

WESTERN RECORDER

Faith, Hope and Love, these three.

89th YEAR

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PASTOR J. R. WOOD has preached to one church in London for thirty years. Recently an editor of the *London Daily News* went to hear him. He quotes much from the sermon, and says: "It was all delightfully simple, but exceedingly effective. The words in print may appear bald and commonplace, but they held the large audience in rapt attention."

This editor goes on to say, "And again the conviction is forced upon us that the brilliant ministry may answer a purpose, but the most enduring impressions are made by the quiet, faithful ministry—the humble shepherd who leads his flock beside the still waters."

These are true words in the Boston *Watchman* and words that are needed: "The principle of Divine Sovereignty and the doctrine of absolute Predestination have undoubtedly been fading from the minds of men, but it is noticeable that as they have become dim the power of religion over the lives of men has become weaker."

This British Association of Science has held its annual meeting. Among the addresses none attracted more attention than that of Mr. Bateson, President of the Zoological Section. He made a strong attack upon Darwinism, and especially the dogma of "natural selection," and he spoke as strongly of what he styled "the prodigious confusion of the evolutionists."

A RESOLUTION was made to the Episcopal Convocation, the governing body of the church, to allow the revised version to be used in the services. This request was refused. It is noticeable that the laymen were against it. Spurgeon said he used the revised as a commentary, but not in his public nor private devotion.

The *Religious Herald* asks a question that ought to be answered: "When will our people learn that if our children are taught these trifling and clog-dance dances in the Sunday School they will lose all relish for the simple and reverent music which is the best expression of godly praise?"

ENGLAND has been troubled by a plague of "they preachers" after whom the curious ran. F. O. Spurr is one of the leading Baptist preachers has brought down these lies on his head by saying: "You will soon have baby preachers. Boy preachers ought to be at school learning lessons, and yet there are people foolish enough to listen to them."

This hour is mine, with its present duty; the next is God's, and when it comes his presence will come with it.

Evangelism and Evangelist.

BY J. M. WEAVER, D.D.

Evangelist was the name given to an order or body of men recognized in the apostolic churches. The name literally means, announcer of glad tidings, or the good news of salvation. The word occurs only three times in the New Testament. In Acts 21:8: "We entered into the house of Philip, the evangelist, which was one of the seven. Eph. 4:11—"And he gave some, apostles; and some, prophets, and some, evangelists, and some, pastors and teachers. 2 Tim. 4:5—"But watch thou in all things, endure afflictions, do the work of an evangelist." Thus the office of evangelist was found in the first churches. They were a certain class of preachers who were not confined to any particular spot as were pastors and teachers, but traveled independently or with one or other of the apostles for the purpose of spreading the Gospel. The meaning of "publisher of the gospel" seems to be common to the work of the Christian ministry generally. McClintock and Strong's Cyclopaedia says of Philip: "He had been one of those who had gone everywhere preaching the word; but he had not the power or authority of an apostle, does not speak as a prophet himself, though the gift of prophecy belongs to his two daughters and he exercises apparently no pastoral superintendence over any portion of the flock." The word evangelism does not occur in the New Testament, though evangelism, the "publishing of the good news of salvation," was performed by all of God's children: "Let him that heareth say come."

Evangelists of the apostolic times were usually those who proclaimed the Gospel in new fields and where there were no churches organized. An evangelist of today is one who upon invitation aids the pastor in a series of meetings for the purpose of winning the unsaved in the community to Christ. Sometimes it is a pastor from some neighboring church, such an one is called a pastor-evangelist; at other times it is a minister or preacher gifted in such work, who has no charge, but gives his whole time to evangelizing. Sometimes such are sent out by a board or a church or association of churches. Sometimes such evangelists are not responsible to anybody, but go out of their own accord. "Eusebius," writing of the state of the church in the time of Trajan, says: "Many of the disciples of that time, whose souls the divine word had inspired with an ardent love of philosophy, first fulfilled our Saviour's precept by distributing their substance among the poor. Then traveling abroad, they performed the work of an evangelist, being ambitious to preach Christ and deliver the Scripture of the divine gospel. Having laid the foundations of the faith in foreign nations, they appointed other pastors to whom they entrusted the cultivation of the parts they had recently occupied, while they proceeded to other countries and nations."

Sometimes there are abuses of evangelism by such parties. Very often they are tempted since their calls to work depend upon their success in adding numbers to the church with which they labor, to receive men who give little evidence of true conversion. True, pastors sometimes do this, but they have not the same temptations of the evangelist. This is disastrous in the extreme, since it adds unregenerated material to the churches and thus

weakens their spiritual power. The more of such material added the more evil results. Often at the close of such evangelism the pastor of such a church finds himself injured and his hold upon his people weakened and his future work more difficult. Such evangelism is a curse to any church and community. I believe that normal Christian experience is constant peace and normal church work is constant additions to the church. Blessed is the pastor who can keep his church in a constant state of revival, then he has no need to call in an evangelist, but keep the church in constant progress in the divine life. But as Christians sometimes find themselves in a backslidden state and have to put forth extra efforts to have the joy of salvation restored, so a church if backslidden must hold extra meetings to be restored and then they may call for evangelistic help with profit. It is very important that the churches should be very careful in the employment of evangelists. The character and life of an evangelist should be of the very highest order. He should have a thorough knowledge of the plan of redemption, the way of salvation, and be deeply spiritual. Such all ministers should be. In fact, evangelism is strictly the work of the church. It is the carrying out of the great commission of the Master: "Go ye into all the world and preach the gospel to every creature." Paul evangelized among the Gentiles, going everywhere among them publishing the good news of salvation, seldom admiring the ordinances of baptism and the Lord's Supper, saying: "For Christ sent me not to baptize, but to preach the gospel." Peter also went everywhere evangelizing among the Jews. The first disciples at Jerusalem when scattered abroad by persecution went everywhere evangelizing. The urgent call voiced by Sidney Dyer comes to us all:

"Go preach the best salvation
To every sinful race,
And bid each guilty nation
Accept the Saviour's grace;
But bear, O quickly bear it,
Where thronging millions roam,
And bid them freely share it,
Who dwell with us at home."

Lights in the World.

It is an old thought, old as the Sermon on the Mount, but it holds a lesson of responsibility and opportunity which needs to be repeated again and again. A "light in the world," designed to help dispel the darkness of sin and show to others the path of life! It was not spoken to the twelve, but to the multitude of disciples gathered about the Master on the Horns of Hattin, and it applies to every disciple of the Lord, great or small, in all the world. Each one who owns His name at once becomes a light. Some one, writing lately on this subject, used this very beautiful illustration:

"In old New England days the evening meetings of the church were often held 'at early candlelight.' The people came to the place of meeting in the last twilight glimmer, each with a candle, which he lighted as he took his seat. According to the number of the people was the illumination of the room, for every comer added his own share of light. So ought it to be in the illumination of the world, which Christ made the special office of His church. According to the number of disciples should be the shining of the light of life."
But that is only one phase of the truth

the phase which is most often dwelt upon. It is not the candle or the light house which most fully covers the Master's thought; it is rather the lightship anchored off the coast, and serving at once to show the channel and warn of the dangers of the hidden reef. By day the look-outs on the passing ships watch for the mark upon her masts, and by night for the clear white lights in her tops. While she is anchored to the solid rock beneath, her message tells of safety and harbor and home. Let her anchor chains part, and she drift from her proper moorings, though only a little, and she holds danger and menace for all who meet her. They see her marks; they know where she should be, and, steering by what she tells them, they strike the rocks and sink.

Like the lightship, we bear our marks. Men know for what we stand. Anchored to Christ, the light we give helps them to safety and to God; but when we drift away from that sure mooring, still bearing the name of Christ, we lure them to danger, if not to death. We are responsible for the light we show, for the message which we give; and O! the opportunity that is ours, by consistent walk and conversation, to help men to salvation!
"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."
—Lutheran Observer.

The Safe Way.

That staunch old Scotchman, Dr. Arnot, gives a very good illustration of the total abstinence question. You will find the world full of men who will tell you that they "are not obliged to sign away their liberty in order to keep on the safe side." "They know when they have had enough—no danger of their ever becoming drunkards," and the like.

The Doctor says: "True, you are not obliged. But here is a river we have to cross. It is broad and deep and rapid; whoever falls into it is sure to be drowned. Here is a narrow foot-bridge, a single timber extending across. He who is lithe of limb and steady of nerve and brain may skip over it in safety. Yonder is a broad, strong bridge. Its foundations are solid rock. Its passages are wide; its balustrade is high and firm. All may cross it in perfect safety—the aged and feeble, the young and gay, the tottering wee ones. There is no danger there. Now, my friend, you say: 'I am not obliged to go yonder. Let them go there who cannot walk this timber.' True, true, you are not obliged; but as for us, we know that if we cross that timber, though we may go safely, many others who will attempt to follow us will surely perish. And we feel better to go by the bridge!"

Walking a foot-bridge over a raging torrent is risky business, but it is safety itself compared with tampering with strong drink. The surer the man himself is of his own safety, the less other people are assured of it. When a man is just about falling into the abyss, he is sure he is the only sober man around. The total abstinence bridge is strong and safe and there is room for the whole world to pass over.—Exchange.

There is no wealth like the heart's wealth—content.—Bulwer.

He that loses his conscience has nothing left that is worth keeping.—Walton.

Dr. Strong's Estimate of the Number of Baptists in 1640.

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

It is to be regretted that an inaccurate historical statement in President Strong's for the most part admirable address should have become an occasion of controversy among our honored editors. When I read Dr. Strong's pamphlet I assumed that 1640 was a slip, and that he had in mind when writing the address the condition of things about 1600 or 1662. But now that he has repeated the statement; and accepted Dr. Mullins's too charitable interpretation, it seems permissible for one who has devoted some attention to Baptist history to question the accuracy of the statement, even as interpreted by President Mullins.

If there were in England in 1640 any antipedobaptists of the Calvinistic type except those that had separated from the Southwark congregation founded by Henry Jacob in 1616, no record of such has come within my knowledge. In 1643 there were of those who had reached firm Baptist ground in and about London seven congregations. To suppose that at that time these congregations averaged fifty each would be to go considerably beyond what is probable. The first antipedobaptist church of Bristol seems to have been formed somewhere about 1641, after the visit of John Canne, and its membership was almost certainly far below fifty; while the Brodmead church, Bristol, did not come fully to the Baptist position until 1654, and its membership then was less than sixty. I do not know where to find anything like five hundred Baptists of the Calvinistic type as early as 1640-41. From 1644 onward till 1660 the Particular Baptists enjoyed great prosperity, and it is within the bounds of probability that by the Restoration their churches may have had a membership of twenty or thirty thousand, though many of the most prominent Baptist ministers were during the Cromwellian time pastors of mixed churches.

The followers of Helwys and Murton, who returned to England from their exile in Holland in 1611, were about 1628 distributed in five little churches with a total membership of about one hundred and fifty. They were at this time in the midst of a controversy with respect to the deity of Christ and other matters, and both parties were anxious for the moral support of the Mennonites in the Netherlands.

The age of Charles I. and Archbishop Laud was not favorable for the growth of radical types of dissent and the type of teaching represented by these antipedobaptists was not particularly conducive to evangelical zeal. It would be exceedingly difficult to find facts that would warrant an estimate of more than five hundred antipedobaptists of this type in 1640. It seems likely that there were among the pedobaptist non-conformists considerable numbers of those who disbelieved in infant baptism and were awaiting a favorable opportunity for carrying their convictions into practice; but up to this date the number of non-conformist congregations of any kind was exceedingly small, the vigilance of the Laudian government making even secret meetings difficult and dangerous, and a large proportion of the more determined non-conformists having been exiled to the Netherlands or having emigrated to America.

From 1641 onward the General Baptists, as well as the Particular Baptists, enjoyed great prosperity. They seem to have kept more resolutely aloof from any compromise of their principles by accepting the pastorates of State supported churches than did the Particular Baptists. The radical unitarianism of Matthew Collins provoked controversy in the body that led the majority to insist on sounder views of the person of Christ and to eschew Socinian doctrines in general. Among their prominent ministers were John Griffith, Henry Deane, Thomas Lamb, and Thomas Grantham. The latter especially was a great leader and a

successful propagator of moderately Arminian antipedobaptist principles. The following paragraph from Adam Taylor's "The History of the English General Baptists" (vol. 1, p. 172) contains a fair estimate of the numerical strength of the party about 1660: "It would not, perhaps, be easy to form an estimate of the number of general baptists in England at the Restoration. When we glance over the congregations in the different countries which have been mentioned in this chapter, and recollect that we have traces of large societies in other parts of the kingdom, of which we have not been able to obtain any particulars, we naturally conclude they were numerous. Thomas Grantham and his colleagues, who had every opportunity of obtaining accurate information, stated them to king Charles II. not two years afterwards, at upwards of twenty thousand; and it is probable that this account is not exaggerated."

I do not think that Dr. Strong has any information on this matter that would tend to set aside what seem to be well established facts regarding the paucity of English Baptists of any kind in 1640, and it is not likely that he can confirm his statement that General Baptists claimed over twenty thousand members in 1640. I feel quite sure that the statement of Thomas Grantham and his associates in their Confession of Faith of 1662, addressed as an apology to King Charles II., is what Dr. Strong had in mind, and that my explanation that the error was of the nature of an inadvertence regarding the date of the claim is alike more creditable to Dr. Strong and more probable than that of Dr. Mullins. I feel sure that Dr. Strong will himself prefer my explanation when he sees it.

[Dr. Newman's point is well taken. How many Baptists were in England in 1640 is guesswork. Not till the next year were the two persecuting courts of High Commission and of Star Chamber abolished. When people are persecuted they have to hide, and hence it is impossible to get their statistics, and estimates are only guesses and will vary widely. Elijah estimated that he was the only true worshipper left in all Israel, and certainly we would consider him a good judge; but God told him there were seven thousand. Being persecuted they were hidden, and even Elijah did not know of their existence. It is much the same with estimating the number of Baptists in England in the days of persecution.—Ed.]

Impressions of the United States and Canada.

It is by "a strait and narrow gate" that third-class passengers enter America, but the experience of getting through is far from heavenly. If anything could deter me from going again, in that capacity, it would not be the voyage, but the landing. It was an ordeal I had not anticipated or prepared for. Before booking, by requirement of the United States authorities, I had answered some very personal and somewhat puzzling questions. For instance:—"Was I an idiot? Was I insane? Was I a pauper? Was I a polygamist?" These I had the audacity to answer in the negative straight off. But the next two gave me pause. "Was I a professional beggar?" I recalled the chapel building and extension schemes I had launched and piloted, and other good causes I had pleaded, and wondered whether I dare deny that soft impeachment. Next, "Was I an Anarchist?" I thought of the present Government and all its works, and the Passive Resistance League, of which I was president, and felt it must be straining a point to answer that in the negative.

However, I took the ship, hoping thus to finally escape from an intolerable acquisition. Judge of my surprise, then, when I found that, on Ellis Island, I had to undergo a further series of irritating inspections and exasperating interrogations.

