

# WESTERN RECORDER

Faith, Hope and Love, these three.

79th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, DECEMBER 1, 1904

NUMBER 52.

Published weekly by  
THE BAPTIST BOOK CONCERN,  
Incorporated.  
602 Fourth Avenue (The New Postoffice), Louisville.

**TERMS OF SUBSCRIPTION.**  
PRICE.—Per year in advance, \$2.00; after three months, \$2.50; after six months, \$3.00. Single copies, 5 cents.  
RECEIPT and credit of payment is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.  
POST-OFFICE ADDRESS.—Instructions concerning renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.  
SAMPLE COPIES.—We print each week a limited number, which may be had for the asking.

It seems like a vestibule to the pretty little parlor into which Southern Baptists are requested to walk is to be opened in New York City in January. It will be interesting to read the excuses which the flies will make for going in, especially those flies which buzzed wrathfully at the Recorder and denied there was any desire for a union of Northern and Southern Baptists.

These comments on Archbishop Elder, of Cincinnati which have been made in the papers are amusing. He insists that Catholic parents shall send their children, whenever possible, to Catholic schools. He is right, they ought to do it. Every Baptist ought to send his children to Baptist schools when by any sacrifice he can do so. And it will be a glad day when every Baptist child is in a Baptist school.

A WRITER in the *Canadian Presbyterian* says not a few of the United Scottish church feel that the decision of the Law Lords is a good thing. They say their church needed this lesson badly enough, and adds: "There are elements in the Free church, not too orthodox, to put the matter mildly, and this decision is a stunning blow to the schools that look to Germany for their theology." These higher critics now know that "they cannot use funds given by orthodox Scotch Christians" for the propagation of their views. We are glad to hear such common sense in this matter.

*Christian Work* says no such decision as that of the Law Lords of England could be made in this country. *Christian Work* is evidently not posted on the decisions of the courts during the time of the Campbellite defection. The courts invariably decided that the house of worship belonged to the minority, no matter how small, who maintained the old articles of faith.

SOME one has classified the texts of Spurgeon in 2,963 published sermons. The greatest number was 389 from the Psalms. Next was John, from which he had 274 texts. From Isaiah there were 233 from Luke 213, Romans, 123, Hebrews, 127. There were 50 sermons from the first epistle of John. Every book in the Bible was used, the smallest number of sermons being 2 from Ezra and 2 from Esther.

But in his history of the Anabaptists, says that Hoffman knew the Bible from cover to cover, and adds: "The hand-craftsman on his bench and the peasant in his field would have their Bibles over which they pored. Whole books would be learned by heart." No wonder there was a great reformation.

## How to Help Your Pastor.

BY THEODORE L. CUYLER, D.D., LL.D.

The relation of a pastor and a parishioner is much like that of wedlock—a relation of mutual obligation, and it ought to be one of mutual affection and helpfulness. If at the time of his installation he has made a vow to be faithful to you, the member of his flock, you also have made an equally binding promise to be true to him. Has he not a clear right to your assistance, and just as strong a claim to your support as you can have on him for pulpit instruction and pastoral oversight? Granting that you ought to help your pastor, how can you do it?

There are many ways in which you can strengthen his hands and cheer his heart. First of all practice the "Golden Rule" toward him; do as you would be done by; put yourself in his place. He cannot always strike twelve in his sermons any more than you can always make a shrewd investment, or always finish a piece of work quite up to your promise. You don't like to be unreasonably censured; neither does he; and when you are scolding a good pastor, you are discrediting a servant of the Lord, and obstructing his work. Supposing him to be conscientious and doing his best he has a right to your generous appreciation. If you have just ground for criticisms, take them to his study and not to your neighbor's houses. You may really help him by the first method, provided that you go in a frank fraternal spirit. A sensible minister will welcome a sensible criticism.

2. For a more pleasant purpose than for criticisms you may freely visit him, or ask him to your own house—and that is to devise plans for doing good. Partners in business consult together often; you are a spiritual partner with your minister. It is your church as much as it is his; it really belongs to him who owns you both. Just as clearly is it your duty to labor for the Master as it is your pastor's duty. Put your heads and hearts together, and devise plans for usefulness and thus set on foot a feasible plan for quickening church life, aiding the Sabbath school or the Society of Christian Endeavor, increasing the prayer meeting, or reaching the unconverted, then back him up heartily.

3. A minister who is worthy of the name can stand an empty purse better than an empty pew or an empty prayer meeting. It is a disgrace to a church that failure to pay an honest salary should straiten a pastor's purse; but the spiritual emptiness afflicts his heart the most keenly. Perhaps your pastor is wondering what has become of you on the evenings of devotional meetings. The better man or woman you are the more you are missed; the worse you are, the more you need to go. It may be that your pastor is disheartened by the emptiness of your pew on the Sabbath. He has carefully prepared a discourse for your benefit; you have lost it; both he and you suffer from that absence. For one, I am ready to confess that I have never made any converts to the truth in an empty pew, and never have delivered a sermon loud enough to awaken a parishioner who was dozing at home, or has strolled off to some other church. If a good reason keeps you at home, try to send a substitute; invite some friend who seldom hears the Gospel to go and occupy your seat; your minister gets

a hearer, and the hearer may get what will save his soul. Church members sometimes complain that their minister does not "draw" a large congregation; yet they do nothing to draw outsiders to the house of God by a cordial invitation to come. Help your pastor to fill the house.

4. Follow up the invitations, appeals and counsels of the pulpit with your own efforts for the conversions of sinners. The pastor is trying to draw souls to Jesus, pray don't draw the other way. If one of your family or one of your Sabbath school class comes home from the sanctuary thoughtful and tender, then aim to deepen that impression. Draw with your minister; follow up his efforts with your own. But the downward pull of your trifling talk, or your unkind criticisms, or your inconsistent conduct, may be an overmatch for the upward lift of his faithful discourse. Co-operate with Christ's ambassador in the grandest work that man or angel can covet—the work of saving immortal souls. Who doubts that if all our church members preached Christ as faithfully in practice and in personal efforts as our average ministers preach him in the pulpit, the spiritual droughts would give place to glorious harvests? "As ye go, preach," is a commission to the pew as to the pulpit.

5. A single sagacious and active helper is a rich blessing to a pastor. But several scores of them are still better. If he leans all the time on Aaron and Hur, then the rest of the flock are apt to grow lazy themselves, and censorious toward the two men who occupy the leading position; and what shall the minister do when Aaron is sick and Hur is absent at home? That is not a healthy church in which all the work, all the giving, and all the praying is done by a few individuals, even if the men are Calebs and the women are Tabithas. It is the pull of the whole church that brings the large blessing.

This touches the very core of the question, "How shall I help my pastor?" Pray for him, pray with him, and practice as you pray. Peter's powerful discourse at Pentecost was preceded by a powerful prayer gathering. Saturday evening wrestlings with God in a certain church brought heart moving sermons on the next morning, until a revival shook the whole congregation. What your minister wants is spiritual power. That is God's gift; help him to plead for it. The mightiest minister who ever trod this earth since Christ's ascension was not ashamed to say: "Brethren, pray for us." Brooklyn, N. Y.

"I fear God more than I do he." Thus spoke the head carter on a large farm. It was many years ago. The sun had risen brightly on the Sabbath morning, and the farmer said to a lad, "Go and tell—to bring out his team, and we will get the corn in." On arriving at the little cottage, he found the carter preparing for chapel, who, on hearing the message, replied, "Tell him that I will work night or day, but not on the Lord's Day." Away went the messenger with his answer. The master was enraged, and sent back word that he would discharge him at once unless he would bring out his team. "Tell him that I fear God more than I do he." The sequel proved that "Them that honor Me I will honor," for instead of getting his dismissal he remained for many years in his situation, and when too aged to labor, lived rent free in his little cottage, until he was "called home." (This was narrated to me by the lad messenger.)

## Young Men and the Church.

It is a mistake to think that young men are naturally more averse to religion, or less amenable to religious influences, than young women. He who makes the mistake of supposing so puts himself at an immense disadvantage in dealing with this class. Certainly they are to be dealt with. The young men and boys of to-day must be depended on to be the substantial men and leaders and supporters of the church of to-morrow. With the most hopeful sympathy, the most tender affection, and the most chivalric comradeship, should the pastor seek to identify himself with the young men whom he finds in the families of his charge, or within the bounds of his possible influence.

The simple fact is that in order that a young man shall be a Christian he must be led to have a saving interest in Christ. Without this no one is a saved soul, male or female, old or young. The Holy Spirit is as ready and as able to save the heart of the boy as that of the girl, of the young man as that of the young woman. If there are more women in the church than men, and more young women than young men, it is because influences have not been brought to bear wisely and lovingly and firmly on the one class heretofore as on the other. In the redemption of Christ and in the work of the Holy Spirit there is no question of sex or class. Those who know are ready to assert that the heart of the boy is as tender and as open to true influences as is that of the girl, and if a larger number of boys have been constrained to grow up Christless, it has been because of wrong estimates and influences at work, to neglect them on one hand and to harden and destroy them on the other. The church needs to be careful and wise in reaching and training the boys and young men. They must not be ignored. Large efforts should be put forth in their behalf. There is a cry in many a church, "Where are the young men?" Many a congregation mourns over the fact that the young men are conspicuous by their absence from the membership and from the stated meetings of the church. It is not so everywhere. In fact a notable number of churches report their young men as being as numerous, as active and as spiritual as any other element in the church.

Religion is an influence that makes its claims most powerfully to men. It appeals distinctly and clearly to every chivalric impulse, and to every high and noble element of his heart and life. God has put a peculiar honor upon men in his work of redemption. He has chosen men as prophets, priests and apostles. Our Lord Jesus Christ was a young man. The church is officered with men by the law of the New Testament. Men should appreciate all this, and should bear themselves with humility and with consecration commensurate with the high and crowning dignity bestowed upon them. The work of rescue is worthy of every manly power and possibility. The conflict with evil calls for consecrated knightship. No young man has his crown until he receives it from the hands of Jesus Christ to whom, in simple love, he has consecrated his life. The work of the Christian is a work which every young man should do, is worthy of his entire and fully developed manhood.—*Herald & Presbyter.*

The copper coil of a still is called "worm." Being a serpent coiled to stir the vitals, it is fitly named.

QUESTIONS ANSWERED.

By Senex.

A sister asks if Baptists are protestants. Technically speaking, they are not. The name protestant originated at the Second Diet held in the city of Spire over which the Archduke Ferdinand, brother of the emperor, presided. Ferdinand controlled the Diet sufficiently to cause it to sanction persecution for conscience sake. Several of the princes were evangelical Christians, and they made a strong protest, and from this received the name Protestants. They protested against the errors and wrong doings of the church with which they were connected. Baptists have not been Catholics and hence strictly are not Protestants.

But the word Protestant has come in general usage to mean all bodies of Christians who are separate and opposed to the two Catholic churches, the Roman and the Greek, whether they were ever a part of those bodies or not. And thus in the usual meaning of the term Baptists are Protestants and the strongest of Protestants.

"What does Mizpah mean?" asks a sister who has or who has seen a ring with the word on it. This word is found in Genesis 31:49. Laban had pursued and overtaken the fleeing Jacob, and they made a treaty that neither would do the other harm. As a memorial of this treaty and a token of it, Jacob set up a stone as a pillar. Laban gave it two names, Mizpah being one, the meaning given being "The Lord watch between me and thee when we are absent one from another." Laban could not trust his wily son-in-law. He was afraid that when his eye was not on Jacob, Jacob might plan to do him or his harm. Therefore he calls on God to watch Jacob and keep him from doing injury to Laban "when we are hidden from each other." The words are more of a curse than a blessing, decidedly. Laban binds himself also. If he attempts to injure Jacob, he calls on God to watch him and prevent it.

I suppose that Mizpah was put on the ring by some one who did not read the verse attentively, and who thought it said, "The Lord watch over me and thee when we are absent one from another." But it is not over, but "between." God would stand as a guard between them to keep them from doing wrong one to the other. Anyone may be ever so ignorant of Hebrew and yet the English show him what the word means.

A Pedobaptist preacher said, "It matters very little whether our denomination be after the Bible plan or not since God has seen fit to honor our work. Our system is doing more for the world than any other. Is there any semblance of loyalty to Jesus Christ and the Bible in the first assertion? Does any system which ignores the Bible pattern do more for the world than any other?"

That preacher has evidently said success, "Be thou my God." Alas! Success is the god of too many people in this day, but it is not often that preachers worship it so frankly. Numbers are no indication of truth, nay verily, they rather indicate error. There is truth in the strong words of the poet:

"Right forever on the scaffold, wrong forever on the throne,  
But the scaffold sways the ages, and bends  
Behind the great unknown,  
The throne in God with the shadows keeping  
Guard above his own."

And a greater than the poet has said: "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because straight is the gate and narrow is the way, which leadeth unto life, and few there be that find it."

Estimated by success and the religion of Babylon is the true religion. I think—though I have no statistics at hand that there are more Mohammedans than Christians in the world, and Mohammed started his religion six hundred years after our Lord. Time was when all Christendom visible to the eye were Catholics, and the Baptists were hidden in the wilderness. Time was when Egypt was a mighty kingdom and God's people a band of runaway slaves wandering in the desert. But why multiply facts like these?

In the long run God and God's plan triumph. We are to take his word as the only guide to our feet. To obey Him with the obedience of soldiers to their Captain, of children to a Father is our duty. The consequences are His. Baptists have thus obeyed when their cause seemed lost and obedience led them to prison and to death.

God has warned us both in the Old Testament and the New that we must allow nothing to sway us from obedience to the Bible. It is a lesson which is forgotten by too many in these days of faith cure, of Christian Science, of Dowicism and all that kind of isms. In Deuteronomy God told the Israelites that prophets would arise who could work signs and wonders that is miracles to lead them to disobedience. "Thou shalt not harken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proreth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments and obey his voice, &c."

A similar warning is in Revelation Paul tells us if an angel from heaven preached any other Gospel let him be accursed. If the preacher meant that God does not care for obedience, and is indifferent as to whether his commands are carried out in his worship, let him study the story of Nadab and Abihu. These young priests offered incense with fire taken from other sacrifices instead of from the altar because they could not get to the altar and desiring to worship God. But the fire that slew them taught God's people to the end of time that He is a great and terrible God and every true child of God will strive to learn His will in every particular from His word and will obey that will, leaving the consequences to Him. It will seem often, Satan will be sure to say so, that some other plan will succeed better. But till we or Satan equal God in omniscience we cannot tell what will succeed nor what is true success.

Back and forth the plow was driven. The field was covered with grasses and lovely flowers, but remorselessly through them all the share tore its way, cutting furrow after furrow. It seemed that all the beauty was being hopelessly destroyed. But by and by harvest-time came, and the field waved with golden wheat. That was what the plowman's faith saw from the beginning.

Sorrow seems to destroy the life of a child of God. Its rude share plows again and again through it, making many a deep furrow, gashing its beauty. But afterward a harvest of blessing and good grows up out of the crushed and broken life. That is what God intends always in trial and sorrow. Let us have the plowman's faith, and we shall not faint when the share is driven through our heart. Then by faith we shall see beyond the pain and trial the blessing of richer life, of whiter holiness, of larger fruitfulness. And to win that blessing will be worth all the pain and trial.—J. E. Müller, D.D.

A Welsh minister, a man of God, beginning his sermon, leaned over the pulpit, and said, with a solemn air, "Friends, I have a question to ask. I cannot answer it. You cannot answer it. If an angel from heaven were here he could not answer it. If a devil from hell were here he could not answer it!" Death-like silence reigned. Every eye was fixed on the speaker. He proceeded, "The question is this—How shall we escape if we neglect so great salvation?"

Immortal Life.

BY MARY G. WOODHULL.

A few weeks before he had been stalwart and strong, in the strength of a pure young manhood. Now, emaciated, hollow-eyed and burning with fever, he lay dying. That afternoon he had asked whether recovery was possible, and when he noted how slowly the faltering words fell from his loved mother's lips, he knew the truth, although the words were not hopeless. Closing his eyes he tried to keep back the hot, rebellious tears which welled up in spite of him. The thought of death was utterly new to him, for all his life he had been in vigorous health, and had fully expected to live long and honorably. "I should like to live out my life," he thought sadly, "and fight my way bravely through the world. Right willingly would I take its wounds and bear its scars; any thing would be better than to lie down like a weak, helpless little child and take death's kiss of peace," and with that idea in his mind he fell into a profound slumber.

