do not be content unless you really know the truth! Search the Scriptures; try to sit under an instructive ministry; you need not seek to make yourself a Doctor of Divinity, but do learn all the truth of God. "Grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ." Know yourself; know Christ Jesus as your Savior; know the work of the Holy Spirit; all this is knowable, and must be known, or else, before long, you will wither away because you have no deepness of earth. Some atheist or infidel will come along, and turn you aside. Some one will lead you to trust in a priest, or in some false doctrine; and if you do not know the truth, you will be bowled over at once.

Sometimes, this want of deepness of earth means want of thought, because there may be people who have knowledge, but who have never used their knowledge to any proper purpose. Knowledge is the food of the mind; but thought is the digestion, by which we turn knowledge into true mental nutriment. I believe in a serious, thoughtful conversion, and I hardly think that anything kind can be real. You have sinned against God; think of that great fact. You are lost; think of that. "God is angry with the wicked every day;" and he must punish them. Think that over most solemnly. "Christ Jesus came into the world to save sinners." Think that over; try to understand what is meant by that declaration. Think how he stood in the sinner's stead,—how he suffered in the sinner's place. While you are thinking all this over, it will look very different to you from what it did before you thought it over.

So do, I pray you, especially before you make a profession of religion, think what you are doing. In joining a church, I should try to find out what that church believed; and I would not join it if I did not believe its doctrines. I should also want to know what I myself believed, for I should be afraid to profess that I believed what I did not believe.

The Western Recorder says: "Beyond question the best translation of the whole Bible now available."

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The quantities are greatly improved and enlarged. The Senior is 48 pages, and finely illustrated. The Advanced is also enlarged and illustrated. Important changes have been made in the Teacher and Superintendent. The prices of some of the illustrated papers are reduced and their contents and appearance greatly bettered. Note especially OUR NEW PERIODICAL, Our Story Quarterly, for beginners. Send for samples.

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part, lies in deepness of emotion. I often regret that I do not see so many converts of the old-fashioned sort as I used to meet with. I know that emotion does not save the soul, but I believe that those who are saved are usually filled with emotion. We are saved by faith; but that faith produces very decided feelings. For instance, where there is true deepness of earth, there is generally a deep sense of sin. A man does not usually truly say, "I believe in Christ," until he has first of all felt, "I need a Savior." In the present day, far too many seem to come out of the City of Destruction without any burden on their backs, and I am afraid that means that they never really come out at all. Some of us had the burden on our backs much longer than we need have done, and we do not hold ourselves up as examples to others; but yet I, for my part, have often blessed God for those bitter years of conviction, because now I know what others may have to endure, and I can help other poor souls who are deep down in the dungeon of Giant Despair. But where there is no true sense of sin, or very little of it, there is generally a very poor sort of conversion. If that kind of man ever tries to preach,—and he may do so,—he never says much about free grace and dying love. He is the man who talks a great deal about the dignity of human nature, and the evolution of grace out of man's own sinfulness. He does not know any better, so he talks according to his light, which is darkness. But, my dear hearers, may God give you to have so much depth of earth that you may be pricked in your hearts, and may be weighed down with a sense of your own sinfulness! May the great steam-

difficulties, or troubles, or persecutions, or doubts or fears; and when they have, afterwards, to count the cost of being Christians, they turn back again to the world.

This want of depth of earth also means want of reality. There is no soul in what they do, and he who is not converted in his whole soul wants converting over again. He that does not go in for it with body, soul, and spirit, all for Christ, and Christ all to him, needs to go back to the wicket-gate, and start on the heavenly journey once more. The fact is, depth of earth means heart, putting our heart into whatever we do; but where there is no faith in the heart, no repentance in the heart,—when everything is from the lip, and outward, instead of being from the very heart, and upward,—then it all comes to nothing in a very short time.

Now I must turn, for a little while to the third question,—HOW CAN WE AVOID THIS EVIL OF BEING SO SHALLOW, AND THEREFORE WITHERING IN THE SUNSHINE?

Dear friends, above all things, dread insincerity; and, next to that, above all other things, dread superficiality in religion. You know that the beginning of all godliness is believing in the Lord Jesus Christ, so mind what and why you believe. Do not be content to say, "I believe," but do really believe; and, in order to do this, know what you believe, and why you believe it. Get a clear view of who Christ is, and what he did, what right you have to trust him, and the way in which what Christ did avails for your salvation. Clear out the space for the foundation of your building; get right down to the solid rock before you lay a single brick or stone. That is to say, let your faith be real faith,—clear, distinct, Scriptural faith in what God has revealed, and in the Saviour whom God has set forth as the propitiation for our sins. Begin, in that way, with real faith; for, so, you will begin with a good depth of earth. Then, as repentance comes with faith, see that you have real repentance. Think much of the evil of sin, and of the consequences of sin, both in this life and in that which is to come. Pray to God, with Charles Wesley,—

"Before me place, in dread array, The pomp of that tremendous day,

When thou with clouds shalt come To judge the nations at thy bar; And tell me, Lord, shall I be there, To meet a joyful doom?"

Think of what would result from your appearing there red with your guilt; and when you

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have thought that over most seriously, pray to God to make you really hate sin,—every sin. If you do not hate every sin, you do not, with all your heart, hate any sin. They must all go. Sin, as sin, is to be abhorred, and repented of, and practically quitted in your life. Oh, may God help you to make sure work of your repentance? Make no profession of faith if you have not real faith; and have no repentance at all rather than sham repentance.

Then, in every spiritual grace, and in every religious duty be thorough. If you pray, really pray. If you praise, do praise. I like the thought of a holy man of God who said that he would never give over praying till he had prayed. When he came to be instructed in the reading of the Scriptures, he would read till he was instructed; and when he praised God, he said, he would not cease from the holy exercise till he felt that his heart did truly praise God. O brothers and sisters, let us beware of leaving our heart out of our worship or service! You never read in the Old Testament, that anybody ever brought a fish to be offered upon God's altar. Why not? Because you could not bring it alive, and every victim must be brought to the altar alive. God loves living worship. Among the old Romans, when they killed a bullock as a sacrifice, if they did not find its heart, or if the heart was shriveled, they never offered that animal, for they considered that it was an omen of evil when the heart was not there in full vigour. So must it be with all sacrifices that we bring to the Lord.

"God abhors a sacrifice, Where not the heart is found."

I pray you never to go beyond reality in any part of your worship. If you do not really pray, do not pretend to pray. If you have no experience of the things of God, do not talk as if you had. To be a liar anywhere, is hateful; but to lie in religion, is the most abominable form of lying that can be. God make us straight as a line about all these things! Then, we shall soon come to much depth of earth.

I would say finally, beloved, bring your hearts to God, and ask him to search you. After many years of looking at one's self, how little one knows about himself after all! A grey-headed man of long experience thinks, "Well, now, I really do know something about my human nature." So you do, brother, but not much; for "the heart is deceitful above all things, and desperately wicked;" and when a man says, of any particular temptation, "I shall never fall in that way," the probability is that this is the very way in which the man will fall. I well remember a lady, whom I should not be slandering if I said that she was as proud as she was tall; but, on one occasion, when I scarcely knew her, she said to me, "I always pray for you, Mr. Spurgeon, every day." I said, "I thank you very much," and she added, "My one prayer for you is, that God will keep you humble." I said, "Thank you, madam, that is a very wise prayer; I am sorry that I have not remembered you in that way, but I will do so in future." "Oh," said she, "but I do not need it, for I was never tempted to pride." "Madam," I said, "I shall now remember you twice a day, night and morning, for I think that you are in greater danger of pride than anybody whom I have met with for a long time." There was

a person, who said that she had not any pride, and was not in danger of being tempted to be proud, yet, if I had asked any half-dozen of her acquaintances to find me a proud woman, they would have called on her, and said that I wanted to see her. I am sure that they would. So is it with us; when we think that we are getting over some particular temptation, it is just then that it is getting over us. When you suppose that you are master of that temptation, in all probability it has mastered you. Come, brothers and sisters, we had better give over this kind of folly. This person, whom we are trying to search, is much too deep for us. I mean, that we are so ready to cheat ourselves, that we cannot find ourselves out. Let us rather pray to the Lord, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." I suggest to you this prayer,—"Lord show me the worst of my case. Put me in the place where I ought to be. Make me to feel and know what I really am; and then, my Lord, break my heart, if it never was broken, and heal it if it is broken. Empty me of myself, and bring me to thyself. Turn me upside down (till the last drop of my self-sufficiency runs out even to the dregs, and then pour in the fullness of thy grace in Christ Jesus till I am filled even to the brim." The Lord hear that prayer, and bless every soul here now for Jesus' sake! Amen.

DEAR RECORDER:

In the WESTERN RECORDER of October 29, 1903, appeared an article in which the writer affirmed that the kingdom of God is visible, and if I have not very greatly misunderstood him, by kingdom of God he means the church; that is the church is the kingdom of God, and there is none else, for he says that "it does not refer to the internal reign of grace." I will agree with him that the church is visible, but I do not agree with him that the visible church is the kingdom of God. He takes his stand on Dan. 2:44. Now I would like to ask, where has the church ever smitten, broken in pieces, and consumed the entire system of human monarchies and kingdoms? Certainly not in the days of the Cæsars. But he says that the kingdom is invisible and that "an invisible kingdom implies an invisible king." So then conversely, a visible kingdom would imply a visible king.—Now I want to ask, is Christ visible? No, he is invisible, and has not been seen on earth except in vision, since his ascension.—So then, it would appear that the kingdom or church, was visible while Christ was on earth, but when he left the earth, and thus became invisible, his kingdom, i. e., church became invisible also, and has not been seen since. Now as God and Christ are both invisible to mortal sight, it must be according to the logic of said article that the kingdom of God and of Christ, is invisible too. And this is just what I believe. He quotes Mark 1:15 to prove that the kingdom had come. But that does not prove it to be visible. He says that "we are born into the family of God, but we enter the kingdom by submitting to the institutions, or initiatory rites, of that institution." That is, as I suppose, by a profession of faith and baptism. Well that is the way of entering the church, but it is not the way of entering the kingdom of

Coat and Suit Sale

Our buyer, ever alert to the interest of the buying public, has returned from the East with 40 cases of high class coats and suits, representing the surplus stock of Printz, Biederman & Co., of Cleveland, Ohio. We have made the prices on these garments so low that no prudent woman can overlook the offering.

- \$14.98** For elegant castor, tan or black Melton Cloth Coat, with military cape, appliqued with velvet, lined with satin, regular price \$27.50.
- \$11.98** For fine black Moutenac Cloth Coat, stylish, stitched broad-cloth bands down the front and back, lined throughout with black satin; regular price, \$17.50.
- \$9.98** For stylish Tan Melton Cloth Coat, trimmed with smoked pearl buttons and lined throughout with satin; regular price, \$16.50.
- \$3.98** For Misses' pretty Zebeline Coat, in browns, greens, blues and reds, trimmed with fancy cape and large buttons, regular price, \$6.50.
- \$5.98** Misses' tailor-made Coat of Tan Melton Cloth, with stitched front, velvet collar and large pearl buttons; regular price, \$12.50.
- \$9.98** For splendid black, tan or castor Kersey Cloth Coat, attached seams, the back appliqued with velvet and satin lining; regular price, \$17.50.
- \$9.98** For swell black Moutenac Coat, made very stylish, satin-lined.
- \$9.98** For fine black Melton Cloth Coat, fancy military cape, stitched with velvet, collar satin lined; regular price, \$15.98.
- \$4.98** For Misses' jaunty little coat of fancy mixed Zebeline, military cape, trimmed with buttons and loops, velvet piped; regular price, \$7.50.
- \$7.48** For Misses' elegant Melton Cloth Coat, trimmed with straps and buttons, with velvet collar; regular price, \$12.98.

Ladies' Ruches and Neckwear

- \$1.98** For Ladies' Black Liberty Silk Ruches, with extra-long plaited ends, the \$2.50 kind.
- \$2.98** For Ladies' Lovely Black Liberty Silk Ruches, heavy cape effect, edged with black and white, long ends trimmed to match; worth \$4.00.
- \$2.95** For Ladies' Beautiful China Crepe Scarfs, in white, black or light blue with hemstitched ends; worth \$3.50.
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God, for Jesus told the Pharisees that the kingdom of God cometh not with observation, i. e., with outward show; neither shall they say Lo here or lo there, for behold the kingdom of God is within you. Now if it did not come with outward show, it could not be seen. And as it was within or among them, (see Luke 17:20) and they did not know it, what initiatory rite could they submit to, in order to enter into what to them was invisible and unknown. Absolutely none. But again, Jesus said to Nicodemus, "except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." And also, "that which is born of the Spirit, is spirit."—John 2:5-6. Now Jesus says a man must be born of the Spirit in order to enter into the kingdom of God, but any one can enter into the churches, without being born of the Spirit, for any one can profess faith in Christ and be baptized, and enter the church thus, without being born of the Spirit, and be in the church, but not in the kingdom of God.