Two things added to the irony of the situation. First, the stalling bill told me

I should be landed at a place by that euphonious name, but added, too facetiously, that it was where I "could obtain the most reliable information and advice concerning trains, steamboats, fares, lodgings, &c.," and, needing such advice, I concluded it was a desirable place to visit, and might save a special journey afterward. Next, it stood in the very shadow of the colossal statue of Liberty. As I passed the statue at early morning, and saw its outstretched arm across the river, I felt that all the antiquated tyrannies had been left behind in Old England, and I was being ostentatiously welcomed to the land of perfect freedom; and now, here on Ellis Island, I was required to give proof of my vaccination and have my eyes and hands examined. When I escaped the meshes of the doctors, it was only to be caught in the toils of the civil authorities, who, at the best, are none too civil.

Among other things, they wished to know my business in the States, "how much money I possessed," and "what was my final destination." It never takes a Baptist minister long to count his money or to describe, theologically, his "final destination," but I am still at a loss to know what sublimary answer to give to that question. Sometimes I am haunted by a fear that it may be the workhouse, and possibly all that was intended by these investigations was to insure that an English rather than an American institution should bear the honour or the burden of defraying the costs of my residence. I was told, however, it was an outcome of the policy, "America for the Americans."

Anyhow, after some hours of this agony, I got clear of Ellis Island, being convinced that, with all its vaunted freedom, America was a long way behind the Old Country in showing hospitality to strangers. If these were the blessings of Protection, I devoutly prayed England might never adopt that policy. Caution and care may be needful in receiving immigrants, but surely discrimination is possible between them and the *bons fide* tourists.

In Fifth Avenue Presbyterian church on the following Sunday, I heard Dr. Campbell Morgan discourse on "The Prodigal Son's Reception when he came from the Far Country." It was very moving and impressive, but I kept thinking of America's treatment of those who come from a "far country" and are not "prodigals," and regretted it was not used as a foil to illustrate the sermon. It is exactly calculated to make one feel that this is a hard, cold world, in which he is not wanted. I write thus fully of Ellis Island and my experiences on it to forewarn and forearm intending but unwary travellers.

On entering New York City, after one's amazement at the sky-scrapers, the next thing to strike a stranger is its noise. I could only compare it with Naples. The double row of elevator cars overhead and also on the streets, the roads of stones, badly laid and uneven, over which the traffic rumbles all tend to make the din almost deafening. Such roads would not be tolerated in a fifth-rate English city. Over against this must be set the fine, broad avenues, with their trees and open spaces. It is strange, at first, to be directed to "Fourteenth-street," "Forty-second" or "Hundred and Eleventh" streets, and to find everything marked in cents and dollars; but both the arrangement of the city and the coinage are soon mastered and found to be convenient.

American newspapers compare unfavorably with English. He who gets a *Daily News* for a half-penny every morning will be loth to pay five cents for the sheet of huge, colored headlines, poor pictures, and sensational paragraphs which that sun purchases. One of the first papers I saw was a Chicago Journal. Half the front page was taken up with a highly-colored picture of a preacher who, on the previous Sunday harangued a crowd from the summit of a high rock, through a megaphone, a much-used instrument in America. Beside the caption of such a pic-

ture, there were a swimming contest and a trapeze performance promised, and this "champion orator," as he was called, was said to have had many "conversions" on the occasion. Happily, it was not stated what sort of conversions they were—whether into acrobats, mountebanks, or aquatic performers. The Press is certainly too vulgar and sensational.

New York has handsome churches, belonging to all denominations. All the Baptist pastors were away, so twice I embraced the opportunity of hearing Dr. Campbell Morgan, who has evidently left his mark upon the States, as we hope he will upon Westminster. The evening service commenced at 4:30, and, like the morning, began with singing the Doxology. There were more Japanese fans in the pews than hymn-books, and they were in great requisition. The services were reverent, devout, and impressive, and the building is a fine monument to the late Dr. John Hall's ministry.

After a few days in New York, Niagara Falls and Toronto were visited. Of this city every Britisher may well be proud as he views its House of Parliament, universities, colleges, schools, and other fine buildings and institutions. The ecclesiastical atmosphere seems altogether purer and freer than in England, and there is a fine progressiveness about the city and its laws as they relate to child life, to liquor and to morals. The hotels and public-houses were closed at seven on Saturday evening until Monday morning. And how Baptists can lift up their heads in Toronto! Sixteen Baptist churches with six thousand members, and a Baptist University! How proud I felt of being a Baptist as I looked upon the McMaster University and walked through its classrooms, its library and its recently-erected college chapel! What an example it sets to the Mother Country! Yes; Baptists come to their own in Toronto and occupy their rightful position. Episcopalians are glad to purchase their chapels, when they migrate from them to new and handsome buildings. I had a talk with Rev. W. J. McKay, editor of *The Canadian Baptist* and President for the year of the Ontario and Quebec Convention, and with Rev. Jesse Gibson, of Dover-court-road, both of whom gave glowing accounts of Baptist progress and prospects. Jarvis-street Baptist church is the first Baptist church of the city. Dr. Perry, the popular pastor, was absent on holiday, and Dr. Henson, of Providence, R. I., was the able supply for the Sunday of my visit. It is a fine Gothic building with a handsome spire, and they have the best choral singing in the city. It was a joy to recognize in the large congregation the bronzed and cheerful face of Rev. W. Evans, of Leicester, on his way home after visiting Australia and South Africa. The Canadians are profoundly loyal to the Old Country, and Baptists love the denomination and manifest the keenest interest in all that concerns it.—W. F. Harris in London Freeman.

Deeply, I fear, does this age need to take to heart the stern, inexorable necessity of self-conquest—not in self-torture, but yet in earnest watchfulness; not in extreme fasting, but in habitual careful moderation; nor in morbid self-inspection, but in thorough and vigorous occupation; not in enfeebling the body by maceration, but by filling its hours of work with strenuous and cheerful activity and its hours of leisure with bright thoughtfulness and many a silent prayer; by these blessed means we too, even in the midst of the world, may attain to the spirit which is dead to the world; we may be keeping under our body and bringing it into subjection; nay, in no mere formula, but in truthful *Agora* be crucified with Christ.—F. W. Farrar.

Life without industry is guilt, and industry without intellect is brutality. All the busy world of flying looms and whirling spindles begins in the quiet thought of some scholar cloistered in his closet.—Boskin.

What Should the Churches Demand of Theological Seminaries?

BY C. F. SUTTON, D.D.

What should a patient demand of a doctor? Knowledge enough of disease so that through the symptoms he can strike the bitter spring. Knowledge enough of medicine so that when he has found it, he can heal it.

What does a client demand of a lawyer? Knowledge enough of law so that he can guide the man out of his trouble; knowledge enough of business so that he knows the application of principles to the regulation of business; a sense of justice keen enough to lift him above pettiness to the heights of equity; and a sense of sympathy strong enough to feel that man is more than the law and that law, like the Sabbath, was made for man.

What should the churches demand of the seminary? What is a church? The Christian era, Harnack tells us, is the eternal life in the midst of time by the strength under the eyes of God. A church is an organization of men and women who are living the eternal life in the midst of time through the strength under the eyes of God. And the churches have a right to demand a man who will lead them in that kind of life, and the place they go to for that kind of a man is the Theological Seminary. That is what they put their money into the Seminary for. That is what they send their boys to the Seminary to become.

The first thing then is the man himself shall regenerate. The Seminary ought to find inside of three years whether a man is spiritually-minded or not. You are under no obligation to turn all the raw material of manhood that comes into the Seminary into finished product labeled a Minister. The other day I received a note from the Topka postmaster saying that for lack of a two-cent stamp a letter awaited me at the post office, and if I would forward him the stamp he would forward me the letter. If the letter had been properly stamped in the beginning, it would have been forwarded without question. No Theological Seminary has a right to stamp a man who is not spiritually-minded. And if there are some men who are fixed points in the universe of God because they lack tact, and they lack tact because they lack spirituality, that Seminary is a criminal which sends that man out with the stamp upon him.

The first thing that the churches should demand of the Theological Seminaries is spiritual-minded men, men with the vision. Whelan said the great leader turned to Elijah and said, "What shall I do for thee?" He did not clamor for more scholarship, but for a double portion of Elijah's spirit. But Elijah had to have something to give Elijah, and it is the business of a seminary professor to be as full of the Spirit of Jesus Christ as a man can be. I do not care one half so much what his doctrinal ideas are as I do that he has the high tide of spiritual life in his soul. Some years later Elijah started a seminary and graduated young Gehazi, the grafter, but he did not put the seal of the seminary on him. When he found out the kind of character the young man had, he threw the mantle of leprosy over him and adjured the school of the church to send him out to wreck the churches. Jesus Incarnate followed our Lord in his peripatetic seminary for three years, but when the Lord found out he was graduating a thief he did not put the stamp of the seminary on him. The first thing that the churches should demand of the seminary is that its graduates shall be spiritual-minded men. Everything is possible with the vision, initiative, and tact; but without the vision nothing is possible; and the seminary is the place to find whether a man has the vision or not, and if he has not, he should not be sent out into the ministry.

The second thing that the churches have a right to demand of the seminaries is that the man know the Book. Law has its literature, medicine has its literature, and the church has its literature; and it is one book. A man may not know Hebrew or Greek, and yet if he knows the spirit of the book he has mastered its power. And a man may know both Hebrew and Greek and stand high in Oriental scholarship and not have a conception of the spirit of the Book. You know the difference between the preacher who stales in a spirit of criticism over the frozen surface of the intellectual side of the Bible and the man who has come out of his slumber as Naaman came out of the Jordan with his flesh like the flesh of a little child. It is possible for a man to know that the Bible has a coat of many colors and not know Joseph; but the churches have a right to demand that the man who comes out of a seminary should know Joseph, whether he is posed on his clothing or not.

Nereus, the astronomer, says we should cultivate a receptive attitude towards the universe, go out and lie on our backs on a moonless night in an open space and study the whole dome spanned with fire until it draws you to itself as the sun draws the moisture from the throbbing sea. We ought to cultivate a receptive spirit towards the great dome of truth we call the Bible. We ought to study it, to pray, to pray, and pray with spirit until we feel the power of the words from within the heart and feel the power of the words from within the heart. And the churches, my brethren, have a right to demand of the seminaries that they send out men who have touched the seal of the Inspired Word of the Living God. The churches are not permitting for want of scholarship, they are permitting for want of inspiration, and the seminary is the place to find whether a man has the inspiration or not.

The churches have a right to demand of the seminaries that they send forth men who shall

know men. Now, anybody who can work his feet and work his fingers can get music from a piano that is rigged up for him, but we want some one who can get music in his soul who can touch the white keyboard of another man's soul with his fingers. Much of our training in the seminary is training away from humanity, away from the great world with its burdens and its sorrows; and the churches have a right to ask that men shall come to them as pastors who are men of God. A pastor must himself be the embodiment and representation of the truth that he teaches. A man may heal one of disease while he himself carries in his physical constitution a disease that cannot be healed. He may lean upon his staff, he may have lost the use of one hand, he may be near-sighted or hard of hearing, and yet such is his mastery of the human frame and knowledge of medicine that he is an angel of mercy. We don't demand of a lawyer that he lives all the law he knows and practices all the justice he preaches. A man may be wise enough to teach me how honestly to pay my bills and himself be a bankrupt. He may tell me how wrong it is for me to get a divorce from my wife when he got one last year from his wife. We don't challenge the moral character of the lawyer at every point, but the man of God sent from the seminary to the churches has to be presentable and the seminary finds by examining that man's moral character for three years that his life is at right angles with his sermons, the church has a right to demand that the seminary break that man as far as the ministry is concerned.

The church has a right to demand of the seminary that it shall send forth men with methods of presenting the truth, so that the truth shall win its way to men. There is a reason for the hope that is within us. Paul reasoned on temperance, righteousness and judgment. An appeal to the will that is not preceded by instruction to the intellect amounts to little in the long run. The church has a right to demand of the seminary that it shall equip the man for intellectual struggles with the reasonable doubts of men of his own time. I heard a father in the pulpit of the Paulist church in New York, "What is the secret of the power of your church over your people? It does not make any difference whether it is a stormy day or not your congregation always gathers." He said: "The secret of our power over our people is not in the building. It is not in the organization. It is not in the papacy. It is in the man. When the priest says, 'This is my body,' the bread becomes the incarnation of the Son of God, and when the people want to see God, they look upon that body or bread that incarnates the Son of God, and we teach them they cannot see God except they come to that place where God is." The Catholic church teaches its priests to give its people the vision of God and the churches have a right to demand that its ministers give its people the vision of God, and in the bread and in the wine, but in the universe of God. "When thou liftest the stick," said Christ, "I am there." Oh, our band of ministers who live so near to God that they can show the people God in their daily life. And the churches have a right to demand of the seminaries that kind of men, men who know God, who see God, who see God, who feel God, who live in God and are themselves open windows to the vision.

Some years ago I spent a week in the City of Washington, and passed midnight with a friend, the astronomer of the Naval Observatory. We walked through the streets of the deserted city and climbed the winding stairway under the dome. He stepped up into the chair where he spent nights and nights of his life and trained the telescope until within its lens swung the red face of the god of war. He slipped from his place and lifted me into it, and in a moment I had the benefit of years of his training and the best telescope in the American Republic. The churches of Jesus Christ have a right to demand of the seminaries that kind of men, men who are leaders of churches who can lead their people up to the heights and show them the face of God. When you do that there will be no further criticism, and until you do that there will be nothing but criticism.

THE TIME IS SHORT.—O, my dear friends, you who are letting miserable misunderstandings run on from year to year; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would be, you with shame and remorse if you heard that one of those men were dead tomorrow morning; you who are letting your neighbor starve till you hear that he is dying of starvation; you who are letting your friend's heart ache for want of attention or sympathy when you mean to give some day—if you could know, and see, and feel all of a sudden that "the time is short," how it would break the spell how you would go instantly and do the thing which you might never have another chance to do.—Phillips Brooks.

After careful examination of your new book, "Glorious Praise," I greatly rejoice with it, and believe it is the coming book for popular use. The selection of the old hymns, especially the new and the new ones are excellent.—E. B. Meredith, Kansas City, Mo.

I am much pleased with "Glorious Praise," and another of one of the best all purpose hymnals of our day. My daughter, indeed, whose judgment is perhaps better than mine, thinks it a good book.—M. F. Hunt, Kansas City, Mo.

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

BOOKS. John Mackenzie, South African Missionary and Statesman. W. Douglas Mackenzie, M.A. \$2. A. C. Armstrong & Son, New York.

No man has done better or more lasting work in South Africa than John Mackenzie, and this is worthily set forth in his noble work, by his son. The son writes with perfect naturalness, neither hiding or obtruding his admiration for his father. For the last 45 years of the last century Mr. Mackenzie was a factor in all that was best in South Africa, and whoever would understand the conditions in that region should read this book. Had his wise counsel been heeded, affairs would be much less here than they now are, and yet that counsel was not wholly without effect. The book is an interesting history of South Africa, nearly up to the time of the Boer War, and the causes and nature of that war are clearly revealed. The book abounds in incidents, interesting and inspiring.

Life and Adventures of Jack Phillip, Rear Admiral of the United States Navy. Edgar Stanton Macley. 2nd Edition Rewritten and Enlarged. \$1.50. American Tract Society, New York.