At once he seemed to be free from fever and from pain, and the weight of his material form did not apparently exist, for up through an infinitude of space he took his flight, and as he swept upward, ever upward, he came at length to what appeared to be a pathway of opal cloud. Along this path of glory he went, cheered by the sweet sounds which met his ear from all directions. The very atmosphere breathed softest, sweetest melody, and about him were radiant faces of angelic messengers returning to the land of light.

In a short time he beheld afar the shining battlements of the city, and drawing nearer, and yet nearer, he could see its eastern portals open wide, while the wonderful light, like neither that of sun nor moon, streamed downward and fell at his very feet, aye, and farther yet, for this light it was which had fallen faintly on the path long before the city came in sight.

"That is but one of the twelve gates of pearl leading to the Holy City," he murmured. "On the east, three gates; on the north, three gates; on the west, three gates; on the south, three gates; and never to be shut!" At the moment his whole being thrilled with the thought most rapturous and sweet, "I am his, and shall find entrance therein!"

A throng of angelic beings swept past him with smiling faces and hearts intent upon the loving tasks which had been appointed them by the King, and he turned to gaze after them as they made their swift descent to earth. "I would not go back if I could," he thought. "What its pleasures! They are as nothing, or as a dream to a waking man. Life, the true life, is just beyond!" and once more he turned his gaze toward the shining city.

As he neared the open portal many seemed to be entering there, and at last he stood just without its gleaming beauty, awed and wonder-stricken, yet filled with an inexpressible delight as from afar he heard voices of exquisite melody chanting the well-remembered words: "Worthy is the Lamb to receive blessing and honor and glory and praise." "It is the song of the Messiah," he said to himself; "now I know how it is sung by the angelic host and the blessed saints of God." While he stood forgetful of self in the rapture of it all, an angel stretched forth a welcoming hand. "Enter," he said, "and partake of the joy which forever remaineth." "I am not worthy," was the faltering reply. "But thou art accepted in the Beloved," said the angel, "and mayest have an abundant entrance into the city." And taking the young man's hand he drew him over the shining threshold. "Now what wouldst thou say first?" he questioned. "Him who bears the print of the nail in his feet and his hands," was the quick reply. A smile of wondrous beauty shone on the angel's face as he replied, "Scant thou the path which winds about yonder shining river? Follow it till thou shalt reach a group of palm trees, and just beyond these eyes shall behold the King in his beauty." Without delay the young man started

on his way. All about him were happy children laughing and playing amongst the myriads of bright, perfumed flowers, and the very air he breathed seemed palpitating with soft, sweet sounds which entranced him. "It is all love and music here," he thought; "love without a shadow; music without a discord; and this is life, immortal life!" In answer to his unspoken thought a low, sweet voice replied: "Thou art right, it is the Father's greatest gift, freely bestowed upon them who have dwelt in the land of death." Turning quickly, for he knew the voice, the young man saw him whom he sought standing at his side. "My Saviour! my King!" he cried, exultantly. "Thou didst know me?" "No other voice could stir my soul like thine," was the response; "oft have I heard it, though faintly, even on earth, but at last I see thy smile." "Thou didst not want to leave thy life upon earth to enter here, but through many a temptation hast thou already fought, and thou hast been preserved from the evil to come by the angel of death whom I sent to summon thee." "The angel of life in disguise, for this is the only life!" exclaimed the young man. "Thou didst see but through a glass darkly when thou saidst, 'Any thing would be better than to lie down like a helpless little child and take death's kiss of peace.'" "I did not know," was the reply, "what awaited me." "One final trial thou must have," said the King, "but the joy of the Lord shall be thy strength; I would have thy spirit return to earth to bear testimony for me." "I am ready," was the quick, unflinching reply.

Suddenly a choir of angelic beings began to sing exultantly, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." At first the words fell clearly on the young man's ear, then less and less distinct, until as they were repeated the third time he could only feel a rhythmic vibration, which in itself was enough to thrill him through and through, then with a quivering shock he felt himself upon his bed.

"He is dead, dear boy," he heard some one whisper, "and so young, so promising; it is little wonder he was unwilling to go." "Hush! Look! He is opening his eyes!" said his mother's loved voice. Smiling a swift look of recognition into the sad, wan face he murmured, "I shall be satisfied when I awake," and fell asleep with a smile of peace upon his parted lips.—Presbyterian.

There is solid comfort in religion. There is the comfort of assurance. It is our privilege to know that we have passed from death unto life, that Jesus is our personal Saviour, and that heaven is our home. There is comfort in fellowship with God. If it is sweet for earthly friends to commune with each other, how much sweeter for the soul to hold communion with the Father of our spirits! There is comfort in hope. We are going forward and cannot stop nor retrace our steps. It is good to look forward with high expectation to a better country. There is comfort in light. The light which the Spirit of God sheds on the heart of the believer is better than the light of the sun. How many there be in the church who know nothing of these holy comforts by experience. There is no music within. Their religion is not a religion of comfort, because they are content to have a name to live.—N. Y. Advance.

The parent does a wise as well as a gracious thing when he trains his children to respect and to be kind to the aged. The Scriptures lay special stress upon this duty, and blessings follow in the path of those who think kindly and act considerately toward the old. The rising generation especially needs to be trained in this direction, for there is a growing disposition to remand the old, both in the home and in the church, to the rear.

Christian joy should have no intermission; we should rejoice always.—Zion's Herald.



Sunday-School Lesson

HUNDAY, DEC. 11

CAPTIVITY OF THE TEN TRIBES.

2 Kings 17:6-18.

Motto Text—"The face of the Lord is against them that do evil."

The lesson is a warning to nations as such. For God deals with nations as units and takes vengeance upon them for national sins.

And another great lesson is that God punishes with special severity nations which have been greatly blessed. They sin against the greater light and their guilt is therefore aggravated.

"In the sixth year of Hoshea the king of Assyria took Samaria." Hoshea had rebelled, trusting to the help of Egypt.

Such is the shameful ending of the kingdom of Israel. Thus God wiped it out of existence never again to be restored.

Liver and Kidneys

It is highly important that these organs should properly perform their functions.

Hood's Sarsaparilla

Gives these organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it.

suffering patience came to an end. "The children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt."

"And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel."—God had commanded them again and again not to do this thing (Lev. 18:3; Deut. 12:4, &c.).

"And the children of Israel did secretly."—The Cambridge Bible tells us this means in the Hebrew they "checked out" their worship.

"From the tower of the watchmen to the fenced city."—The towers of the watchmen were always in the most retired and lonely places.

"And wrought wicked things to provoke the Lord to anger."—If ever God would have shown himself a complainant, easy going, "universal Father," instead of the Almighty Sovereign who will by no means clear the guilty, it would have been to these his chosen people.

"They served idols."—The word translated idols is expressive of the greatest contempt. The Bible knows nothing of modern "liberality" so called.

shipping him alone. He punished individuals for breaking the other commandments, but so long as all of the people worshipped him alone in exact accordance with the directions he had given, so long they would continue as a nation.

"Yet the Lord testified against Israel."—Prophet after prophet, with power to work great miracles in proof of the divine truth of his message was sent among them.

The catalogue of their sins is a long and dark one. They more than deserved the punishment which came upon them.

"They rejected his statutes, and his covenant that he made with their fathers."—The covenant that he should be their God and they should be his people.

"The sacred writers give idolatry a variety of names which denote emptiness and nothingness. Idols were weak and powerless and by worshipping them, the Israelites had made themselves so.

"And worshipped all the host of heaven."—The worship had been forbidden in Deut. 4:19; 17:3. "And made them molten images, even two calves."

"They caused their sons and their daughters to pass through the fire."—Human sacrifices were usual among the heathen.

"Sold themselves to do evil."—Gave themselves wholly up to it. "Therefore the Lord was very angry with Israel, and removed them out of his sight."

"Some people hard to convert are railway employees who have to run church trains on Sunday or lose their job."

CANCER advertisement with text: "Some people hard to convert are railway employees who have to run church trains on Sunday or lose their job."

ARKANSAS BAPTIST CONVENTION.

This body met at Pine Bluff, Nov. 18, and continued in session till Monday, the 21st. It was the greatest general Baptist body that ever met in Arkansas.

On Thursday, the day before the meeting of the Convention, occurred the Ministers' Meeting. In this meeting there was a very interesting discussion of "The Pastor and the Denominational Paper."

Dr. Harvey of the Western Advocate, said that nothing is more amusing than the criticisms and suggestions of the brethren except the amusement of the paper men at these suggestions.

The next subject was "The Progress of Baptists in Modern Times." This was well handled by Dr. J. T. Christian, and we were made to feel proud of the Baptists as he talked of our progress in Christian liberty and freedom.

Rev. E. J. A. McKinney and Rev. A. H. Autrey discussed the duty of Baptists to teach their distinctive doctrines. Bro. McKinney said that opposition to doctrinal teaching is itself doctrinal teaching, and if consistently followed out would forever close the mouth of the person who makes the objection.

On Thursday night there was a B. Y. P. U. rally. Dr. A. T. Robertson, from the Seminary, conducted the devotional exercises. Rev. F. F. Gibson was in charge.

Rev. M. P. Hunt, of Kansas City, made a rousing speech in favor of the organization. The matter was finally referred to a committee to report on Sunday, at which time there was a stirring address by Rev. Walter Calley, and permanent organization was effected.

On Friday morning the Convention proper began its work. Various preliminary matters were attended to, the election of officers was entered into.

deuts, and the re-election of all the other officers. Ex-Gov. Eagle was elected president emeritus.

Various visiting brethren made remarks, among them Secretaries Willingham and Frost, Dr. J. B. Gambrell, W. P. Harvey, J. N. Prestridge, J. H. Gambrell, C. E. Smith from Africa, Bro. McCollum from Japan, E. G. Seymour, of the American Baptist Publication Society, and Dr. J. R. Searcy.

In the afternoon W. W. Gardner presented the report of the Orphans' Home at Monticello. He reported more than \$900 raised towards the building of an addition to the Home.

Dr. Seymour, of Philadelphia, was introduced. He said, "Get your literature where you please, from the Nashville house or from Philadelphia, but be sure you get Baptist literature."

Dr. M. P. Hunt spoke of his position as secretary of the three boards, and the reasons for his work.

Bro. McCollum spoke of the work in Japan and made an earnest plea for five new men for Japan.

The report on ministerial education showed that fewer large churches contributed to this cause last year, but a much larger number of small churches contributed. Last year there were thirty-five beneficiaries of this fund in Ouachita College, and they received more than \$1,000 in cash and a little more than that in tuition fees.

At the night session Dr. Robertson made an appeal for the Seminary and the student fund. He said they could easily have twice as many men in the Seminary as are there if they only had the money to enable them to give the small amount of help the Seminary gives.

The Convention sermon was preached by Eld. W. A. Freeman. Text, Matt. 28:19; subject, "The Moral Significance of Baptism." It was a good sermon, well delivered and well received.

After the sermon the subject of Foreign Missions was taken up. Bro. C. E. Smith, from Africa, made an earnest appeal for three more men and their wives in Africa. Then Dr. Willingham spoke.

On Friday morning the Convention proper began its work. Various preliminary matters were attended to, the election of officers was entered into.

matter. Then almost every one in the house joined in praying that God will give us fifteen missionaries in the foreign field from Arkansas, and that our contributions for this cause may reach \$15,000. This was one of the best, if not the best, of all the meetings during the Convention.

On Saturday morning after devotional exercises, and while waiting for reports from some of the committees, Dr. J. B. Gambrell, of Texas, spoke, to the delight of all present. He said he spoke on the same principle that you put an old hat in a broken window—just to fill up.

Fifteen new pastors were given a welcome into the State and Convention.

The report of the State Board of Missions showed the following amounts raised in the State during the year: Foreign Missions, \$4,571; Home Missions, \$3,572; State Missions, \$8,654. This is a considerable increase in each case. The total increase over last year was \$3,865.65. There was also an increase in the number of churches contributing more than \$100 to missions, the number this year being twenty-seven. Also there are many more churches, Sunday Schools, aid societies, &c., contributing than ever before. The report of the work showed 49 missionaries in the field, 2,067 conversions, 1,029 baptisms, 13 churches organized with 308 members, 7 houses built, at a cost of \$2,620, 16 houses repaired at a cost of \$9,893, 22 Sunday Schools organized, and a total of \$25,046.52 raised by the missionaries for all purposes. The missionary secretary himself, Rev. J. F. Love, had traveled 11,000 miles, preached 253 sermons, resulting in 250 conversions, and had baptized 57 candidates with his own hands. Some volunteer mission work had been done, but the statistics could not be presented. One church, Beech Street, of Texarkana, which was organized through the work of the Board this year, has already contributed to the work of the Board more than \$300.

The Board recommended the observance of the fourth Sunday in December as Foreign Mission Day, and a Christmas offering to this work from every member. They expect soon to put several state evangelists in the field to hold meetings, and hope to be able to purchase some tents for their use.

The treasurer's report showed a balance on hand of more than \$2,000. The auditor, who is himself a business man, said that he had five or six traveling men on the road and the expenses of any one of them for one week was half as much as Bro. Love's expenses for the entire year.

By special request, ex-Governor Eagle spoke. He reviewed the history of the Convention and its policies. He said that since the adoption of the present plan it had never failed to pay any man every dollar promised him.

Dr. Gambrell spoke in his own inimitable way, telling of the interest Texas feels in the work in Arkansas, and of the bright prospects that are before us. He said we are not commanded to save money, but to save lost humanity.

There was a motion that 10,000 copies of the Board's report be printed, with Gov. Eagle's speech appended. Dr. J. M. Frost said that if this was done they could send the bill to the Sunday School Board at Nashville and it would be paid.

The Sunday School and Colportage Board reported 64 Sunday Schools organized, 4 colportage wagons in the field, three of them having been put there this year; \$2,900 in cash has been collected by the agents of the Board, and the Board has expended more than \$5,000 the past year. The report of the committee on Sunday Schools strongly commended the work of the Board. Dr. R. M. Inlow, of Kansas City, spoke, emphasizing the need of teacher training.

Dr. A. J. Barton made a stirring speech for Home Missions.

On Saturday night there was an educational rally, at which time the trustees of the Ouachita Central system of affiliated schools and colleges presented its report. An attendance of 500 is expected at Ouachita this year (more than 400 being already enrolled) with forty ministerial students. The colleges and academies in the system hold property valued at \$240,000, have 1,400 students and about 70 teachers. The committee on education commended the plan of the Board for paying off the indebtedness of the system and raising an endowment for Ouachita College. The plan is to raise \$150,000 in subscriptions, to be paid so much a year for five years. They propose to raise it in two years. Gov. Eagle announced a gift of \$11,000 to this fund from himself, and said he might give more if it is needed.

Dr. Conger stated that in the 13 years of Ouachita's history it has sent forth 150 young ministers from its halls. Last summer there were 272 additions to the churches through the preaching of Ouachita students.

The principal address of the evening was by Dr. B. H. Carroll, of Waco, Texas. It was a great address, delivered in Dr. Carroll's own masterly way. After the address a considerable collection was taken to pay off some present obligations of Ouachita College.

Sunday was a high day. There was preaching in nearly all the churches of the city by messengers or visitors. The crowds, however, were somewhat diminished by the continual downpour of rain. But at the First Baptist church, where the Convention met, there was no shortage in the crowds. In the morning there was a Sunday School mass meeting, and Drs. J. M. Frost and R. M. Inlow made addresses. At 11 o'clock Dr. R. J. Willingham preached an able sermon which will long be remembered by the people of Pine Bluff. In the afternoon came the B. Y. P. U rally again, to which reference has already been made.

The top notch was reached on Sunday night when there was a State Mission rally. Bro. Love spoke, and the various missionaries told of their work in the destitute portions of the state. This writer was prevented from being there, but from all reports, it was the best meeting during the sessions of the Convention.

Monday morning Dr. J. H. Seary conducted a very tender devotional exercise, and many crowded around this old veteran of the cross and grasped his hand.