Then if unregenerated men can be, and are, in the church, does it not prove beyond contradiction, that the church is not the kingdom of God, into which men enter by or subsequent to being born again? As we have God invisible, Christ invisible, the Holy Spirit invisible, the Spirit of man invisible, and the new birth invisible, it must be that the kingdom to which they pertain is invisible also. The church is composed of the baptized bodies of men. That is the church is an outward visible-body composed of visible material, while the kingdom is composed of invisible material. As the body is outward, so is the church outward; and as the soul is inward, so is the kingdom inward. This seems too plain to need any further elucidation.

As to Abel, Enoch, Abram, and all the ancient worthies who lived prior to the setting up of the kingdom, being regenerate men, and subject to the internal reign of grace that might be found some what difficult to substantiate.

W. L. BOWMAN.

Editorial

No backward step should be taken, and President Taylor should have the loyal support of all the moneyed Baptists of Kentucky.—Journal and Messenger.

Amen! And not only President Taylor, but Georgetown College. While we congratulate the College and the denomination on having Dr. Taylor at the head of this venerable institution and we gladly and heartily support him, yet we recognize that the College is larger than any man, and the money given for the endowment will continue to do good, long after President Taylor has gone to his reward. By all means let us loyally support Dr. Taylor, but beyond and above that let us stand by the College. Only two weeks remain for work under Mr. Rockefeller's offer, and those who are really friends of the College need now to show themselves. Let every friend of the institution be an agent to solicit subscriptions. Write to Dr. Arthur Yager at Georgetown for blank subscription bonds, or write out the pledges yourself and send them to the Hon. Geo. V. Payne, Treasurer. Let them read:

On the ____ day of ____, 190__, I promise to pay to the Trustees of the Kentucky Baptist Education Society, the sum of \$____ for the endowment of Georgetown College. Payable at the ____ Bank.

[Here put place and date.]

The suggestion is to have four such notes placing, the dates of payment any time before January 1, 1907, which is the limit for the payments. Some who are heavily pressed at present are choosing as the dates July 1, 1904; April 1, 1905; Jan. 1, 1906, and Oct. 1, 1906. These come within the limits, and every dollar thus subscribed counts 133 cents for the College. Danville gives \$3,000 plus. Lexington gives \$7,500.

The ladies of Walnut Street church of this city take a scholarship. The ladies of other churches can take hold, and if in one church they do not feel able to do this, they might combine with the ladies of another church. Having a scholarship gives them the right to have a pupil in College for all time with tuition free.

Are you a friend of Georgetown College? Then now is the time to say so: and to say it in a way that will count. Will any one say: "Yes, I am a friend of the College, but really you must excuse me from doing anything for the institution in this time of special need?" If ever you propose to do anything for the College, now is the time. If you will not give when every dollar counts 133 cents, do you really believe you will give when every dollar counts only 100 cents? If you will not give in this special effort to which the College is committed, what makes you think you will give when there is no special effort on hand?

"Honor to whom honor is due." The one who deserves the credit is the one who should receive it. But often this is not what happens. Often the one to whom chief credit is due is forgotten, while the credit is given to another. And this in many instances chills people's zeal. When a man strives and struggles to accomplish some purpose, which when accomplished, brings no credit, this man is less ready to take hold of another good object. It would greatly stimulate effort if all could be assured that they would get due credit. Since the good work must depend on the credit deservers rather than upon the credit receivers, it is a serious loss to chill the zeal of the former.

Robert Raikes got the credit that was due to a good Baptist Deacon Fox, and we do not know how much the latter's zeal was chilled thereby, nor what other great things he might have attempted, had he been assured that no other man would walk off with the credit.

It is no rare occurrence for people to feel and even to say: "If I take hold and accomplish this, my labors will not be appreciated, and I will get no credit." Now, of course, workers should not be exacting in the matter of credit, nor should they hold back because others may get the credit wrongly, yet human nature is human nature, and the fact remains that the feeling that proper credit will not be given does deter many who are capable of valuable service; and thus good causes suffer loss.

The remedy is two fold. First, let the workers be indifferent to whether the world gives them credit or not, remembering that God sees all and knows all, and He will through eternity give them all the credit they deserve, so the few years on earth do not much matter, after all. Second, let every one give special care to bestow honor where honor is due, and to cheer the workers by letting them see their labors are appreciated.

How would it do to have a credit commission, charged with the duty of examining into the good things done and of deciding to whom the credit is due in what proportion? Suppose, for example, a given result entitles those who brought it to pass to 100 points of credit, and 10 persons were involved. This commission would thoroughly investigate the case and award the points of credit according to the deserts of each. If they were equal each would get 10 points, while one might get 50 and another only 1, according to the facts. Then the workers could be sure that their claims would receive due consideration, and no one could calmly walk off with credit he did not deserve.

Such a commission would greatly relieve editors, who are now expected to praise those who have done well, and expected often, to praise people whether they have done well or not. Sometimes when a man has failed in one field, special pressure is brought to bear on editors to praise him, so as to help him get another field in which to record another failure. Sometimes a man seems to have failed, when really he did nobly and heroically; and his seeming failure, because of the conditions, was necessary to the success of some other who gets great credit therefor. Huss and Savonarola were as noble as Luther, and but for what they did Luther could not have succeeded. Editors are expected to right such things and

to show how much of the credit Luther receives should be given to Huss and Savonarola. The world's judgment is often wrong, and a wise commission might do much to correct such errors.

It might be asked, who will give proper credit to the members of this commission? When they would render a wise decision they should receive credit therefor. That is true, but in that case we might let virtue be its own reward; and in the meantime the workers could go on assured that their merits would not be overlooked.

Again it might be asked, how would this commission be chosen? How could they inform themselves in regard to the immense mass of facts and motives they must know to reach a wise decision? How would such a commission be supported? How would they be clothed with power to compel witnesses to come and testify? How could their wrong decisions be corrected? To all this we answer, that such questions would spoil the finest plan for introducing the millennium. The man who asks such question plainly shows that he is a "kicker" and opposed to progress. Are not the evils real, which this commission is designed to cure? Why, then, should any old fog oppose anything designed to remedy a real wrong, no matter how many absurdities are involved? Ahem!

But, seriously, this matter of giving proper credit is far more important than people generally think. Praise and blame are too often mere expressions of personal feeling. Much of the praise and blame is purely partisan. We are apt to praise one who is "on our side," and to blame one who is "against us." Sometimes partisanship goes so far that men, not only can see no good in an opponent, but are ready to resent it when some one else has a kind word to say about that opponent. Let us see to it that we recognize merit wherever found and that it receive from us its proper credit. Let us guard against praising because we are pleased and blaming because we are angry. And let us encourage workers by showing them that we appreciate intelligently their efforts.

Dr. HENSON's going to Tremont Temple has led some of the papers to speak of his being an exception to the rule of preachers who reach the "dead line" at fifty or a little after. Can any one tell why there should be any "dead line" in the ministry any more than in the law or in medicine or in business? Does any one ever refuse to patronize a lawyer or a doctor or a merchant because he is over fifty years of age? If then men do not lose their efficiency in these callings by reason of reaching the age of fifty, why in the world should any one imagine that a preacher loses his efficiency for any such reason?

Mr. John G. Carlisle is an old man, we take it, as Dr. Henson. Yet Mr. Carlisle has achieved eminent success in the law since his recent removal to New York. Why not comment on his being an exception, and on his having successfully passed the "dead line." And so for other cases. It seems to us that all this talk about a "dead line" in the ministry is sheer nonsense.

The Baptist Courier published a fine report of the recent meeting of the South Carolina Baptist Convention. There was great joy over getting the \$100,000 they were after for the added endow-

ment of Furman University. Dr. C. H. Judson generously gave \$20,000 conditioned on securing that amount. More than \$60,000 was reported raised for missions during the year, and it was resolved to raise \$80,000 in the next year. The South Carolina Baptists are a good people. The Kentucky Judson who will give \$20,000 to the Georgetown endowment has not yet shown himself.

Dr. W. HOWARD DOANE is preparing a hymn book for general use. No man on earth is better qualified for such service than he. He was the chief editor of the Baptist Hymnal. He is the author of many of our sweetest and most popular tunes, and he has facilities for preparing a hymn book possessed by no other man. This book will be the crowning work of his useful life. He writes that this book will be "complete in the hymns new and old that are endeared to Christian hearts as well as the most popular songs of the day attainable, that are adapted for the general purposes of a book of this kind." We advise all who are thinking of buying hymn books to wait a little while and get this book of Dr. Doane's, which is sure to be the best.

THE New York Christian Advocate, of December 10, 1903, says editorially: "We have no objection to the conduct of the Baptists in regard to their sacraments. Should we become convinced that there is but one mode of baptism, immersion, that baptism should invariably precede the reception of the holy sacrament, that infant baptism is not a scriptural ordinance, and that only those who are old enough to make an intelligent profession of faith should be baptized, we should pursue the same course which Baptists pursue in this country."

SHORTLY before his death Cornelius Vanderbilt said to a friend: "I don't see what good it does me—'all this money that you say is mine. I can't eat it; I can't spend it; in fact, I never saw it. I dress no better than my private secretary, and cannot eat as much as my coachman. I live in a big servants' boarding house, am bothered to death by beggars, have dyspepsia, and most of my money is in the hands of others, who use it mainly for their own advantage."

Dr. O. L. HAILEY writes: "I wish again to express my appreciation of your valiant fight for the old doctrines. Let no one deter you from godding the higher critics, nor from puncturing the sentimentalist and semi-unitarian who would divert the attention from the death of Jesus Christ to the life of Jesus Christ as the basis of salvation. Your many friends in Texas will rejoice at every valiant stroke. We believe in you." We take off our hat.

Ms. A. E. MEEK, of Millwood, Ohio, writes to the Christian Standard, that in his town there were delivered lectures on Romanism and the Romish priest of the place ordered a boycott against every merchant that attended the lectures. There is a sample of pure Romanism.

ACCORDING to the latest figures there are 1,339,000,000 people in the world. Of these 540,017,341 are nominal Christians, most of whom sadly need missionaries, while nearly twice that number are utterly ignorant of the gospel.

Editorial Varieties

We have heard of a man who was so fond of debating that he would not eat anything that agreed with him.

"I often thank God for the Recorder and pray for His blessing upon its able and fearless editor."—J. B. Hunt, Thanks.

Dr. O. L. Hailey, of Texarkana, Texas, has, without giving up his pastorate, become Secretary of the Ministers' Mutual Benefit Association of Texas. This is said to be the best insurance there is to be had. It is designed specially for ministers.

Dr. and Mrs. John Tyler Christian celebrate their 25th anniversary of their marriage at 583 LaSalle avenue, Chicago, 4 to 10 p. m., December 10th. We acknowledge an invitation, regret our inability to be present and extend our heartiest congratulations.

Dr. S. H. Greene, of Calvary church, Washington, is in this city delivering the Sunday School lectures of the Seminary. Dr. Greene is one of our very best and strongest men, and he is a great power in Washington. The writer remembers pleasantly supplying Calvary pulpit, two summer vacations.

The Methodist Handbook for 1904 is out. The Presbyterian Year Book for 1904 is ready. Why should we wait till March for the Baptist Year Book? The last Baptist district association met in October, and no figures are gathered later than that. Why should it take six weeks to get the figures out, after the facts and figures are all in?

The Standard speaking of holding a meeting for Baptists of the whole country, says that doctrinal agreement is not to be insisted upon. That is true, except as to fundamental points. We are unitarian and wear the name Baptist, we can have no Baptist fellowship with him. If Baptists do not stand for anything there is no use in their standing at all, and there is no use in their holding meetings of any sort, general or special. We cannot get the Standard word would state what it means by "essential Baptist principles."

In Pernambuco, Brazil, the Procinia is published. In a recent issue there is a notice of a great Bible burning superintended by a Roman Catholic Bishop of that province. The list of over 100 Bibles and parts of the Bible was given as "destined to the flames," and some of them were non-Protestant versions. A call was made for all who had copies of the Bible, whether Protestant or Catholic. We cannot blame them or else suffer "the canonical penalties" thundered by the Holy Mother church. This will illustrate Rome's attitude to the Bible. This has reacted against Romanism in Brazil, and the press of the country generally condemn it.