Real heroes are scarce, but we have one in Admiral Phillip. He became known and dear to the American people by his noble conduct in the naval battle at Santiago. The author corrects a current story that the then Capt. Phillip of the Texas said when his men cheered at seeing the Spanish leaping into the sea from their burning vessels: "Don't cheer, men, those poor devils are dying." What he said was "fellows," and some newspaper reporters substituted "devils." It was, as spoken, a tender and a noble utterance.

We have here a full sketch of the hero from his youth to his death, along with his own account of the naval battle off Santiago. The introduction is by the famous Capt. A. T. Mahan. The profound and manly pity of Admiral Phillip reminds us of Stonehall Jackson, whom in many respects he resembled.

Jesus of Nazareth. The Anointed of God. P. Cook. \$1. Fleming H. Revell Co., Chicago and New York.

Our author announces: "Our historical sources, the four gospels, have been used in accordance with the assured results of modern scholarship." Hence he makes Mark and what is common to Matthew and Luke the basis of his arrangement. He seeks to give "the inner history of a consecrated life." Doctrinal teaching is discarded and the life of Jesus is portrayed as the author conceives that life appeared to those who saw it.

The Staff of Moses. S. S. Mitchell, D.D. 75c net. Postage 7c. Presbyterian Board of Publication, Philadelphia.

Here are eight vigorous and helpful sermons. I. The Staff Method.—i. e. Elisha's staff; II. The Divine Human Face; III. Skepticism of Prominent People; IV. Jesus the Royal Grant, and the Biblical Species; VI. Spiritual Novelties; VII. The Sifting of the Sensuous Life; VIII. Two Great Days.

These sermons are all of the highest order.

The Church Covenant Idea. Champlain Burrage. \$1. American Baptist Publication Society, Philadelphia.

Our author traces the origin and development of church covenants. He does not admit that the New Testament teaches the idea, though he admits that the Christians of the 1st century held covenants, as evidenced by Phil. We think the New Testament furnished abundant warrant for them. Many interesting documents are presented, showing that the author has searched far and wide for his material.

Children and The Home. Eleanor A. Hunter. 75 cts. American Tract Society, New York.

Our fair author gives us forty brief chapters on as many topics bearing on children, such as manners, home keeping, sewing, reading, obedience, appreciating children, loving children, trusting children, saying "no" and "yes," work for children, amusements, books, poetry, religious training, &c., &c. Parents can here get practical suggestions for training their children.

A Century of History in the First Baptist Church in Waterbury, Conn. \$1.50. The Case, Lockwood & Brainard Company, Hartford, Conn.

Here are the addresses in full and an interesting account of the proceedings of the recent Centennial Celebration of the First Baptist Church of Waterbury, Conn. There are addresses by Dr. Oscar Haywood, the present pastor (whose picture is in the frontispiece), G. F. Genung, R. A. Ashworth, Wayland Hoyt, Joseph Anderson, Geo. M. Stone, A. A. Bennett, T. A. T. Hanna, P. G. Wrightson, and C. L. Torner and others. Then there are notes by Prof. D. C. Porter, the editor, with greetings from absent ones. Dr. Loring's address is not given in full, but only reported, as he was unable to furnish a copy. There are many engravings of people and edifices, and the whole is a handsome memorial volume.

The Face Beyond the Door. By Coulson Kernan.

han. 110 pp. Price 46c. New York: A. C. Armstrong & Co., 3 West Eighteenth St. Mr. Kernahan, a mythical type of religious novelist, has earned for himself a wide reputation as the author of other little volumes, such as "God and the Ant" and "The Child, the Wise Man, and the Devil." The present pages represent an interesting dialogue between a man lonely of soul, who, after his Christmas guests have retired, sits up over the embers in the grate to ruminate sadly upon his sorrows and his mental difficulties concerning the future state. We do not adopt all the lines of reasoning issuing from the lips of Mr. Kernahan's angel, who is the second party to the dialogue, but we recognize the reverent sympathy and spiritual tone of the imaginary conversation and feel that what is written is bound to prove an effective witness to many a spirit brooding over religious doubts and hiding behind the darkened wisdom of human logic the work of the crucified, and risen Christ.

MAGAZINES.

Strikingly appropriate to the election season is the novella in the Christmas number of *Lippincott's Magazine*. Its author is Alden March, and its title is "A Darling Tractor." General Charles King leads the shorter fiction with one of his inimitable Indian war stories. This is called "The Boy that Couldn't Stand Fire." Baroness von Hutten contributes one of her delightful "According to Lady Moyle" stories. This time it is "About Madeleine Ziska," a "Cruciacent Courtship," by Mabel N. Thurston, is a clever tale of country life in which love and love letters take part. Arthur H. Vandenberg has a special gift for the writing of entertaining "Trust" fiction. In "Barlow and the Octopus" he tells how a young fellow lacking business experience but possessing considerable acumen, comes out ahead in a deal with the "Gas-Meter Combine." "Billet-Doux" is by Thomas Cobb. It is the time of year when a "bargain" is especially appealing. So it does to the girl in "Clinton Dangerfield's" story entitled "The Shears of Destiny." In this case a rich husband is part of her bargain. A momentous paper on "The Regular and the Savage" is written by a Lieutenant, I. B. United States Army in the Philippines.

A hitherto unpublished poem by John Greenleaf Whittier will attract universal attention to the December *Atlantic*. The number opens appropriately with a Christmas Sermon by S. M. Crothers, a seasonable semi-humorous appeal for peace and goodwill and toleration to all men. Samuel P. Orth follows with Our State Legislature. Henry A. Stimson discusses The Millionaire's Peril, and George M. Gould, M.D., contributes a paper on the Infinite Friction. In fiction, Lindro continues to attract and excite its readers; Prof. William James sends his striking sketch at the late Peace Banquet, and J. Macdonald O'Leary contributes A Veteran Skater's Gossip. Literary papers and studies are Emerson by the late Henry James, Senior; Grotius (first paper) by Andrew D. White; Christina Rossetti, by Paul E. Moore; reviews of The History of Twenty-five Years; The Poems of Freneau, and Books New and Old, as usual.

The December (Christmas number) of *The Cosmopolitan* comes to us in a beautiful and appropriate cover which is but the index of an especially attractive contents. Besides five complete and fully illustrated stories, we turn to one illustrated article after another to find that each discusses a matter of real timely and of great importance to both the men and women of America. The contents include The Present Unpleasant in France, by David G. Phillips; The Passing of the Home in Great American Cities, by Charlotte P. Gilman; The Chase of the Wild Red Deer on Exmoor Forest, by Clifford Corby; The Passing of the Steam Age, by Lewis Nixon; Some Churches and Their Problems, by A Minister's Wife. James Whitcomb Riley has a two page Christmas poem. The whole number is superbly illustrated.

The Christmas number of *The Twentieth Century Home* derives an unusual degree of interest from both the subject matter and the illustrations. Elbert Hubbard gives a most sympathetic account of The Home Life of the Brownings. Thorndike Colton has taken an ever-popular theme in Some Royal Love Matches. Of especial interest and value to women are The Making of My Lady's Handkerchief, by Elizabeth M. Byrnes; Christmas-Giving, by Elizabeth M. Gilman; Christmas Memories of Old Quilts, by E. C. Wood; Women's Christmas Gifts, by Rafford Pyke, and The Homeless Woman of Forty' by Mrs. Wilson Woodrow. Grace Corniche has another installment of Florida's Dinners, a series that is a new and original departure in the way of cooking-recipes. Parents will find much useful information in Home Exercise for Growing Children.

CHRIST'S DIVINE NATURE.—A German astronomer once said, as he looked at the heavens—the immense sweep of space and the perfect harmony of the universe that he now saw something worthy of God. As one looks at the person of Jesus—the sweep of His thought and purpose, the harmony of Himself and His activities with God and with the highest interests of man, His marvelous love and patience, His self-sacrifice—he is led to exclaim: "Here is something worthy of God." Do we meditate upon this enough? Do we ascribe glory and honor to Him for what He is, scientifically?

GLORIOUS PRAISE is having a phenomenal sale. Try it—35 cts.

Mordecai Fowler Ham.



The well known and unique evangelist, Mordecai Fowler Ham, was born in Allen county, Ky., April 2nd, 1877. He is the son of the Rev. T. J. and Ollie M. Ham. He entered upon commercial pursuits in 1894 when 17 years of age, and was very successful. On the 19th of July, 1900, he married Miss Bessie Simmons, of Bowling Green. At the beginning of 1901, he gave up commercial life, feeling called to the work of the gospel. In September, 1901, he began preaching. The people crowded to hear him and his services more and more came in demand. He has conducted 46 meetings, in Kentucky, Tennessee, Ohio, Texas and Louisiana. Bro. Ham does not count converts, and it is therefore impossible to tell how many have been saved through his instrumentality. According to the newspaper reports, however, the number of professions in connection with his meetings aggregate about 5,000. He will spend a good part of this winter in Florida. Mrs. Ham accompanies him on his tours, and is a true helpmeet.



WILLIAM DANIEL WAKEFIELD.

Ms. Wakefield, who accompanies Evangelist Ham as a gospel singer, was born in Shelby county, Ky., Feb. 10th, 1878. He is a son of M. H. and Laura C. Wakefield. He came to Louisville Oct. 25th, 1897, and took a position in the Fidelity Trust Company. The value of his services was soon recognized, and he was promoted ac-

cordingly. On Oct. 23rd, 1902, he married Miss Sarah P. Harbison, of Shelby county. He was active in Christian work as a member of Twenty-sixth and Market and then of Walnut-street church, where he and Mrs. Wakefield still hold membership. For some time Bro. Wakefield had felt that he ought to give himself wholly to religious work, and when Bro. Ham came to aid the pastor of Walnut-street church in their recent meeting, the arrangement was soon consummated by which Bro. Wakefield would accompany him on his evangelistic tours as singer and helper. So on Oct. 23d, 1904, he gave up his position with the Fidelity Trust Co. and the two are now laboring together and their work is greatly blessed. Bro. Wakefield is a man of deep spirituality and he has a very sweet and powerful voice.

SOME GRACIOUS REFRESHINGS.

The saints of Bell's Run began their meeting on Monday after the fourth Sunday in October. They invited the writer to do the preaching. For two weeks the old Gospel was preached to the multitudes that crowded the large audience room, to the reviving, edifying and rejoicing of the membership, and to the awakening and conviction of numbers of the unsaved. God gave to the church an old-fashioned revival. Bro. B. F. Jenkins, the pastor, by his rich experience and faithful work, added much to the success of the meeting. The members completely captured the preacher's heart by their devotion to Christ, their whole-hearted hospitality, and their intelligent and sympathetic listening to the preaching of the glorious doctrines of God's grace. There were between 30 and 40 professions, 33 additions and 29 for baptism. The members are gloriously revived.

The meeting began at Karas's Grove on the first Sunday in November and continued two weeks. The pastor, Rev. Sidney Maddox, worked faithfully to develop his members and to lead sinners to Christ. The writer endeavored to preach God's Word and to proclaim salvation by grace. The

Lord graciously revived his people and saved about 40 souls. There were 33 additions and 28 for baptism. In both meetings the hospitality of the people was large hearted. On each occasion hundreds of people witnessed the administration of the beautiful and sublime ordinance of baptism. To God be all the glory.

J. H. BURNETT.
Hartford, Ky., Nov. 30.

BETHEL NOTES.

Thanksgiving has come and gone, and we are down to work again. Quite a number of the boys went home and did not return until Monday, as we had no school on Friday. Those who stayed in N. Long Hall were ushered into the dining room about 2:30 p. m., to as fine a dinner as ever greeted a hungry school-boy's eyes, and the moans and groans that made the rest of the afternoon and night hideous bore evidence that full justice was done to the meal.

Rev. E. L. Howerton preached Saturday and Sunday at Asphalt Mines.

The writer accompanied Rev. G. L. McNeily to Armageddon, and Saturday night assisted in the ordination of three deacons, preaching the ordination sermon. Sunday preached to a fine congregation. Bro. McNeily has a fine people at Armageddon and is very much loved by them.

W. SANFORD SHIPP.

DEAR RECORDER:

Mrs. Susan Stringer Bennett, widow of Alfred Bennett, was the last surviving member of the Daughters of the American Revolution in Kentucky, and likely the oldest in the nation. Also the last original member of Friendship church in Livingston county. She and her husband were the first people baptized between the Cumberland and Tennessee rivers. A devout Christian, she urged others, saying: "Be good and do all the good you can." She died in peace Nov. 24, 1904, aged 95. Funeral services at Friendship church, Sunday, Nov. 27. Burial by the writer from Job 14:22.

T. E. RECKER.

DIVORCE OF HENRY VIII. OR THE BREAK WITH ROME.

A young Episcopalian, who has passed through the churchly degrees necessary to become a regular communicant, has just placed in our hand a volume of more than four hundred pages on "Catholic Principles." It is designed to set forth and vindicate the doctrines, organization and history of "The American Catholic Church in the United States commonly called The Protestant Episcopal Church." It is written by Rev. Frank N. Westcott, and published by The Young Churchman Company, Milwaukee.

We call attention to one historical statement only. Hear Mr. Westcott as he complacently speaks for his church:

"The popular idea among Protestants seems to be, that the Church of England was founded by Henry VIIIth; and in accounting for the prevalence of this mistake, we must remember that there are two religious parties today that are greatly interested in perpetuating it. First, the different Protestant denominations; for if the Church of England was founded by Henry VIIIth, then of course it follows that the church is nothing but a Protestant sect. Again, the Roman Catholics are interested in propagating the same mistake; because if it be true, then they thereby disprove the Catholic character of the Church of England.

"Doubtless in most cases the mistake occurs through honest ignorance of church history; but however it originates, both Romanists and Protestants have suspiciously strong motive for perpetuating it and making the most of it."

The Church Quarterly Review (London) for July has a lengthy notice of the fourth volume of the historical series on The English Church, which is to be completed in seven volumes. To write on this period of just fifty years—1509-1559—the dean of Winchester appointed Dr. James Gairdner, the only layman engaged on this ecclesiastical series, the six others being clergymen.

Few general readers are perhaps acquainted with the Sketch of the Church of England by Rev. Thomas V. Short, bishop of St. Asaph. The Quarterly reviewer quotes from this sketch: "The existence of the Church of England, as a distinct body, may be dated from the period of King Henry's divorce." And then he hastens to ask: "What could simple lay folks do but believe so high an ecclesiastical authority?" The reviewer's question is singularly pertinent. And echo answers: "What could the simple lay folk do?" Of course, they gave credit to this recorded statement of the Oxford dignitary—this "Oxford censor, catechist and Rusby lecturer." Why not?

Almost everybody knows that Lord Macaulay, in the first chapter of his "History of England"

dates the origin of the Church of England from the time of Henry VIII. To pay no direct attention to cardinal statements of writers so distinguished, both in civil and political, as well as in ecclesiastical history, borders on superciliousness. And yet the reviewer writes: "The views of such writers as Foxe and Hall, Burnet and D'aubigne (to say nothing of Macauley and Short) are still the popular views of this eventful crisis through which the English Church passed in the Sixteenth century; and it will be a shock to many to find them discredited."