As soon as business was resumed a communication was presented from the General Association asking for representation on the Orphan's Home Board. The matter was referred to a committee, and no final action was taken.

The report on publications heartily commended the Baptist

Advance, and recommended that each church set apart a day to consider what sort of literature is and ought to be in the hands of its members. One pastor reported that in a church of 400 members 120 copies of the Advance are read. He said that 98 per cent of the money of the church comes from those who read the Advance and those who pay.

There was a motion to consolidate the Sunday School and Colportage Board and the State Mission Board. Quite a lively discussion was precipitated, and it was brought out that this was necessary in order to co-operate with the American Baptist Publication society, which proposes to work in Arkansas, and if the Boards are consolidated, proposed to put all its work in the state under the control of this Board, even to the selection of the men. The motion carried, though there was some strong opposition.

At this juncture Gen. W. E. Atkinson came forward, and in the name of the Convention presented to ex-Gov. Eagle, the president emeritus, a beautiful ivory gavel, with gold bands and ebony handle, with suitable inscriptions. No man stands higher in the affections of Arkansas Baptists than Gov. Eagle.

The report on Woman's Work showed that they had helped the general work of the denomination to the extent of \$6,210 the past year.

Much miscellaneous and routine business was attended to in the afternoon before the Convention adjourned to meet with the Ft. Smith church on Friday before the second Sunday in November, 1905. Eld. Ben Cox, of Little Rock, is to preach the Convention sermon. Come to see us then.

JAS. S. COMPERE.

WARREN, ARK., NOV. 22.

LITTLE ROCK, ARK.

On my return from Waco, Tex., where the great Baptist General Convention convened, it was my pleasure to spend the intervening days between the meeting of the Texas and Arkansas Conventions at the home of my friend and brother, the Rev. J. T. Christian, D.D., LL.D., the beloved pastor of the Second church, Little Rock. Bro. Christian has entered on his work with his well known zeal, and his people are delighted with him. On the second Sunday in November I preached for him at both services. His congregations are large and composed of many of the leading citizens and state officials who make their home in the state capital.

In five months the church has raised for missions \$1,500. In a few days before the meeting of the Arkansas Convention over \$1,025 was raised for State Missions. To all missions the church will contribute about \$4,000 per year. In five months Dr. Christian has received 50 members. The church now numbers 567 members.

Rev. Ben Cox is pastor of the First church of Little Rock. He has a nice church building and over 400 members. He and his wife lived in Louisville while he was a student in our Seminary, and both were members of Walnut St. church. Since his pastorate commenced seven years ago he has received into the fellowship of the church about 400.

Dr. J. U. H. Wharton is pastor of Emanuel church; he has about 400 members, and the church is growing in spirituality and pow-

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MR. T. S. APKER.

the kidneys, and had to urinate from four to seven times a night, often with smarting and burning. Brick dust would settle in the urine. I lost twenty pounds in two weeks, and thought that 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 today 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. APKER,  
No. 7, A. & L. C. Bldg.,  
April 9th, 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 evidence of danger, such as too frequent desire to urinate, scanty supply, scalding irritation, pain or dull ache in the back—they tell us in silence that our kidneys need doctoring. If neglected now, the

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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.

These are the leading churches. There are four more Baptist churches composed of white people, viz., Barrington Cross, Argenta, Bethlehem and Antioch. The seven churches have about 1,800 members. There are ten colored churches that have 3,000 members.

The Arkansas Baptist College for colored people is located here. Dr. Booker is president. There are 350 students. The property of the school is valued at \$40,000. They are raising \$5,000 to erect an industrial building. I greatly enjoyed the few days I spent in Little Rock in the home of Dr. Christian. The brethren were all most kind to me, among them Bro. John Jeter Hurt, the able and genial editor of the Baptist Advance. At dinner I had the pleasure of meeting Dr. Barton and family. Dr. Barton is Associate Home Mission Secretary. Also Dr. J. L. Love and family, including ex-Gov. James P. Eagle, President of the Southern Baptist Convention. Bro. Love is 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



untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass 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 bad symptoms whatever. Swamp-Root has proved a blessing to me.

Gratefully yours,  
MRS. E. AUSTIN,  
19 Nassau St., Brooklyn, N. Y.

popular and successful corresponding secretary of the State Mission Board of the Arkansas Baptist State Convention.

W. P. H.  
You must not amuse yourself with going from side to side, when duty calls you straight on; nor make difficulties, when the real thing is to get over them. Let your heart be full of courage, and then say, "I shall succeed." Not I, but the grace of God which is with me."—Francis de Sales.

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NOT DEATH—LIFE

The weakling pulses, the short-lived breath,  
The last faint, fluttering sigh,  
And then we weep and call it death.

But can the Christian die?  
The prison bars around break,  
The captive is at free,  
And angel harps, in glory, wake  
To sweeter melody.

The ransomed spirit takes its flight,  
The heavenly goal is won,  
Beyond the power of sin's dark night.

A new life is begun;  
A life that ever shall increase  
In wisdom's boundless joy,  
Where sweet surprises never cease  
And love finds fresh employ.

A life with God—the source of life,  
Eternal, true, sublime,  
Beyond the reach of earthly strife,  
Beyond the frosts of time!  
O, glad new life, 'mid joys supreme,  
Unfettered, pure and free,  
Our waiting hearts but faintly dream  
What thy delights shall be!  
—Selected.

Our Pulpit.

WELL-DOING AND DOING GOOD.

BY REV. ALEXANDER MACLAREN, D.D.  
"Let us not be weary in well-doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men."—Gal. 6:9, 10.

These Galatians are supposed by some to have been of Celtic origin, and, at all events, seem to have possessed the characteristic "defects of the qualities" of that race. It is impulsive, fervent, impetuous and sickle, easily discouraged, and apt to fling up enterprises if they cannot be carried with a rush. The exhortation of my text is a parallel, in the moral region, to the doctrinal teaching of the earlier part of the letter in which the apostle marvels that the Galatians were so soon removed to another gospel, and reminds them rebukingly of the way in which they had at first welcomed him as if he were an angel of God, and had been "ready to pluck out their own eyes" and give them to him, and he asks them what has become of all that fervor and how an ague fit has followed the fever so quickly.

Thus the exhortation of my text against weariness in well-doing was especially needful for the people to whom it was originally addressed, and the conception of life as being the period for sowing, separated, therefore, by a tract of time from the period of reaping, was the very notion of life which these men most needed to have drilled into them.

But whilst there is especial force in these words to people of the temperament of those to whom they were originally addressed, they have almost equal suitability for men of all temperaments and ages.

What strikes me about the words of the text is the duality or two foldness of representation which runs through them. There are two kinds of deeds recommended. "Let us not be weary in well-doing." "Let us do good unto all." There are two hindrances

to them suggested: weariness and fainting. There are two seasons brought into prominence: the season of sowing and the season of harvest. I think if we follow this series of double representations, we shall get the force of the words before us. So then, first, note the twofold kind of work which is proposed for every Christian.

"Let us not be weary in well-doing. Let us do good unto all men." Now, I daresay you will think that to distinguish between these two is to split hairs. But it is not so in reality; and even if we had no reference in the last clause "unto all men," which shows that the good that is thought of there is good towards others, there is a distinct difference between the idea, as the apostle puts it, of "well-doing" and of "doing good." For the former regards myself and the latter regards others. The former suggests that the great work of a Christian is not to make money, not to secure a position, not to gratify the heart's desire after love, or reputation, or any other external good, but to mould his character into fair shapes of loveliness which may please God and satisfy his own conscience. For the word that is here translated "well" contemplates goodness under the aspect of beautifulness; and we might even forcibly, and more nearly representing the apostle's idea, say: "Let us not be weary in shaping our lives unto that supremacy of beauty which consists in absolute goodness." There is

the true task for human life; there is the true definition of what makes a man or a woman beautiful. Goodness is beauty, and beauty is never real if divorced from goodness. We hear a great deal nowadays about making beautiful lives—make them Christian and they will be beautiful; and if we do not make them Christian, however they may be adorned by refinement and culture, they will not reach the supremest beauty, and may be even only polished hideousness and ornamented vulgarity.

Just as the artist can mould the fairest statue out of a bit of clay and the potter make shapes that endure through millenniums as types of loveliness, we may with the poor earth of our little lives and the common materials that lie kicking at our feet, mould our character into such serene and sovereign fairness as that men shall admire, which is much, and that our own hearts shall be at rest, and which is more, and that God shall look down well-pleased, which is most of all—and enough. "Be not weary in well-doing," and remember, on the one hand, that goodness is defective unless it is attractive and beautiful; and, on the other, that true beauty is rooted in righteousness, and is but a plant growing on a dung-hill unless it should be the outcome of holy consecration. " whatsoever things are lovely, venerable and of good report." These are the aims of the Christian life.

But then, on the other hand, the apostle will not confine himself or us to the fairest virtues that regard ourselves, and so he goes on further and exhorts, "Let us do good unto all men." I need only point to the universality of the beneficence and to the special direction of it which for the Christian necessarily follows from his place in "the household of faith" and is perfectly compatible with the widest sweep of a universal

doing good. But there is a small point in the apostle's phraseology to which attention may be directed, and to which significance may perhaps be attached without undue refining. He does not use the same word for "doing" in the two clauses, just as he does not employ the same one for "good" in the two, but in the latter clause, "let us do good unto all," he chooses of set purpose a word which conveys the idea of labour more emphatically than does the expression for "well-doing" in the former. It surely is not meaning less that the more emphatic word is taken to set forth Christian activity for others, and the less emphatic one to characterize even the all-important Christian activity in reference to personal character. Does not that teach a lesson that we all need? Is it not true that if there is any difference in the strenuousness and continuity of our efforts in these two spheres of Christian energy, it is that which terminates on ourselves that gets the more strenuous and continuous work, and that we are much more apt to spend pains and patience on ourselves than on rescuing and helping others? There is such a thing as an unwholly self-centered religion, which is so occupied in seeking after its own perfecting, that it is oblivious of a world that needs its aid. It is not good to seek to build tabernacles on the mount of Transfiguration while unhealed demons are writhing in the plain. It is not always pure devotion that exclaims: "It is good for us to be here," even though we are with Jesus and Moses and Elias.

But the sequence of these two exhortations is significant. We are not to let our "well-doing" terminate on ourselves, but we must begin with ourselves, and we shall not be equipped to carry the best good to all men unless we have in some measure labored to shape our own characters into Christlike fairness of goodness. To set before men a personality made lovely by the reflection in it of His is the highest benefit that Christ's servants can do to the world. We must be good if we are to do good. So, let us remember that, if there is to be any difference between the amount of effort which we put forth for our own Christian perfecting, and that which we put forth for the blessing of other people, the other people should have the most, and if the balance is to dip at all, it should dip in that direction. "Be not weary in well-doing," but toil for the good of others.

Turn now to the second pair of representations in our text, the hindrances that stand in the way of this two-fold work.

Now you will think, perhaps, that I am dealing too much in mere minute verbal criticism, but one cannot read the Bible with too microscopic an eye if one is to find all its wealth of meaning. So I remark that the two expressions, "Let us not be weary," and "if we faint not," are clearly distinguishable. I will give an illustration from other parts of Scripture of the use of each, which will help you to understand what I mean. With regard to the former, the word translated, "be weary" is the same as Paul employs when speaking about himself, he says "for which cause we faint not, for though the outward man perish, the inward man is renewed day by day." There he opposes the brave and unflinching tenacity and buoyant courage of

his indomitable spirit to the weakness and decay of his poor flesh. So then, "let us not be weary in well-doing" means do not let us lose heart or courage; do not let us drop into languor. Do not let paralysis creep over the soul, but in spirit and intention be buoyant and strong.

That being the distinct meaning of the one word, what about the other—"if we faint not?" It is the same expression as is employed by our Lord when, in His tender and minute care for the people that had come out into the wilderness to listen to Him, He sought to find means for their sustenance, "lest they should faint by the way." There clearly the reference of the word is, not to the spirit, but to the bodily frame, and Paul's use of it here is in accordance therewith. "Let us lose heart in well-doing"—"in due season we shall reap if we do not lose strength."

The two kinds of loss are closely connected by the marvellous interaction of body and spirit. If you lose courage you will lose strength; if you keep courage you will keep strength. "Be strong, and of good courage." The secret of coercing a feeble flame into continuity of effort is that the spirit should be fixed in resolved tenacity upon the great end and aim. These two things, then, are the hindrances—first, the temptation to say, "Oh, it is of no use, I shall never be able to manage this. I may as well give it up" the temptation to lose heart, to lose buoyancy and freshness to lose interest in our Christian progress, to lose confidence that we shall ever reach the aim. And the man that thus begins to let hesitation, doubt and depression steal over the erectness and the clearness of his Christian consciousness will very soon find that his hand begins to droop, and his knees begin to tremble, and his feet to go slowly along the road. "The sad heart tires in a mile." It is the light heart that moves on fast, and it is the man who expects great things, that more than half realizes and fulfils his expectations.

So my text suggests to us these two hindrances, and preaches to us the homely virtue of perseverance; and keeping steadily on at our little tasks, contented with the inch a day, if we can advance no more, and not cast down, but full of hope and assurance. I do not know that there is any better recipe for "deepening the spiritual life" than to keep on excavating. It may be but a shovelful at a time, but perseverance does everything. The mightiest effects in Nature are produced by the continuous repetition of simple and often feeble agencies. A soft worm can bore a hole through a teak plank, simply by taking time enough to it, and pushing its blunt head, time after time, against the stiff resistance, and at last conquering it. And, dear friends, if we will take heed to avoid the Celtic vice of instability and levity, ferrency followed by shivering fits, and enthusiasm frozen into torpor, and will remember that many inches make a mile, then our Christian growth will be secured. It is not by a rush and a sudden assault that the fortress is to be carried, but by slow sapping of the foundations of the walls, and patient blocking out the entrance of supplies. It is a life-long task, till the lump be leavened. "Let us not be weary in well-doing." Keep up your heart, and that will keep up your

hands; believe that you are going to beat, and you will beat; go into the fight sure of victory, and the victory will be yours.

You remember the legend of the apostate emperor, who on his last field had to say, "Thou hast conquered, Galleian," and of his antagonist who, before the fight had the vision of the cross and heard the promise, "In hoc signo vinces"—"in this sign thou shalt conquer;" and who, therefore, went into the battle sure of victory. The prophecy and foreboding each fulfilled themselves. They will not faint for all the heat of the day whose hearts are fixed and whose hands, therefore, do not weary in their work.

Lastly, notice the double representation here of the two times. The same word is employed in both verses, though in our version it is in the one case rendered "season," and in the other "opportunity." The apostle's idea seems to be that there are these two definite times, each of them fit for a special kind of activity, and in each of them a special kind of activity to be attended to. This is the "opportunity" or the "season" for sowing; yonder is the season or the opportunity for reaping.

I need not dwell, I suppose upon that familiar thought so frequently presented in many aspects, especially in the New Testament, that life is the seed time and eternity the harvest. The solemn thought that nothing human ever dies, that the body of it may live, that to-morrow must be as this day and much more abundant; that tendencies cultivated and habits formed, and capacities determined, and desires consolidated and shaped here travel across the ocean of Death unharmed and unchanged, and the same man comes out on the other side only with intensely increased capacity of enjoyment or sorrow, of good or evil. The harvest is of the same kind as the seed, but is immensely greater; and a bad deed sown to-day brings forth a hundred-fold yonder. The thought is solemn enough to make us all take heed what we sow. As surely as God lives and we live, there is nothing which we deposit in the ground but what we shall one day have to gather into our bosoms and eat the fruit thereof.

But Paul's idea here is not so much to insist that we ought to expect the harvest as to remind us that we are not to expect the harvest now; but be contented to go on whether we see results or not. Whether we see to be doing much for ourselves or for other people or no does not matter; this is but seed time. If the farmer was to sit down as each grain of corn was dropped into the furrow and begin to speculate within himself, whether it would grow up rightly or not, he would not make much progress with his sowing. Look after the sowing to-day and God will look after the springing in its time and the reaping in due season.