One advantage a poor man has over a rich one is that he can boast of what great things he would do if only he had the money. "I would build a new church edifice here. I would give \$10,000 to endow Georgetown College; I would support half a dozen missionaries myself; I could take care of widows, orphans and old men innumerable! If only I had the money." Thus the poor man can talk and no one can contradict him. The rich man, however, has to be mum on such questions. So in this the poor man has the advantage.

When a preacher leaves Virginia and goes to live elsewhere the Religious Herald speaks of him as an "exile." In last week's issue the Rev. H. W. Williams, of Opelika, is called "An Exile in Alabama." The "Exile" Dictionary (Students' Ed.) defines the verb "exile"—"to expel from and forbid to return to one's native land or home," and defines the noun "exile"—"1. Banishment from one's home or native land; expatriation. 2. One driven or wandering away from one's country or home." To the Herald and the Religious Herald, the alleged "exiles" or on Virginia?

In closing a two and a half column comment on our editorial in regard to the Baptist situation in Arkansas, the Landmark Baptist gives us the following: "We are glad to challenge Dr. Estor to a debate on the issues involved, but desire to be published in the Recorder and Landmark Baptist." Before considering this challenge we would like to have a clear statement of what are "the issues involved." Will the Landmark, by its challenge, and without argument or circumlocution, state just what those issues are? We wish to know exactly what propositions we are asked to debate.

AMONG THE Churches.

LOUISVILLE.

Walnut St. (Third and St. Catherine Sts.)—Pastor Eaton's topics were "Fast-ing" and "The green tree and the dry." One received by letter and one baptized. Ladies of the church take a scholarship in Georgetown College.

Broadway—Bro. S. H. Greene preached on "The measure of life," and Pastor Jones on "A voice from 'hell.'" Five joined by letter.

Chestnut St.—Bro. W. P. Harvey spoke on "The immortality of the soul." Young People conducted meeting at night. Pastor Weaver is recuperating at Dawson.

East—Pastor Gill's topic was "Mission in the life of a Christian," and Bro. W. W. Dean, of Michigan, spoke on "Individual influence." Two received by letter, one for baptism and one restored.

McFerran Memorial—Pastor Hamilton's subjects were "Some elements of power among Baptists" and "Moral and spiritual anarchy."

Clifton—Pastor Foster's themes were "God's remedy for the backsliders" and "The little ones." Four baptized, one by letter. Meeting closed. Twenty-eight additions in all; sixteen of them on profession and baptism. Pastor Foster

did the preaching. Pastor's fifth anniversary Thursday night.

East Mead—Pastor Leonard's subjects were "Walking by the Spirit" and "God's sure covenant." Two joined by letter.

Franklin St.—Bro. W. M. Bruce preached on "Seeking and saving the lost" and on "Believing in Christ." One profession. Pastor Jenkins preaching in a protracted meeting at Beaver Dam.

Highland—Pastor Dawes spoke on "The Lord's Supper." At night there was a Sunday School rally. Assistant Secretary Leavell spoke.

Logan St.—Pastor Tralle's themes were "Lord, save me" and "Man Five have." One received for baptism. Pastor Tralle resigned to take effect January 1st. He goes to Missouri to become district secretary for the American Baptist Publication Society. During his pastorate the church had over 200 additions.

Parkland—Pastor Taylor spoke on "Christian benevolence," and Bro. Brock on "Bible work." Work at Marydale doing well. It is self-maintaining. Three joined by letter.

Portland Avenue—Pastor Longier spoke on "Jotham," and Bro. Blankenship on "The universal invitation." Three joined by letter. Ladies gave pastor a donation party.

Southgate St.—Pastor Clarke's themes were "Receiving" and "Giving." Five members give more than the whole church gave when Pastor Clarke took charge two years ago.

Third Avenue—Pastor Allen preached on "Keeping God's commandments" and on "Christian soldiers."

Twenty Sixth and Market—Pastor Reed's topics were "Giving to God" and "Who shall enter the kingdom." One received by letter and nine baptized.

Herwood—Pastor Althoff spoke on "How to live in grace."

Highland Park—Bro. J. B. Grum, of Georgia, called as pastor and accepts.

Dewey Valley—Pastor Bennett preached on "Renewal and transformation."

Van Buren St.—Pastor Hall's themes were "The sinner's religion" and "The wages of sin." Four received for baptism and five baptized.

Princeton, Ind.—Pastor Hill spoke on "The wonderful Christ" and on "Our homes."

Russellville—Pastor Cheek's topics were "Source of strength" and "Soul winning." In the recent meeting in which Evangelist Ham preached 42 have been baptized with much to follow.

Glenside—Pastor Watts spoke on "Backsliding" and on "Neglecting salvation."

German—Pastor Janzen preached on "Christian patriotism" and on "Warning against great deceptions."

Assistant Secretary Leavell and Bro. G. C. Cates were present at Pastors' Conference. Pastor Gill presented a paper on New Testament in a country church. There is no provision in precept or practice in the New Testament for a country church owing to social conditions. Churches should have a plurality of elders and elders should not have a plurality of churches. Churches should not be organized that cannot have weekly preaching and a plurality of elders. Federation impracticable. Several country churches should unite. Bro. Eaton, Tralle, Bennett, Thompson and Hall made comments. Bro. Eaton was asked to prepare a paper on the other side. He will do so on his return from Central America.

SEMINARY NOTES.

BY J. F. RAY.

The greatest treat that has come to us thus far during this session, is the recent series of lectures by Dr. S. H. Greene of Washington City, on the general subject, "The Twentieth Century Sunday School." Dr. Greene completely won his large audience in his very first lecture on Monday evening.

A number of brethren from a distance are visitors here to attend the lectures.

A. M. Ross attended the North Carolina Convention last week.

J. P. Griffith and L. B. Arvin were among our old student visitors last week.

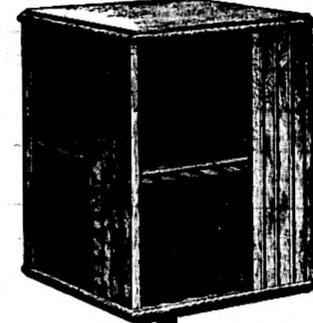
Brethren E. D. Morgan, J. G. Hughes and Charles Walsh conducted our weekly prayer meeting.

F. H. Wiman was called recently by telegraph message to the bedside of his father, who was thought to be in a dy-

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Although I have several I always refer to yours in preference.—ADRIAN RYER, NOLDS, Deson, Kn., Possessing three others of great merit, yours is preferred to often than any other.—REV. J. MILLER, Roselle, N. J.

Have five others—it is yours I refer to often than all the rest.—DR. J. T. COTTON, Charleston, W. Va.

No Money wanted in advance; we send the Cyclopaedia prepaid for six days' free examination; you then either return it at our expense or keep it and make your small monthly payments. Send for free circulars and particulars. Agents wanted.

For further information address JOHN B. ALDEN, Manager, 84 Bible House, N.Y. City

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 not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

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 secretory organs and purifies and enriches the blood by the prompt elimination of waste matter.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. 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 boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, it is not sold by them without my name appearing on the wrapper."

I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy. "At any rate, people who are tired of the stimulation and so-called blood purifiers will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation."

ing condition in Kansas. T. J. Watts left Monday for his family in Georgia. He will return with them in a few days.

W. F. Estridge has returned to his home in South Carolina on account of ill health.

J. W. Dickens preached for his church at Dover last Sunday and raised nearly one hundred dollars for Georgetown College endowment. Many of our other country churches could do likewise.

John E. All has submitted a piece of music to the publishers, entitled "St. Louis Exposition." Several of his compositions have been given to the public and favorably received.

We are glad to learn that L. L. Hart of '03, has been asked to go before the Foreign Mission Board, with a view to an appointment.

S. J. Cannon, Arkansas, and T. H. Johnson, Ohio, who were students last session, are attending the lectures this week.

B. B. Hall has been bringing things to pass in his work at Van Buren Street church. Baptisms are frequent.

The World's Fair Committee are having photographs made of the Seminary buildings, groups of classes, faculty and students, this week, so we are all going to St. Louis next year in picture if not in person.

Rev. H. Deauchamp, State S. S. Secretary of Arkansas, while attending the lectures, gave the Arkansas brethren a visit at the Hall.

Dr. Sampey took supper with us recently and told us of his trips to the State Conventions of South Carolina and North Carolina, at both of which the Students' Fund received liberal amounts.

Pastors W. E. Mitchell, Owenston, J. W. Waldrop, Salem, and N. F. Jones, Association Missionary, of Concord Association were to see us while at the lectures and institute.

We acknowledge an announcement from Mr. and Mrs. J. W. Cook, of Denton, Texas, of the marriage of their

daughter, Ida, to Mr. Herrman Allan Wolfson. The happy pair will be "at home" in Denton after December 22nd. We extend congratulations.

Dr. Joseph S. Felix is dead!!! We were greatly shocked and grieved to learn of the sudden death by apoplexy, at 4:40 a. m., Tuesday, of this honored and loved brother. We will publish next week an appropriate sketch of his life. Our deepest sympathy goes out to the family so sorely bereaved, and now doubly bereaved. Dr. Felix would have been 53 years of age had he lived till the 19th of next April. He was one of our noblest and best. Many thousands will mourn his death.

THE STATE.

Bro. J. W. Warden is holding an institute in Paris. He held one with Zion church, Louisville.

Pastor J. Denham Hoeker writes: "I closed our meeting at Danefield last Friday night. Visible results, 43 additions; 32 for baptism. A number were grown people; one man happily converted who is past 75 years of age. This church was constituted March, 1901, with fifteen members; since that time they have built and paid for a good house dedicated last September. Will have a membership of 138 after the candidates are baptized. They are ahead on the pastor's salary. By request of the church the pastor did the preaching. Praise God for such glorious results. I go this week to New Hope church, in Hancock county, to assist Bro. F. G. Ellis in few days' meeting."

Pastor H. E. Gabby, Owensboro, writes: "The Walnut Street church recently closed a meeting in which the pastor was assisted by Bro. L. W. Doolan, pastor of the First church, Henderson, Ky. Bro. Doolan's sermons were clear, forcible, convincing. The church was much benefited by his powerful preaching. There were twenty-four additions to the church."

Brother M. F. Ham writes: "I held a week's meeting at the little mission church at Glasgow Junction with fifty or sixty professed conversions and twenty or more additions to the Baptist and many will go to the Methodist, as the town is principally Methodist."

Will be here about a week. We had five professions to-day, the second service. Pray for us."

Pastor E. D. Maddox writes: "On November 27th, we closed a glorious revival with Station church, McLean county, in which the church was revived and strengthened. Eleven were baptized by the writer and two more stand approved for the ordinance. A great number of backsliders were reclaimed. It was one of the best meetings in the history of the church, for many years, at least. I had the able and efficient assistance of Rev. P. E. Gatlin, of Madisonville, Ky., who did the preaching with earnestness and power, and the spirit was led to take hold of the people and many were led to Christ. Bro. Gatlin greatly endeared himself to the church and community. To God be all the praise."

(Continued on 16th page.)

Do You Know What It Means to Cure Constipation?

It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Constipation means that the bowels are weak, so that they cannot keep up that constant motion the doctors call peristaltic action. When that stops, passages cease, the blood begins to absorb the poisons through the walls of the intestines and thus disease is scattered everywhere. Death often lays its foundation in this way. Torturing diseases like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and invigorating the bowels. This can be easily, gently, and permanently done by Vernal Sarsaparilla. It is a tonic laxative of the highest class. It builds up the bowels, restores the lost action and adds new life and vigor. Only one small dose a day will positively cure constipation of any degree by removing the cause of the trouble. Try it. A free sample bottle for the asking. Vernal Remedy Co., 89 Seneca Building, Buffalo, N. Y. All leading druggists have it for sale.

Family Circle.

Stories for the Young and Old.

HE SMILED.

There was once a man who smiled
Because the day was bright;
Because he slept at night;
Because God gave him sight
To gaze upon his child;
Because his little one
Could leap and laugh and run;
Because the distant sun
Smiled on the earth, he smiled.

He smiled because (the sky
Was high above his head;
Because the rose was red;
Because the past was dead;
He never worried why
The Lord had blundered so,
That all things have to go
That wrong way here, below
That everlasting sky.

He smiled and still was glad
Because the air was free;
Because he loved and she
That claimed his love, and he
Shared all the joys they had;
Because the grasses grew;
Because the sweet winds blew;
Because that he could hear
And hammer and be glad.