Another sentence from this Review: "Not only in the title of Dr. Gairdner's history, but all through the volume the very terms Reformation and Reformation period are conspicuous by their absence, and naturally so; for he knows full well that a long train of events led up to what was done under Henry VIII and Edward VI, and that what was done then was undone under Mary and required doing over again." This seems like jumping out of the frying pan into the fire. Moreover, does the fact that a long and tortuous series of events led up to and precipitated a given crisis render it improper—unhistorical—to designate the culmination of such a crisis, with its immediate normal sequel as a Reformation or a Reformation period? It is sheer trifling to aim to score a point on the conspicuous absence of certain words if the facts intended to be expressed by those words are conspicuous by their presence. Pitying Heaven knows that a mighty, a radical, a universal reform was at that time needed.

A sentence of the reviewer puts this crying need in awful evidence: "It is useless to disguise the fact that the story of those fifty years (A. D. 1509-1559) through which Dr. Gairdner leads us, in many respects, a sordid story, disclosing base and worldly motives, unblushing selfishness and rapacity, unworthy trimming, gross cruelty and outrageous Erastianism on the part of many of the chief actors.

Indeed, it is worse than useless; for besides the demoralizing effect of palliating wickedness, we verily believe that there has been no more potent factor in the influences which have led people to Rome than the attempts to veil the faults of those who brought about our break with Rome."

Well, well; we are content to call it just that. "Our break" being the break of the English Church with Rome. If this more emphatic way of putting this imbroglia is preferred by the Quarterly we yield to its wishes and justly call it the English Church's break with Rome. That is sufficiently epochal.

Neither Dr. Gairdner nor his reviewer is pleased with the terminology of the Oxford historian. And we admit that this is an unsavory way of stating the origin of the English Church, viz: "From the divorce of Henry VIII." He might have put it from A. D. 1533. And yet this scholarly dignitary has in his strong way rendered the point of departure easy of remembrance. Though Dr. Short's investigations bound him in accordance with the facts—the conspicuous fact—in the case to enter this plain statement, which has been and is accepted by multitudes, it has always been very distasteful to Anglicans to think

No Appetite
Means loss of vitality, vigor or tone, and is often a precursor of prostrating sickness. This is why it is serious. The best thing you can do is to take the great,ervative and tonic **Hood's Sarsaparilla** Which has cured thousands.

of Henry's break with the Roman Church as the origin of their own. One divorce occasioned another. Nor did the English bishop, so far as we have been able to ascertain, ever withdraw or in any way modify this sentence in subsequent editions, though the first was published in 1832. Churchmen, therefore, ought not to be rate Baptists and other non-conformists for accepting the bishop's words. Besides, scores of dissenters have for themselves examined the original records which conducted Dr. Short and other Episcopal investigators to this result.

FRAGMENTARY.

JOS. N. BARBER.

The Governor of Missouri, after January 1st next, will be a Baptist, the first one since the incumbency of Hon. Charles Hardin. Hon. Jos. W. Folk will be inaugurated unpledged and unhampered, any more than he would have been had the Democrats elected the entire state ticket. Mr. Folk is the only one who pulled through, his majority being from 30,000 to 35,000.

FOLK'S ELECTION.

The Chicago Tribune (Republican) says: "Just honesty. That's all. A perfectly simple proposition. A child could see it. But it took a big man to work it. "Just honesty. Thou shalt not steal. When Moses said it it was already old. When Folk said it it was still new. It runs through autocracy, aristocracy, democracy and all other forms of government, and if it doesn't vivify them they are dead. The election in Missouri went to the roots of life.

"Just honesty. Why should a man who believes in it be reviled as a revolutionist? Because the business men who were advancing their interests in Missouri by bribery regarded any change as a revolution. They wanted no change. They were conservative. Folk wanted a big change. He was a radical. There was no telling how far he might go. If he objected to having business interests control the Legislature by bribery he might object to having them control it by discrimination in freight rates."

ROOSEVELT TO BE HARVARD'S PRESIDENT.

Information that seems to have emanated from Richmond, Va., is to the effect that at the expiration of his term, March 4, 1906, President Roosevelt will become President of Harvard.

MILLIONS OF JEWS.

The Jewish year book issued in September gives the following statistics:

The Jewish year 5665 contains statistics showing that the Hebrew population of the world is 10,932,777. Of this number Russia has 5,189,401; Austria-Hungary 2,076,378, and the United States 1,233,218. Germany is next with 606,948, and Turkey with 464,981. Of the 600,000 Jews credited to the state of New York, about one-half million are residents of New York City.

THE STATUS OF THE CATHOLIC CHURCH.

According to the Catholic Direc-

tory just issued the Roman Catholic population of the United States is 10,774,987, a growth during the year of 645,312.

The figures were furnished by the chancellors of the different dioceses. The statistics for 1901 show there are 12 archbishops, one of whom is cardinal, and 80 bishops. The number of priests is 11,987.

There are 6,127 churches with resident priests, 3,512 missions with churches and 1,774 chapels. There are eight Catholic universities and 76 seminaries, in which 3,395 candidates for the priesthood are being educated.

In the 3,812 parochial schools 903,980 boys and girls are pupils. The 247 orphan asylums shelter 35,084 orphans and the charitable institutions number 285.

In all the Catholic institutions in the United States there are 1,055,632 children.

LONG PASTORATE IN ST. LOUIS.

Rev. Dr. J. M. T. Johnston, pastor Delmar Avenue Baptist church, has celebrated the 17th anniversary of his pastorate, during which time 509 members have been added and \$80,000 has been raised for church purposes.

TROWS DOWN THE BARS.

Episcopal church discipline is relaxed and the bars are thrown down, as the following from Richmond indicates:

Richmond, Va., May 20.—By a unanimous vote the State Episcopal Council to-day adopted an amendment to canon nineteen of the faith, under which the members may indulge themselves in going to theaters and balls and can attend horse races without fear of being disciplined by the church authorities.

The Reverend Robb White offered the amendment on the ground that the canon was obsolete and should be materially changed. The new rule permits such liberty of action as does not offend the brethren.

Louisiana, Mo., Nov. 12, 1904.

DEAR RECORDER:

On the 18th of November we closed a very gracious revival with the Sturgis church, where we were called to assist Bro. H. C. Hopewell, the pastor in his annual protracted meeting. The church seemed greatly revived and the Lord blessed our combined efforts in the following results: 23 professions of faith, 16 candidates were baptized, with 6 more approved for baptism, and 4 received by letter and 1 received under the watchcare, making in all 27 additions to the church. To God be all the praise forevermore. The congregations were large and attentive, and from the beginning there seemed to be a deep seriousness pervading the minds of the entire audience.

Bro. Hopewell is doing a good work at Sturgis, and we feel that the Lord is blessing his work. The church showed their appreciation by giving him a hearty call for the following year.

Our home was with the pastor, whose excellent family did all that could be done to make our stay in Sturgis a pleasant one, and we feel indebted to the good brethren and sisters of Sturgis for their hospitable entertainment, and especially showing their appreciation of our labors with them.

L. H. GARDNER.

PEDOBAPTIST AND CAMPBELLITE IN PRACTICE; BAPTIST IN DOCTRINE.

W. A. JARRELL, D.D.

As but one of numerous illustrations of the fruits of the craze, among Baptists as well as among others, for numbers, whether or not they are saved, of which true Baptists complain and protest, the following, from the WESTERN RECORDER, of recent date, cannot be sneered at by the cry of "sore head," "pessimist," et ad nauseam. Summing up the report of the late Baptist Year Book, the WESTERN RECORDER says: "There were reported 234,321 baptisms (the past year) with * the loss of \$3,019 by exclusion and erasure. It is significant that our loss by exclusion and erasure should be more than one-third our additions. This indicates something wrong that ought to be remedied. It seems to us to mean that we are too careless in approving candidates for baptism and that we take in a good deal of unconverted material. Surely there is need for reform here. Surely there is no need for our losing more than one-third of our additions."

To this I have been calling attention through our papers, and otherwise, the past several years. For doing so, I have made enemies of preachers claiming to be Baptists. In fact, from "Baptist" preachers I have met far more opposition, for urging care in examining candidates, than from "laymen." This opposition has come as much from "Baptist" pastors as from evangelists. A brother of learning and devotion to Christ, who is no "fault finder" or "crank," to prevent "trouble" in the church of which he was a member, knowing the pastor carried things his own way, has frequently absented himself from church, solely because he would have made trouble in that church by voting against candidates for baptism whom that pastor had persuaded to apply for membership. In another church a brother, for objecting to receiving an applicant who not only gave no evidence of regeneration, but evidence to the contrary, was so reflected on by the pastor and a brother who was helping him in the meeting, and, from the influence of these preachers, he was hated by the membership that he took his letter and got out of that church. It has come to the point in Baptist churches that candidates are received without so much as a statement from them that they are "pardoned" of their sins or saved from them. Only such silly questions from the preacher, and to them the affirmative answer, as, "Do you love the Lord and want to be baptized?" I say silly questions as all who have had experience in Christian work and have had a practical knowledge of the Bible know that so deceitful is the heart that sinners generally will say they love the Lord." I would not give a snap of my finger for the difference between such an examination and such a candidate for baptism and the Campbellite question to applicants for baptism. ("Do you believe with all your heart that Jesus Christ is the Son of God?") and their candidates. Inasmuch as sinners, generally, believe that Jesus Christ is the Son of God, and that they "love" Him according to such farcical examinations or professions, all that is

necessary is to get them to be dipped. Yet these same "Baptist" preachers will brag and blow about their being "sound Baptists" and about their believing in "believer's baptism" or a "converted membership."

Against such preachers the thorns and thistles—the ungodly lives of a host of the members of our churches—and the annual reports of the Baptist Year Book, as pointed out by the WESTERN RECORDER, stand with scathing rebuke. The judgment of the great day, sending so many souls to hell, that the craze of these preachers for numbers and blowing themselves as great revivalists have caused to be sent there will be infinitely worse than this present rebuke. When we remember the consequent looseness of discipline, the losses, pointed out by the WESTERN RECORDER, do not near present the full result of the craze for being in "the book of numbers," and the craze for blowing as their enormity really is.

This state of things among Baptists is but Baptists in doctrine and Campbellite and Pedobaptist in practice. Why boast of standing for a regenerate membership while we are thus practicing unregeneracy of membership? Less blowing of being "sound Baptists" and more practice of being sound Baptists! Many of our preachers and churches are repeating the apostate Baptist history that originated the Montanists, the Novationists and the Donatists of the early ages. In the name of Jesus Christ I call for more preaching of repentance and demanding professions of regeneration before baptism as illustrating this.

Since writing the foregoing I have received a letter from a prominent pastor, in one of our large cities, urging me to come to his help there in a protracted revival meeting, giving as an especial reason for preferring my help: "My church and myself prefer you because you emphasize so strongly the receiving for baptism only such as give evidence of being saved at the time when they are received; and we have so many unconverted members who have been received into the church by the craze for numbers and blowing about having done a 'great work.'"

Dallas, Texas.

An unlettered Celt's application to the Philadelphia Court of Naturalization resulted in the following dialogue:

Judge—"Have you read the Declaration of Independence?"

Applicant—"No, sir."

Judge—"Have you read the Constitution of the United States?"

Applicant—"No, sir."

Judge—"Have you read the history of the United States?"

Applicant—"No, sir."

Judge—"No? Well, what have you read?"

Applicant—"O! have red hair on me head, your honor."—New York Tribune.

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An interesting letter to our readers from Mrs. Gertrude Warner Scott, of Vinton, Iowa.

Vinton, Iowa, July 15th, 1902. In the summer of 1902, I was then violently ill. My trouble began with pain in my stomach, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the county, and consulted another. Some of them suspected that I had some kind of acute kidney disease. They all told me that I had cancer of the stomach, and would die more than a child a month old, and I only weighed sixty pounds. One day my brother saw in our drug store an advertisement of Dr. Kilmer's Swamp Root, the great kidney, liver and bladder remedy. He bought me a bottle of our drug store and I took it. My family could see a change in me, for the doctor so they obtained more, and I continued the use of Swamp Root regularly. I was so weak and run down that it took considerable to build me up again. I am now well, thanks to Dr. Kilmer's Swamp Root, and weigh 145 pounds, and am keeping house for my husband and brother, on a farm. Swamp Root cured me after the doctors had failed to do me a particle of good. Gratefully yours,

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DEAR RECORDER—

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Will preach my fourth anniversary sermon next Sunday morning and my farewell sermon on that night. On the next day will leave for Alexandria, where I will be located. Will enter up on my new work (State evangelist) as soon as I leave here. Please send the RECORDER to Alexandria, Va., after this week. I cannot do without "the faithful watchman on Zion's Hill."

Fraternally yours,

WILLIS L. WATTS, BUNN VISTA, VA., NOV. 28.

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A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.
—Elizabeth Barrett Browning.

Our Pulpit.
AN INSTRUCTIVE TRUTH.

BY C. H. SPURGEON.

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."—Jeremiah 10:23.

This declaration follows after Jeremiah's lamentation over the Lord's ancient people, who were about to be carried away captive into Babylon. The prophet speaks of a fact that was well known to him. It is always well, brethren, to know the truth, and to know it so certainly that you are able to remember it just when you most need it. There are some people, who are very much like that foolish captain of whom we have heard, who had a good anchor, but he left it at home when he went to sea, so it was no use to him. So, these people know what comfort them, but they do not recollect it, in the time of their distress. Jeremiah says, "O Lord, I know," and he utilizes his knowledge as a source of comfort in his hour of need.

What Jeremiah knew was this,—that the affairs of this world are not under the control of men, however much they may imagine that they are. There is a supreme authority to them, and a power which rules, and overrules, and works according to its own beneficent will, whatever men may desire or determine to do. Nebuchadnezzar was about to carry the Jews away from the land which flowed with milk and honey to his own far distant country; but the prophet consoled himself with the reflection that, whatever Nebuchadnezzar meant to do, he was only the instrument in the hands of God for the accomplishment of the divine purpose. He proposed, but God disposed. The tyrant of Babylon thought that he was working out his own will, yet he was really carrying out the will of God in chastising the idolatrous and rebellious nation. This was Jeremiah's consolation. "I do not know what Nebuchadnezzar may do; but I do know that the way of man is not in himself: it is not in man that walketh to direct his steps." I know that, in God's eternal purposes, every step of Judah's way is mapped out, and he will make it all work for his own glory and

the good of his chosen people in the end."

Child of God, will you, for a moment, reflect upon the overruling power of God even in the case of the most mighty and wicked of men? They sin grossly, and what they do is done of their own free will, and the responsibility for it lies at their own door. That we can never forget, for the free agency of man is a self-evident truth; but at the same time, God is omnipotent, and he is still working out his designs, as he did of old, in the whirlwind of human wrath, in the tempest of human sin, and even in the dark mines of human ambition and tyranny, all the while displaying his sovereignty will among men even as the potter forms the vessels on the wheel according to his own will.

This truth ought to be remembered by us, because it tends to take from us all fear of man. Why shouldst thou, O believer, be afraid of a man that shall die, or the son of man, who is but a worm? Thou art, as a child of God, under divine protection; so, who is he that shall harm thee while thou art a follower of that which is good? Remember the ancient promise, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord." The most powerful enemy of the church can do nothing without God's permission. He can put a bit into the mouth of leviathan, and do with him as he pleaseth. The almighty God is Master and Lord even over the men who imagine that all power is in their hands.