Do not let us distress ourselves about results, either for ourselves or for other people. Sow the right thing and it will grow right. As the wise old squire said to his son, "Always be sticking in a tree; it will be growing while you are sticking." And so if we sow the seed we may leave it. "A man shall sleep and awake, and the seed spring up"; he knoweth not how. This life is the opportunity for

sowing, says my text. Opportunities are God's call to service, and every opportunity neglected means a scantier crop and a smaller sheaf. Ah! there is nothing more bitter than to have to say, "It might have been if I had been alert;" nothing sadder than to have to upbraid myself, "I could have done it, and I did not do it; and now I cannot do it any more for ever." "And he, perhaps, to whom I might have done it is dead and in his grave."

Brethren, let us beware that we neglect not the opportunities which God gives us. The farmer watches the right weather for sowing in the winter time or in the spring, and when a day comes that is fit for his purpose he seizes every moment and fills it with labor that is to bear fruit hereafter. He that "goeth forth and weepeth, bearing precious seed, shall doubtless come again with joy bringing his sheaves with him." But "the sluggard will not plough by reason of the cold" and because he neglects the opportunities of the seed time, "therefore he shall beg in harvest and have nothing."—The Freeman.

THE TEXAS CONVENTION.

A trip to Texas is an event in a man's life, particularly if his visit includes the annual gathering of the Baptist hosts of that great State. The Convention was of the highest order in every sense of the word. This is not intended as a detailed report. Indeed no report will give accurate conception of what was seen and felt in the sweep of that meeting.

It met at Waco, one of the most delightful and ambitious of the cities in the State, a Baptist center and stronghold. The attendance was immense—2484 messengers with credentials, and estimate of some twelve or fifteen hundred visitors. Waco was thronged with Baptists, but nobly responded to the call and was equal to the task of furnishing ample entertainment. My home was at the Metropole Hotel, which was counted headquarters, and was crowded to its utmost capacity, and yet managed to give satisfaction to all its guests.

The meetings were held in the chapel of Baylor University, the magnificent auditorium accommodating three or four thousand persons, was well filled at all services, sometimes crowded to the utmost, and sometimes not even able to give standing room so immense were the crowds that thronged on the services.

The recent session of the Convention was counted on all hands the greatest by far in its history. Its personnel was superb. Oh, what an audience that was as the Convention proper sat in solid mass—the men and women whose operation for God had made the year glorious! The remembrance of looking into their noble faces makes my soul thrill even in this moment. For thirteen years now I have attended this Convention, have seen it grow from comparatively a small body to immense proportions, have seen it subdued with grave sense of vast responsibility, have seen it launch undertakings and bring them to successful completion that at the start seemed almost to predict failure by this gigantic magnitude. And yet, in my judgment, this session surpassed all others.

There was not one single dissenting vote on any subject; there was not even a controversy on any

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A mother wrote us recently that she had to keep Scott's Emulsion under lock and key—her children used to drink it whenever her back was turned. Strange that children should like something that is so good for them. It's usually the other way. Scott's Emulsion makes children comfortable, makes them fat and rosy-cheeked. Perhaps that's why they like it so much—they know it makes them feel good.

We'll send you a sample, free. SCOTT & BOWNE, 309 Pearl Street, New York.

matter, though there were frequent and vigorous discussion in the settlement of great problems. They were altogether in one place, and with one accord—a spectacle for men and angels.

The Baptists of Texas are deeply concerned about their own affairs, but as these affairs stand related to the kingdom of God among men, and always set a wide open door for those representing general denominational interests, especially the interests of the Southern Baptist Convention. Year by year they have enlarged their support to the Southern Baptist Convention in its department of foreign missions, home missions and Sunday Schools. They believe in the work undertaken by the Home Board for helping the Baptist negroes in the South, and will gladly co-operate in this great opportunity which God has set before our people.

In a Convention where so many things were great and where the "high water mark" was reached so often, no one thing can hardly be called the greatest. It was a succession of mountain heights. The Convention Sermon, at high noon, by Dr. Forest Smith; that marvelous night when Dr. Gaddy made the appeal for the Buckner Orphans' Home, one of the noblest of all the institutions of its kind and rounded up with a collection of thirty-three thousand dollars; the day for Baptist schools, when Baylor Female College came over from Belton in a body several hundred strong, and President Brooks, of Baylor University, made his great address on Christian Education; Dr. Truett's marvelous address on the Baptist Memorial Sanitarium, located at Dallas, a new enterprise, and launched under most favorable auspices; the presentation of Ministerial Education by Dr. B. H. Carroll, in a way great even for him; the wonderful meeting on Saturday night, when Drs. Gray and Willingham made their appeals for home missions and foreign missions; the triumph of Dr. McElhathin, as he told the story of the Seminary and raised over sixteen hundred dollars for the students' fund; and then the great preaching that was done on Sunday—It was my joy to hear Bro. Truett in the morning and Bro. F. E. Burroughs at night. And yet I have not recounted all. Many other things came on and helped to swell the rising tide.

Dr. Gambrell's report showed a wonderful year's work in the amount of labor done in the thousands of conversions

reported, in the enormous sums of money collected—the total sum being over two hundred and eighteen thousand dollars, and of this amount over seventy-nine thousand dollars had been raised on the field for State Missions, not including a large amount of co-operative work. After the reading of the report followed such a scene that cannot be described.

Detailed statement is impossible within the scope of this article, and much must be left unmentioned. One other matter, however, I feel constrained to name in particular. The Baptists of Texas have their educational interests in a great shape. They have correlated their schools with Baylor University at Waco, and Baylor Female College at Belton, as standing side by side at the head of the list. I know of no State that has its school matters in better shape, and they are worked in the scope of our Lord's final commission.

President Faunce, of Brown University, made a choice and elegant address before the Convention.

Following the admirable address of Dr. Faunce came an address by Bro. G. W. McDaniel, of Dallas, brief, simple, but of rare beauty and power.

But I must stop; I have nothing but words of praise for what I saw and heard with these great people. If there were things to criticize I did not see them. My annual visits with them are seasons of joy to me; I hold them in grateful remembrance for all their kindness, and for all they have done to set forward and make successful the work of the Sunday School Board of the Southern Baptist Convention.

J. M. Frost.

November 17, 1904.

PEACE OUR GUARDIAN.

Those who indulge fretful feelings, either of anxiety or irritation, know not what an opening they thereby give to the devil in their hearts. "Fret not thyself," says the psalmist; "else shalt thou be moved to do evil." And in entire harmony with this warning of the elder Scriptures is the precept of St. Paul against undue indulgence of anger: "Let not the sun go down upon your wrath, neither give place to the devil." Peace is the sentinel of the soul, which keeps the heart and the mind of the Christian through Christ Jesus. So long as this sentinel is on guard and doing his duty, the castle of the soul is kept secure. But let the sentinel be removed, and the way is opened immediately for an attack upon the fortress.—Bishop Huntington.

The desire to be alone, to face and fight out in solitude the battles of life, is very old and very general. Mrs. Crawford in her recent somewhat sensational book on Victoria, Queen and Ruler, tells how the young queen said to her mother after the coronation in 1837, "I suppose, mamma, it must be true that I am Queen of England?" "Yes, love; you see that you are." "Well, then, I want to be alone and undisturbed for one hour." She was left alone, and when the night season came, she insisted on her own room, having previously slept in the room of the Duchess of Kent.

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Editorial

We are told by the "liberals" that we should "keep our minds open to new truth," that we should not hold anything as final, but should keep an open mind on all questions.

Young man, you should keep your mind open on all questions and not reach any conclusions. Just as soon as you reach any conclusion you shut your mind on that subject.

So, young man, in your mathematics do not conclude that two and two really do make four, or you can make no progress in figures.

Then in your historical studies be sure to reach no conclusion. Do not consider it really true that the war of the Revolution ever actually took place.

In your geographical studies, too, beware of conclusions which shut the mind to new truth. Do not cling to the belief that America is between the Atlantic and Pacific oceans.

In ethics, young man, do not hamper and hinder your mind with conclusions. If you settle in the conviction that stealing is wrong, you at once close your mind to all new evidence on the rights of property.

Then in your business life it is very important that you reach no conclusion, but always keep an open mind. Never definitely accept any position offered you.

In science you must specially beware of definite beliefs. See how many definite beliefs in the past have been proved wrong, and take care. Do not allow yourself to think that lead is really heavier than feathers.

Most particularly in theology, young man; must you avoid conclusions and keep your mind open. If you hold that there is a God, then you are biased against all the evidence of atheism, and progress in theology becomes impossible to you.

Such a decision would close your mind against the rapidly accumulating evidence that you are a goose, and would effectually prevent your continued search for truth.

Thus we see how the notion that we are to keep our minds open on all points works. Surely it must be obvious to every one who will think for a minute that progress is possible only for those who reach conclusions and then assuming them to be true, pass on to other questions.

The above expresses the view generally held by the British Baptists, and we note it because it is a late utterance from one of them. Indeed we do not know of a single British Baptist who believes that Baptist history began about 1640.

The Rev. Alfred Phillips, of Leamington, England, recently published a book, "What Baptists Stand For," in which he touches freely on Baptist history.

"In the first century it is manifest there was but one form of baptism, and only believers were baptized. In the Epistle ascribed to Barnabas there is this sentence: 'We descend into the water laden with sins, and we ascend bearing fruit to Christ.'"

They met the tyrant's brandished steel, The Lion's gory mane, They bowed their necks the death to feel— Who follows in their train?

"Let me mention now the names of some of those who have kept us our succession of faithful men. The Montanists or Cata-Phrygians, the Novatians, who were Trinitarian Baptists, found in many parts of the Roman Empire, and were called Cathari or Puritans.

Mr. Robinson traces a church back to the year 1417. In 1518 Thomas Mann, a Baptist preacher, went through a good part of Norfolk, Suffolk, Essex, Middlesex, Berks and Bucks, preaching and selling books.

The year 1550 saw the formation of a Baptist church at Eythorn, Kent, and at this time there were congregations of believers in London, Faversham, Bocking, and in many other towns and villages.

The above expresses the view generally held by the British Baptists, and we note it because it is a late utterance from one of them. Indeed we do not know of a single British Baptist who believes that Baptist history began about 1640.

The writer had never heard Dr. L. G. Broughton of Atlanta, Ga., last week was not to be missed. The spacious audience room of the new Methodist church — Sunday School room thrown in — was packed, chairs in the aisles and many standing.

In his simple, earnest, unaffected style Dr. B. set forth the mission of the church to save men, contrasted the old Gospel with the various theological nostrums now on the market and appealed to us all to throw ourselves, hearts and souls, into the work of soul-saving.

We are told that theological seminaries ought to be schools of research. We do not think so. They ought to be schools of training for preachers. We suggest to those who think there ought to be schools of theological research, that they throw in and establish such an institution.

They can publish these to the world, and go on with their researches. Thus they can give their entire time and energy to research and much more rapid progress will be made than is possible if they be hampered with having to teach pupils.

Let the professors in our seminaries give their energies to training preachers, while the researchers, unhampered, go on with their researches.

Dr. Ira D. Landreth, a Cumberland Presbyterian, and thoroughly evangelical, was lately appointed Corresponding Secretary of the Religious Education Association.

It will be remembered that this Association refused to take the name Christian, deliberately choosing Religious instead, so as to include other religions besides Christianity.

The lack of financial support to the enterprise shows that the Christian people are not taking to the great "movement," and are disposed to manage their own educational work rather than to turn it over to such an organization. And this is well.

This story is told that an Indianapolis boy was exceedingly bad, even for a boy of that city. He was taken to a surgeon, who found that the boy's skull had been injured while an infant. The injury was corrected by a surgical operation and the boy has been good ever since.

There has been quite a general revival in Atlanta. A Universalist preacher there complains that the money expended on the revival was not given to the poor, and several evangelical pastors have replied to him in the papers.

Editorial Varieties

We are glad to welcome to Kentucky the Rev. W. A. Wray, who comes from Georgia to become pastor at Dayton, Jan. 1st.

It is said that Prof. Funck-Brentano has cleared up the mystery of "the man with the iron mask." That has been one of the riddles of history.

The socialist vote in this country in 1900 was 87,730, while in 1904 it rose to over 500,000. In Chicago the socialist vote was 41,595.

A prominent minister who was in Louisville during the "Baptist (1) Congress" writes: "I have not recovered from the Baptist Congress. Another one would make me a skeptic."

The national Prohibition vote in 1900 was 209,408. In 1904 that vote was 254,375, and it would have been larger but for the shameful scandal in connection with the campaign committee.

The editor of the Baptist Courier has just been to Kansas City, and he reports that the hotels "will not raise nor reduce rates" for those who attend the Southern Baptist Convention next May.

What is the very latest news from the war in the far East? Exactly what it has been for the past six months, viz: Port Arthur must soon be taken and a decisive battle is imminent between Kuroopatik and Oyama.

We extend congratulations to our beloved and honored brother, Dr. J. H. Kippatrick and to his church at White Plains, Ga., on their jubilee. For fifty years they have been making and, moreover, he does not lay down his work at the end of fifty years, but in full vigor he keeps right on. The celebration will be Dec. 7th, and the Rev. C. A. Owens will give our readers an account of it.

It is announced that the Union Theological Seminary of New York has renounced the Westminster Confession and has adopted a new creed. A generation ago that seminary was one of the strongest forces for Presbyterianism in the world—in the days of Schaff, Shedd and the rest. Now the institution repudiates Presbyterianism and becomes anti-Presbyterian.

Returning from the Georgia Baptist Convention the writer missed connection in Chattanooga and so had a few hours there. He enjoyed seeing Pastors Howard L. Jones, J. F. Vines and C. B. Waller of the First, Central and Second churches, respectively. They are true yokefellowes at the best of fellowship exists between them so well as between their churches.

SAMPLES MAILED FREE.

Trial Packages of Dr. Blosser's Catarrh Cure Mailed Free to Sufferers.

Dr. Blosser, the noted Catarrh specialist, of Atlanta, Ga., is the discoverer of a wonderful remedy for Catarrh, Bronchitis, Asthma and Catarrhal Deafness. He has decided to send free trial packages of his remedy to sufferers who will write him.

This remedy is a harmless, pleasant vegetable compound, which is smoked in a pipe or cigarette (no tobacco). The medicated smoke vapor being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, making a radical and permanent cure.

If you want to give the remedy a trial, write a letter at once to Dr. J. W. Blosser, 115 Walton St., Atlanta, Ga.



LOUISVILLE.

Walnut St.—Pastor Eaton: Influence and Obedience. One baptized.

Broadway—Pastor Jones: Joy of salvation and Heaven. Bro. C. A. Eaton, of Cleveland, Ohio, began Tuesday preaching twice daily. Five by letter, 1 for baptism and 2 baptized.

Chestnut St.—Pastor Weaver: Christ's Resurrection and Pilate's Question. 4 baptized. Chapel at 11th and Jefferson contracted for. Audience room handsomely refitted.

East—Evangelist T. T. Martin: Bought with a price, Going to hell in droves, and Near to the kingdom. 18 for baptism, 7 by letter and 4 baptized. Bro. Martin preached the union Thanksgiving sermon at East church. It was a vigorous and telling appeal for earnest co-operation. Bro. Martin is a great preacher.

McFerran Memorial—Pastor Hamilton: God seeking to kill Moses, and Cost of rejecting Christ.

Twenty-second and Walnut—Pastor Cree: Living in the future and Laying aside every weight.

Clifton—Pastor Foster: Satan and The man of sin. One baptized and 2 received by letter.

East Mead — Pastor Greathouse: Thomas and Love rewarding. 3 by letter.

Franklin St.—Pastor Jenkins: Know thyself, and The Judgment. Two baptized. Good Thanksgiving meeting.

German—Pastor Janzen: Conversion and God's free grace.

Hardwood — Pastor Althoff: God's joy and Christ at the door. Bro. Johnson addressed the Sunday school and the young people. 15 baptized.

Highland—Pastor Dawes: Quest for a neighbor and Love's wife. 6 by letter.

Logan St.—Pastor Watts: Evil in Louisville and Consider your ways.

Portland Ave.—Pastor Langford: Preacher's compensation and Jehovah our God and Guide. He resigned and preached his farewell sermon. He goes to Emery, Ala.

Southgate St.—Pastor Clarke: Dry bones and Living epistles. One baptized.