Because he lived and smiled,
And did not look ahead
With bitterness and dread
But nightly sought his bed
As calmly as a child,
And people called him mad,
For being always glad,
With such things as he had,
And shook their heads and smiled.

THE STOLEN COAT.

BY ALICE BROWN.

It was the beginning of the year: Not as the year begins by month and day, but according to the spring calendar of moulting sap and atoms hurrying. All the birds had opened, though the branches still framed green, yet spaces seem to be filled by pushing leaves, and the sun pierced hotly, waking germinating things below. The country road washed by an early shower, made a line of loveliness along its curving length. Elm trees arched it, birches and alders fringed it, with scattered ferns of evergreen; and everywhere were the sunlit drooping.

Deane Frazer and Annabel May were driving along in a smart buggy behind the colt, and a very pretty quarrel was going on. Deane had an old-fashioned face. The mouth was sensitive, with two serious lines on either side, and his grey eyes were set determined. When he was deeply moved, a twitching in his cheeks betrayed him; and now the telltale spot was throbbing like a pulse. Annabel knew that, though she was too perverse to look. She was red as a rose, her eyes darting fire, and the tear-wet corners of her eyes showed the moment she felt so far removed from her lover that she could only gaze forward into the distance and shoot forth words like random shafts.

"It's selfish!" said she, "selfish!"

"I don't say it ain't," responded Deane, in a voice which seemed to repeat that some sicker in his cheek. "But there's some places where a man is bound to be selfish. He's got a right to be."

"When?"

"If a man is going to marry a girl, he's got more or less right to say whether she's to go kitten round with other folks."

"I want to ride with Henry Staples, Henry's my second cousin, and he's got lung complaint."

"I don't care! he has. Folks noticed your going." Aunt Betsy spoke of it to mother."

"O, did she? So I'm talked over, down to your house." Deane gave the colt a cut and then held him in for an exciting mile.

"No, you ain't, either," he said, when the horse had been gentled into a trot. "That's Aunt Betsy. She came to spend the day."

"I s'pose your mother joined in?"

"No, she didn't! I did."

"O, you joined in?"

"I told Aunt Betsy to mind her own business." He spoke with the staid, business-like air of one who has made a stand for his rights; yet if he could have known it, the words were chosen well. A little smile touched the corners of Annabel's mouth. She was nearer him again. But Deane, unconscious of milder weather, spoke desperately, his mind still in one dangerous groove.

"I don't know whether it's Henry Staples, but I don't want you to go much look up with other folks for a girl that's going to be married in a month."

The ring of his voice guided her into

an answer responsive in key, though it was alien to her will.

"I don't know as I am going to be married next month. I don't know as I'm going to be married at all."

The words terrified her as soon as they were spoken, and they terrified him. He said nothing, and his hands neither relaxed nor tightened upon the reins. He knew the mouth of a horse and respected it. But his face was rigidly set, and though he looked forward into the distance like a man driving keenly, a film had fallen between him and the world. He saw the same picture, the trees and the road, but like himself they were changed. Then he turned the corner by the barberry bush and drew up at the path leading to Aunt Sylvia's door.

Hers was a great yellow house, emshaded and brushed by lilacs, and the broad green in front swept lavishly down to the road. There was no fence, and yet the ground in front and late estate always looked untouched, as if even the neighborly cows, going to and from their milking, respected it. The colt stood still after an impatient fling of the head, and Deane jumped out and held up his arms to Annabel. She touched his shoulders lightly, and made her cheer little by the ground. Her hands were suddenly cold and still she could not look at him. Then he began to speak, and she turned quite eagerly, though all her interest seemed to be centered in her foot tracing out a careful figure on the grass.

But when she attempted at words and a futile clearing of his throat, Deane said only,

"You be ready after supper!"

"Along about five," answered Annabel, almost inaudibly. "You needn't come unless you want to. I just as soon walk."

He stepped into the buggy and went whirling away without telling her whether she was to walk or not. But Aunt Sylvia was at the door, and Annabel walked heavily up the path, her bright day blackened by the morning's chance.

Sylvia Brewster was a slender creature who had kept something girlish in her air and carriage, though now she was sixty years and over. She had the evanescent look of belonging to no definite time, either of middle life or age; it was as if she were a gentle wind, blown down her hither and might take her away again. A delicate bloom lay fitfully on her cheeks, and her blond hair had been transmuted into a gray only a shade less beautiful. The desire of this world still lighted her blue eyes, but she was a gentle, willing patient, yet subtly over her. She was like one who, for some mysterious reason, had been able to carry on the things of youth into the portals of old age. Something childlike was in her voice also, as she called,

"Annabel, you come right in here! I thought you'd be a get along."

Annabel hastened her steps up the green slope, sweeping aside her own tempestuous mood lest it touch the other woman's pleasure.

"You let me get hold o' you," said Aunt Sylvia, stretching up her arms and holding her under her chin, "and I'll big you by! Now you come right in here and lay aside your hat."

They went hand-in-hand into the sunniest sitting room where the morning stillness seemed like afternoon. The tall clock ticked in the measure that she had put on from time into eternity. The ancient mirror above the windows reflected peace, and the chintz-covered furniture pictured an unobtrusive and silent spring. Aunt Sylvia bore away Annabel's hat to the bedroom and then returned and beguilingly touched the arm of the old-fashioned rocker.

"There!" she said, "you set right down here an' be company. Seems to me Deane was pretty offish. Why didn't he stop an' change a word?" Annabel leaned back in the chair and tried to rid her forehead of his worried frown.

"He had to be back," she answered absently.

Aunt Sylvia was too occupied with the day's promise to feel very keen over a question denied. She sat down at the other window and smiled contentedly across the little table.

"Mersey!" said she, "I don't know where he begin. I wanted to talk suthin' to you, but he set for to spend the day. Maybe it's the last day you'll pass with me before you're married."

Annabel felt some odd change creeping over her face, as if, against her will, it smiled into the lines of grief. Her mouth set hard, and she put up her hand to hide it. She wondered whether Deane was driving fast, and whether that nerve was twitching in his cheek. But Aunt Sylvia failed to notice. She had assumed that this day was hers, and an unwonted vigor moved her. "I've had a little, and an eager light shone in her eyes.

"I don't know as there's any call to wait," said she, in a voice so coaxing

as a child's. "I wanted to talk over suthin'. I want to do it now."

Annabel arose herself, suddenly alive to an emotion as craving, in some strange fashion, as her own.

"What is it, Aunt Sylvia?" she asked, gently. "What's the matter?"

Now gazing at her with renewed attention, she was aware that the woman looked different, like a portrait fresh beyond the line. But Aunt Sylvia, though she had challenged attention, seemed in a way, quite unaware of her. She folded her small hands on her knee and spoke rapidly.

"There's suthin' I wanted to say. I ain't over said it before. You mustn't tell. Long's the live you mustn't tell. I thought maybe I'd say it now, so you wouldn't have it on your mind so much after you was married. Should you just as soon come up to the attic?"

She arose in haste, and Annabel followed obediently. Aunt Sylvia preceded her up the kitchen stairs and opened the second flight. Both windows were open there, and the cool spring breeze drew through, with a waft of blue. The floor was on a level with the tree tops, maples and a larch. Everywhere within was the smell of cleanliness mingled with the pungency of mint hanging from the rafters.

"You come here!" said Aunt Sylvia. She led the way to the east window and drew forth the little chair which had stood there, Annabel remembered, as long as she could remember anything.

"I'll sit here. Mersey, you can't squeeze into it. I'm no bigger'n a pint o' cider, an' never was. You perch yourself on that red chest. You're young an' you're goin' to be married. 'Taint any matter if you do suffer a few hardships more or less."

Her voice was low, with coming laughter; but Annabel, looking at her, saw how grave she was and eager, even with a piteous urgency. Aunt Sylvia laid her hand upon a hair trunk which had stood far under the rafters and was now, as Annabel noted, pulled out of place. She kept her hand upon it while she talked.

"Annabel," said she, "I've made my will. Everything's goin' to you."

"O!" cried the girl in an outburst of denial, "don't you say such things!"

"Law!" said Aunt Sylvia, with a

brave look made out of the bravado of youth and the equable wisdom of age, "I ain't no millionaire, but I s'pose I live to be a hundred. Old Aunt Sylvia did. But I guess I shan't! I guess I shan't! I hope to mercy I don't keep alive to be made a show of an' have the country paper take it up. But that's neither here nor there. It's all coming to you, what's the matter with it?"

"Don't know," said she, "as ever you thought maybe I expected to be married myself one?"

Annabel looked at her in frank surprise. Aunt Sylvia had been one of the accepted facts of life, like her own father and mother, the minister and the old doctor, her neighbors who guided her own more radiant world and helped her slip securely on its way. They were a part of life; yet were they of like passions with her own?

"Maybe you never heard of Gilman Thorn?" Aunt Sylvia's voice dropped eloquently upon the name.

"His grave's 'side our lot," cried Annabel, with eager interest, "under that tangle where it's so pretty in the fall. Up by the wall where the sumach grow! Father's always cut the grass when he cut ours. He and Gilman Thorn were mates."

"He's always cut the grass. There ain't no Thorn's alive to do it now. I've been glad he had a mind to see to it. Everytyme 'twas cut I went up by night an' trimmed it 'round the stone with my shears. When I'm gone and your father's gone, it won't be cut no more."

She said it unregretfully, but Annabel forestalled her with a passionate haste.

"If I'm alive, it shall be! I'll see to it if I'm alive. Deane'll be glad to do it."

She stopped with a terrified heartbeat, for it came upon her that she could not answer for him any more. He might not even come for her tonight.

Concluded next issue.

Forget You Ever Had It

Catarrh, the Most Odious of All Diseases, Stamped Out Root and Branch.

Catarrh is the most foul and offensive disease that afflicts the human race. Any one with social ambitions had better renounce them if he has a bad case of catarrh, for his presence, if tolerated at all, will be endured under protest. The foul and sickening breath, the watery eyes, the hawking and spitting, the discharge at the nose make the unfortunate sufferer the most avoided of human beings.

Stuart's Catarrh Tablets are the hope and relief of catarrh victims all over the world. They are directed to the root of the disease and thoroughly cleanse and purify the blood of all catarrhal poisons and under their influence all impurities are carried off. The blood becomes pure, the eye brightens, the head is cleared, the breath becomes sweet, the lost sense of smell is restored, the discharges cease and the sufferer again feels that he has something to live for. He is again a man among men and can meet his fellow-beings with satisfaction and pleasure.

The following letter from a St. Louis lawyer is only one of thousands received praising the merits and curative powers of Stuart's Catarrh Tablets. Read what he says:

"I suffered from catarrh for 15 years. It would be worse at certain seasons than others, but I never failed to cure it, because me more or less misery during that period. About a year ago I got no more that I thought of abandoning my practice. I was a nuisance to myself and all who came near me. My condition was very humiliating and especially so in the court room. I had tried, I thought, every known remedy; all kinds of balms, ointments, inhalers, sprays, etc., till I thought I had completed the list. I was finally told of Stuart's Catarrh Tablets by a friend who took pity on me, and, as a drowning man will catch at a straw, I got some and began to use them. I began to improve from the first day and I kept up the good work you may rest assured. In six weeks I was as free from catarrh as the day I was born, but to make assurance doubly sure, I continued the treatment for six weeks longer. I don't have had no trace of catarrh in my system since. I am entirely free from the odious disease and feel like a new man. I write this letter unhesitatingly for the benefit of fellow-sufferers and you may give it as widespread publicity as you wish."

Stuart's Catarrh Tablets are for sale by all druggists at 50 cts. a box.

THE GENERALSHIP OF A CAT.

The mastery of herself which a cat shows when, having been caught in a position from which there is no escape, she calmly sits down to face out the threats of a dog, is a marvelous thing. Everybody has seen a kitten on a street corner, her eyes never leaving her pursuer's size, as apparently self-possessed as if she were in her mistress's lap. If she turns tail and runs down the street she is lost; the dog will have a sure advantage of her. Even as it is, if he could get up courage enough to seize upon the spot, he would be able to make short work of her.

"You dare not touch me and you know it!" is what her position tells the dog. But she is intensely on her guard, in spite of the air of perfect content. Her legs concealed under her fur are ready for a spring. Her claws are unheeded. Her eyes never leave the dog, instant from the dog, as he bounds wildly from side to side, barking with comical fury, those glittering eyes of hers follow him with the keenest scrutiny. If he plops up in his courage she is ready; she will sell her life dearly. She will never change her mind, she does not miss it. The dog tries feints and withdrawals a few feet, settling down upon his forepaws.