And while this truth should banish our fear of man, it should also ensure our submission to the will of God. Suppose that the Lord allows Nebuchadnezzar to devastate the land that he gave to his people by covenant; it is God who permits it, therefore think not thou so much of the instrument employed by him as of the hand in which that instrument is held. Art thou afflicted, poor soul, by some hard unkind spirit? Remember that God permits thee to be so tried, and not angry with that which is only the second cause of thy trouble, but believe that the Lord permits this to happen to thee for thy good, and therefore submit thyself to him. A dog, when he is struck with a stick, usually bites the stick; if he had more sense, he would try to bite the man who holds the stick. So, your contention must not be against the instrument of your affliction. If there be any contention, it is really against your Maker. Rather, say, "It is the Lord; let him do what seemeth him good." Let your back be bared to the rod, and look up into your heavenly Father's face, and say, "Show me wherefore thou contendest with me."

This truth ought also to strengthen our faith. When fear goes, faith comes in. It is an easy matter to trust God when everything goes smoothly; but genuine faith trusts God in a storm. When the land of Judah was hedged about by God's providence, and no enemy ventured to set foot upon the sacred soil. It was easy for a prophet to praise the Lord; but it was quite another matter to trust God when Nebuchadnezzar destroyed the villages, he sieged the cities, and, by-and-by,

took them, and gave them up to utter destruction, and carried away their inhabitants into captivity. To trust in God then, was not so easy; yet that was the time for the display of real faith. Faith in the storm is true faith; faith in a calm may be, or may not be, true; but wintry faith, that can bring forth fruit when the snows are deep, and the North wind blows, is the faith of God's elect. It proves that it has divine vitality in it, because it can master the circumstances which would have utterly crushed the faith which appertains only to flesh and blood. It is a severe trial, to a child of God, when he is mocked at home,—when someone, who ought to be kind to him, is quite the opposite,—when the fies of nature seem only to intensify the hatred that is felt against the heir of grace,—when Ishmael mocks Isaac, and grieves him continually. That is a severe trial, but it affords the opportunity for the tried one to recall this truth, that God has all things in his hand, and that this trial is only permitted, in his wisdom and love, for some good purpose towards his own child. It is still true that "all things work together for good to them that love God, to them who are called according to his purpose;" and that "no good thing will be withheld from them that walk uprightly." If your enemy triumphs over you for a time, you should say to him, "Rejoice not against me. O mine enemy: when I fall, I shall arise." May the Holy Spirit help you so to do! The way of the persecutor is, after all, not left absolutely to his own will, but there is another and a higher, will that overrules all.

We will not, however, tarry longer over the consideration of the context so far as it applies to Nebuchadnezzar, and other adversaries of the people of God, but we will endeavour to learn the lesson that is taught us in the latter clause of the text: "It is not in man that walketh to direct his steps." And, firstly, I will try to prove to you that these words are true; and, secondly, that these words are instructive.

I. First, then, these words are true: "It is not in man that walketh to direct his steps."

For, first, although man is an active individual, so that he can walk, he cannot direct his steps, because there may be some obstacle in his way which he cannot surmount, and which will change the whole course of his life. He may have determined, in his own mind, that he will do this or that, and that he will go here or there; but he cannot foresee every circumstance that may happen to him, and there may be circumstances that will entirely alter the direction of his life; there may be unexpected difficulties, or what many call, accidents, which are really providences, which will prevent us from doing what we have resolved to do. Take the case of a young man, who is just beginning business life; though he is active and strong, is it in him to direct his steps? I know it was not in me to direct my own steps. I had certain plans concerning my life course, they have not been fulfilled. No doubt, the highest desire, I ever cherished has been granted to me; but my first plans and purposes were not realized. I am not, today, where I hoped to have been; there were difficulties in the way, which made it impossible for me

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to get there. I expect others have had a similar experience. A young man may try to know his path in life, but we all know how seldom, if ever, he can get exactly what he wants. Perhaps he goes in to a certain house of business, and he says, "I shall work my way up till I get to the top." Yet how frequently it happens that something occurs, which jerks him off the line of rails which he had laid down for himself, and he has to go in quite a different direction. The path he had chosen was, apparently, a very proper one for him to choose; perhaps, he spent a good deal of earnest thought upon the matter, and, possibly, also a good deal of prayer; yet he finds, as many others have found, that "it is not in man that walketh to direct his steps." It is possible that the young man prospers so that he is able to go into business on his own account; but the same lesson has to be learned under different circumstances. He could not foresee what was going to happen, so he had purchased certain goods, relying upon an expected rise in the market; but there was a sudden fall, instead of a rise, and he became a loser, not a gainer. Going into business is often like going to sea; one may be much tossed about, and possibly may be wrecked, before reaching the desired haven. Many a man has found that he cannot get what he most confidently reckons upon.

I should like, before proceeding further with my subject, to urge everyone, who has hitherto depended upon himself, to pause, and lift up his heart to heaven, and say, "Gracious Spirit, thou shalt be my Guide, from this time, and forever." For, young man, young woman, you will surely run upon rocks, ere long, if you take the tiller of your life's vessel into your own hands. With such a heart as yours, you cannot expect to go right without the grace of God. The doctrine of the depravity of the human race, is not merely an article in the creed; it is a matter of everyday experience. There is in you, by nature, a tendency to put bitter for sweet, and sweet for bitter,—to put darkness for light, and light for darkness; and though you may think that you have a preference for good,—and it is possible that you have a preference for some forms of good,—yet there are critical points where self seeks to rule, where the weakness of your natural disposition will be discovered, sooner or later, and where the evil that lurks within your flesh will prove to be your ruin. I charge you, sons and daughters of Adam, to remember that, since your father, Adam, even in his state of innocence, could not direct his own way aright, but lost paradise for us all, there is no hope that, in your fallen state, you can find your way back to paradise. Nay, but you will keep on wandering further, and further, and further from the way of peace and holiness, for "it is not in man that walketh to direct his steps."

Let me give another meaning to the text, and still seek to prove it at the same time. It is not, and it ought not to be in man that walketh to direct his steps, because, not only is he, naturally inclined to evil, but even when grace has removed his nature, his judgment is so fallible that it is a great mistake for him to attempt to direct his own way. Dear brother or sister, in Christ, the

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stony heart of unbelief has been removed from you, and you have had a new heart and a right spirit put within you; and, now, the living and incorruptible seed that is in you makes you seek after that which is good and right; but if you, even now, shall trust to your own judgment, you will find yourself brought into a thousand sorrows. Ah, my brother, you are an experienced Christian man, and others look up to you, and ask direction from you; but if you are really experienced, you will often say to them, "God helping me, I can direct you; but, as for myself, I feel that I have need of a director quite as much as the youngest babe in the family of God." Does not every man, who is truly wise, feel himself to be increasingly a fool apart from divine guidance, and is it not a token of growth in wisdom and grace when a man's self-confidence continues to grow less and less? Distrust yourself, dear friend, for you accurately gauge your own judgment when you do that. It is about little matters that wise men generally make their grosser mistakes. In what he considers a difficult matter, the wise Christian man always has resort to God in prayer; but when he gets what he regards as a very simple thing, which is perfectly clear, and which he thinks he can himself decide; then his folly is speedily discovered. He is like the Israelites were with the Gibeonites; they said, in effect, if not in words, "We do not need to pray about this matter. We must not make treaties with the Canaanites, but these men are not Canaanites, that is quite clear. We heard them say that they had come from a far country, and when we looked at their shoes we knew that they spoke the truth. They told us that they were quite new when they put them on, yet now they are old and clouted; they must have come a great many miles, you may depend upon it. And their bread—did you notice that? It has the blue mould all over it; we should not like to eat a mouthful of it, yet they told us it was quite new when they started. There is no doubt that they are distinguished foreigners from a far country, so let us strike hands with them, and make a covenant with them." And so they did; for the case seemed so clear to them that they asked no counsel of God; and therein Israel made a great mistake. So, brothers and sisters, whenever any case appears to be very clear to you, be sure then to say, "Let us pray about this." You know the old proverb, "When it is fine weather, carry

an umbrella. When it is wet, you can do as you like.' So, when any case seems to be quite clear, pray over it. When it is more difficult, I dare not say that you may do as you like about praying then, unless I say it in the spirit of the proverb, which would imply that you would be sure to pray then. When you feel certain that you cannot go wrong, you certainly will go wrong unless you ask counsel of God about the matter. That was a good plan of the old Scotchman, who, when anything was in dispute, used to say, "Reach down your Bible;" and when that was brought down, and the Scripture read, and prayer offered, the good man felt that he could see his way, and could go with firm step along the path to which the Lord had directed him. "It is not in man that walketh to direct his steps," for his judgment is fallible.

I think there is another meaning to be given to the text, for the gracious man feels that he must not direct his own steps, because he cannot take even a step in the right way apart from divine help. How can he talk about directing his own steps when he is absolutely dependent upon the grace of God for every step he takes? O brothers and sisters, if the Lord were to help us, by his grace, until we got up to the doorstep of heaven, we should never be able to get in unless he gave us the grace to take the last step! You cannot direct your own steps, for you are a cripple, and cannot take even one step except as strength is given you from on high. You are like a ship upon the sea; you can make no progress except as the breath of the Divine Spirit fills the sails of your bark. How can you direct your own way when you have no power to go in it, and are dependent upon God for everything? I pray you to confess your dependence, and not to talk of directing your own steps.

I must give you just one thought more under this head. He that walketh need not think of directing his own steps, for there is One who will direct them for him. What if sin inclines us to take the wrong path, and if a feeble judgment makes us err through inadvertence? There is no need for us to choose our own lot; but we may bow before the Lord, and say, "Thou shalt choose our inheritance for us." The choice is difficult for you, my brother; then do not choose your own way, but leave it to him who seeth the end from the beginning, and who is sure to make a wise choice. The burden of life is heavy, my sister, then do not try to carry it, but "cast thy burden upon the Lord, and he shall sustain thee." "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Let it not be your choice, but let it be God's choice. That was a wise answer of a good old Christian woman, when she was asked whether she would choose to live or die. She said that she had no choice in the matter, but that she left it with the Lord. "But," said one, "suppose the Lord put it to your choice, which would you select?" "Neither," she replied; "I would ask him not to let me choose, but to choose for me so that it should be as he willed, not as I willed." Oh, if we could but once abandon our own choosings, and say to the Lord, "Not as I will, but as thou wilt!" how much

(Continued on 12th page).

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Editorial

The Watchman has come out in favor of a general organization of Baptists in this country which may speak "with authority."

Curiously enough, it is not proposed to destroy the independency of our churches, as if independency and authority could exist together.

Baptists do not need, and they do not propose to have, any organization that can speak with authority. History and Scripture are too plainly written for anything of that sort.

If should be remembered that it is always with a free use of the vocabulary of liberty that tyrann establishments itself.

No, no. What Baptists need is a really converted church membership; they do not need any additional authority. Very jealously have they guarded against the insidious approaches of human authority.

Will not the Watchman kindly tell us what sort of a general body, that can speak with authority, it desires; and also tell us how such a body can have authority except at the expense of the independency of the churches?

Discussed and discussed till it is settled. But why not discuss it now? Why not tell just what is wanted?

But perhaps the Watchman does not mean control, in speaking of authority. Perhaps it is meant only that a representative body of Baptists North and South would command attention by its deliberations, which would have moral influence and would be considered as expressing the views of the denomination.

That was a bright idea of Dr. J. H. Eager advanced at the Georgia Baptist Convention. He urged that four chairs in the Southern Baptist Theological Seminary be endowed and named, respectively, after Drs. Boyce, Broadus, Maury and Williams—the endowments coming from South Carolina, Virginia, Alabama and Georgia, respectively, as the native states of those great and good men who gave their lives to the institution.

From various directions there come suggestions as to a conference of Baptist educators and friends of education in Kentucky. It has been suggested that this conference be called by the Educational Committee of the General Association (and they are willing), while some think the representatives of our schools should join in the call.

That the Baptists of Kentucky are doing their duty to the cause of education will not be claimed. That there is some need of a Baptist educational revival in the state will not be denied.

We think the conference should be held not in the interest of this or that policy, but to talk about our present educational situation and to arouse our people to a new interest in the great work of denominational education.

ward. And these results seem to us conditions of solid progress. In other states—notably Texas, Virginia and Georgia—the Baptists are moving. Why should we in Kentucky sit still?

It is suggested that the meeting be held in Louisville, in Paducah or in Bowling Green. These are good places for it and there are other good places.

We invite a free expression of opinion in our columns by those who are interested. Such expressions will give light and will do good.

The Lutheran Evangelist joins in the cry going up in many directions for "better preaching." While we believe there is a great deal of very fine preaching, yet there might be more. Good preaching is very important, since the salvation of the world depends on preaching.

Great good is done, however, by preachers who are not themselves great, provided they preach great truth. It was an obscure preacher, whose name is forgotten, who led Charles H. Spurgeon to Christ.

Dr. LITTLE, President of the Presbyterian college at Belfast, recently, as reported in the British Weekly, said: "At the meeting of the General Assembly last year, one of its most prominent leaders denounced and ridiculed the Calvinistic system of faith taught in the Confession, which he has frequently signed; and he was seconded by a theological professor, who not only joined in his denunciation of the subordinate standards of his Church, but added a virtual repudiation of the Holy Scriptures as the supreme standard of faith and morals.

That a "most prominent leader" and a "theological professor" should thus attack the faith to which they have solemnly subscribed, and which they have pledged themselves to maintain, and at the same time hold to their positions, shows how far some have drifted, over in Scotland and the North of Ireland, from honesty and integrity.

would do this is not to be believed on oath.

But such things are not confined to Scotland and the North of Ireland—alas!

A METHODIST preacher has issued a tract telling why he does not immerse any one. Yet when he was ordained, he solemnly vowed that he would immerse those who insisted on immersion.

Again, our Methodist, and other Pedobaptist brethren, are fond of saying "the mode of baptism makes no difference," and they reproach Baptists for insisting on "the mode" of immersion. And yet, and yet, AND YET, they are continually opposing immersion and seeking to answer the Baptist arguments in its favor.

As to the "mode," one consideration is decisive. Christ performed one act and called it baptism. He did not do three things, and then give us our choice of "mode." He was not immersed, sprinkled and poured all three. He did but one thing and called that baptism.

Our city has been favored by the labors of Evangelist T. T. Martin, who preached at East church, and of Dr. C. A. Eaton, of Cleveland, O., who is preaching at Broadway. Bro. Martin is certainly "mighty in the Scriptures," and he preaches with a blood earnestness that is very impressive and very effective.

Dr. Eaton is Mr. John D. Rockefeller's pastor, and that fact has attracted attention to him. He is a man of commanding presence, of brilliant mind and of flowing diction. Great crowds have heard him with great interest.

GUY DE BASS was a writer whose hatred of the Anabaptists was intense. Yet writing in 1565 he bears testimony to their character. He says of their sect: "Its great progress was owing to three things. The first was, that its teachers defened their hearers with numberless passages of Scripture; the second that they affected a great appearance of sanctity; the third, that their followers discovered great constancy in their sufferings and deaths."