Third Ave.—Pastor Ramsey: Christ's Second Coming and Heps.

Twenty-sixth and Market — Pastor Reed: Judgments and requirements and the saved. 3 for baptism, 1 by letter and 1 by relation.

Was Bunch St.—Bro. Benson: Christian ambition and God's love. 3 professions.

Oakdale—Pastor Mohler: Jehovah and The Wicked Heathenism. Two sermons on Sunday evening. 1 for baptism and 4 baptized.

Ormsby Ave.—Bro. Mulholland: Great salvation.

Howe Mission—Pastor Bruce: Good work. Thanksgiving dinner, concert and gospel service. Sunday School opened at 117 Fourth St.

Bro. Geo. H. Cox of the Ministers' Aid Society was at the Pastors' conference, and told of the work of the Society, urging its claims. President Purce of the State University presented the claims of that institution. Its 25th anniversary is Thursday.

SEMINARY NOTES.

BY C. W. KNIGHT.

Bro. W. M. Seay has been called to the care of Evergreen church.

We had the pleasure of having Dr. Harvey dine with us during the past week. He also made us a pleasant speech. Bro. J. E. Johnston and Vick have also been our guests.

Bro. A. C. Pyle has been called to the care of the church at Orleans, Ind.

Supplies for Sunday: Bro. Greaves, Eminence, Ky.; G. W. Edens, Chapel Hill; T. J. Talley, Shiloh, Ind.; C. E. Maddry, Evergreen, Ky.; W. M. Seay, Glasgow, Ky.; K. K. Dazier, Orleans, Ind.; E. P. West, Henderson, Ky.

New students for the past week: Bro. Hairfield and Morris.

Dr. Robertson gave the Senior Greek the intermediate examination on the 23rd inst. The Doctor goes to Europe about the first of the year.

Chapel exercises were conducted by Dr. Dargan; subject, "An element of consecration."

Thanksgiving was a happy day. Many of the students attended services, dined with their friends and "cousins" and a party of about thirty visited the Mammoth Cave.

Dr. McClothlin is entertaining different members of his class at different times. The Doctor and wife are excellent hosts.

The annual Sunday School lectures of the Seminary will be delivered by Dr. A. H. McKinney, of Philadelphia, Pa., in Norton Hall, beginning Dec. 6th. There will be five of these lectures. In connection with these lectures there will be held a Sunday School Institute, and the speakers some of the best Sunday School workers of America. It is desired that all Sunday School workers and pastors will be present.

THE STATE.

Secretary Bow, along with Bro. E. R. Farrar and E. L. Craig, organized a church with 12 members at Oatton, Webster county, on Tuesday last week. Three more joined, making 16 and Bro. Craig became pastor. The church decided at once to start a mission.

Pastor Wood of Harrodsburg is being aided in a protracted meeting by Bro. W. D. Nowlin. Bro. D. is a fine preacher for protracted meetings as well as for all other occasions.

Pastor Gabby, of Walnut St., Owensboro, has been aided in a meeting by Bro. Geo. W. Clark. Twenty-seven received for baptism at last report.

Pastor McClothlin, of Franklin has been aided in a meeting by Bro. A. C. Cree. Twenty professions of faith. Pastor Hagan, at Buffalo, was aided in a meeting by Bro. J. P. Jenkins. Ten additions.

Pastor Thomas H. Plemmons writes: "Last Thursday night one of the best meetings in the history of the Baptist church in Cyathians closed. Eighteen were buried with Christ in baptism Friday evening, Nov. 25, and one on Sunday evening, making a total of 19 for and one by relation, 21 in all. The whole town was moved as it has not been in many years before. The house was crowded from the beginning. Bro. J. W. Porter came to us November 8th and preached twice daily till Thursday evening, Nov. 24th. There has never been a man in Cyathians who was so universally popular. Many of other denominations said he was the ablest preacher that had ever been in the city. His preaching was sound, spiritual, logical and eloquent. Of course the Baptists felt proud of him. He is already one of our ablest preachers. The Lord has done great things for us whereof we are glad." Replies with us.

Bro. E. L. Craig writes: "On November 8th I was preaching in Ashbyburg, Hopkins county, which had 18 days, and by all means should have gone on longer, but I had to stop to meet other engagements. During the meeting there

were 15 professions, a general revival and I closed with a packed house and many interested about their souls. On Monday and Tuesday nights, Nov. 21 and 22, Bro. J. G. Bow was with me and preached two of his best sermons, which God was pleased to use to the conversion of three souls and the conviction of many more. There are only two Baptist families in and near Ashbyburg. I held the meeting in the Methodist house, and had to contend with modern holiness, apostasy and tough characters coming to the meeting, drinking whiskey, but, by the help of the Lord, I checked and partly stopped the mouths of false doctrine, and after the meeting closed good order prevailed. Oatton church decided to take up Ashbyburg as a mission. I am to go back there this month, and hope to baptize some of the converts into the fellowship of Oatton church."

Pastor J. C. Holmes writes: I have just closed a ten days' meeting with my church at Augusta, assisted by Bro. G. W. Argabrite, which resulted in 9 accessions to the church, 6 by baptism and 3 by letter. Bro. Argabrite is a strong and forcible preacher. He preached the truth without fear or favor. His afternoon Bible readings were extremely helpful to Christians."

Pastor Theodore Compton writes from Owensboro: "A meeting of twelve days has just closed in the First church. Bro. C. V. Edwards of the First church in New Orleans did the preaching. He won all our hearts in the first sermon and grew on us constantly to the close of the last. The First church has never heard the gospel preached with greater clearness, power and purity. There were 12 accessions, twice that number professed faith in Christ and several will join yet. The meetings closed a week too soon."

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 use.

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 Wafer. They are small, delicate 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, and secretory organs that purify and enrich the blood by the prompt elimination of waste material.

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 Wafer 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. R. 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 Wafer. 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 Wafer is a proprietary article, and sold by druggists, and has been taboed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

As any plain people who are tired of pills, cathartics, and so-called "purgatives" will find in Stuart's Calcium Wafer, a far safer, more palatable and effective preparation.

Pastor Don G. Smith writes: "Yesterday (Nov. 27) I closed a meeting at Cammer. The church was greatly revived and about 30 were converted. The writer did the preaching and the church and Christian people generally were heartily enlisted in the work. Our meeting with Pleasant Valley church, where Bro. J. M. Bruce, of Horse Cave, assisted, resulted in 14 additions."

Bro. E. B. Farrar writes from Stanley: "Please mail me two copies of Little Baptist. There have been some 15 baptisms from reading it already, and we want the good work to go on."

OTHER STATES.

Evangelist Sid Williams is holding a meeting with his old home church at Starkville, Miss. We hope a great revival will result.

Pastor Benjamin Lawrence writes from Humboldt, Tenn.: "We have just closed a great meeting. I did all the preaching myself. The Lord gave us the blessing. There were 60 professions of faith and the church greatly uplifted spiritually."

Pastor E. Lee Smith writes from Birmingham, Ala.: "I have offered my resignation as pastor of the Park Ave. church, to take effect in the near future."

The revival at Green Hill, Wilson Co., Tenn., closed with 15 or more additions to the church.

Pastor J. H. Swann, Dixon's Creek, Tenn., has received into his church—the result of their meeting—21 by experience and baptism.

Bro. Leonard, colporteur of the Lebanon Association of Virginia, held a meeting at Damascus, Va., resulting in the conversion of 80 souls; 45 baptized.

Pastor Smith, Mt. Carmel church, Tenn., was aided in a meeting by Bro. J. H. Wright, of Nashville. 43 were added to the church.

Pastor Eugene Reed, Malous, Tenn., closed a gracious meeting resulting in 21 accessions to the church.

As a result of the meeting at Wingfield, Texas, 40 were added to the church, just lacking one of doubling the membership. This young and growing church have built and furnished a \$1,500 house of worship, and are moving out on mission work.

The Caddo church, Texas, closed their meeting with 20 additions, 17 by experience and baptism.

The Deweyville, Texas, saints are rejoicing over 18 additions to their membership, the result of their meeting.

The Mt. Calm, Texas, meeting closed with 50 additions.

The church at Wren's, Ga., has enjoyed a good meeting. 11 added to her membership.

A gracious meeting was held at Big Creek church, Ga. 21 added to the membership. 15 of them to be baptized. Bro. W. J. Barton of Ocella did the preaching.

As a result of the meeting at Jacksboro, Texas, 14 were received into the church, 7 by experience and baptism.

PROGRAMME.

Annual lecture course on the Sunday School at the Southern Baptist Theological Seminary, upon the Sunday School Board Foundation. The general public is invited. Lecturer: Rev. A. H. McKinney, D.D., of Philadelphia, Pa. Monday, Dec. 5th, 8 p. m.—The Pastor as Inspirer of his Bible School Teachers.

Tuesday, Dec. 6th, 8 p. m.—The Pastor Leading his Teachers in Bible Study. Wednesday, Dec. 7th, 8 p. m.—The Pastor Leading his Teachers in the Study of their Pupils.

Thursday, Dec. 8th, 8 p. m.—The Pastor Leading his Teachers in the Study of Religious Pedagogy.

Friday, Dec. 9th, 8 p. m.—The Pastor Training his Teachers. (2) From the Pulpit. (3) From the Teachers' Meeting. (4) From their Homes. (4) From his Study.

Secretary Bow was prevented from taking a trip to the mountains last week by the serious illness of his son, Mr. Smedley Bow, who was operated on for appendicitis. We hope he will soon be completely restored to health.

The State B. Y. P. U. will hold its annual meeting in East church beginning January 4th.



We have been making blankets since 1877, yet it was not until a year ago, when we first produced our Lanesdown Blankets, that we felt we had attained in perfecting blankets.

We secured a flock of pure blooded South American Merino Sheep. These animals have been on our farm pasture up on the Allegheny Mountains since before the war. It is in pure air, with pure water, and the richest of soils, these animals become a veritable aristocracy among sheep. Their wool is so soft, fine and silky that it does not seem to be prepared to ordinary wool.

A few shippings of a quality finer than is thoroughly woven in the city, mountains away, then the wool is woven by skilled and conscientious workmen into blankets. These woven, the blankets are sterilized by a process recommended by an eminent medical authority. The treatment destroys any possible germ that may have impinged in the wool, and leaves an blanket very smooth, downy and pleasing to the touch.

The "Lanesdown" cover, quilt and thought together with the ideal quality, surpassing every step from down to finished blanket product. Lanesdown Blankets are made in the following sizes: Proper washing will neither shrink, nor make dry their first dress better.

Single or double Lanesdown Blankets, extra soft than imported blankets, and no more than inferior wool. Your dealer probably has them. If not, we will, for a limited time, supply them in following prices:

Made in white or gray and red, pink or blue, blue, or light blue, and with black borders; and in light blue, or light blue and white borders.

Price, Gray Pattern 6x7 1/2 inches \$1.00 per pair; 7x9 \$1.25 per pair; 8x9 \$1.50 per pair. "Little Boy's" Blankets are made of the finest quality of wool. As soon as the blanket can be shorn of their downy coats, the silky wool is taken and woven into soft, dainty little blankets.

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The Grand Prize for highest excellence in church organ construction, was now, has been awarded by the World's Fair judges to Hook Hastings Co., Boston. The Board of Award was comprised of well known organists of high reputation, who have performed their duties with great care and impartiality. It is a rather remarkable fact that in every instance where the firm of Hook Hastings Co. have exhibited, covering all the important exhibits since 1853, they have received the highest award. It is indeed seldom that a firm remains at the head of its profession continuously for so many years with uninterrupted success.—N. Y. Church Music Review.

The Grand Prize (Highest Award) which Webster's International Dictionary and its abridgments have received from the Superior Jury at the World's Fair is only another indication of the superior excellence of this famous series of dictionaries.

DEAR READER:—

The marriage of Rev. Edward Lee Andrews and Miss Adah Belle Vickers was solemnized at the home of a Baptist church on Tuesday at 6:30 p. m. Mrs. Andrews is a very accomplished lady and is the youngest daughter of Rev. Logan Vickers, the pastor of Leadwell Baptist church. Rev. Mr. Andrews is the new pastor of the Third Baptist church of this city. He has rapidly endeared himself to the members of his church and congregation. Large crowds fill the house of service. He has done a great work for the Master since he has been in Covington. About forty additions have been added to the church within the three and a half months that he has labored with us. The greater part of these have been converted and baptized. He recently closed a series of meetings of thirty days, assisted by Dr. Early, of Burlington, with 30 accessions, out of which 27 souls confessed Christ and were buried with Him in baptism. Bro. Andrews is a thoroughly consecrated young man, and has given his life to the cause of soul winning. He has our best wishes for his future happiness. ONE OF HIS DISCIPLES. Covington, Ky., Nov. 23.

Pastor W. W. Williams, of Springsfield, has a strong hold on his people. The church is in a prosperous condition.

Pastor W. D. Nowlin, of Third church, Owensboro, called while in the city. He was on his way to aid Pastor Wood in a meeting at Harrodsburg. H.

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Family Circle

Upon the white sea sand There sat a pilgrim band, Telling the losses that their lives have known. While morning waned away From bronzy cliff and bay And the strong tides went out with weedy moss. There were some who mourned their youth, With a sweet tender ruth For the brave hopes and memories ever green; And upon the West gazed an eye that would not rest, For the fair hills whereto its joys had been. Some talked of vanished gold, Some of proud honors told, Some spoke of friends who were their friends no more; And one of a green grave, Far away beyond the wave, While he sits here so lonely on the shore. But when their tales were done, There spoke among them one, A stranger, seeming from all sorrow free. "God knows ye have met, But mine ye sadder yet, For the believing heart has gone from me. "Them about" these pilgrims said, "For the living and the dead, For life's deep shadows and the heavy cross, For the wrecks of land and sea; But however, it came to thee, Thine, brother, is life's last and sorest loss! For the believing heart has gone from thee." "Ahl the believing heart has gone from thee." —Er.

MARTIN'S GUARDIAN.