Just then the sound of a dog's bark in the next street attracts his eyes and ears for a moment, and when he looks back the kitten is gone! He looks down the street and starts wildly in that direction, and reaches a high board fence just as a cat's tail—a monstrous tail for such a little cat—is vanishing over the top of it. He is beaten. The cat showed not only more courage than he had, but a great deal more generalship.

DOG STOPPED RUNAWAY.

Not every dog knows enough to stop a runaway, but there is at least one canine in Portland equal to the occasion.

While the driver of a bakery wagon was in a building on Fifth street one morning the horse concluded that the stable was a more congenial place than the cold stone blocks. The driver wasn't present to argue the point with the horse, so the motion to adjourn was unanimously carried. The horse started to walk, but soon warmed up into a trot and was on the verge of running when the dog came to the rescue. From Fifth street, the horse swung into Washington, and as the crowd surging past saw the driverless rig with steam escaping every moment, there was a chorus of "Whoo!"

From the seat lay a large white dog of Alaska species. The shouting

aroused him and, sitting upright, he took in the situation at a glance. The dog reached for the lines and he barked and pulled back on the ribbon until the trotting horse came to a standstill. The driver, who was running, arrived. Three times did the runner pat the dog on the head in commendation. And the dog wagged his tail.—Ex.

BRIGHT'S DISEASE

Caused the death of Dr. Bright. Bright's Disease is simply slow congestion of the Kidneys. In the last stage the congestion becomes acute and the victim lives a few hours or a few days, but is not saving. This insidious Kidney trouble is caused by sluggish, torpid, congested liver and slow, constipated bowels, whereby the Kidneys are involved and ruined.

Drake's Palmetto Wine is a food and tonic for the Liver, Kidneys and Bladder. It promptly relieves the congestion and carries it out of the Liver, Kidneys, tissues and blood. Drake's Palmetto Wine restores the mucous membranes to healthy condition, relieves the inflammation and draws body from the Catarrh, Constipation, Liver and Kidney diseases to stay cured. It gives relief immediately, builds up vigor and health, prolongs life, and makes it enjoyable. A trial bottle always gives relief and often cures. A trial bottle will be sent to every reader of THE WESTERN RECORDER who will write to Drake Formula Company, 200 Drake Building, 100 Lake St., Chicago, Ill. A postal card will bring this wonderful tonic Palmetto medicine to you absolutely free. It is a boon to diseased, lamed, pain-ridden men and women.

THE BLIND GIRL.

"If I dinna see"—and she spoke as if this was a matter of doubt and she was making concession for argument, and—"there's nobody in the Glen can be like me. There's no a footstep of a Druntyochy man comes to the door but I ken his name, and there's no voice out on the road that I canna tell. The birds sing sweeter to me than to any body else, an' ye're no to think that I've been ill-treated by my God, for if he dinna give me as thing he gave me moony things instead."

"And mind ye, it's no as if I'd once and lost my sight; that might be been a trial, and my faith might be failed. I've lost nothing; my life has been all getting."—*Mac Gillivray.*

MANY APPETIZING DISHES

can be made doubly delightful as nutritious by the use of Borden's Pure Brand Evaporated Cream, which is not only superior to raw cream but has the merit of being preserved and sterilized, thus keeping perfectly for an indefinite period. Borden's Condensed Milk Co., proprietors.

What we ask faithfully we may receive effectually. Help us to spell our words. "Thou hast given us," is a common deed of our common life. Comfort and heal those who have hurt themselves with their tools. Make our types of the divine life. Keep us from dependency; may dependency be empowered of faith. Though the victory, may we wait for it—he who has done to take care of the work we have done.—*Matthie D. Babcock, D. D.*

CHURCH ORGANS.

LATEST IMPROVEMENTS.
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Little Ones.

VERY REMARKABLE.

Polly, standing on the piazza, waved her hand in such a cheerful exuberance of farewell that Aunt Emily looked back from the carriage with a troubled expression.

"I wish I knew what idea Pollykin is revolving in that curly head of hers," she murmured. "I'd feel safer."

"Oh, no, you wouldn't, my dear. You'd probably be in a fever," laughed Uncle Horace. "Polly's ideas are seldom reassuring."

Polly herself needed no reassuring. "She was quite confident that a day for wonderful things had arrived, and that she was the young person to perform them. There was not often such an opportunity as having Aunt Emily away for a whole day. Certainly there had not been since day before yesterday, when Polly wrote in her new red and gold notebook:

"Resolved to be a remarkable woman.

"Pauline Alice Mead." "Be a good girl," Aunt Emily had said. And that meant not going out of the house to play, helping to take care of Thaddy, and not troubling Bridget, who had the week's ironing to do. "Such little things," said Polly, scornfully. "Anybody could do 'em, and not be one bit remarkable!"

But she knew what she meant to do; and it was not to be any small undertaking, either. She had heard Aunt Emily say that the upper storeroom must be cleaned and put in order as soon as she had time to attend to it; and wouldn't auntie be pleased and surprised to find it all done without any trouble to herself?"

"Course, house-cleaning is a pretty big thing; but that is only a little room, and I can climb up on a stepladder, and reach the very topmost part of it," she mused. "Nobody ever said I mustn't, so 'tisn't wrong; and Bridget will be downstairs where she won't bother."

It was easy to find the step ladder; and, though it was not quite so easy to transport it up to the storeroom, Polly accomplished it, and was ready to begin her work as soon as she found that Bridget was safely occupied with her ironing. Dusters, soap, and some water in auntie's china wash-bowl—she did not like to go to the kitchen for any of her utensils—made what she considered a very business-like outfit; and, when she tied about her waist an apron so long that it nearly tripped her at every step, she mounted the ladder.

"I can do it as well as anybody," she assured herself, as she began moving the jelly glasses. "And I can have a nice, quiet time 'bout nobody to 'sturb me." But she had forgotten Thaddy, and that young gentleman was not one to tolerate being forgotten long at a time. His small feet ascended the stairs right foot forward on every step, and his voice preceded him.

"Polly! Polly! I do want some ones to play horse with me. Polly, where is you gone?"

"Oh, dear! He'll bring Bridget if I don't answer him," muttered Polly. "Here I am, Thaddy. Rush! I'm here!"

Her guarded toys finally

reached the little searcher; and, after two or three exasperating calls of "Where?" he pushed his way into the small room.

"I want you to come an' play hor— What you doin', Polly?"

"I'm cleaning house," said Polly, desperately. "I can't play now, 'cause I'm going to move all these jellies 'n' things and wash the shelves to 'sprise Aunt Emily. You be a good boy, and run away for a little while, won't you, Thaddy?" she urged coaxingly.

"No; I'm goin' to clean house and 'sprise mamma, too," he declared. "I'm goin' to wash the floor 'n' lots of things."

"No, no, Thaddy! You mustn't; you can't do it!"

"Can, too," said Thaddy positively. And he plunged his hands into the bowl of water and drew out the cloth with a splash.

"Thaddy?" cried Polly, leaning toward him. Alas! she leaned too far, and the ladder tilted. She clutched wildly at a shelf and upset half a dozen glasses and the next moment child and ladder went down together amid a series of shrieks from Thaddy. When the noise brought Bridget to the rescue she found a small boy with a bumped head fairly streaming with jelly, while Polly, bruised and crying like on the floor in a pool of water, the ladder on top of her, and the broken china bowl and fragments of glass around her.

Poor frightened Bridget called on all the saints she knew; but, when she had separated the wreck and found the human part of it had no bones broken, she certainly did indulge in what Thaddy called "a awful hard scolding." She interspersed it with warm water, dry clothing, arnica, and sympathy, however, and gradually brought peace and order out of the confusion, but it was a very subdued and somewhat battered little Polly who lay upon the lounge when Aunt Emily came home, and furnished that good lady with a surprise not intended.

"Ah! little girl, it is easy to leave undone the small duties that are our own, and come to grief by attempting the great deeds that belong to somebody else," said Aunt Emily, with a tender little laugh. "Most of us get many a fall before we learn better."

And, somehow, that "we" was wonderfully comforting as well as convincing. Polly opened her little red notebook that evening, and looked long at the first entry. Then she wrote beneath it: "Resolved to try being just a common girl at first, and not be a remarkable woman till I grow up. It's convenient for other folks."—*Advance.*

THE LITTLE PIONEER'S RIDE.

BY ANNA E. TREAT.

"Whoa, Buck! Whoa, Bright!" called out Stephen Harris, pioneer; and the glossy red oxen halted in the forest opening. "This shall be our dinner camp to-day, boys," said he. "See what a fine spot?"

The pair of stalwart lads, with rifles on their shoulders, who had been walking all the forenoon beside the big covered wagon, thought it was truly a fine spot, and began to make camp for dinner, unyoking the oxen and turning them out to graze, kindling a fire with the dry twigs and moss and fetching water from the clear brook that rippled by.

Meanwhile children of all ages

began to climb down from the wagon. There were ten of them, fine healthy children. The youngest of them, Martha, was a little yellow-haired girl of three, the pet and pride of them all. They were overjoyed at the prospect of running about and stretching their cramped limbs, and the forest echoed to their joyful voices. Last alighted the mother, a brisk, cheerful woman, under whose good management a dinner was soon ready. Every day the camp dinner was like a picnic to this family who had been thirty days on their way from Connecticut to "the Ohio," where they hoped to find a fine farm and a good home.

The wagon, which had been their traveling house for a month, was well fitted up for comfort. The seats were built along the sides, and so contrived as to hook back at night. Then the bedding, tightly rolled up by day, was spread out on the wagon bottom. The cooking utensils were hung up on the sides, and a roomy box nailed at the end held the other useful articles. All of the cups, plates and spoons were of bright unbreakable tin. Under the wagon swung the large copper kettle, the most important of all things in the household of those early times.

After dinner the bright tin dishes were washed in the brook, and the fire very carefully "put out." But the travelers still lingered under the trees, so restful and lovely seemed the cool green spot. At length Mr. Harris said that the sun was fast traveling westward, and that they must be doing the same.

So the oxen were yoked up, and in great spirits the pioneers scrambled to their places in the wagon, and the oxen started on at a good pace; and they had gone a mile or two before the fearful discovery was made that little Martha was missing! It seems impossible that they should not have known at once that she was not with them; but so it was, — not one of them had missed her! The patient oxen were turned about and as fast as possible the distracted family traveled back to the dinner camp, Mr. Harris and the big brothers calling as they went, the name of the darling.

The camp was finally reached; but little Martha was not there, and no trace of her could be found.

The forest had seemed so peaceful an hour before, but now it was filled with terrors. What wild animals might not lurk in the thickets! The very brook seemed to murmur of dangers,—quicksands and treacherous waterholes.

"Baby! O baby!" called Mr. Harris, suddenly breaking into a sharp cry; and this time in the anxious waiting pause of silence, a shrill little voice from right under the wagon piped out, "Here I is!" and over the rim of the great copper kettle popped Martha's golden head. Scrambling out, "head-over-heels," she rushed into her mother's arms as fresh and rosy from her sound after-dinner nap as though she had been rocked in the downiest cradle in the land.

There was praise and thanksgiving; there was laughter and tears, and the forest echoed to the glad shouts of the boys, who could not otherwise express the joy and relief of their hearts. They then climbed into the big wagon again, and this time each one made sure that little Martha was not missing.

The End of the Year

Always finds us with a lot of seasonable goods on hand, than rather to carry over, we are willing to name a price to get them off our shelves. This is what we are doing with the below offerings—all of them bargains.

SILKS

CREPE DE CHINES 69c.

24-inch All-silk Crepe de Chines in a large assortment of the newest street and evening shades, including white, black, brown, navy, pink, light blue, etc., never before retailed under \$1.00—per yd. **69c**

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Handsome, dainty styles of Printed Broche Poplins, full 27 inches wide, in exquisite house and street shades—one of the popular silks of the season; value \$1—per yard **69c**

BLACK TAFFETA SILK.

Special sale of Black Taffetas—one of the best of our qualities—very lustrous and well recommended for wear—value 85c per yard for **69c**

Ladies' Walking Skirts

We have about thirty five of these skirts left. Made of heavy golf goods, in gray mixtures only. Former prices of these skirts were \$5.00 and \$6.50.