THE INDEPENDENT says: "We make no objection to the clerical dress of those who hold the theory that the clergyman is a priest and not simply a minister." But we recognize the fact that the sense of the equal brotherhood of believers has among those not of the Roman communion generally made the distinctive clerical dress less pronounced and out of place.

Editorial Varieties

Sunday bull fights have been prohibited in Spain. There is hope for Spain.

Italy and Spain have fewer homes in proportion to population than any other civilized countries.

In Japan one child in every nine of school age is in school, while in Russia it is only one in forty.

Peoria, Ill., is a great whiskey center, and yet the people there elected a Prohibitionist to the legislature at the recent election. There is hope for other places.

Samuel Smiles said: "A peculiar thickness of lip has been hereditary in the House of Hapsburg for centuries." The same thing has been hereditary in Africa for thousands of years.

The Northern Methodists raised for missions during the past year \$54,000 more than they raised the year before. The Disciples, however, raised less for home missions than they raised the year before.

The Baptist and Reflector tells us that Mrs. J. O. Rust, widow of Dr. J. O. Rust, has become President of Boscobel College, Nashville. She is a very brilliant and accomplished woman, and we are sure she will succeed in her new position.

John Alexander Dowle, Prophet, Annotic, Ac., has taken his wife to Florida for her health. Think of it. This "prophet," "anotic," etc., of divine healing, and whose weekly paper is full of testimonies of those who have been healed; this man has to take his wife to Florida for her health! Zionism does not avail in this case.

Some atheistic Jews in New York propose to erect a temple where atheism will be taught to Jews. The claim is that if the Jews gave up all religion the prejudice against them would disappear, and marriages between Gentiles and Jews would be frequent. The object of this "movement" is not to teach Gentiles, but to make atheists out of Jews. The Jews have stood a great deal in the centuries and we doubt not they will stand this also.

Dr. Horton, of London says: "There is no miracle in the New Testament so amazing as the fact that from profane men have descended the spiritual life of the world." Dr. H. is behind the times in believing in "profane men," and certainly it is not a "fact" that the spiritual life of any saint comes from it. But the point is well taken: as against those who believe in evolution and reject the miracles of the New Testament.

A number of religious papers in the North are willing over the severity of the winter weather. Each editor has a remedy to propose, and some of the editors have several remedies. They all miss the point, however. According to the Book, the one way to fill up the ministry is to "pray the Lord of the harvest that He send forth laborers into his harvest." Any filling up of the ministry that comes from any other source will be no real good.

We were sorry to learn that Dr. J. R. Moody was ill with pneumonia at the residence of his son, Mr. Charles R. Moody, at Pewee Valley. We are glad to report, however, that Dr. Moody is rapidly recovering, and will soon be himself again. Pneumonia is a particularly fatal disease, and it is especially so to those who are already in years. Doctors tell us that more than half the people who live beyond the age of 65 die of pneumonia. Many of pneumonia.

When the Disciples held their Missionary Convention in St. Louis recently, they held a "Session" in which "The Lord's Supper" was the subject. One of their preachers, however, was greatly interested and speaking of that "communion" and commending the plan of "The Lord's Supper," and said that they "practiced" it plainly taught in the New Testament. It is that the Lord's Supper is a church ordinance, and has no sort of connection with "The Lord's Supper" as we think of having the Lord's Supper at any general gathering, and we are surprised at the Disciples' position.

Family Circle

Stories for the Young and Old

FROM SUNSHINE HEADQUARTERS.

If the world seems cold to you,
Kiss the first to warm it!

If the world's a wilderness,
Go build houses in it!

If the world's a vale of tears,
Smile till rainbows span it!

TWO GOOD FAT HENS.

"Do you take this car for a hen-yard?
No live-stock rises inside I tell you,

"Did you ever?" exclaimed a fashionably dressed woman, who sat smiling against her seat...

"I've got no orders," said the man sternly. "You have worse than dogs?
There's a little dog inside."

"I mean to hold them and you sit inside. There, do let me—why are you not afraid I would steal your hens, are you? Look at me. I don't look like that kind of a person, do I?"

"I've never had rheumatism in my life," replied the girl, "and my coat is thicker than your dove. Come, let me hold them. How far are you going?"

as she bent hold of the queer, yellow claws, but she nodded bravely through the pain as the writhing, grateful face in the mirror.

"Howdy Virgin bless her! The saints be good to her! The Holy Ghost watch over her, and keep that little lamb from harm."

"Let me take them," he stammered awkwardly enough.

"It's too cold for you. Let me take the hens!"

"Oh, I'm sure he's honest." But hardly were the words out of her mouth before the girl opened wide eyes of horror.

"Why, the young fatbird's off half a mile by this time," he said.

"Why, the young fatbird's off half a mile by this time," he said.

"Charity! Who's talking of charity? You come from Evansville, don't you? Well, didn't they make up a purse for Father Carol's parishioners, I'll bet a nickel, and gave your bit, too, I know."

"And himself so fond of him," she murmured.

"Ah street!" shouted the conductor. Swapping up the coins and bills, the girl with the brown braid thrust them into the pocket of the old woman and took her by the arm.

"I will go home with you," she said.

"Five minutes later, in a bare but tidy kitchen, the heroine of the afternoon adventure was pouring out to the old woman the whole story.

"And it's a cup of tea you must be taking with us. Sure, it's early yet, and your mother—how the day she born yet won't be worryin'."

"Mrs. Patrick Flaherty, sure!" exclaimed, in high feather, the delighted old man.

"At the reference to the purse, the eyes of Mrs. Patrick Flaherty grew suddenly wastful.

"I was standing out on the platform, I saw him under a lamp post—poor fellow, you ought to see him when he isn't half starved, he's a beauty—and I forgot all about the old hens, and I just jumped off and made a bee-line for that lamp post."

"No, no, I mean he'd been stolen a whole fortnight, and all of a sudden, as I was standing out on the platform, I saw him under a lamp post—poor fellow, you ought to see him when he isn't half starved, he's a beauty—and I forgot all about the old hens, and I just jumped off and made a bee-line for that lamp post."

"Why, I remembered you said Evansville, and I trumped out. Didn't even ask if they'd take Merlin on the car, and didn't dare let him run behind; and I went to the priest."

"Right you are, County Cork; and foineer country you'll never see if you live to be tin thousand."

"And the priest said he guessed it must be either Mrs. Brady or Mrs. Finnegan or Mrs. Flaherty."

"Are You Sick?"

If so, where? Headache? Dry, hacking cough? Foul tongue? Loss of appetite? Lack of energy? Pain in stomach? Bowels? General weakness?

Some others are: Wind in the stomach or bowels; constipation or diarrhea; pale complexion; spots before the eyes; dizziness; loss of flesh; irritability; sleeplessness; nervousness; indigestion.

All these symptoms will plague and torment you, and will never permanently leave you, once you suffer from them; only are sure, in time, to get worse, if not treated by the best known scientific method of cure—Stuart's Dyspepsia Tablets.

These curative tablets are composed of ingredients which modern knowledge of the true inward processes of digestion approve of, as forming the best, surest and most scientific combination of medicinal drugs, that can be used to relieve all the conditions of ill-health brought on by this much-dreaded disorder.

A disease so "protean" or changeable in its manifestations, assuming so many forms, characterized by so many different symptoms that, more times than not, it is mistaken for some other disease, and the poor patient may die, or at best allow the seeds of permanent, chronic sickness, to germinate and take root in his system.

So it is a real danger we ask you to take Stuart's Dyspepsia Tablets.

Even if diagnosed digestion is not the real cause of your sickness (which, probably, though it is) yet your digestion is nearly certain to be out of order, and if allowed to remain so will seriously complicate your sickness for you.

They will help to make your food make you strong, and thus, if in no other way, help you back to health by helping your system to throw off its disease into a healthy, clean stream of water of its blood.

Shake off your sickness with Stuart's Dyspepsia Tablets.

"I'll be a weary work, I'm thinkin', I'll retain all the money to the kind folk that give it."

"Returnin' the money?" exclaimed Anne.

"Sure, dear; they only give it to make up for the hens; and here they both be, safe and sound."

"When they were finally out in the street, Anne looked earnestly at the boy with her pretty blue eyes."

"Her mother taught her to pray. She read her Bible and attended Sunday school. She went to the village school. Her days were spent in play or work and her nights in sleep."

"About this time she made a visit to her cousins, girls of her own age. The first night away from home. It is often a test for young people. It was for her. The boys of girls slept in the same room and had a collar tight together. They were all preparing to retire and she knelt down to pray as was her wont."

"She had many suitors for her naturally fair face was made doubly attractive by the beauty of the divine life within and the sweet spirit and grace of manner born of her inward peace."

"Within one year the young man was converted, and for a while he was in the church with her, but he was married. It was a happy home for a few short years, when she was left a widow with little children clinging to her and wondering where papa had gone and why he did not come."

"Who can descend into the deep despondencies, describe the strong temptations to unbelief which beset the life of a lonely woman fighting against despair, and whose every step seems opposed, and often real, ignorances of 'business methods'?"

"This is no fancy picture, but a chapter out of real life. This quiet, humble life is not unlike many others all over this Christian land. Of such it is that the Kingdom of God is made up. The faith does what she could."

"A GIRL THAT I KNOW."

"I'll be a weary work, I'm thinkin', I'll retain all the money to the kind folk that give it."

"Returnin' the money?" exclaimed Anne.

"Sure, dear; they only give it to make up for the hens; and here they both be, safe and sound."

"When they were finally out in the street, Anne looked earnestly at the boy with her pretty blue eyes."

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Little Ones.

JAMIE'S COLLECTOR.

It was very warm and Jamie was tired. He had been riding on his bicycle all the afternoon, and now he was sitting in the vine-covered arbor on the lawn, waiting for the clock to strike half-past eight, which was his bedtime.

But presently, as he leaned back with his eyes half shut, he heard steps coming nearer, and when he opened his eyes he saw a queer little man standing before him.

The little old man had a large knapsack strapped on his back and carried a bulky parcel in one hand. He nodded to Jamie and said: "Good evening." Then he sat down and took off his hat and fanned himself with it, as if he felt quite at home.

"Are you a peddler?" asked Jamie, after waiting some moments for the old man to speak.

But the old fellow smiled at this question and shook his head. "I tell you my business," he said, briskly; "I am a collector."

"What do you collect?" inquired Jamie, "postage stamps or coins or autographs?" I've tried collecting all of those things myself and I would like to see your collection ever so much."

The old man smiled again. Then he said: "No, I don't collect things of that sort; I am a collector of waste."

"A collector of waste!" said Jamie, much puzzled. "Why, I never heard of such a collector before. I don't understand what you mean by waste. Where do you find it and what is it like?"

"That is just what I'm going to tell you," said the old man, as he unstrapped his heavy knapsack and laid it down. The world is full of waste—collectors like myself, only you have never been favored with a sight of one before. We go about collecting everything that human beings waste—time, opportunities, money, happiness. All these things we gather up from day to day, and sometimes our loads are frightfully heavy. I can tell you. Look at this knapsack and this parcel—all collected to-day."

"Dear me!" said Jamie; "I wish you would show me some of the things you have there. Couldn't you do it?"

"If I show you anything, I will show you your own waste, for you've given me lots of work to-day collecting it," replied the old man.

"I'd like to know what I've wasted to-day!" exclaimed Jamie indignantly. "Now that's nonsense!"

"It is, hey?" said the old man with a keen look. "Well, then, I'll prove that it's true and I'll make you own it, too, before I go. I have not time to open my knapsack now, but I'll read from my memorandum book the list of all you've wasted to-day." And he took out a small book and turned the leaves, saying: "Jamie—yes, here is your account; now listen: In the first place, you wasted fifteen minutes this morning lying in bed after you were called and told to get up. Then when you were only half-dressed you wasted eight minutes more looking out of the window at two dogs that were fighting. So much before breakfast. In school you

lost ten minutes of the study hour drawing pictures in your copy book, and you wasted eleven minutes more over that newspaper you carried to school. When you came home instead of going directly to your room to wash your face and hands and brush your hair as your mother requested, you spent nine minutes grumbling on the stairs before you obeyed her. You stopped in the street to talk to Tommy Rose and wasted twelve minutes of your music lesson time, besides."

"Oh, stop! Do stop!" cried Jamie, interrupting the old man. "Don't tell me any more about the time I've wasted, please."

"Well, I'll tell you about the other things, then; your wasted opportunities, for example. You saw a bird's nest robbed to-day and never said a word, when you might have saved it. When you saw that little boy drop his marbles you only laughed at him when you might have helped to pick them up. You let your sister take that long, hot walk to the post office this afternoon, when you could have gone there so easily on your bicycle. There was another wasted opportunity when you were so inattentive to your history lesson in school. You flew into a passion, too, because your shoe-string was in a knot—wasted opportunity of self-control. You forgot to rise and offer your mother a chair when she entered the room—wasted opportunity to be polite. You bought chewing gum after resolving never to buy it again—wasted money and wasted good resolution. But I have read enough to prove what I have said. Take pains, my dear boy. It is in your power to lighten my daily load very much. But hark! your mother is calling you; don't waste a moment, I beg. Good night!"

Jamie sprang from his seat and ran toward the house. The old man had vanished.—The Outlook.

BERRIES NOT BRIERS.

A man met a little fellow on the road carrying a basket of blackberries, and said to him, "Well, George, where did you get such nice berries?"

"Over there, sir, in the briars."

"Won't your mother be glad to see you come home with a basket full of such nice, ripe fruit?" asked the man.

"Yes, sir," said George, heartily. "She always seems glad when I hold up the berries, and I don't tell anything about the briars in my feet."

It is sometimes so easy to talk of the little disappointments and hard things we have to do. Let us try to forget them and think of all the wonderful good things we enjoy, and like George try to hold up the berries, and say nothing about the briars.

A rather loud-spoken and pretentious church member came into a shoe-shop and inquired:

"How much religion have you got here to-day?"

"Enough," replied the shoemaker as he hammered away on his lapstone, "enough to make good, honest shoes—glory to God!"

To a conscientious man or woman, secular affairs are sacred. Paul was serving his Lord with his tent-needle as truly as with his tongue.

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It costs nothing to try this remedy once and if you desire to continue its use, it will cost you only twelve cents a week. It does not interfere with your mode of occupation. I have nothing to sell, but other sufferers of it, that is all. It cures every body, young or old.

It cures nothing to try this remedy once and if you desire to continue its use, it will cost you only twelve cents a week. It does not interfere with your mode of occupation. I have nothing to sell, but other sufferers of it, that is all. It cures every body, young or old. If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping twinges in the spine, a desire to cry, hot flashes and faintness, or if you are suffering from nervous female complaints, then write to Mrs. W. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like many thousands have been cured by it. I send it in plain envelopes. Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It cures worry and nervousness and the unpleasantness of being to nervous, your condition to others. Vigor, health and happiness result from its use. Wherever you live I can refer you to well known ladies in your neighborhood, who know and fully testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and contented women. Write today, as this offer may not be made again. MRS. W. SUMMERS, BOX 71, NOTRE DAME, IND., U. S. A.