"So this is the great dog you have told me of in your letters," I said to my friend, Charles Marston, at whose Col. camp, where I had just arrived, "what a noble fellow he is!" "It was an immense motif, with a tread like that of a mountain lion, had approached me where I sat and laid his large head confidently across my knee. "Yes," was the reply, "he is a noble fellow indeed; noble in character, as well as in form. Annie and I can bear testimony to that without the least exaggeration. "Annie" was my friend's pretty young wife; and her face glowed with feeling as she looked upon the strong, stately creature which appeared so bent upon forming a friendly acquaintance with me. "The dog was overpraised," she remarked. "We call him 'Arty's Guardian,' for he has twice saved our little boy's life, so he has well earned the title, we think. "I should say so!" was my answer. "I have had a curiosity to see him ever since learning of his performance. "His name came to us in a singular manner," said her husband. "It was just after a terrible illness that we heard a loud snoring at our door. I opened it, and in rushed a huge dog. He commenced pulling at my trousers, all the while looking wistfully up in my face. I was a little shy of him at first, he was so large and powerful; but it was soon plain that he wished me to follow him, and I did so. He appeared very impatient, snoring ahead, and often looking back with a short bark, as if to encourage me. "About a mile from the house we came to a spot where a man lay dead in the snow. He was a stranger who had lost his way and been frozen to death in the storm. We discovered afterwards that he was from Boston, and had been proceeding through our region. I pronounced assistance and had the body removed to our house, where the faithful dog continued to watch beside it until it was laid away forever. Then he attacked himself to us in the most affectionate manner, and here he has been ever since. "Brutus" was the name on his collar, and that he answered eagerly. One little boy was then two years old, and the dog's name appeared to command the child's helplessness as well as a human being could have done. "The whole passed away, and as the weather became pleasant Arty would sometimes go barking about our doors, though of course never very far from

the house. One day a couple of horns belonging to a neighbor of ours, who attached to a heavy wagon, took fright and ran. They came in this direction, tearing on at full speed. Arty happened at the moment to be standing right in the way, and when his mother discovered his danger, the team was almost upon him. "She flew screaming from the door, but saw that she was too late, as the dog was ten or twelve rods off. It was an awful moment; but just then Brutus came bounding to the spot. He had barely time to seize the fellow in his big jaws, and leap with him out of the path, when the cruel horns and wheels went thundering by. Could human intelligence or human courage have done more than this? "It was a wonderful act," I said, "and I should hold such a four-footed guardian above all price. But the panther incident about which you have written me—I should like to have you point out the spot where that took place. You'd, I suppose, is the pond, and that old leaning tree by its bank. I should guess, true be the one you described. "The pond was a deep sheet of water of several acres, lying about twenty rods from the house; and the old tree, which now stands in particular from its singular position and form, was a great gnarled oak, three or four feet in diameter, leaning from the bank in such a manner that a person could have ascended it with very little difficulty. The trunk was short and one huge branch extending from its fork, reached out over the pool like a gigantic arm. "You are right," said my friend; "that is the pond; and that old oak is the very tree. 'Sunny Lake' is the name we give our little basin, because on bright days it so reflects the sunshine. But I tell Annie we ought now to call it 'Panther Lake,' though that would be a rather fierce name, I must confess. "Yes; much too fierce for my liking," observed Mrs. Marston. "We shall let that old tree stand as a memorial of what has occurred there; and yet at times I almost shudder when I look at it from my window here, it makes me realize that dreadful scene. "One of these days it will fall into the water of itself," said her husband; "it seems as if almost ready to do so now. Annie, you shall hear the story from Annie's own lips. She can tell it better than I can; for it was an adventure all of which she saw, and part of it too; and see how he pricks up his ears as if he knew what we were talking about. I wish he had the power of speech! "Brutus!" said Mrs. Marston, you should have seen him after that terrible struggle; he was torn in every part of his body, and must have suffered dreadfully. "We heard that a panther had been seen a mile or two from here, but it did not seem very probable that he would venture near the house, especially in the daytime, and so the rumor did not come to my mind. "One afternoon my husband had gone away to the village seven miles from here, leaving me alone with Arty and old Brutus. Toward evening I went out to gather some beautiful lilies, which grew in the water at the edge of the pond. I had seen them the day before but some of the buds were not then sufficiently open. "I took Arty with me, and put him down near the bank, where he at once began a chase of the yellow butterflies that were winging their way about him and lighting among the high grass. Brutus was left in the house enjoying a comfortable nap. I found some difficulty in getting at the lilies, and so a considerable time was occupied in gathering them; and all the while my baby roared, talking now to me and now to the butterflies. "At length I was startled by a peculiar sound as of some heavy animal rushing with a springy motion over the grass; and this was immediately followed by a cry of horror, and a plaintive call of 'mamma, mamma!' "Springing quickly up the bank, I saw that the pond was now empty, and to think of before me stood a large, fierce creature, with flaming eyes and waving tail, apparently just ready to leap away with the prize he had snatched up—and that prize was my own little boy! "With convulsed arms and a

stare that I think could have been heard for more than a mile, I rushed straight toward the savage beast, which seemed startled and confused by such an unexpected act. He glared a few moments at me, but when I came close to him, he turned and finally sprang directly upon the trunk of the old oak, still holding Arty in his mouth. "He ran up the leaning body of the tree, and upon reaching its fork went out like a great cat upon the long branch, which, as you can see from here, stretches so far out over the pond. "It was plain that the fearful enemy could be nothing less than a panther; and even in my terror and confusion I realized that it was only my unlooked for presence between him and the thicket from which he had come which prevented him from taking to the woods. For an instant the thought of Brutus crossed my mind; but should I run to the house to let him out, would not the savage beast leap down and escape, taking Arty with him? "Mamma, mamma!" called my poor little darling, stretching out his dear baby hands for me to help him. If I hesitated as to my course, it was but for an instant. The next moment I was climbing the leaning trunk, using both hands and feet to assist me. "The panther growled furiously as I stepped from the fork out upon the large limb where he crouched; but I went forward as fast as possible, balancing myself as I did so with all the skill I possessed. "At first it seemed as if the beast had no thought of retreating, for his whole attitude was one of defiance. His back was rounded, and the hair upon it stood up in a bristling line. But as I advanced his tactics changed. He looked first one way, then another, and presently leaped down into the water. Yet his hold of the child was never for a moment relaxed, and with Arty still in his mouth, he struck out for the opposite bank. "I leaped frantically after him, and in fact almost upon him, so that he but just avoided me as he swam. But the water was up to my shoulders, and I knew that it would deepen at every step. The horror of that moment I cannot describe. I pondered on for a few yards, thinking only that I would die with my child. The panther would surely accomplish the crossing, and then farewell to all hope. "Oh, Arty, Arty!" I cried in agony as the water rose to my very neck, and I saw that with another step my footing would be wholly lost. "Just as the words escaped me there was a heavy, swishing plunge beside the bank, and looking around I saw the head of a grizzly bear peering out into the pond, while the strong paws were tearing through the water with a prodigious force. "Brutus, Brutus!" I exclaimed; "O, quick, quick, good dog! Seek him, seek him!" "But the noble animal needed no urging. He had leaped through a window—taking snuff and all! And now, with every group of men leaping upon him, he was gain on the enemy, cumbered as that enemy was with living prey. FOR TWENTY YEARS. Not an Unusual Instance. "I used Pynchon's Pile Cure and have not had any trouble since. I have been a sufferer for fifteen years. I think it is the best remedy on earth for piles. Hoping this may help others to me this disease," Mrs. J. D. Toller, R. F. D. 20, Sparks, Mich. It is a singular fact that although many women suffer from piles, or hemorrhoids, they frequently do not have proper treatment because of a delusion which is very common, and which is especially so in the case of those who have no husband or brother in whom they can confide; and a physician is seldom consulted until the pain and agony incident to piles becomes unbearable. Thousands of women have suffered even longer than did Mrs. Toller, always experiencing slight or temporary relief, only from the various remedies used and finally yielding down to the conviction that a cure in their case was impossible. Pynchon's Pile Cure has come on a beam to all such, as it seldom, if ever, fails to effect a permanent cure. It is sold by druggists for 50¢ each, or by mail for \$1.00. It is contained in a package, or will be mailed by the manufacturer to any address, upon receipt of price. Absolute secrecy is guaranteed. No one need be troubled with the consent of the writer. It is suggested that those interested write to Pynchon's Pile Cure, Marshall, Mich., for their little book describing the cause and cure of piles, as it is sent free for the asking.

"The two animals landed almost at the same moment on the opposite shore; and dropping his prize on the grass of the bank, the panther bounded ferociously upon his pursuer. "He flew, rather than ran, around the end of the lake, a distance, as you may see from here, of about forty rods; the yells of the panther and the hoarse growls of Brutus all the while filling the air. "Arty lay on the ground so close beside them that he was every moment in danger of being trampled upon; and as I caught him to my heart, he had strength only to murmur once more that dear, piteous sound, 'mamma, mamma!' "Oh, mamma has got you, my darling!" I cried, as I fled with him from the spot; 'mamma has got you!' "Looking back presently, I saw that both combatants had rolled down into the water, where the battle was still continued, now one and now the other seeming to be uppermost. "Upon reaching the house my joy was great at finding that my little one was, after all, not dangerously injured. The panther's teeth had fastened mostly in his clothing, though of course he had some bites which I knew must be painful. "After dusk Brutus came limping home, covered with blood and wounds. It seemed to me that he had not a piece of whole skin as large as my hand. Yet he crawled up to Arty and licked his pale face and laid his head upon the little baby breast. "Charles came home in the evening, and early next morning he skinned the body of the dead panther from the pond. Brutus had finished the common enemy, sure enough! "You know the very largest dog is not supposed to be a match for a panther, and so we have always thought that it was the water which decided the victory in favor of the noble creature that fought for our child. Brutus is so immensely powerful that he was probably able to force the panther's head under the surface while the sharp claws of the ferocious beast could be used three as effectually as on the land. "The brave dog looked as if he understood every word that had been said; and going up to Arty, he gave him a loving lap with his broad tongue, then once more came and laid his head across my knees.—The American Boy.

HOME THOUGHTS.

Men and their wives, parents and children, are, in the present state of our lives, so little alone with one another. They do not try to attain to that condition which is absolutely essential to the deepening of those forms of affection which are undying, and thus even gain in vital force as time destroys the physical powers of our earlier years. Maturing youth is very shy of the disclosures of what it feels and thinks about things outside the material world common to old and young alike. Often theories both false and dangerous are held in the minds of boys and girls as those adolescent years, which are such a separate revelation to them, carry them forward to mature manhood and womanhood. The mother who goes through life as if she were forever on her way to keep an appointment at some trying place of duty will never know what has found shelter in her children's hearts. They smile at her with nervous reserve and a little of sadness and a free smile, ready to enter into their speculations without too evident a wrench from other things if she hopes for those dear confidences which are the disclosures of the secret heart. In another and most unwitting way our children's feelings, and their own lack of reserve for those and opinions which differ entirely from our own, or are crude and unformed because of ignorance or inexperience. I have seen a child in misery while his parents told as a huge joke something it had said in sincere earnestness and confidence. It would be long before that little one said a word about its private opinions or confided to put his unshared solaces into words. Nothing deepens existing affection more certainly or profusely it more surely from injury and less than the consciousness of respect a child does not appear to be always right, nor does it seem being told that it has made a mistake, but it is outraged by being laughed at and yet more by being derided of the confidence of its parents. The soil and internal of life and the world give us little time for rest, but it is with a huge effort to wrench from our tired greatly exhausted enough hearts and brains to know what we are doing in our grand business.—N. Y. Post.

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"BUT THEN."

It was a queer name for a little girl, and it was not her real name—that was Lizzie; but everybody called her "But Then."

"My real name is prettier; but, then, I like the other pretty well," she said, nodding her brown curls merrily. And that sentence shows how she came by her name.

If Willie complained that it was a miserable, rainy day, and they couldn't play out of doors, Lizzie assented brightly: "Yes, but, then, it's a nice day to make our scrap-books."

When Rob fretted because they had so far to walk to school, his little sister reminded him: "But then, it's all the way through the woods, you know, and that's ever so much nicer than walking on the hard pavements of a town."

When even patient Aunt Barbara pined a little because the rooms in the new house were so few and small compared with their old home, a rosy face was quietly lifted to hers with the suggestion: "But, then, little rooms are best to cuddle up all together in—don't you think so, Auntie?"

"Better call her 'Little But Then,' and have done with it," declared Bob, half vexed, half laughing. "No matter how bad anything is, she is always ready with her 'but then,' and some kind of consolation on the end of it."

"Just look at all the snow going to waste without our having a chance to enjoy it," said Willie one day; "and the ice, too—all because we couldn't bring our sleds with us when we moved."

"But, then, you might make one yourself, you know. It wouldn't be quite so pretty, but it would be just as good," said little "But Then."

"Exactly what I mean to do, when I get money enough to buy two or three boards; but I haven't even that yet, and the winter is nearly half gone."

"If we only had a sled to-day, sister could ride, and we could go on the river," said Bob. "It is just as near that way, and we could go faster."

"It's a pity," admitted the little girl. "But, then, I've thought of something; that old chair in the shed. If we turn it down, its back would be almost like runners."

"Hurrah! That's the very thing!" interrupted the boys. The old chair was dragged out and carried down to the river, and away went the merry party.

"What is that? It looks like a great bundle of clothes," said Will, pointing to a dark spot a little way out on the ice.

It was a bundle that moved and moaned as they drew near and proved to be a little girl.

"I slipped and fell on the ice," she exclaimed, "and have broken my leg."

The poor girl was borne safely home, and the children lingered long enough to bring the surgeon and hear his verdict: "Young bones do not mind being broken; she will be out again as well as ever."

"Wasn't it good that it was only the old chair we had to-day?" asked little "But Then," as she told the story at home. "Oh, Auntie, I had the nicest time!"

"I believe you had," answered

Aunt Barbara, smiling, "for a brave, sunny spirit that never frets over what it has not, but always makes the best of what it has, is sure to have a good time. It doesn't need to wait for it to come; it has a faculty for making it."—Exchange.

DECEIVING THE ENEMY

In the spring of 1888 a pair of red foxes took up their home on a Dakota farm, according to an exchange. They dug several holes on a knoll in a wheat field, and soon after four "kits" or young foxes arrived. Every day, while harrowing and sowing wheat in the field, says the farmer, I saw the two old foxes lying on a little mound in front of their home. The kits rolled about in the sun, played with the bushy tails of their parents, and enjoyed themselves apparently as much as a group of kittens.

One morning a neighbor came to work in a field adjoining, bringing with him a dog, and the dog, with all the curiosity of his kind, soon began the investigation of both farms.

He was still a long distance from the fox den when I heard a sharp warning bark and saw the kits disappear. As I looked the mother fox lay on the ground, her ears erect, her nose on the ground, all attention. The father of the family, with his tail swinging in the wind, trotted toward the dog.

Can he intend to attack him, I wondered. I had never heard of such a thing, and the dog, though not a large one, was still bigger than the fox. But Reynard knew his business better than I. He approached the intruder until the dog saw him, when both stopped for an instant, and then the dog gave chase. The fox, with a bark of defiance, turned and ran in a direction away from his home.

At first the dog seemed to gain rapidly upon the fox, but I watched them nearly a mile before they disappeared in the long prairie grass, and concluded that the fox was able to keep out of the other's way.

In about an hour the dog returned from a fruitless chase, and for a time he contentedly followed his master. Then he began to prow around again. All this while the mother fox had remained on the mound, a picture of quiet vigilance; but now as the dog again ventured near, she rose and trotted toward him, and the dog was soon chasing her over the prairie. Hardly had they disappeared when the mate trotted back from some hiding place and took the position vacated by his mate. The dog returned after a time, unsuccessful as before. During the day he was again and again tempted to chase, first by the male and then by the female, and while the one kept him busy, the other watched over the young, who did not show themselves after the first sight of the dog.

Nellie—Gracious! How do you manage to knit so much in so short a time?

Ninette—Everytime I do ten rows I give myself a chocolate cream.—Chicago Tribune.

Mrs. Proudman—Our Willie got meritorious commendation at school last week.

Mrs. Bull—Well, well! Ain't it awful the number of strange diseases that is ketch'd by school children?

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## ARKANSAS BAPTIST STATE CONVENTION NOTES.

Fifty-sixth Annual Session.

The meeting beginning on the 17th inst. at Pine Bluff, was the greatest meeting of Arkansas Baptists that has ever assembled, and they reported more work done. There was reported to be between 600 and 700 messengers. The proceedings of the Convention are reported by Rev. J. B. Comper, formerly a student in our Seminary in Louisville. I only propose furnishing some notes of the meeting.

Pine Bluff is a city of 20,000, and is growing fast in population. Pastor Ross Moore of the First church, Pine Bluff, has received 250 members in less than two years. The house of worship is a model; 1,600 can be seated comfortably.

Pastor J. W. Walker, of Malvern, has greatly endeared himself to his people. His church is developing all along mission lines. He is the leader of the work of the young people.

Dr. Conger, President of Onachita College, at Arkadelphia, reports the school in a prosperous condition. 415 students having matriculated so far.

The young ladies of Central College at Conway were present in force, and Judge Bruce said they were the best.

Pastor U. S. Thomas, of Jonesboro, well known in Louisville, and pastor of some of our churches while he was a student in our Seminary, reports that he is delighted with his field. Since taking charge of the church eight weeks ago he has had a continuous revival, and several have been baptized. He raised \$600 for State Missions. He took with himself a wife on the 31st inst. to Jonesboro, Ark.

Rev. J. W. McDonald, of Hot Springs, was present. He is secretary of the Baptist Ministers' Aid Association and moderator of Salem Association, the oldest and largest in the state. He is also a live pastor.

Rev. A. L. Jordan was at the Convention and made many enquiries in regard to old friends in Kentucky. He was pastor at Newport, Dayton and Cynthiana, Ky. Since he moved from Kentucky he has been pastor at Columbus and then Springfield, O.; also pastor at Wheeling, W. Va., Clinton, Mo., and East St. Louis, and is now at Rogers, Ark., where he and his son-in-law have considerable business interest.

Elder Thomas Mahan, the son of Bro. R. W. Mahan, of Clinton, Ky., is professor in Onachita College and is pastor at Prescott. He is one of the most promising young men in the South.