TO CLOSE OUT **\$1.98** EACH

Closing out a line of about 200 Ladies' Elderdown and Flannel Dressing Scaques, slightly soiled; formerly priced at \$2.50 and \$3.00; to close out we offer them, each **59c**

\$1.25 Children's Reefer Coats, in all colors, sizes 4 to 8 years old; slightly soiled, but are high-class goods; we place them on Bargain Counter to close out, each **59c**

\$15 Suits for \$10.98

This lot includes about seventy garments originally priced \$13.50, \$15.00 and \$18.00; they are cut the long-corset fitting style, or the blouse effect, with capes over the shoulders; satin lined; nicely trimmed with braids and velvets; colors black, brown, navy, tan and fancy mixtures; all at one price **\$10.98**

Special sale of Ladies' Fine Black Peau de Soie and Taffeta Silk Waists, beautiful styles; made with stock collar; \$7.50 values; all sizes **\$4.98**

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In after years the energy and thrift of the Harris family brought them great prosperity. Broad acres and fruitful orchards and a beautiful home became theirs, but their most prized possession was the big copper kettle in which little pioneer Martha took her after-dinner ride.—*Little Folks.*

Pruning a crab apple tree will increase the crop of sour apples, but if you want sweet fruit you must graft in the old stock a saccharine variety. You cannot substitute morality for religion. A new principal produces the fruits of righteousness. Morality prunes; religion engraves.—*Ran's Horn.*

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OLYMPIAN CHURCH

We take pleasure in acknowledging an invitation to attend the marriage of Miss Blanche, the daughter of Mrs. Martha J. Scofield, to Rev. Oscar L. Powers, at the home of the bride, Farmdale, Ky., 3 p. m., December 23, 1903.

B. Y. F. U. RALLY.

The regular rally of the Baptist Young People of Louisville and vicinity was held with East Baptist church on Friday evening, December 11, 1903. The special feature of the evening was a "Conference on Practical Methods of Young Peoples' Work," conducted by Dr. H. E. Traile of Logan Street church. A large, enthusiastic crowd was present and methods of work were freely discussed. The Seminary quartet and Logan Street choir assisted in the music.

RECOLLECTIONS OF THE REV. JOHN DALE.

The following tribute was suggested by reading your recent request for historical notes or minutes of the Long Run Baptist Association, which are to be compiled and published soon.

The writer, who knew him well, wishes to say that no history of the Long Run Baptist Association would be complete without the mention of the labors of that servant of God, Elder John Dale, who was on several occasions made moderator. He was not a college bred man, and had no D. D. appended to his name but that did not lessen his zeal or efforts or earnestness in behalf of the church. My memory reaches back over sixty-five years—away back in the thirties—and I remember in my boyhood days, his faithfulness to his people.

If ever there was a free gospel preached, it was done by him many years for the Long Run church congregation. He was ever willing to lend his aid in church revivals, and his influence was always felt. He visited the sick and the dying and gave consolation and hope in the last hour, when—

"On some fond breast the parting soul relies."

"Some pious drops the closing eye requires."

He preached nearly all the funerals and officiated at nearly all the marriages in the community for many years, and in those days the contract was binding—a divorce in the country was seldom heard of. He was eminently a benevolent man, of striking personality had a reverential appearance, and was respected and venerated by every one who knew him. He died full of good works and years, about 1860. In the old Long Run church yard, "where heaves the turf in many a moulding-heap" he buried three generations, the accumulation of the past one hundred years.

R. W. P.

DEAR RECORDER:
One of the biggest meetings that Paintsville ever witnessed just closed here Wednesday. There must have been over forty-seven conversions. The meeting was conducted by Rev. Baker, of Morehead, Ky., and the Rev. Chas. Martin, of this place. Bro. Martin came to Paintsville some time in the month of June, and has been a faithful worker for our Lord and Savior, Jesus Christ. He is a man liked by all denominations—meets everybody with a smile and a hearty hand-shake. We might say that Bro. Martin laid the foundation for this glorious meeting.

Before Bro. Baker left he organized a Baptist church here. It is the first Baptist church ever organized in Paintsville, notwithstanding there are two Methodist and Christian churches here. The church was organized with twenty-eight members and, some Methodists left the Methodist church and joined the Baptist. The meeting caused several Methodist people to get dissatisfied with their baptism, and the Methodist pastors will have to wet their socks. It certainly will go against their grain, but you see Bro. Baker preached nothing but the Word of God, and that surely will stand.

We want to thank the State Board for sending such missionaries to our town. There was not a building in the town that would seat the people. The meeting lasted about ten days.

Bro. Charles Martin was elected pastor, unanimously.
TODD WILEY,
Paintsville, Ky.

DEAR RECORDER:
I began work here Nov. 15. The church had been without a pastor for almost a year and the flock was somewhat scattered, but they are coming back to the fold at the call of their "shepherd" and seem to be ready and anxious to go to work for God. For the first time in the history of the church they called a pastor for all time, and we are planning to undertake great things for God. They have received us with all of that true hospitality which belongs to Southern Baptists. They have filled my pantry with all kinds of good things, and seem determined to keep it filled; for they continue to come with smiling faces, kind words and liberal contributions. We are delighted with both the people and the outlook for our church here. May the blessings of God rest upon the Recorder.
Geo. W. SHREVEB.
Richmond, Ky.

PREMIUM BIBLES.

No words can speak as eloquently for our Premium Bible as to see it. When one Premium Bible goes to a town or neighborhood then comes scores of orders and new subscribers.

Our large stock is fast being reduced, but we have orders out for more. Be patient. When you see a book you will feel paid for waiting. Call attention to the great offer and show the Bible to your friends when it comes. They will thank you for your kindness.
W. P. HARVEY.

The marriage of Miss Lenora, the daughter of Dr. and Mrs. Luke P. U. Williams, of Morehead, Ky., to Mr. Charles Milton Durham, will be solemnized in the Baptist church, Morehead, Ky., December 24, 1903, at 8 p. m. We extend congratulations.

R. W. P.

GOOD FOR A KENTUCKY BOY.

From the Texas Baptist Standard of recent date we learn that Bro. R. H. Coleman, a native of Kentucky, who is not a minister, but is a practical Christian worker, has accepted the position of assistant to Pastor Geo. W. Trnett, of First Baptist church, Dallas, Texas. We know young Brother Coleman. He is an intelligent and consecrated Christian, the worthy son of a noble father, one of Kentucky's most loved pastors. I refer to Rev. Thos. H. Coleman, of Danville, Ky., and pastor of Hustonville and Perryville Baptist churches.
W. P. HARVEY.

DEAR RECORDER:
Last July I became a citizen of Adair and soon found myself among a great-hearted people. They have not failed to help the pastor by their patience, prayers and open hearts. The Lord has greatly blessed this people with good things. Not many are wealthy, but they are all good livers and are content. What more? There is work here for twice the force. Pray for us that God may help us to win souls, persuading them to recognize their obligation to God. Zion, Gradyville and Columbia constitute my field. Columbia has two Sundays and the brethren are pulling themselves together for good work. We need a great awakening in our midst. We are praying to that end.
J. P. SCROOCS.
Columbia, Ky.

CATARRH A COMMON COMPLAINT.

Catarrh begins with a stubborn cold in the head, inflammation or soreness of the membrane or lining of the nose, discharge of mucus matter, headaches, neuralgia and difficult breathing, and even in this early stage is almost intolerable. But when the filthy secretions begin to drop back into the throat and stomach, and the blood becomes polluted and the system contaminated

I had a continual headache, my cheeks had grown purple, my nose was always stopped up, my breath had a sickening and disgusting odor, and I coughed incessantly. I heard of S. S. S. and commenced to use it and after taking several bottles I was cured and have never since had the slightest symptom of the disease.
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DEAR RECORDER:
We closed a successful meeting here on Nov. 30th. We were assisted by Rev. J. H. Oakley, of Watertown, Tenn., who did his part well. Bro. Oakley is a young man, but he is doing a great work for the Lord. Our meeting resulted in two professions of faith in Christ and five additions to the church. The good people of the church gave us a pleasant and

ing Thanksgiving. In this desire to make grateful and the full acknowledgment for such generous kindness on the part of good people whom I have the honor to serve. We hope to make some progress along the line of missions during the next year. The church has recently paid a debt of about \$800 on the building.
J. W. McQUINN,
Scottsville, Ky.

WHAT THE GREATEST

Among Baptists Leaders Say of the Western Recorder

Thank God for your stalwart defense of the old faith.—P. S. Henson, Pastor Tremont Temple, Boston.

The RECORDER is at the head of our religious papers, and I greatly enjoy it.—C. A. G. Thomas.

You have the courage of your convictions, which is true of a small minority.—Noah K. Davis, Prof. University of Virginia.

I have a growing admiration for the merit and loyalty of the RECORDER in its support of the doctrine and principles of our faith.—M. E. Parrish.

I rejoice in your clear-cut, unwavering maintenance of sound doctrine. Without the work of such papers as the RECORDER I should tremble for the strongholds.—J. L. D. Hillier, of Ga.

I find the RECORDER very helpful in many respects, and its matter, editorial and contributed, often furnishes me with topics or suggested themes for practical sermons.—Robert H. Harris.

Again he says: "I feel like writing you a letter every time I read an issue of the WESTERN RECORDER. I am so delighted with the views set forth in the editorial articles and paragraphs."—W. C. Wilkinson.

Please send me the RECORDER of January 29th. For some reason mine did not come to hand, and I think so much of it I am unwilling to miss a copy.—J. H. Kilpatrick, White Plains, Georgia.

I confess I am somewhat partial to the WESTERN RECORDER. I do regard it as one of the ablest edited, safest and soundest of our religious journals. I have commended and will commend it upon every suitable occasion.—J. B. Hutson.

You have fine insight into the tendencies of things, and you have not only the courage of your convictions, but what is rarer, the courage to have convictions. Thank God, my brother, for this, and God bless you.—W. C. Wilkinson, Prof. University of Chicago.

Say to Dr. Eaton that many here in Virginia stand with him on all questions on which he is antagonized—that his paper is as true an exponent of Baptist principles and as reliable on subjects of organization and co-operation as any in this great land. For one, I believe it the best.—Charles L. Cooke (recently deceased).

In renewing his subscription to the WESTERN RECORDER, Dr. B. H. Carroll, of Waco, Texas, writes:

"Permit me to add that I do intensely enjoy the paper, and come nearer endorsing all its editorial utterances and positions than those of any other paper. May God abundantly bless you, brother, and keep you faithful to his whole truth if the heavens fall."

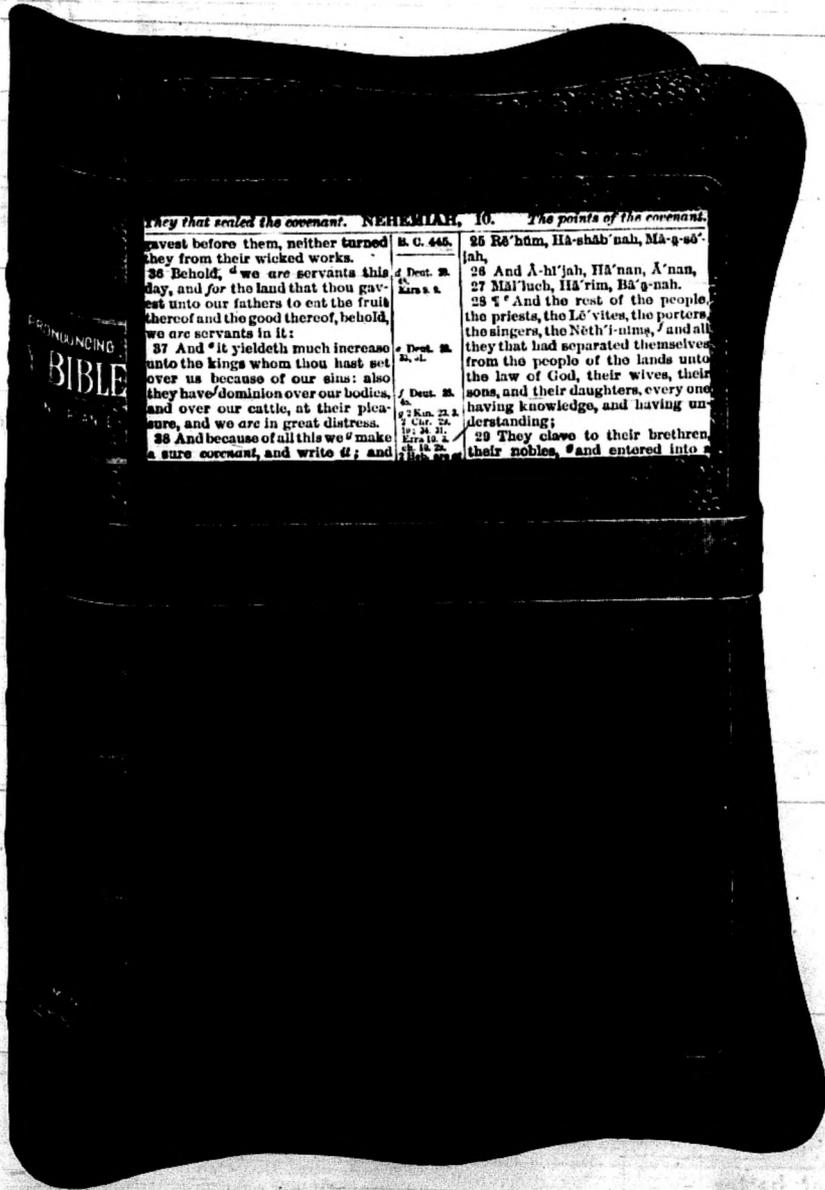
I regard the WESTERN RECORDER as the most valuable and progressive denominational paper in America. The RECORDER is unlike the majority of our papers in that it is not only edifying to Baptist people, but its great teaching is to make Baptists out of those who are not now Baptists. If Baptists progress, they must act on the aggressive, and keep actively before the world their distinctive principles.—H. W. Straley.