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THE REWARD OF SERVICE.

(Continued from 7th page).

more happy we might be! We should not be troubled by the thought that we could not direct our own steps, but we should be glad of it, because our very weakness would entitle us to cry unto the Lord, "Now that I cannot direct my own way, what I know not teach thou me."

The next observation I would make is this—How before the divine will in everything. "It is not in man that walketh to direct his steps." Why should it be? O Lord, thou art Master, thou art King; then why should we wish to have our own way? Is it right that the servant should take the master's place? There are some of you who are in trouble, and probably your chief trouble arises from the fact that you will not absolutely submit to the Lord's will. I pray that the Holy Spirit may enable you to do so, for trouble loses all its sting when the troubled one yields to God. If you had directed your own way, and this trouble had come upon you because of the choice that you made, you might have cause to be distressed; but as the Lord has so directed and arranged your affairs, why should you be cast down? My dear friend, you know—or, at any rate, you ought to know—that you cannot be supreme; you must be content to be second. You must say to the Lord, "Thy will, not mine, be done." You will have to say it sooner or later; and if you see a child of God, you ought to have said it long ago, so say it at once. I heard one who, I thought, was a Christian, say, "I cannot think that God was right in taking away my dear mother from me." I replied, "My sister, you must not talk like that." Perhaps some one else says, "I did feel that it was hard when my dear child was taken from me." Yes, my dear friend, you may have felt that it was hard, but you ought to have felt that it was right; therefore, you must submit to his will, whatever he pleases to do.

My last observation is—Pray about everything. Remember what Paul wrote to the Philippians, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God." Pray about everything; I make no exception to this. Pray about any great event in your life, but pray equally about what you call the minor events. Pray as Jacob did when he crossed the brook Jabbok; but do not forget to pray when there is no angry Esau near, and no special danger to fear. The simplest thing, that is not traved over, may have more evil in it than what appears to be the direst evil when once it has been brought to God in prayer. I pray that all of you, who love the Lord, may commit yourselves afresh to Christ this very hour. I wish to do so myself, saying, "My Master, here am I; take me, and do as thou wilt with me. Use me for thy glory in any way that thou pleasest. Deprive me of every comfort, if so I shall the more be able to honour thee. Let my choicest treasures be surrendered if thy sovereign will shall so ordain." Let every child of God make a complete surrender here and now, and ask for grace to stand to it. Your greatest sorrow will come when you begin to bunt up to your full surrender to the Lord; so may you never prove untrue to it!

A BUSY LIFE.

It will be gratifying to the many friends of Rev. H. Allen Tupper, D.D., who spent fifteen years in Kentucky as pastor at Harrodsburg and Broadway Baptist church, Louisville, to know that he is now and has been for several years pastor of Fifteenth Street Baptist church, Brooklyn, where he has over 600 members. He is President of the Samaritan Hospital, which is an outcome of his church dispensary. He is also President of the New York Foreigners' Mission, which employs eight workers. He is also an active member of the Bureau of Missions. This month there will be issued by Funk & Wagnalls Co. the New Encyclopedia of Missions, a book of 1,000 pages, edited by Drs. Tupper and Henry Otis Dwight. Dr. Tupper is a frequent contributor to the *Missionary Review of the World* and the *Homiletical Review*. For years Dr. Tupper and family have made their home at the Hotel Irving, facing Gramercy Park, New York City. When asked the secret in regard to doing so much work, he said, with a characteristic smile, "Turn your face toward the sun and your shadow will be behind you." W. P. H.

HAPPY CHILDHOOD

Right Food Makes Happy Children Because They are Healthy.

Sometimes milk does not agree with children or adults. The same thing is true of other articles of food. What agrees with one sometimes does not agree with others.

But food can be so prepared that it will agree with the weakest stomach. As an illustration—anyone, no matter how weak the stomach, can eat, relish and digest a nice hot cup of Postum coffee with a spoonful or two of Grape-Nuts poured in, and such a combination contains nourishment to carry one a number of hours, for almost every particle of it will be digested and taken up by the system and be made use of.

A lady writes from the land of the Magnolia and the mocking bird way down in Alabama and says: "I was led to drink Postum because coffee gave me sour stomach and made me nervous. Again Postum was recommended by two well known physicians for my children and I feel especially grateful for the benefit derived."

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"A neighbor of mine is giving Postum to her baby lately weaned, with splendid results. The little fellow is thriving famously." Name given by Postum Co., Battle Creek, Mich.

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BOOKS. "A Ray for Each Day from the Sun of Righteousness," is a book let by Rev. H. Allen Tupper, D.D. It contains a bright, light-giving passage of Scripture for each day during 1905; it is bound by a specially designed cover, with golden rays of light from the sun falling around an open Bible; and all the profits of the booklet go to the varied institutional work of Dr. Tupper's Fifteenth Street church, Brooklyn. Two dimes sent to Mr. Nelson Smith, Treasurer, 446 Fourteenth Street, Brooklyn, N. Y. will secure you the companionship of this bright little friend during the new year.

MAGAZINES.

Scribner's Magazine for December is brilliantly and copiously illustrated. The articles are: Christmas in the Valois; McAlister's Christmas; Veronese; The Shadow of Beauty; Scenes from the Old Ballads; Making for Manchuria, John Fox, Jr.; Primavera; The Pot Boiler; By the Evening Fire; Tommy; William Alby and Henry John; Stains; The Cupboard Man; One Day; The Angel of His Youth; The Vigil-at-Arms, Volume VII; American Aspirations; The Bronze Doors for the Boston Public Library. \$3.00 a year, 25 cts. a copy. Chas. Scribner's Sons, New York.

American Review of Reviews.—The presidential election and the war in the East gave the Review of Reviews abundant material for the December number. Beside this material we have: The United States and the World's Peace Movement; Merchant Marine Commission; Wm. B. Parsons, David R. Francis, Geo. B. Cortelyou, Wm. L. Douglas; Pastor Charles Wagner; Hinawatha as the Ojibways Interpret It; Remaking of a Rural Commonwealth; Hawaiian Sugar Product; Musical Season in New York; Forestry Congress; What Port Arthur Means to Japan. \$2.50 a year, 25 cts. a copy. Review of Reviews Co., New York.

DEAR RECORDER:

Please change the address of my paper from Louisiana, Mo., to Carbondale, Ill. The Recorder is the strongest paper published by Baptists. I need it every week—every issue. Work here is starting off splendidly. Additions every Sunday so far. Seven for the month of November. Prayer-meetings full of interest and inspiration. First four topics, "How may I know I'm a Christian?" "How may others know I'm a Christian?" "How may I lead others to be Christians?" "Why am I a Baptist?" At the recent Illinois General Association I was elected to preach the annual sermon next year; meeting at Peoria. I appreciate the honor and pray the Lord for a message to Baptist Bible destructionists. God bless the Recorder, Drs. Eaton and Harvey. O. F. J. TAPP.

Carbondale, Ill., Dec. 1.

Why was he (the man cured of the palsy) to take up the bed? Because some one has beautifully said, there is to be no provision made for a relapse. Oh, how many of us have made that provision in the past! Yes, we will get up, but we will have the bed ready for a relapse. So far as you are able, make it impossible, by the absoluteness of your surrender and consecration, ever to get back. Step clean out upon God.—G. Campbell Morgan.

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The Farm and Household

At Georgetown court last week good feeders brought from \$2.75 to \$3.50.

There is an item of expense in farming which is rarely taken note of in estimating the cost of a crop, either by the buyer or the seller. It is the drain upon the stored fertilizing elements of the soil, the wear and tear, the expenditure of capital which must be replaced each year in some way, or there will be progressive depletion and ultimate sterility. Few farmers realize that in selling a ton of corn, they are selling particles of the land which at market prices will cost \$ 6.80; in selling a ton of oats, \$7.80; in a ton of wheat, \$9; in a ton of timothy hay, \$5.20. These are items which should be considered in ascertaining the cost and price.—Lexington Herald.

Mt. Sterling Court—The Advocate says about three hundred cattle were on the market. The quality was fair with quite a number of good yearlings. Trade was brisk and considering lack of water and grass, prices were strong. A few heavy feeders sold at \$3.50 to \$3.90, but most of the sales were at \$3 to \$3.20; yearlings at \$3 to \$3.50; heifers 2 1-2 to 3c; cows at 2 to 2 1-2. A good crowd at the pens and a great many cattle changed hands during the day. It was a surprise to us to see trade so good. No grass and stock water very scarce, and a long winter ahead is enough to make most people very conservative in buying. Mules were brisk and high. No real heavy ones for sale, but some 16-hand mules sold at \$175 to \$180. No fine horses sold; plugs at \$40 to \$65; fair horses, \$85 to \$100. Among the sales were the following: 20 steers, 1040 lbs., \$3.10; 8 steers, 1025 lbs., at \$3.25; 25 yearling steers, 700 lbs., \$3.50; 8 steers, 1170 lbs., at \$3.90; 20 steers, 1200 lbs., at \$3.50; 6 steers, 900 lbs., at \$3.50.

There was a time when the big-boned steer that weighed 1,800 to 2,000 pounds, was looked for by the buyers of beefs, but now the animal that is sought mostly by the butchers is one that weighs from 1,200 to 1,500 pounds. It has long since been found out that the cheapest meat is made on young animals and money thus invested is soonest ready to be turned over. Not only is the money tied up longest in old animals, but the cost of producing meat on them is so great that our best beef feeders are no longer attempting to do that. The method advocated now is to keep the animals growing right along from birth to the period when they weigh what the market demands. Steers are now ready for the market at two years old or under. If all the animals shipped to the stock yards were of this kind there would not be much complaint about poor returns in stock breeding and beef making. A good many farmers are still trying to make profitable beef on old steers. But the young steer is the only animal that gives us any promise of a profit.—Ex.

WASTEFUL FARMING.

That the average farmer is wasteful and negligent in improving his opportunities must be conceded. His failure to exercise ordinary common sense and to observe the most simple business methods often renders his labors unremunerative and his occupation unattractive. If calling attention to some of his palpable delinquencies will tend to correct the evils and secure to him a greater measure of success, this letter will have served its purpose.

Why does the average farmer waste, or worse than waste, the natural fertilizer of his farm and pay an exorbitant price for the manufactured or commercial article, which is much less likely to produce the results desired, viz, good crops?

In order to raise a profitable crop it is essential that the land should be thoroughly tilled. There must be a properly-prepared seed-bed in order to justify the hope of an abundant harvest. The grain sown on rocks or hard ground and only imperfectly covered cannot take root and grow. It is much more economical and profitable to till well a small acreage than to only half cultivate a much larger area. Why do so many farmers plow so poorly, harrow so imperfectly and till so negligently in order that they may cover a large acreage, when the same time and labor devoted to the proper cultivation of a less number of acres would yield a greater number of bushels? The failure to give heed to this plain, simple proposition results in the waste of much time and energy, and in many instances marks the difference between the successful and unsuccessful farmer.

One of the most attractive occupations of the agriculturist is fruit-raising. Upon almost every farm in the state are many valuable fruit trees ready to yield abundantly if only trimmed, sprayed and properly cared for. How many farmers utterly neglect such trees, and therefore, instead of receiving an actual cash revenue therefrom, are even compelled at great expense to purchase the fruit required for their own consumption?

Raising good stock has always been a profitable business. An animal well-bred and well reared will bring a good price when ready for the market. Why then do so many farmers give no attention to the breeding or individual qualities of the sire or dam, but are content to knock the offspring in the head as soon as born or, if reared to sell the calves in the fall at from \$3 to \$8 per head, when if properly bred and reared three times that price could be obtained without incurring any substantial addition to the cost?

Again, why should a farmer be willing to keep a cow year after year which is only capable of producing from 20 to 25 pounds of milk per day in the flush of feed, when with a little attention given to the selection of the dams and sire he might raise a cow that without additional expense, would produce at least double that amount?

The average farm in this state is seriously menaced with noxious weeds—wild carrots, wild mustard, plant brush, etc. If given

careful attention when they first appear, their growth and spread may be easily checked, but if neglected the whole farm is soon overrun and rendered almost worthless. Why is it then that so many farmers in this state are willing to sit supinely by and see the encroachment of these weeds without making any effort to restrain or stop their progress until they have gained such headway as to make their extermination almost impossible, and render the farm practically worthless?

In conclusion, I suggest that the farmer—

First, should save and utilize the natural fertilizer of the farm.

Second, that whatever acreage is put into crops should be thoroughly prepared for the seed before sowing, and afterward thoroughly tilled where the nature of the crop is such as to permit.

Third, that every healthy fruit tree upon any farm should be properly cared for, fully realizing that it will thus become a valuable asset to the owner.

Fourth, that good stock can only be raised from good dams and good sires and by proper care and feeding, and that in no other way can stock raising be made profitable.

Fifth, that stock, no matter how well selected, bred or fed, cannot be raised at a profit unless the stables in which they are kept are reasonably warm and properly ventilated.

Sixth, that the most important duty of the farmer is to see to it that his farm is kept free from noxious weeds, because a failure in that respect will make success impossible in any branch of farming.

I have made these suggestions to the end that through the columns of your valuable journal the attention of the farmers of the state may be called to these matters which I deem of prime importance, and because I believe that if proper heed is not given to them the business of farming cannot be made successful or profitable.—P. B. McLennan in Country Gentleman.

Delicious eggballs to serve with soup are made from the yolks of two hard-boiled eggs mashed with an equal amount of boiled potatoes well-seasoned and bound together with the raw yolk of an egg. Roll in flour, making them the size of cherries and drop (in the skimmer), for a minute, into boiling water, then serve in the soup.

A fad of the hour is to serve with the salad little rounds of piecrust rolled very thin, fried in hot fat and sprinkled with granulated sugar.

Lemon juice improves the flavor of scrambled eggs.

If you have any trouble with lamps—any trouble whatever—send for my Index.

I know of no lamp-disease that it does not cure immediately.

Costs nothing.

MACBETH, Pittsburgh.

SKIN DISEASES

I was afflicted with Tetter in bad shape. It would appear to bleed on my legs and hands, a yellow crusture and scabrous. You can imagine how miserable it was. For twelve years I was afflicted with this trouble. At night it was a case of scratch and many times no rest at all. Seeing the good the medicine was doing a friend who was taking it for Eczema, I commenced it, and as a result the eruption began to dry up and disappear, and to-day I am practically a well man. Only two tiny spots are left on the elbow and shin, where once the whole body was affected. I have every confidence in the medicine, and feel sure that in a short time these two remaining spots will disappear. S. S. S. is certainly a great blood purifier, and has done me a world of good. I am grateful for what it has accomplished, and trust that what I have said will lead others who are similarly afflicted to take the remedy and obtain the same good results that I have.

113 East Fifth Ave. JOHN F. LEAR.

While washes, soaps, astringes and powders relieve temporarily, they do not reach the real cause of the disease. The blood must be purified before the cure is permanent. S. S. S. contains no potash, arsenic or mineral of any description, but is guaranteed to cure all skin diseases.

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Items of Interest

News from the West Over.

