

WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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PRES. W. R. HARPER, of Chicago University, says with truth and force: "Hostility to creeds is puerile. Where is the man who does not believe something, and does not, therefore, have a creed?" We commend his words to the next youngster who undertakes to denounce creeds.

Christian Work, a Presbyterian paper, says: "We have already noted the expressed desire of the Baptists for a more centralized authority—such as the Congregationalists have adopted in their General Council. The signs are multiplying that church independence is not the jewel it has been thought by some to be. It is in fact a very serious obstacle to be glad to see Baptists and Congregationalists coming towards them in form of church government. But let us assure *Christians Work* all Baptists are not ready to give up the independence of the churches.

Christian Work, in the same editorial, quotes with approval the words of Dr. Faunce at the Baptist Social Union in New York. He said that "We [Baptists] should advance and see that all State conventions are combined into a denominational organization of the country. The organization must represent all the Baptists in this country."

The divorce evil in the United States grows more and more alarming. There were more divorces granted last year than in any five preceding years. We are very sorry to see that two Southern cities had double the average number for the whole country. These are St. Louis and Memphis. What will the end be?

Rev. John Wilson made a strong speech recently in Edinburg. He said that Baptists must be right in belief first, and then right in spirit and right in method. "With us Baptists it is not a question of what is popular. Attract the multitude? Should we not rather try to attract God?"

Rev. John King, in speaking to Scotch Baptists, said he thought the church was liable to fly off its chief rail by sliding into philanthropy. "Philanthropy is very good in its place, but it is not religion. Religion has to do with God. No keeping the second commandment can avail without keeping the first and greatest."

In a recent address in Brooklyn, Rev. W. J. Dawson said: "If Christ came to Chicago, there is no 'if'." The very idea of a 'what if' suggests finality. Christ has never gone away! He has been every day of the eternal hour that links beneath the polished surface of your modern society."

What is Needed.

BY E. E. BOMAR, D.D.

To do effective work for the evangelization of the world, when local claims are urgent, is difficult. Yet it ought to be so. Every church, no matter how small, is set for the salvation of the world. Every individual, no matter how obscure, is intended to be a world saviour. Even at the beginning, when the convert has but recently come into the church, or when the church is taxed to build its house of worship and maintain a pastor, this truth should be kept clearly in mind. What the Lord said to Paul is true in large measure of every child of God, and of every church, no matter what its condition and needs—

"I have set thee for a light to the Gentiles And for salvation to the end of the earth."

Or as some one else has put it—

"Thou but a candle thou dost have Its trimmed and glowing ray Is infinite."

Now is this the true ideal? Beyond question. A house of worship may be likened to a candle stand and the church to a light, which God intends shall shine up to the uttermost part of the earth.

"If this is the true ideal, it is what God intends, and it can be done. That is to say, the power of every Christian in the world can be felt unto the uttermost part of the earth. The poorest little church in the land is a world power and can make its power felt."

How? Obviously the first thing needed is faith in God to believe that it is so. That is indeed the first thing. Faith in oneself is the mainspring of man's action, but faith in God's power in and thro us is the mainspring of Christian action. He is "able to do exceeding abundantly above all we ask or think according to the power that worketh in us." That faith which gives us the sense of victory before the struggle and in the struggle, and whose issue is first in courage and then in action, is needed. The Japanese in their awful war with Russia have courage, because they believe they can win. This is not and never has been the courage of desperation or passion, but of faith in themselves and their future.

"They can who think they can."

But faith must rest on something. The Japanese have rested it on their conscious resources of knowledge, skill and power, their love of country and their hope for their people. Faith, hope and love are themselves great powers, and together constitute a great power, and when these virtues rest on some substantial basis they constitute an invincible force.