Dr. H. C. Vedder, formerly editor of the *Examiner*, now professor in Crozer Theological Seminary, speaking of Baptist journalism in the United States, says:

"The WESTERN RECORDER has surpassed all other Southern papers in the solidity and permanent value of its contributions, for it is probably the only one of them that pays good prices for such articles. But after all, the chief instance of that paper to its readers is in its editorial columns. No Baptist editor has a personality more vigorous than Dr. T. T. Baker, and it is beyond the power of even cold types to hide that personality. His articles and paragraphs bristle with sharp points; they are never ill-natured, however, and generally are enjoyed by everybody but the fellow they hit. It is too serious business for him to laugh with real good grace."

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They that sealed the covenant. **NEHEMIAH, 10.** *The points of the covenant.*

gavest before them, neither turned they from their wicked works.

26 Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it.

27 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

28 And because of all this we make a sure covenant, and write it; and

B. C. 445.	26	Ré'húm, Há-sháb'nah, MÀ-q-só'
Deut. 28.	26	And Á-hi'jah, Há'nán, Á'nán,
Kings 1.	27	Mál'uch, Há'rim, BÀ'q-nah.
Deut. 28.	28	And the rest of the people,
Deut. 28.	28	the priests, the Lé'vites, the porters,
Deut. 28.	28	the singers, the Neth'úme, and all
Deut. 28.	28	they that had separated themselves
Deut. 28.	28	from the people of the lands unto
Deut. 28.	28	the law of God, their wives, their
Deut. 28.	28	sons, and their daughters, every one
Deut. 28.	28	having knowledge, and having un-
Deut. 28.	28	derstanding;
Deut. 28.	28	29 They clave to their brethren,
Deut. 28.	28	their nobles, and entered into a

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- 3rd. Any one not now subscribing who will send us \$3.50 will receive the WESTERN RECORDER one year and this large print Bible, postpaid.

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The Farm

and Household

Carpenter & Son purchased from different parties ten 125-pound hogs at 3/4 cts.—*Danville Advocate.*

In Owen county, Ky., recently Jas. A. Wood purchased from Robert Griffith a 2-year-old mule for \$80.

In Rollingsburg, Green county, Ky., Tyler Burruss sold a good, young mule to Albert Perkins for \$39.

I. S. Tevis, of Danville, Ky., recently bought at a sale in Lebanon, Tenn., a 2-year-old black for \$1,015.

Mr. Charles R. Thompson, of Payne's depot vicinity, bought of George C. Graddy, of Woodford county, a pair of big sugar mules for 310.—*Georgetown Times.*

J. N. Greene sold last week 53 1,500-lb. export cattle to Greene & Lyman at 4 cents. John T. Woodford delivered on Monday 49 1,225-lb feeders at 4 1/2 cents.—*Mt. Sterling Advocate.*

Elmer Bordenman bought of Claud Weathers 12 hogs, averaging 250 pounds at \$4 per hundred. Farmers in the Hutchison neighborhood are killing an unusual amount of hogs, and say it will pay to put them in the smokehouse, as they are only selling for 4.25 per hundred, and were fed \$3 per barrel corn.—*Bourbon News.*

Mr. W. H. Edwards, Jr., of Woodford county, Ky., sold four horse mules last week, aged from four to seven years, to Mr. Thos. F. Dunlap for \$57. Mr. Chas. R. Thompson, of Payne's Depot, bought a pair of big sugar mules, mares, from Mr. Geo. C. Graddy for \$310.

Sportsman says that wild ducks were never so plentiful on the lakes, rivers, creeks, and ponds as at present. Wild geese are also beginning to appear in numbers. In this section there seems to be better feeding grounds than for a number of years past, and the birds instead of migrating are satisfied to remain where they find plenty of food.—*Hickman Courier.*

A remarkable fact connected with the American quail is its inability to thrive in foreign countries. It is a fact that no exportation of this bird to other lands has ever succeeded in increasing itself. For a time it apparently propagates, but within a few years invariably becomes extinct. The American quail is distinctly an American institution.—*Glasgow Times.*

A mammoth steer, weighing 2,842 pounds, is being fattened at Greentown, Indiana, by a company of young men for exhibition at the World's Fair. They intend to have it tip the scales at 4,000 pounds. To attain this result it will be given only the choicest food. The animal has just been measured. From the tip of its nose to the end of its tail it measures eighteen feet and three inches. Around the girth the tape stretched a distance of eight feet and ten inches. From the bottom of the hoof to the center of the withers the measurement was six feet and six inches.

Subscribe for the Recorder.

SUGGESTIONS TO WHEAT GROWERS.

Land intended for wheat should be frequently plowed prior to seeding. Wheat will succeed best on a clover or cow pea sod, but these crops, or any other green crop, should invariably mature before they are turned down. The ranker the growth the better will be the results. Consequently, when seeding clover or cow peas, it usually pays well to supply them well with phosphoric acid. A bountiful supply of nitrogen will be drawn from the air, which is a clear gain, being virtually grown. A good crop of clover or pea vines will easily draw, per acre, from the air, \$15 worth or more of nitrogen. The New Jersey Experiment Station claims that an acre of crimson clover will mature \$30 worth of nitrogen. But we will be moderate and put the average value of nitrogen that can be practically drawn from the air by an acre of clover or cow peas, at \$15, which is more than most corn crops would sell for. Said nitrogen, with the potash and phosphoric acid that may have been applied direct, will be stored in the plants and, when turned down, will serve the wheat crop that follows.

When practical a clover or cow pea crop should be turned down several weeks before the wheat is seeded. Time will thus be given for the vegetable matter to at least partially decompose before the wheat is seeded, during which time important chemical changes will take place. But as the vegetable matter cannot decompose to fully meet the requirements of the wheat a half dose, say 200 to 400 pounds per acre of a fertilizer containing nitrogen two per cent, potash 7 1/2 per cent and available phosphoric acid 9 per cent, may be used.

TO REMOVE CHEAT AND COCKLE FROM SEED WHEAT.

Make a strong brine by adding salt to water. This brine will float cheat, either the Georgia or common kind, and a portion of the cockle, but not all.

If molasses or the ordinary cane (sorghum) syrup is added in proper quantities and well stirred, the specific gravity of the brine will be sufficiently increased to float the residue of the cockle.

When brine is made it will be necessary to use a proper quantity of salt above the capacity of water to dissolve. Then when the molasses or syrup is added an additional quantity of salt will be dissolved, thus increasing the specific gravity of the liquid sufficiently to answer the desired purpose. The necessary quantity of molasses or syrup to be added can be ascertained by testing.

A liquid prepared as above will float all the cheat and cockle and from 25 to 30 per cent of the lighter grains of wheat.

The skimmings should be immediately removed and then the wheat that has settled to the bottom, taken out and washed with fresh water. Proper tests have shown that the germinating power of wheat thus treated will not be injured in the least.

The above plan will not only clean the wheat of all filth but will also vastly improve the quality of the wheat by retaining the heavier grains only.—*Bryson Tyson, in Practical Farmer.*

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STUNTED PIGS.

Sometimes these are caused by an inherited disability to make use of the food given them, but probably more often by conditions after birth. If they are watched it will be found that the other pigs are driving them from the teats and later from the trough, says *Farmers' Review*. Having once become weakened they are less able than the other pigs to fight for their food and have to be satisfied with short rations. It is evidently a part of the plan of nature to eliminate the weakling as a breeder. However, these same pigs, if given a chance at the teats and the trough often develop into good sized hogs and prove profitable. We would not, however, advise using such an animal as a breeder. The hint that nature has given us should be taken. We agree with her in wanting for breeders only the most vigorous.—*Ex.*

HORSES AND HAY.

It is getting to be unfashionable—and here fashion should be followed—to allow horses to eat hay at will, or to keep hay or other coarse fodder before them all the time. Such feed now has come to be regarded an essential part of a regular ration, with its quantity to be as fixed as that of grain. From 8 to 12 pounds of timothy hay, according to size of horse is now believed by the best feeders to be a full ration for working horses, and all they should have, in connection with as much grain as experience demonstrates each individual requires to keep it in good condition. Idle horses fed less grain, may be given more hay, but in such cases good red or alfalfa clover hay is the better forage, since it contains more of the nutritive elements found in grains than timothy hay does.—*Ex.*

P. S.—The Recorder is in the front rank of Baptist journalism, and I can't do well without it.—A. S. Bray, Mifflin, Tenn.

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THIRD. Any one who will send us Two New subscribers and \$4.00 can have the WESTERN RECORDER free for one year.

FOURTH. Any one not now a subscriber, who will send us \$3.50 will receive the WESTERN RECORDER and this Bible postpaid.

This Bible Offer is unparalleled. The regular price of the Bible alone is \$2.50, and it represents a greater value than any Bibles that sell for \$4.00 and \$5.00. You want index included, add 35c. You want name nicely engraved, add 2c more. We have a Bible just like the above except that the print is a size smaller, for 50c less.

THE CRUISE OF THE KAISERINE.

As long as the present stock lasts. To any old subscriber who will pay up January 1, 1905, and 25c extra, we will make a present of Dr. T. T. Eaton's book, "The Cruise of the Kaiserine" elegantly bound and profusely illustrated, price \$1.00 net.

TESTIMONIAL—"This offer of the Bible for a new subscriber and \$3.50 to me, after an examination of the Bible, fully as generous as any other. "Shakespeare Premium."—T. T. Martin.

The following books we also offer as premiums, on which we do not pay freight:

Our edition of Matthew Henry's Commentary, 6 vols., that used to be sold at \$18, for 7 new subscribers and \$14. "The Great American Commentary," regular price, \$18, for 3 new subscribers and \$16.

Biblical Museum, 8 large volumes, regular price, \$10, for 5 new subscribers and \$10. No Agents' Commission allowed on these premium offers.

We solicit orders for any book or any article in our line, because we have but one price on our goods, and that is the lowest, and we guarantee quality and prices. Prove us by sending your orders. We cannot afford to furnish the WESTERN RECORDER for less than \$2.00 a year. We make no exceptions but cases of charity, and in such cases we are ever-ready to do our part. The WESTERN RECORDER has as much reading matter as any Baptist weekly, and about as much as the average of all the Baptist weeklies published in the South and West.

We can afford to make it to the interest of our subscribers and friends to send us new subscribers, because to us the RECORDER is to love it and hold it. We have many subscribers on our list who have been taking the paper fifty, and some over sixty, years, and still larger number for thirty and forty years.

When you examine the Premiums, if they do not come up to your expectations, return them and we will refund the money.

The "Shakespeare" and "Cruise of the Kaiserine" Premiums will be forwarded until the stock on hand is exhausted. If you want them order promptly.

WESTERN RECORDER, Louisville, Ky.

I rejoice in the staunch and unswerving position apostolicity of the RECORDER, and wish for you and it, ever-increasing success.—J. B. HUSTON.

JOHNSON. Mrs. E. S. Johnson died Nov. 6, 1903, at the home of her parents, Mr. and Mrs. G. M. Bith, in St. Louis, Mo. She was married at the age of 17 years, and she had lived, in Christ, repeating the old Psalm shortly before her death. At her request, "Meet Me There" was sung at her grave. Loving friends covered her grave with roses and carnations. Her rare qualities of mind and lovely disposition had been loved and appreciated by her husband, father, mother, three sisters and four brothers mourn for her loss.

For actual subscribers we insert an obituary notice of 100 words (not counting a word for all over 100 words, inserted in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

CRABB.