Pastor W. T. Amis and wife, of Hot Springs, were at the Convention, both looking well. Brother Amis is greatly encouraged at the bright prospect of the work in his church and the new building he expects to erect.

Pastor Allen H. Autrey delivered an address of great power at the Ministers' Meeting. He is one of the great leaders of the hosts in Arkansas.

Ex-Gov. Eagle, one of the noblest and best loved men in the state, after serving acceptably as president for 24 years, declined to serve longer.

Dr. Seymour, of the American Baptist Publication Society, was listened to with marked attention.

Pastor W. H. Sledge, of Helena, was present. His church is in a prosperous condition.

Prominent among great leaders in Texas we saw at Pine Bluff Drs. J. E. Gambrell, B. H. Curran, J. H. Gambrell and H. C. Fletcher. By the way, Brother

Fletcher is a Kentuckian, and proud of it.

Pastor H. C. Roberts, a native Kentuckian, and for many years pastor in Louisville and Mayfield, and now of Eureka Springs, was one of the most prominent messengers in the Convention.

Dr. E. C. Ellis, one of Hot Springs' most prominent physicians, was enjoying the great meeting.

Col. F. M. Locke, one of the leading laymen of the state and a veteran of the Civil and Mexican wars, was in the meeting.

John Carney, of Weatherford, Texas, the great temperance leader, was on hand.

Rev. Dr. C. W. Daniels, a native of Arkansas, formerly the beloved pastor in Pine Bluff, under whose leadership the handsome house of worship is erected, is a welcome visitor. He is now pastor First church, Covington, Ky.

Gen. W. E. Atkinson, so long and influentially connected with the progressive leadership of the Convention was on hand.

Pastor W. A. Freeman, of Hope, preached the Convention sermon to a large and appreciative audience.

There were hundreds of other prominent brethren present equally worthy of mention, but I have used all the space allowed me in the paper on account of the regular report of the proceedings furnished by our talented and beloved brother, J. S. Comper.

W. P. H.

## GEORGIA BAPTIST CONVENTION.

The writer last week paid his first visit to the Georgia Baptist Convention. The meeting was at Columbus and a noble gathering it was. Columbus is a beautiful city with broad streets well shaded and with elegant homes. The First Baptist church occupies an entire square, standing in the center and surrounded with beautiful shade trees. Dr. Wm. H. Smith has been pastor for eleven years, and he has done good work.

The Hon. W. J. Northen was unanimously re-elected President, with the Hon. J. M. McCall, Dr. Harris, J. M. Green, Esq., and J. A. Kirven, Esq., Vice-Presidents, and Dr. B. D. Bagdale, Secretary, the last re-elected.

Before the annual sermon Dr. Graham of the *Christian Index* paid a handsome tribute to Dr. J. H. Kilpatrick, the jubilee of whose pastorate of White Plains church is to be celebrated Dec. 7. The sermon was by Dr. A. W. Beeler, from the text, "He hath not dealt so with any nation." It was a clarion call from a Georgia, Southern, American Baptist. He outlined how God has led our country in love, pointing out what an important factor the Baptists have been in the country's progress and setting forth our responsibility and our opportunity.

Tender reference was made to the illness of President Pollock, of Mercer University, and special prayer was offered for him.

The reports showed the work of the convention in fine condition in all of its departments, and this body has more to do than most of our state bodies. It has charge, for example, of denominational education, and it really has charge. Much time and thought are given to the different institutions. The report, presented by Dr. Bell, on churches, colleges was inspiring. Sixty brethren have recently given \$5,000 each to the college and the endowment is to be increased \$200,000.

Dr. Jameson, the efficient missionary secretary, reported 59 missionaries under appointment of the State Board, with \$34,400 raised for State, \$22,000 for Home and \$41,400 for Foreign Missions. This is an increase of \$10,000 over the year previous. Amen!

The Southern Baptist Theological Seminary was ably represented by President E. Y. Mullins and Dr. J. H. Eager. In stating the attitude of the Seminary toward modern thinking, Dr. M., among other things, said: "When you can fell a forest with a knife, when you can plow a field and prepare it for cultivation with a surgeon's lancet, when you can tunnel through the Rocky Mountains with a cambric needle—when you can do these—then, and not until then, can you save men with a gospel that leaves out the divinity of Christ and the atonement of Christ."

Dr. Eager urged that Georgia, South Carolina, Virginia and Alabama raise, each, \$50,000 to endow, respectively, Wm. Williams, J. P. Boyce, J. A. Broadus and Basil Manly chairs, these having come from those states respectively. The convention endorsed the plan so far as Georgia is concerned.

Judge Hillyer introduced strong resolutions against mobs and lynching and calling on the state to pass whatever laws are needed to ensure the prompt and adequate punishment of crime and the safety of the citizen. The Judge is himself one of the ablest lawyers in the land and he has given much thought to this subject.

Dr. Jordan presented well prepared resolutions of sympathy with the Non-Conformists of England in their resistance to the infamous Education Act. On Thanksgiving day the session adjourned at noon for two Thanksgiving sermons, one from Dr. Mullins and one from Dr. Broughton, in the Baptist and Methodist houses of worship, quite near each other. The former spoke of Jacob's vision at Bethel and the latter of the mission of the church. Both sermons were heard with great interest.

There were two incidents of special interest in the Convention. The first was when Mr. F. J. Coolidge of Atlanta, gave \$5,000 to the Orphans' Home. The vast assembly arose and sang "Praise God from whom all blessings flow." The second was Thursday afternoon after Missionary McCollum of Japan, Missionary Napier, under appointment and Dr. Willingham, had made stirring speeches, the Hon. W. W. Brooks, of Columbus, gave \$5,000 to Foreign Missions. The Georgia Baptist Convention is greatly blessed in the presence of so many leading laymen. In many of our meetings laymen are lamentably scarce. We hope that at our General Association at Russellville next June, there will be an unbroken array of leading Baptist laymen.

The Woman's Excess was received most cordially. It has many readers in Georgia, and our hope is that state is rapidly growing. Many and enthusiastic were the tributes to the paper spoken to the writer by leading preachers and laymen at the Columbus Convention. The list of new names he got there of some five subscriptions covers eight and a half pages of his long note book. There was no out of prison and the representatives of the *Christian Index* were most hearty in their welcome.

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The Farm

and Household

J. T. Sherley, of Nobob, sold a two-year-old mule to Charlie Lancaster, of Freedom, for \$125.

Mr. B. F. Fox, of Clark county, sold a pair of good work mules recently to Whit Azbill for \$260.

Water is so scarce in Fleming county that it is now being sold at 25 to 35 cents per barrel.

In Harrison county a few days ago Lark Garnett purchased 3 head of mule colts for \$31 to \$60 per head.

Mrs. W. P. Hieatt sold last week eighty-six turkeys for \$140.70. Fifteen were late turkeys or the average would have been higher.—Winchester Democrat.

A farmer in Deerfield, Pa., has raised 37,500 bushels of white potatoes on a farm of 150 acres. Value \$20,000. He used 100 tons of fertilizers and half a ton of Paris green to kill potato beetles. The total cost of the crop was \$7,000 and the profit was \$13,000.

The following method is generally employed in killing turkeys: Tie the bird's feet together and hang it on a pole; then cut the throat to bleed freely. Dry pick them, leaving head and wings on. After picking, dip in hot water, and then in cold. This will give the skin a fresher look.

Some of the Illinois corn shown at the World's Fair has been sold to a South American farmer for \$10 an ear. He bought ten ears, selecting the finest from the entire exhibit. This is pedigreed corn of the finest quality ever raised in this country and was produced by a young farmer near Decatur.

Tuesday of last week Robert T. Marshall sold his export cattle to Jonas and Simon well for 6c, to be weighed up from the 1st to 10th of December. There are 163 head in the lot, a large per cent of them black polled Angus, and Mr. Weil says they are among the best in the State and probably the best bunch of the size to be found.—Flemingsburg Times-Democrat.

The demand for mules in Columbia, Tenn., last week was active, with dozens of Southern buyers on the streets, so probably four or five hundred changed hands. Any sound mule in fair condition had no trouble in changing owners; in fact, was snapped up, buyers standing far out the streets to get first choice. Sales at \$175 were not uncommon, while as high as \$200 was paid. One dealer stated that he had refused \$215 for an extra good mule he did not care to sell and could have secured \$225.—Farmers' Home Journal.

Bush & Ramsey, auctioneers, report the sale last week of Dr. Walter Stuart as well attended and good prices realized, among which were the following: Aged horse, \$58; 2 young horses, \$45 and \$49; pair of mules, \$240; 3 cows, \$30, \$36 and \$50; 2 yearling steers, \$28 each; 2 calves, \$9.75 and \$13.50; 2 calves, \$18.50 and \$23.75; lot of clover seed, \$6.85 per bushel.—Winchester Dem.

COW PEAS AND THE ROOT KNOT.

The cow pea is the most important leguminous crop of the South occupying a position equivalent to that of clover in the North. It is adapted to poor soils, requires little care, and serves numerous uses. For these reasons its cultivation is far more general than that of any other of the related crops, such as velvet bean, beggar weed, peanut, &c., and the area planted is immensely greater.

It is usually planted between the rows of corn at the last working or is sown broadcast as a second crop after winter oats. Under ordinary conditions it is profitable, yielding moderate crops of hay or furnishing good pasturage to stock and at the same time greatly enriching the land. In fact, soil renovation is its principal office in the South. The crop of seed is a secondary item, as, owing to the cost of gathering the seed by hand, only a portion is usually picked, and many farmers do not save more than enough for their own planting the next year. The introduction of a satisfactory machine for gathering the ripe cow peas would be of great value to Southern agriculture.

The cow pea has had many advocates, and writers and speakers have vied with each other in urging its culture as the panacea for all the ills of Southern soils. These recommendations are in the main fully justified, but there are exceptions which have not been properly pointed out, though they are known to many farmers who believe that cow peas are injurious to their land. It is a fact that there are large areas in the South where the cultivation of cow peas is a positive detriment, owing to the presence of the root knot worm or nematode, whose numbers are greatly augmented by the very susceptible cow pea.

This nematode worm is a minute parasite about one-fiftieth of an inch long, which forms irregular swellings or galls on the roots. It attacks many crops, notably cotton, okra, peaches and tomatoes, but other crops, such as corn, oats, grasses and velvet beans, are not subject to its attack. It is thought to be the same species that is common in greenhouses in the Northern States, where it injures roses, cucumbers and a variety of other plants. The cow peas themselves are greatly injured by the nematode attacks, being dwarfed or killed. Their roots are greatly enlarged by the several successive generations of nematodes that are produced in a season, and quickly decay, setting the worms free in the soil, where they remain till the next crop is planted. This is usually cotton, and as there are many thousand more worms than before, the injury from root knot is very pronounced, though cotton is moderately resistant as compared with cow peas and could outgrow a mild attack. The injury to cotton is often further complicated by the presence of the cotton wilt, a fungous disease common in sandy soils. This is greatly increased when root knot is present, and the two will almost ruin a cotton field. The root-knot worm will not persist more than two or three years in the absence of a susceptible crop, but the wilt fungus remains much longer. The preventive for the root knot obviously is to watch for it, and

if a spot in the field is unhealthy and knots are found on the roots, to cease planting susceptible crops there. The ordinary varieties of cow peas in particular should be kept off. One variety, the Iron, lately discovered and distributed by the Department of Agriculture, is immune to root knot, and may be used with safety, but the others will only spread the trouble. The velvet bean and the beggar weed are excellent for use in the Gulf States. Oats are a most valuable crop for starving out root knot, and should be used in rotation with corn and the other crops mentioned. Two or three years of such rotation will free infected land of root knot to such an extent that cotton will succeed well, and this is the only practical remedy. A clean fallow has been recommended by some, but would not be profitable in the South. Two essential points in this rotation are to avoid as far as possible all susceptible crops and to seed heavily or cultivate thoroughly to prevent the growth of weeds that might harbor the root knot.

This disease is rather widely spread in the South—from South Carolina to Florida and Mississippi, but is confined to the sandy or light soils. For some reason it does not trouble clay soils. The cow pea is probably the most active agent in spreading it, and a general understanding of this point would contribute greatly to a restriction of the damage.—W. A. Orton, in Country Gentleman.

An authority says regarding the sweet and savory herbs so easily grown in kitchen gardens and which are so indispensable to good cooking: Parsley, tarragon and fennel should be dried in May, June and July, just before flowering; mint in June and July; thyme, marjoram and savory in July and August; basil and sage in August and September; all herbs should be gathered in the sunshine, and dried by artificial heat; their flavor is the best preserved by keeping them in airtight tin cans.

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ON THE INCREASE.

WORLD'S FAIR TRAVEL GETTING HEAVIER.

While the volume of travel to St. Louis on account of the World's Fair has not quite come up to the expectations of the World's Fair management, on the railroads, it has been as large as was expected, all things considered. The heaviest months, so far as attendance is concerned, will be September, October and November, and during these three months the admissions will undoubtedly equal, if not surpass the entire number registered up to August 31st inclusive.

It is certainly a big, grand show and one that no person with the means should miss. It is the opportunity of a life time in an educational way and one that will be taken advantage of by the great majority of the people of America before its close. It is an attraction that all Americans are proud of, and justly so.

On account of its unexcelled train service both as regards equipment and accommodations, the Louisville, Henderson & St. Louis Railway, better known as the Henderson Route, has carried the majority of Kentuckians to St. Louis and have beyond a doubt been most instrumental in contributing to the success of the Fair, than any other railroad in this territory.

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**Items of Interest**

News the West Over.

As was to be expected after his speech and the increased majority he received in the House of Deputies, Premier Combes of France has brought in a bill to abolish the concordat with the Pope, thus making complete separation between church and state. He makes the change as easy as possible on the priests. An indemnity is to be paid to them for four years, and the church dignitaries are to receive life pensions according to age and rank.

Capt. Joshua Slocum is an interesting character. After an absence of nine years, cruising around in all the seas, he has returned in his little sloop to Boston. This sloop, the Spray, is the smallest boat that ever sailed over all the oceans. It is 40 feet long by 14 feet wide. She is fitted out with every marine contrivance for comfort and every part is the handiwork of Capt. Slocum.

The war against the Education Act goes on in England. As was to be expected, the number of Baptists among the Passive Resisters has been very great. One issue of the *London Baptist* tells of George White, M. P., who is President of the Baptist Union last year being up before the police court; that Thomas Spurgeon's household goods had been sold at auction; that Pastor A. Shaw had been released from prison, having served out his term, etc., etc. Meanwhile our Brother Lloyd George with all Wales behind him continues to defy the government's coercive act.

The Socialists have been making much trouble in Italy. The result is that the election which has just been held showed large conservative gains. Many Catholics who have heretofore obeyed the order of the Pope not to vote in the elections disobeyed him in view of the threatening state of affairs and voted on the conservative side. The recent extensive strikes in Italy were the work of the Socialists.

After having read the account which a war correspondent gave of the battle of Liao-yang the *Congregationalist* says: "The more we read of the battle of Liao-yang the greater our admiration for the superior skill as a strategist he comes, and this without at all lessening our admiration for the Japanese forces." A war critic in London, Calcha, says that while the Japanese soldiers are the finest, and they have shown themselves marvelous in their power of organization, yet they have discovered no general of great ability, and that Oyama's mistakes in strategy on several occasions would have wrought great harm had it not been for the marvelous courage of his men.

Prof. Goldwin Smith of Canada gives the opinion of an outsider in regard to this country: "The free North, if it is rid of slavery, is not rid of the most question of lynching. The horizon altogether is dark in that quarter at present. Jingism reigns with its 'strenuous life,' its 'big stick,' its swaggering boastful aggressiveness, its contempt of right. If you have an empire you must have an emperor. \* \* \* War is raging between labor and capital. Society is threatened with a tyranny of accumulated wealth."

The last fight between the U. S. forces and the Filipinos who are still fighting for their freedom which has been reported occurred on the east coast of Samar. The U. S. force lost ten killed. There is no report of the Filipino loss, but it is almost invariably much greater.