Now the faith of the Christian needs to be aroused, to mingle with love and hope, to be instructed and to feed on action. The Scientist Faraday has shown that the quality of magnetism inheres in all metals, but all must be raised to varying degrees of heat. The magnetism is in the metal, dormant until the heat arouses it. The application is obvious. The undeveloped powers of the individual and the churches can be developed by faith, hope and love, which is another way of saying by God's Spirit. Such a faith works by love and is inspired by hope. It has a sure foundation, for it rests on the revealed purposes of God. A—

Let us take some cases in point. Down in the Mississippi bottoms, somewhere, is a church of nine members, most of them, I think, heads of families. It is indeed a little flock. But they have faith to grasp the ideal that smallness of numbers and comparative isolation does not cut them off from doing something for the salvation of the world. The country is sparsely settled with white people, the families are widely separated and most of the men are not owners of the lands they cultivate. Now to maintain a pastor, keep up a house of worship and yet contribute to missions, would seem impossible. But, no—they actually support a pastor for half his time, and contribute over a hundred dollars for both foreign missions and state missions, besides contributions to all other objects fostered by the State Convention. Now two things are certain: one is that somebody leads, and another is that all work. They have a pastor who is determined that his people shall not drift into nothing, because the little band is not a great band and living in some great city. They have faith, which has become a power.

Here is another case. A country preacher filled with the love of God and human souls, preached in a school house and the Lord gave him a number of souls. The school house was in the "piney woods" district; the land was poor and so were the people. But at the close of the meeting a proposition was made by the preacher that a church should be constituted and a house of worship built. But how? It was easy to constitute a church, but where were the means to build the house? These poor but sturdy men resolved to build it themselves, calling on nobody except neighbors and friends for aid. At it they went. Several agreed to furnish the timber, others volunteered to cut it, others to haul it to the saw mill, where one of their members was to saw and kiln dry it; others agreed to furnish the nails, and many others to contribute labor, and so they did it; and they say that commendable pride was shown in the selection of timber and the erection and furnishing of the church, so that the structure was neat and attractive. The first thing they did on the day of dedication was to take up a collection for state missions. Good. But they stopped there. Their faith did not lay hold on the fact that they were set for salvation to the ends of the earth. The local spirit and want of instruction and inspiration of the largest vision, made them lose sight of God's ideal in its fulness. They needed a vision of the world and their power to do something for the Master's cause in other lands. To recur to the illustration of Faraday, their power was developed by the heat of faith and action, but not fully developed.

And so one might go on with illustration after illustration, showing that we have the ability and that the only thing needed is faith and obedience put into actual practice.

He deliberately inwove His life into all that is commonest in life. He has made it impossible for us, if indeed we have His spirit, to think of any salient aspect of human life without thinking of Him. Where childhood is, there is Bethlehem; where sorrow is, there is Gethsemane; where death is, there is Calvary; where the toiler is, there is the poor Man of Nazareth; and where the beggar is, there is He who had no place where to lay His head.—W. J. Dawson.

"Be of Good Cheer."

BY F. TRACY.

It is well that we should bear in mind who it was that spoke these words of inspiration and hope, and the conditions under which He uttered them. It was no carpet knight, or drawing room philosopher, theorizing from a safe distance, about human life and its varied experiences. On the contrary, it was One who had Himself sounded all the depths of human misery and pain, who, at the very time He spoke these words, was bearing upon His heart the crushing weight of the world's sin, and was soon to bear in His own body on the tree, the awful agony of their expiation. It was the Man of Sorrows, He who was wounded for our transgressions and bruised for our iniquities, He who went down to Gethsemane and up to Calvary for us, He who bears even yet the print of the nails in His hands—it was He who spoke the cheering words.

And He spoke them in full view of all the grim facts of human experience. There is a certain cheap and shallow optimism which keeps up its courage by shutting its eyes to the reality of sorrow and pain. The optimism of Jesus was of a different character. He looked the facts fairly in the face, and in full consciousness of all that the battle of life and the burden of life mean for us, with perfect knowledge of our weakness and of our enemies' strength, He nevertheless sounds out this glad note. "Be of good cheer."