Smith Crabb, son of John and Dorinda Crabb, nee Threlkeld, was born in Jackson county, in the state of Indiana, on the 28th day of September 1829. While yet a boy, his father moved to Louisville, Kentucky, and for a number of years was engaged in merchandizing, in which business his son, Smith, subsequently became a partner. On the 11th day of June, 1857, he was united in marriage to Miss Eliza Elliott, daughter of Col. Wm. C. and Mary A. Elliott. To this marriage four children were born, three of whom survive, to-wit: Harry Crabb, of Louisville, Ky.; Stanley Crabb, of Dallas, Texas; and Harriet, wife of John E. Van Trece, of Memphis, Tenn. For many years prior to his death, which occurred November 27, 1903, Mr. Crabb had retired from active business and with his wife lived rather a secluded life at his home at Crescent Hill, and occasionally spending the winter months at his home in the city. Mr. Crabb united with the Broadway Baptist church, in Louisville, in 1864, and ever since has been a devoted and consistent member of the denomination. Mr. Crabb was of a rather retiring disposition, devotedly attached to his wife and children, and seemed to find his greatest comfort in the bosom of his family. He was loved and honored by all who knew him, and his character for acting integrity and moral and Christian worth, stands unexcelled. Whoever claimed Smith Crabb for his friend felt that he had that of any man might be proud. "His life was gentle and the elements so mixed in him, that nature might stand up, "And say to all the world, "This is a man." The heartfelt sympathy of the entire community and his many friends elsewhere is extended to the bereaved widow and sorrowing children, and all trust that they may find comfort in the belief that their loved one has only exchanged his home in this world of sorrow and suffering to that home of eternal brightness beyond the clouds, and there amidst the glories of immortality to await the coming of those whom he so loved in this lower world.

SIMMONS.

On the 29th day of November, 1903, at her home near Irvington, Ky., sister Emma E. Simmons was called up higher. She was born December 17, 1857, in Hancock county, Ky. About twenty years ago she was married to Bro. S. J. Simmons of this county, and has since resided in that county. Of this marriage there were four children, all of whom survive her. For several years sister Simmons has been a faithful member of the Sandy Hill Baptist church, of which her husband is a beloved deacon. She was a thoughtful and accommodating neighbor and her hospitality was known and spoken of by all who knew her. A faithful wife, a devoted mother, and a devout follower of Christ. Her place in the neighborhood, in the home, and in the church will be hard to fill. She was laid to rest in the cemetery near Sandy Hill church on December 1, 1903. The funeral services being conducted by her cousin, Rev. W. H. Brainer and the writer. Sister Simmons leaves a husband, four children, two brothers, four sisters and a host of friends to mourn her loss. May they all in this their deep affliction look to God, and from Him receive grace in this their great trial, ever realizing that the death of his saints is precious in the sight of the Lord.

J. L. HART.

WILSON.

James Rowland Wilson was born in Owen county, Ky., in 1874; and died in Shelby county, Ky., Nov. 3, 1903. His funeral was preached by his pastor, G. E. Benson, from John 11th chapter. He joined the Baptist church when but eleven years old, of which he was a faithful and energetic member to the time of his death. He was a loving, helpful man, assuming the care of the home with his widowed mother and sister. For these he planned and worked with a self-denying spirit that was noble and Christ-like. He had planned larger and better things for them, but the Master planned differently. He was a loving neighbor, and he knew him were his friends. His gentle, meekly, considerate way won all hearts to him, old and young alike. In his church life he was a great aid to his pastor. He had a heart of love for all. Every call for

help met a hearty response from him. He counted it a privilege to do what he could, to give of his means for the spread of the gospel, and of his time and service to rescue a fallen brother. He leaves two brothers, a sister, a widowed mother and a host of friends to mourn his loss. But we sorrow not as those who have no hope. His was a triumphant death. He wanted to live but bowed in sweet submission to God's will, and said, "I am ready to go; it is not hard to cross over the river," Thus confident he went to meet his Saviour and to receive his reward.

This faith came not in a moment, but by a life lived in conscious touch with his Saviour, as is seen by the following verses taken from his Note Book:

"In the secret of His presence, How my soul delights to hide, Oh how precious are the lessons Which I learn at Jesus' side. Earthly cares can never vex me, Nor can trials lay me low; If Satan comes to tempt me To the secret place I go."

HIS PASTOR.

The Cropper Baptist church passed the following resolutions on the death of their brother, Bro. James R. Wilson, and request that same be published and a copy be spread on church records:

Whereas, God in his wisdom has taken our loved brother, James R. Wilson. Resolved 1. That the Cropper Baptist church has lost one of its best-loved and devoted members, one who was ever ready to do all in his power to promote the cause of Christ.

2. That while his separation from us lays a great sorrow upon our hearts, we realize that the Saviour has need of him in another sphere, and with sad but trusting hearts we resign him to that higher, sweeter life upon which he has entered.

3. That we extend our sympathy to the family in this their sad hours of bereavement, and commend them to Him who doeth all things well.

4. That while we lament the loss of our beloved brother from our midst, we submit with reverence to the One that has called him to his eternal home, knowing that our loss is his eternal gain.

THOMAS WALTON, ANNA GRAVES, BETTIE BRYANT, Committee.

GARDNER.

Mrs. Harriet Gardner died Oct. 22, 1903, at the home of Dr. J. W. Hill, Sr., in Barletown, Ky. Sister Gardner, who was in her 81st year, was the widow of the late Rev. W. W. Gardner, D.D., so well and favorably known all over the State. Since the death of her husband, some ten years ago, she has made her home most of the time with Dr. Hill's family. She declined in health for more than a year before her death, and was a great sufferer. She was kindly and gently cared for by her many friends, and especially by those with whom she lived. Her son, T. S. Gardner, living in the far West, and the only surviving member of the family, was with her much of the time in her last illness. The funeral services over her remains were conducted at the Baptist church in Barletown by the pastor, Rev. Charles Anderson, and her body was taken to Russellville, Ky., and buried by the side of her husband. She gave bright and hopeful evidence of the triumph of her Christian faith, saying to her friends on more than one occasion, "I want to give up this struggle when it is God's will." Her lamp of life went out calmly and serenely. There is no doubt but that she "fell asleep in the arms of Jesus." She has passed over and is now on the other shore, where she and her husband are again united; and when in the resurrection morn the dead shall come forth in their robes of righteousness and purity, Dr. Gardner and his wife will be among that throng singing the triumphs of Christ's redemption.

H. J. G.

NORRIS.

Died, at home, in Kingston, La., November 21, 1903, Miss Lottie Norris. Hers was a beautiful Christmas life. She united with the Baptist church in early life and until her health failed, was ever at her post of duty. When asked if afraid to die she replied, "Afraid of heaven! Oh! no. I want to go."

"Why do we mourn departing friends, Or shake at death's alarms, Till but the voice that Jesus sends To call them to his arms." SISTER.

"Do not trouble if in spite of all that thou triest to do, the times are out of joint; and things go wrong and thou seemest to do no good. God made the world, not thou. He has patience, shouldst not thou have patience?"

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The Cruise of the Kaisarin.

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Items of Interest

News the World Over.

Rev. Dr. W. W. Weeks, of Toronto, among the ablest and most eloquent of Baptist preachers, writes to the Freeman of London in regard to Alverston's decision: "It would be difficult to overstate the feeling of resentment and indignation that is sweeping over this country. The convictions are almost universal that the mother country has sacrificed our territory in her need to secure the good-will of the Yankees. But if England imagines that the friendship of the United States can be secured and held by such men she is being woefully deceived."

According to the Congregationalist the men of keenest conscience in New York City refused to vote for Jay, an account of his surrender to and league with the liquor men. The Congregationalist says these men wished the Sunday law requiring the saloons to be shut on that day to be enforced, and Jay's bargain with the liquor men was, that he would not enforce that law. It was not surprising, then, as some of the papers insisted, but conscience, which made so many men in the best parts of the city stay away from the polls.

An earthquake did great damage in the city of Turshis, Persia. It is in this place that a great number of the famous Persian rugs are made. One hundred and eighty-four of the carpet factories were destroyed. 250 people were killed outright and large numbers injured. On Nov. 4 there was a slight earthquake in this and neighboring states. It was so slight that many failed to perceive it, but it was enough to remind us that we may some day suffer as others have suffered.

The German government is stirred up in regard to the drinking in Germany, and it is high time they were. It was something unusual when Count Wied, Secretary of the Interior attended a meeting of a temperance society and made a speech. The fact that he did it shows that the liquor interest has not the control of politics in Germany which it is supposed to have in this country and in England. In his speech the Secretary warmly commended the work of the Society and said: "The greatest obstacle in the physical, mental and moral development of the people is undoubtedly the excessive use of alcoholic beverages."

The French people are also roused on the subject of the drinking in their country. They have held a Congress against liquor in Paris, with M. Peries as President, and great numbers of leading statesmen and scientists and literary men present. It is second Congress for the youth of the country will be held soon with Dr. Roux of the Pasteur Institute as President. The scientists, physicians and statesmen of France have been staying on this subject since the Exhibition of 1900, when startling revelations were made in regard to the ravages of alcoholism.

The French scientists explain the fall-off in the birth rate which has so alarmed France, by the increase of drinking. Careful statistics have been kept in the province of Normandy where the population is actually less by 150,000 than it was thirty years ago. The daily consumption of wine in some places amounts to more than a quart per head. The worst feature is that the habit of drinking Lannay has also greatly increased in the region. Dr. D. M. S. Co. Drawer 505, Indianapolis, Ind.

(Continued from 15th page.)

OTHER STATES.

Pastor W. W. Loughlin writes: "You will confer a favor by changing my paper from Falls City, Neb., to this place (Fairfax, Mo.), have accepted pastorate of the church here, and began work Dec. 1st."

Pastor W. H. Kuykendall writes: "You will please change my paper from Hobart, to Lockhart, Texas. I have accepted the care of the First Baptist church there and will move at once. I will if I can't make satisfactory arrangements for some one else to publish it."

Pastor W. C. McCall writes: "We reached here, Tampa, Fla., on Saturday night after midnight on a delayed train. Found a committee of deacons awaiting us with a warm welcome. Met large congregation at church. Preached to them on the Family relationship in Christ in the morning, and The Inheritance at night. Church and congregation responsive and demonstrative. Prospect seem bright for a successful work."

Pastor J. L. Barrett writes: "Please change the address of my paper from Marksville, La., to Lecompte, La. I have resigned at Marksville and am now located here."

DEAR RECOMER: "We do you to wit of the grace of God," in our midst. Dr. Wm. Wistar Hamilton was with us fifteen days in the fulness of the Spirit. There were many conversions, and thirty added, twenty-five by baptism. There was most gracious general revival. No one has ever made such a deep and wide spiritual impression upon our people. With great wisdom and grace Bro. Hamilton served God most efficiently and faithfully, combining courage and courtesy, boldness and gentleness. He was greeted the first night (Monday) and Tuesday afternoon by the greatest congregations he has ever addressed so early in his meetings. Our Sunday school has been, this fall, larger than ever before. To God be the glory.

CHAR. H. NASH...

DEAR RECOMER: My dear old mother passed away Dec. 4th (Sarah Plemons), at the ripe old age of 85. She lived near Asheville, N. C. She was ill only a few hours before she went. Fraternally, T. H. PLEMONS.

Cynthiana, Ky. [We tender our sincerest condolences to our beloved brother in his bereavement.—Ed.]

MARRIED.

By the editor of the WESTERN RECORDER at his residence, 1215 Second street, at 8 p. m., December 8th, Mr. J. B. Waterfall and Mrs. Sallie Searcy. They came from Lawrenceburg, where they will make their home. We extend congratulations.

There was last week an interesting "Widow's Conference" held with the Baptist church in Humboldt, Tenn., lasting from Monday night to Friday night. The topics and the speakers were: Study of Philomena and Rewards and Punishments, J. N. Penick; Prophecy, four addresses, J. H. Anderson; The Inner Life and Character of a Book, A. M. Boone; The Holy Spirit, two addresses, J. B. Lawrence; Service, Sacrifice and Love, and Seeing Christ, W. H. Ryal; Growth in Grace, Consolation and the Surrendered Life, H. Boyce Taylor; Faith and the Faith-Quest for All, Delivered to the Saints, T. T. Eaton; The Eternal Word and Church Strength, G. E. Williams; Mountain Mission, and The Preacher for the Times, G. W. Perryman; Mexican Mission, R. W. Hooker.

The writer could spend only Thursday at the meeting and he heard with great interest Bro. Lawrence, the Williams and Anderson, and heard portions of the addresses previously delivered. Our church in Humboldt is a noble people. They have an elegant house of worship, and Pastor L. T. Wilson is a fine leader, and is doing a blessed work in the community. In contributions to this church rank in the state, their real zeal for missions being especially notable.

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