One of the most famous of English painters is dead. Mr. Val Prinsep died on Friday as the result of an operation the day before. He was born in 1838. His first picture, Bianca Capella, was hung in the Burlington House in 1862, and he had a picture in every succeeding exhibition. He was also an author and a man of all-round culture. He wrote plays and novels and one book of travel in India.

The Japanese people are beginning to feel the pinch of war. United States missionaries in Japan are calling on this country for money to buy food for the suffering families of the soldiers in the field. The distress is shown also by the very large consignment of Japanese manufactures of all kinds which are being sent to San Francisco at half the usual price. But the credit of the Japanese government is good in the markets of the world, and a recent war loan of \$60,000,000 was subscribed several times over in London and New York.

In regard to the statue of Frederick the Great, presented by Emperor William, which was recently unveiled in Boston City, the *Congregationalist* of Boston says: "His complete incarnation of the autocratic spirit, his drill-sergeant methods, and his meddling with affairs which were none of his business do not make him the sort of character which most Americans admire, nor do they rejoice to have his effigy set up in the national capital."

Dr. W. L. Coleman has died in Houston, Texas, aged 71. He was an authority on yellow fever, had written a book on that disease, and won a Howard medal in appreciation of his services in fighting it during an epidemic. Viscount M. W. Ridley died in his sleep from heart disease at his country seat in England. He was formerly Secretary of State for the home department in the English Cabinet. Gen. A. C. Barnes died suddenly of pneumonia at his home in Brooklyn. He entered the war as an officer in the Seventh New York. Since the war he has been prominent as a publisher.

The *London Daily News*, the great liberal paper, says that a telegram from Washington City tonight is generally interpreted by the official, says: "Mr. Roosevelt will now proceed, through a prominent party leader, presumably Senator Lodge, to attempt to pass a new bill by which the power of at least twelve Southern States will be much reduced. Such legislation, while entirely in accordance with Mr. Roosevelt's known negro convictions, is certain to arouse more serious complications than the British proposal to reduce the Irish representation. Previous similar movements were abandoned because of the certainty of bloodshed."

According to Russian reports, Admiral Rojestvensky was not lying. Nor was the cause of the attack upon the English fishing boats due to the drunkenness of the Russian commanders. The Russians had been warned from Germany of danger from Japanese destroyers. Owing to the misinterpretation of signals, they mistook two of their own destroyers for Japanese ones and fired on them. Russia's thorough way of doing things is shown by the fact that they are beginning to double track the Siberian railroad, 5,000 miles long, as a "help in the war." Evidently they are not expecting a speedy end to the war.

About the coolest thing we have seen in many a day is the advice which the *New York Evening Post* and other mugwump papers which supported Parker are giving to the President. They are telling him now he is elected to support the Democratic platform in his tariff plank and not that on which he stood. They urge him to carry out the views which Judge Parker expressed in his letter of acceptance, and to go squarely against the views he expressed so fearfully in his own. What do they take him for? A walking?

Modern progress to the fore again. In New York City an unoccupied three-story dwelling house, 680 German Place, fell with a crash. The roof had just been put on and there was no one in it. It was a complete wreck, and the house next to it was injured by its fall. Did any one hear of a building falling by the unprogressive ancients which fell thus?

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, varying in advance. Count the words and you know at once what the charge will be. Unless the contrary accompanies the notice, it will be brought down to 100 words.

GOULD.

Mrs. N. W. Gould, one of the most beloved citizens of Eminence, Ky., passed away at her home on Main Street, Nov. 16th, in the 73rd year of her age. Her gentle, self-sacrificing nature made her many friends, both in the church and the community in which she has spent her life. She was a devout member of the Baptist church, a faithful companion, a devoted mother. Three daughters survive her—Mrs. Ella Gould Ramsey and Mrs. J. K. Woodruff, of Eminence, Ky. Mrs. C. S. Porter, of Somerset, Ky. "Well done thou good and faithful servant. Enter thou into the joys of thy Lord." M. W. F.

ROBINSON.

James Peters, son of James D. and Catherine Robinson, was born Sept. 4, 1890, and died Oct. 28, 1904. He was a noble son of noble parents. His brief young life was full of promise to his friends. Though but a child in years, he seemed to have all the staidness of exalted manhood. A few months before his death, August 26, he gave his heart and his life to his Lord and was buried with him in baptism, becoming a member of Pleasant View Baptist church. Being the oldest son and the first taken away, it has been a very sad event in the family history. The church and community have felt deeply the sadness and have entered into sympathy with the bereaved ones. Yet should we not strive to remember that while it seems a sad loss to us, to him it is eternal joy and gain? He is in the bosom of the Father. No sin, no curse are there. The battle fought, the victory won and a crown of everlasting joy gained. "It was the Father's good pleasure that he should receive his mansion now and shall we not bow and say, 'Thy will be done'?" Dear bereaved friends, let your consolation be this: He lives still, and shall live evermore in the blissful home, in the Father's house above, and that by faith in Christ our Saviour we shall meet some glad day to be parted no more. "One more at home!"

That home where separation cannot be. That home whence none is missed eternally! Lord Jesus, grant us all a place with Thee.

At home in Heaven."

R. C. KIMBLE, Pastor.

SALE.

On Sunday night, Nov. 20th, Rev. Richard Sale passed away. This means much more to the people of Washington county than an ordinary death announcement, for there are few of the older people of the county who do not connect the name of Bro. Sale with some of the tenderest memories of their lives. Bro. Sale was 84 years old on the fourth of July, and for over forty-eight years had been pastor of Rock Bridge Baptist church. He had attended Georgetown College, and though he seldom attended associations, in his own field and in the lives of those who knew him he was a great power for good.

He leaves an aged wife and four grown children, who have the true sympathy of their many friends. A great many people showed their love and esteem for this grand old "soldier of the cross" by attending the funeral services which were held at Pleasant Grove church.

W. H. W.

Springfield, Ky., Nov. 25.

Worry does no good. It does not make the burden any lighter, the road shorter, the duty easier. The sensible thing to do is to face the fact that is discouraging, or hard, and go right on. He was a wise traveler who, when his horse died, said, "I must walk now," and trudged on with cheerful energy. A good many people would have sat down beside the dead horse and spent hours in worry.—Wallpaper.

Columbia, Tenn., claims to have the oldest person in the United States—Richard Procter, part Indian and part Negro, who is reported to be 126 years old. Let some brother comment on this as follows: "It does not matter how old one is, but how good one is. It is better to be 20 years old and as pure as than to be 126 and be wicked." Yes, indeed.

Christmas Suggestions

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A MATTER OF HEALTH



The German government has been making many concessions to secure the Catholic vote in the Diet. It seems that at last the Protestants have roused themselves and shown their teeth, and Emperor William has found it expedient to try to propitiate them. The trouble is that generally Protestants can be satisfied with words, while the shrewder Catholics watch the deeds of their rulers and act accordingly. The Emperor made an occasion for a speech from the action of the Catholic Bishop Damer. At Passau a Protestant was buried in a Catholic burying ground, and, as is the Catholic custom, always the Bishop consecrated the ground.

The Emperor, on a visit to Metz, where the Bishop lived, sent for him to come to the railroad station and proceeded to scold him. He said he was displeased, very highly displeased, and added: "Mark my words, air, and do not imagine for a moment that I am to be played with. I myself am a Protestant, so is also my land, and two-thirds of my subjects." He went on to say that by his favouring the Catholics he had caused dissatisfaction among his fellow-believers, and said, "You know, air, how strong the Evangelical party has become of late and how in a mind that your emperor is evangelical also."

It is the French Deputies who are just now bringing representative government into disrepute. After a most stormy session of eight hours as the old Minister of War came down from the tribune a member of half his age struck him twice in the face so violently that he nearly fell over Prime Minister Combes, who was seated at his desk. The members generally rushed up and a fight ensued which was ended by the coming in of soldiers.

It now is made known that when the Prince of Wales took a tour around the world it was not to visit the president, but because Sir Frederick Treves, the great physician, with a council of distinguished doctors, ordered the voyage because the Prince had consumption. He came back much improved, but his symptoms have again become grave. The London Daily News says one reason why the king and queen are going all in their power so earnestly to keep peace with Russia is because should England be at war the Prince could not leave the country, and long sea voyages are his only chance for life.

Potatoes have been breaking the record in England. A farmer in Spalding March dug up a potato weighing four pounds and a half and another farmer had one weighing four pounds and seven ounces. The number of potatoes on each plant is also very great. One plant produced 90 potatoes. R. N. Allison, of Alford, from one potato produced 84 plants which yielded 4,000 potatoes. From eleven pounds of potato Mr. W. Barnaby of Birmingham, raised potatoes which weighed 300 lbs.

Comar, a great and learned physician of Venice, in 1664, when he was 85 years old, wrote an essay upon diseases produced by states of mind, and this is still a standard of authority in German universities. He says that generally the physicians of the present day have a tendency to over-treat the heart. Every convention has had effects on the spleen and liver, and melancholy on the brain.

The Vindicator was launched in December, 1850, giving birth to the next year. It has since then been a constant presence in the life of the U. S. Navy. The paper has been under regular publication since the official estimate says...

was cost \$170,000. Of all the expensive things made these modern parlors are the worst. The repairs necessary on the cruder Philadelphia would have amounted to more than half her original cost, and she was therefore put out of commission.

The new style of far stoves works closely around the throat are said to be to blame for many colds. Doctors denounce the wrapping up of the throat as the cause of sore throats, but doctors also are powerless against fashions and are called in to look the stable after the horse is stolen.

DEAR READER: I wish to say through your paper as I was appointed at our last association to do missionary work for Gasper River Association, many of our brethren would be glad to hear what we are doing; so I would say I went immediately to Poplar Grove, Michigan county, set our tent, and was assisted by Bro. J. P. Taylor. We had a good meeting, 18 additions to the church, 9 baptisms. Went from there to Butler county, near Brookland, and had another meeting of ten days; 11 professions, 8 additions to the church, 4 baptisms. These two points are places where we have recently established churches.

Yesterday (Dec. 1) I returned home from Peunon, where I have just closed another missionary meeting and organized a church with 17 members. I would furthermore state all of them are heads of families except one. This is a little town on the railroad in Muhlenberg county. The outlook is very favorable for our people at this place. Bro. J. J. Goodman was with me 3 days in the meeting, and Bro. B. Y. Clarke two services. We appreciated their help and presence very much. I would further state that a few weeks ago I held a meeting of a few days at my church at Rock Spring. Had a very good meeting, a number of conversions and the church considerably revived. Had the assistance of Bro. J. J. Goodman.

The first Sunday in November I was called upon to assist Bro. J. J. Goodman at New Hebron church Muhlenberg county. We had an excellent good meeting; 25 additions to the church and 30 baptisms. I will leave home in the morning to commence a meeting at Bethel church, Butler county. Expect the assistance of Bro. J. P. Taylor. To the Lord be all the praise. J. E. GARDNER.

Parrot, Ky., Dec. 2.

FERRY'S ANNUAL. All farmers and gardeners ought to have a copy of the 1905 Seed Annual of the Ferry Company. It contains information and suggestions that are invaluable. The Annual will be mailed free to anyone addressing D. M. Ferry & Co., Detroit, Mich.

Dr. P. S. Henslee, of Tremont Temple, writes: "Many thanks for 'Glorious Fruits.' I have examined it with considerable care, and it seems to me to be admirably adapted for use in devotional meetings. It is a happy combination of things new and old. I wish for it the wide circulation that it deserves." 35 cts. a single copy; \$3.00 a dozen, \$25 a hundred. Not prepaid.

By request we publish again the list of commentaries which Dr. Manly helped us to make out. Every preacher and every head of a family ought to have Matthew Henry. No other commentary yet written can take the place of that. But in addition it is well to have a modern exegetical work. Prices of the various volumes will be furnished on application. No one can make a mistake who presents a pastor any one of these works. For if he has it already he can easily exchange it for some other book. Murphy on Genesis and Exodus.

Leviticus—A Bonar; Pulpit Commentary. Lange on Numbers, Deuteronomy, Joshua, Judges, Ruth, Kings, Jeremiah and Lamentations.

Deuteronomy; Golding's Galatin. Keil on Joshua, Samuel, Chronicles, Daniel and Minor Prophets. Pulpit Commentary on Ezra, Nehemiah, Esther, Job—W. H. Green; Constant; Barnes. Psalms—Spurgeon; A. A. Alexander.

Proverbs—Bridges; Constant. Ecclesiastes—Loyal Young; Moses Stuart. Song of Solomon—Thrupp. Isaiah—J. A. Alexander. Jeremiah and Lamentations—Henderson. Ezekiel—Fairbairn. Daniel—Barnes. Minor Prophets—Pusey; Henderson.

NEW TESTAMENT. Matthew—Broadus; Spurgeon. Alexander on Mark and Acts. Godet on Luke and John. John—Hovey. Acts—Hackett. Hodge on Romans, Galatians, and Ephesians. John Brown on Romans, Galatians, Hebrews, Peter. Lightfoot on Galatians, Philipians, Colossians. Lange on Thessalonians, Timothy, Titus, Philemon. James—Johnstone. John's Epistles and Jude—Cavendish; Wescott. Revelation—Elliott Vaughn.

PIKEVILLE.

Pikeville is a town of 1,200 inhabitants with electric lights, sewerage system and water works and concrete sidewalks under construction. No Baptist church, but we found seven members ready for an organization, and about 20 families who are strong Baptist sympathizers. The outlook for a stronger Baptist church can nowhere be found.

The writer visited the Presbyterian College, and was treated by the principal (Prof. Record) with great kindness. The institution and church occupy the same building, the church using college chapel for services.

The Methodists have two churches and the Disciples also have a church. I understood that each of these churches have services every Sunday. There is not a respectable church building in town.

Our missionary Baptists never had any one to preach in town before the writer came on the field. I found 30,000 people in the county, and the best information I could get only one Missionary Baptist preacher about 78 or 79 years old, and only two churches in the county, with a membership not exceeding 75 members.

I stood in wonder and astonishment when I could see such possibilities and other denominations having strong men on the field. Pikeville will be accessible by rail in the early spring. Thus it is seemingly destined to be the leading town in the Big Sandy. Already two wholesale groceries are building immense structures, and other companies are expecting to build. The town has two National Banks, and it is the centre of commerce.

The writer considers that Pikeville touches more people as a center of influence than any town in the mountains. Just 25 miles across the mountains lie the West Virginia counties that just pass their teachers into the private normal and Presbyterian College, besides the great territory surrounding Pike county and other counties.

If our Baptists would put strong men on such fields the results would soon be astonishing. If we had some way of raising funds for such points to erect and help them erect church houses and maintain strong preachers a few years would give the mountains to the Baptists for Christ. R. L. BAKER.

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THE MARKETS.

Table with multiple columns: LIVESTOCK (LIVE STOCK, Extra good export steers, Light shipping steers, Choice butcher steers, etc.), COMPARISONS WITH PREVIOUS YEAR'S SALES (Total sales of new crop to date, 1904, 100,130; 1903, 106,808; 1902, 107,000), REJECTIONS (Rejections this week, 1904, 64; 1903, 105; 1902, 145), RECEIPTS (Receipts this week, 1904, 578; 1903, 623; 1902, 1,200), and SHEEP (Choice pack and butcher, Medium packers, Light shippers, etc.).

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