"Be of good cheer," not because you have no sin to forgive, but because your sins, which are many, are all forgiven for His name's sake. "Be of good cheer," not because pain is a myth and sorrow a fallacy, but because He knows your sorrow and pain, and, walking with you through the valley of Baca, makes it a place of springs. "Be of good cheer," not because the sea of your life is free from storms, but because in the midst of the storm He comes to you, walking triumphantly upon the waters of your distress, and speaking the word that brings infinite and eternal calm. "Be of good cheer," not because you have no battles to fight, but because the Captain of your salvation has overcome the world, and because, clad in His armor, and strong in the strength which He supplies, you shall also overcome.

If this year is anything like its predecessors, it will bring to most of us enough of pain and sorrow and toil. But if we are in right relations to the living Christ, then it will not be in the power of these things to greatly move us; for even though the furnace should be heated with sevenfold intensity, there will walk with us in the midst of the fire One whose form is like unto the Son of God.—Canadian Baptist.

It is wonderful what miracles God works in wills that are utterly surrendered to Him. He turns hard things into easy and bitter things into sweet. It is not that he puts easy things in the place of hard, but he actually changes the hard thing into an easy one.—Hannah Whitall Smith.

If time is precious, no book that will not improve by repeated readings deserves to be read.—The Moravian.

Self-control is the savings bank of the human organism.

QUESTIONS ANSWERED.

By Smaex.

A brother who had been studying and meditating deeply upon the death of Stephen was walking along the street one day, praying, when, looking up, he saw above him in the sky the vision of his Saviour which Stephen saw. He wishes to know what I think the vision meant, and what it signified to him. First, let me say that it does my heart good to hear of a business man who was praying as he walked along the street going home to his dinner, and was meditating upon the martyrdom of Stephen. Oh for more such men in whom is such a spirit of prayer! But I do not think the brother saw a vision in the sense in which Stephen saw it. Stephen's was a reality. It was not a vision in the usual sense of the word. He actually saw his Saviour. Stephen was the first martyr of this dispensation. He was dying a cruel death, and dying in circumstances which might well make even strong faith falter. For the law of God which Stephen revered had commanded blasphemers to be stoned to death. The Crucified One was not indeed God, Stephen had been guilty of blasphemy in worshipping Him, and was dying the death he deserved and that God had commanded.

It may be that Stephen's faith faltered a little; it may be that some disciple in the crowd felt his faith in the Deity of the Saviour shaken. Was it blasphemy to worship him? If so, death by stoning was just and according to the will of God. It may be that neither Stephen nor any disciple needed this sight of the Saviour in Heaven, but that the young man Saul needed it, Saul, who stood by consenting to the death and yet was a chosen vessel of the Lord. The circumstances were as different as could be from a quiet walk home from business to dinner.

I should say that the brother's vision was only a mental picture resulting from his meditation upon the death of Stephen. Sometimes, when one's thoughts have been very much engaged, the subjective seems to become the objective. A well-known incident of this kind occurred in the life of Luther. He had been studying deeply about the devil and looking up saw the devil before him. He was so sure it was the devil he threw his inkstand at him. The ink stain is still to be seen on the wall.

"A member of our church, a sister in good standing, attended a revival meeting at a neighboring sister church, made a profession of religion, asked for membership in that church, stating she had never had religion before. She was received by the church and baptized into the fellowship of that church. What ought our church to do? If there was any irregularity in the case, what was it?" The question does not make it clear whether the sister stated to the church she joined that she was already a member of another church. If she did, the second church treated the first with the most insulting discourtesy. If the sister did not tell the church, of course she alone is to blame.

In this case the action of the church should depend upon what is known of the sister and her intentions. If she was simply ignorant of her duty to her church, and did not intend to insult it, as is far the most probable, I think the pastor or moderator ought to state the case in the church meeting, say how badly she treated the church in joining another while a member of it, but that in view of the fact that she did it through ignorance of Baptist church polity the church will take no action beyond sending a letter of dismission for her to the other church. But if she told the other church that she was a member, that church is utterly without excuse for its discourteous conduct. It

ought to have told the sister she must first get a letter of dismission from the first church. After they had received the letter, they could have baptized her again without it being a matter which concerned the church she left. There could be no reason for neglecting to do justice to a sister church, but a desire to receive her and baptize her in a hurry. And as Baptists do not believe in baptismal regeneration there was no justification for unseemly hurry.