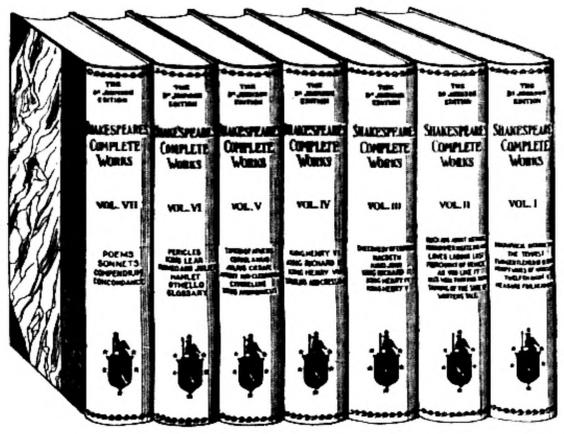
One week before his death two years ago Li Hung Chang wrote a letter to the Empress of China advising her to allow Russia to remain indefinitely in Manchuria. If she did, Russia and Japan would be sure to fight. If Russia was getting the best of the fight, China could join Russia with the agreement that Russia would be satisfied with Corea and give Manchuria back. On the other hand if the Japanese were victorious China would join China and help drive the Russians out of Manchuria.

It is known that X-rays, radium rays, Roentgen rays and Plaster rays have in many cases cured or helped to cure diseases on the surface, but never have reached the internal troubles. Dr. W. J. Morton says that by Sherrill's Guide the whole body can be flooded with light and these various healing rays be brought to bear on internal tumors and cancers. It is to be hoped he is right.

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Louisville, Ky.

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**SIMPSON.**  
Matilda, little daughter of Mr. and Mrs. C. S. Simpson, of Taylorville, died Oct. 31st and was buried at Little Mount cemetery Oct. 31st. Bro. and Sister Simpson have the sympathy and prayers of a host of friends in their great bereavement. While they cannot bring their darling child back to them, they can go where she has gone. "We know for God hath told us. He doth all things well."  
R. J. D.

An ancient historian tells that the Bishop of Beauvais got into a dispute with Richard Cœur de Lion, and finally went to war against him; that Richard took the bishop prisoner, whereupon the Pope sent Richard a letter of strong rebuke, saying that Richard had broken privileges of church by taking prisoner a bishop, one who was the Pope's own spiritual son. In reply Richard sent back the heavy iron armor which the bishop wore when taken and this short note: "Know now whether this be thy son's coat or no?" The retort was unanswerable; if spiritual sons wore that kind of raiment, they must be ready to take the consequences thereof.

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## Items of Interest

### News the West Over.

Rear Admiral John R. Bartlett U. S. N. died at a hospital in St. Louis. He was born in New York in 1843 and entered the Naval Academy in 1869. He served during the war, being engaged in the capture of New Orleans and the attack on Vicksburg. He was also in the attack on Fort Fisher. His body was sent to the Boston navy yard where it lay in state for two days and was then carried for burial to his home near Providence, R. I.

Archbishop Elder, who died recently in Cincinnati, was the oldest priest in the Catholic church, and the oldest and best of them all. He was 96 years old and was ordained 49 years ago. In 1857 he was made Bishop of Natchez. When the Northern army reached that city the General commanding ordered him to insert a prayer for the President in his service. He refused and the General sent him to prison, but Elder was not made out of yielding stuff and could not be forced to pray by military or civil. When Archbishop Purcell embarked so much money of the church in Cincinnati, Elder was sent there because he was a man of sterling honesty.

Gen. Luigi di Canalas has died in New York City aged 72. He was born near Turin, Italy, served in the Sardinian army in the war of 1849 and in the Crimean war. He came to the U. S. in 1860 and entered the Northern army as Colonel. For 27 years he has been the director of the Metropolitan Art Museum in New York City, and he was a distinguished archeologist. He has written several books on art subjects, the best known being "Researches and Discoveries in Cyprus." He had been honoured by many learned societies in Europe.

Hugh S. Thompson, of South Carolina, has died after eight months' illness, aged 68. He graduated at the South Carolina Military Academy and served with distinction in the Southern Army. After the war he was president of South Carolina College. He was twice elected governor and was afterwards Assistant United States Treasurer. He was a man of ability and high sense of honor.

The number of Passive Resisters to the infamous Education Act increases in England. And many of these, to their great credit, belong to the Established church. Some of the magistrates before whom these men are tried are proving restrictive. One Justice, Mr. Derroll, left the bench at Thames, saying: "I am compelled to retire as a protest against a law which invades the realm of conscience into which an Act of Parliament or individual has a right to intrude." The presiding judge himself, a Tory, said it would not be long before the law was altered.

### Sermon Sermon

A host of 113 pages. A system of scientific teaching regarding the preparation of great sermons, showing the hidden dangers of great sermons, and the best methods of preparing them. It is the only book of the kind in the world. The publisher of the book is the Rev. J. H. Stott, 113, St. Paul Street, London, E.C. 4.

In a recent speech President Roosevelt said he advocated unshaken social equality. That is, wealthy or educated white men are to invite wealthy or educated negroes to dine with their daughters and the poor or uneducated white men are to invite poor and uneducated negroes to dine with their families. That is his idea, it is popular in the North is evident from the election returns.

The British Commissioner who governs Uganda has made his annual report, and it is not pleasant reading to the English taxpayer. The English government spent \$30,000,000 in building a railroad in that country. The net loss from working the road is \$250,000 a year. British trade has not been increased, the only import being cotton goods and not much of them. The Commissioner adds that the climate is not conducive to European immigration. He also gives gloomy accounts of the spread of the sleeping sickness which is depopulating certain sections. No remedy has been found, and every case of the disease is fatal.

Frederick the Great for seven years waged one of the bloodiest wars known in history. It was little Prussia against France, Austria, Russia and Sweden. Prussia was victorious chiefly through the great military abilities of her king. One thing is remarkable, Frederick paid for everything during the entire war. He was brought to low resources that he had the royal plate melted up in coin, but he created no debt to be paid by posterity.

### FOR SORE THROAT.

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### DEAR RECOVERER:

I began a protracted meeting with my church here about two weeks ago and closed last Saturday night. The meeting was one of great power. There were 11 additions, 2 by baptism, 2 by letter and 2 restored. Two of the happy converts were my own children. Thirteen professed faith in Christ but two of them did not unite with us. The people of our little town and its vicinity were very deeply interested, as the splendid attendance and fine attendance throughout the entire series of services attested. The influence of the meeting still pervades the community, and I am expecting to reap from the sowing for some time to come.

I had for my yoke-fellow Bro. O. M. Huey, of Stanford. He did most of the preaching and it was well done. Bro. Huey is a man of God. His sermons were a blending of logic, pathos and Scriptural truths that were inspiring to Christians and irrefragable to sinners. He is not only a strong preacher, but he is the best personal worker in a protracted meeting that I was ever my foot fortunate to have with me. His greatly-extended blessing to both pastor and people and who has received one more that God may ever bless him.

My people remembered the on Thanksgiving day with a thank-offering consisting of all manner of good things to eat, besides other useful things, including some hard cash. They are a loyal and generous and intelligent and cultured congregation on occasion for my work in our State. This is my prayer for them and they grow in my esteem.

Dr. Harvey preached to visit us some time since, and we would all gladly welcome the great representative of the

last Baptist paper published in the South. Pastorally. F. L. Owens.

McKinney, Ky., Nov. 23.

### A CHURCH ORGANIZED.

A council of the following brethren were invited to meet in Onton, Webster county, Ky., on Tuesday, Nov. 23, 1904, at 10 a. m. to assist in organizing a Baptist church in Onton. Council, viz., Rev. R. A. Geiger and Dr. C. L. Edwards, of Selma; Rev. J. C. Craig, Delaware; Rev. J. B. Tedler, —; Bro. G. A. Likens, Curdsville; Dr. J. G. Bow, Rev. E. B. Farrar and E. L. Craig, of Louisville.

The council organized by electing Rev. E. B. Farrar as moderator and E. L. Craig as clerk. Dr. Bow preached a strong and soul-stirring sermon from the text, "The church of the Living God," after which articles of faith and church covenants were read and adopted, and there being thirteen present with letters from other Baptist churches, the council voted that they be received into a church. Doors of the church were opened, one approved for baptism and he with another approved at the water at 5 p. m. They were baptized by Bro. Farrar; also one came in under the watchcare of the church. Deacons, clerk, treasurer and superintendent for a Sunday School were elected, and at a meeting the night of E. L. Craig was called as pastor. So starts our work at Onton with much that encourages us.

E. L. CRAIG.

Rumsey, Ky.

### SOCIETIES TAKE NOTICE.

For the present Mrs. Rice has given into the hands of Mrs. A. R. Willett, 1053 Third St., the work of sending off packages of tracts, Christmas envelopes, etc. Write to Mrs. Willett for all such supplies. E. S. BRADNER.

Louisville, Ky.

The Executive Committee of the American Baptist Home Mission Society invites all interested to come to New York January 25th to formulate a plan for the organization of a Baptist Triennial Convention to represent all the Baptists of the United States (Negroes included, of course). The formulated plan is to be submitted to a called meeting of Baptists North and South, in St. Louis, between the Southern Baptist Convention and the Northern Baptist Anniversary. We will see what we will see.

We regret not being able to attend the marriage of Miss Florence Gray, daughter of Mr. and Mrs. S. R. Gray, daughter of W. O. Vaughn. The bride was married at the bride's home in Springfield on Thursday last week. Rev. W. E. Mitchell, Pembroke, brother of the bride officiated. Miss Florence is a girl to whom every one instinctively applies the adjective "charming." Prof. Vaughn is principal of a select school at Versailles, and is a man whose wife can honor and be proud of. We offer our congratulations and wishes for long years of happiness.

Two of the greatest men who have ever lived in Kentucky were Richard Sale and David Bruner. Richard Sale, which consists in nobility of character, which consists in doing good things for the Master was theirs in a pre-eminent degree. They have had great numbers, they have been towers of strength to the Baptist cause, and they were not only loved but deeply revered by all who knew them. And now God has called Bro. Sale to his reward in his eighty-seventh year. He was pastor at Rockbridge church for forty-eight years. Some time ago he sent us his file of the Freeman beginning in 1828. He had kept a full file all these years. Bro. Sale has gone, Bro. Bruner still is spared to us, and his prayers are an incalculable blessing to our people.

There are many cases of small pox at different points in Kentucky. The State Board of Health, Dr. J. M. McCord, Secretary, has issued a circular of warning. Of course, everybody should be vaccinated at the earliest moment. Experience has shown that vaccination is a protection against small pox, so that for his own sake and to protect his neighbors each one should be vaccinated. We would, however, in this matter with every high medical authority. The circular says: "All should remember that there are no such diseases as 'the small pox,' 'African bub,' 'very bub,' 'cotton bub' or 'Cuban bub,' and these are not 'dangerous' diseases for small pox." The writer knows very well that when he was in the army he had 'very bub,' and yet he never had small pox.

Don't Forget Charities Prizes.

### DISCOURAGED.

BY REV. R. S. EVERITT, D.D.

Discouraged. What a condition! Well on towards despair; depressed in spirits, the nerves of action paralyzed, the aspirations of hope checked, the exercise of faith weakened. It puts the soul in the best position for misconception; seeing the dark side, magnifying the difficulties, favoring the assaults of Satan and encouraging the spirit of murmuring. When Israel became "discouraged because of the way," they soon were murmuring. They complained of the wilderness and the backward steps. Dawn and twilight are each alike—a partial light; and many a discouraged soul mistakes the former, that unfolds to-day, for the latter, that fades into night. Of course, there can be no happiness in such a condition. It often has its cause in physical infirmity, unfortunate temperament or unfavorable circumstances. It certainly does not come from God, and does not necessarily imply wrong relations to him. If continued, however, it is very likely to seriously affect both our Christian faith and works.

Is there a cure for it? Not by harshness. Deal tenderly. The burden, the shadow, the discouragement is a real experience. But look around and see if it is justified by your circumstances. Count your mercies. God still lives and loves. Are there not blessings in the raindrops from the dark cloud? Are there not gains set over against all our losses? Beckon not only the stormy days, but also the fair ones; not how long the way, but whither does it lead? The home joys richly compensate the voyager for his brief seasickness. The struggles of youth find their reward in the fulness of manhood. There is a tomorrow as well as a to-day, and immortality is made up of an endless to-morrow; plenty of time for a glorious off setting of the shud owed, struggling, weary to-day.

Remember, too, Christ's example. Though hindered by the unbelief of many, and the bitter persecution of some, he went right on "doing good" and "preaching the gospel of the kingdom." How many of our discouragements would disappear if we would give ourselves to Christian work. Warm another, and thou thyself shalt glow. Lead another to Christ, and thou thyself must go there. Take hold of the burdens of another, greater than thy own, and in effort to lighten theirs your own will grow insignificant or entirely disappear. Then, perseverance in God's way means progress, which will soon take us out of the valley, past the danger and over the difficulties. We are in his way. "The steps of a good man are ordered of the Lord." Not only here is a way, but here are the steps. Not only the finger of a divine guide, but the foot-prints of a divine example. "He will keep the feet of his saints." A very special guidance of a loving Father. Even more: "He delighted in his way." He sends us in the very way that pleases him. Of course, then he will help us through it, and make it the way to successful triumph. He sees the end from the beginning, and therefore plans for the one as well as the other. To this end "he upholds them with his hand." He goes and sees. I like the guiding finger of my God; it shows me the way. I like the inviting voice. It

tells me to come. I like the bloody foot-prints, for they make sure where I should tread. I like the sympathizing tear, as precious to me as to Mary and Martha. But when burdened with life's duties, oppressed with its cares, sinking under its sorrows, in the dark, sinking hours of life's upness, I like best of all "the upholding hand." Christian, be sure of that. Never be discouraged.—The Presbyterian.

### THE MARKETS.

#### LIVE STOCK.

Report for week ending No. 23.

Extra good export steers	4 1/2 @ 5 00
Light shipping steers	4 00 @ 4 40
Choice butcher steers	3 75 @ 4 00
Fair to good butch. steers	3 50 @ 3 65
Corn to meal butch. steers	3 50 @ 3 60
Choice butch. heifers	3 40 @ 3 60
Fair to good butch. heifers	3 25 @ 3 40
Corn to meal butch. heifers	3 25 @ 3 40
Good to extra stock hogs	3 50 @ 3 60
Corn to meal stock hogs	3 25 @ 3 40
Good to medium stock hogs	3 00 @ 3 25
Corn to meal stock hogs	2 75 @ 3 00
Plain light mixed stockers	1 75 @ 2 25
Med to good mixed steers	2 00 @ 2 25
Fair to good mixed steers	1 75 @ 2 00
Good to choice bottega hogs	3 50 @ 3 60
Med to good bulls	2 00 @ 2 25
Choice veal calves	5 00 @ 5 75
Corn to feed calves	3 50 @ 4 00
Choice to fancy milk cows	25 00 @ 30 00

#### HOGS.

Choice pack and butch	4 00 @ 4 40
Medium pack	3 75 @ 4 00
Light shippers	3 50 @ 3 75
Choice pigs	4 00 @ 4 25
Light pigs	3 75 @ 4 00
Roughs	3 50 @ 4 00

SHEEP

Good to choice sheep	3 00 @ 3 25
Fair to good sheep	2 75 @ 3 00
Common to medium	2 50 @ 2 75
Choice shipping lambs	3 00 @ 3 25
Good butcher lambs	4 00 @ 4 25
Common tail end lambs	3 00 @ 4 00

#### LEAF TRACERS.

Report for week and year ending No. 23, 1904:

Jan 1 to date	Week To
Year 1901	500,000
Year 1902	1,400,000
Year 1903	400,000
Year 1904	400,000

#### COMPARISONS WITH PREVIOUS YEARS SALES.

Total sales of new crop to date, 1904	100,136
Total sales of new crop to date, 1903	100,136
Total sales of new crop to date, 1902	100,136
Total sales of new crop to date, 1901	100,136

#### REJECTIONS.

Rejections this week, 1904, 64	105
Rejections this week, 1903, 145	105
Percentage of rejections to total sales, 1904, 21	1903, 14
1902, 11	1901, 11
Rejections Jan. 1 to date, 1904, 484	1903, 17,342
1902, 29,768	

#### RECEIPTS.

Receipts this week, 1904, 270	423
Receipts Jan. 1 to date, 78,886	78,210
1903, 106,384	

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