Besides the insult to a sister church, the church did wrong to rebaptize her in such a hurry. They ought to have waited awhile for the rebaptism, even if they believed in it and no other church was involved. When the excitement of the meeting was over, she might have concluded that her doubt of her previous conversion was due to intense feeling aroused by the meeting, and she might have realized that all her past Christian faith and life had not been a delusion. When the church came to know her better, it might have found her hysterical or highly nervous or given to morbid self-inspection. Such persons are pious and worthy, but are carried away by excitement, are, in a certain sense, hypnotized by it. They are in danger of making baptism an irreverent farce by making a new profession in every meeting and wishing to be baptized again. I have known some thoroughly good women in the Methodist church who regularly got religion over again at every camp-meeting. But the Methodists never rebaptized them.

While getting her letter the pastor of the second church could easily have learned from the neighbors and the church of which she was a member whether she had lived the life a Christian ought to live. Not merely a good moral life entirely free from crime and vice; of course, being a lady she had done that. But whether her walk and conversation had shown that her life was hid with Christ in God. If she had lived such a life, the pastor could easily persuade her, after the excitement and nervous tension was over that she had only been revived in the meeting, and she had been regenerated before.

It would be no more than self-respect would require for the first church to send to the second letter of regret that she should have treated a sister church with such disrespect, and inclose in it a letter of dismission for the sister. The second ought at least to have told the sister to go and tell her story to the first church before she made any effort to join another. After having written a courteous letter of regret at such treatment and sending the sister a letter of dismission, the whole matter should be dropped by the first church. It would be "up to" the second church then to apologize and promise to be guilty of no such injustice to sister churches in the future.

The Church Paper, and How to Circulate it.

By J. O. PECK, D.D.

I did have large success in securing subscribers to the church papers within whose patronizing territory I was pastor for twenty-five years. I believe the church paper my best and most effective assistant pastor. I felt it a duty; a part of my legitimate pastoral work, as much as the conversion of souls and the building up of the saints in holy living. Yes, I conceive it to be a strong reinforcement in effecting these results. Hence I threw my brains, soul, tact and enthusiasms into getting subscribers to the paper. I worked for it as I did for a revival, and on the same ground—that it was necessary to the highest success of my pastorate. And it was.

If you want it in a nutshell—I worked to get subscribers with all the tact and enthusiasm I could if I had owned the paper and received all the profits. There you have it. I was a partner in the concern. I received my dividends in a more intelligent and devoted membership. The "modus operandi" was as follows:

1. I took the paper into the pulpit. I

opened it wide and showed it to the people. I expatiated upon its beauties, its benefits, its departments, its necessity to any member who would be an intelligent Methodist and know the current history of his church. I warmed with my theme and exhorted. I appealed to their loyalty; I exhortated the disloyalty that dropped the church papers, and took outside papers, especially if they were cheap. I swept the whole keyboard of incentives to take the paper. Then when the iron had been made hot by striking, I struck to weld it by taking subscribers on the spot! I got all I could on Sunday as a religious work. I used blank cards often in the pews.

2. I followed up this bombardment from the pulpit by a renewed attack at closer range in the prayer-meeting. I repeated this effort in the prayer-meeting at intervals. I always gained some at the close of a warm prayer-meeting.

3. I next put a clean copy of the paper in my pocket and started on my pastoral visitation each afternoon. By this means I had made a list of all who ought to take the paper, but had not subscribed. With this list and the paper in my pocket, I began sharpshooting at close range. I went to the house, the store, the shop, the factory. I pulled out my paper and my list. I submitted the question. Most surrendered at once when thus individually appealed to. The few that hesitated I stayed with till they "saw a great light" and subscribed! Only here and there an obtuse or stingy soul escaped.

4. There were always a few poor people who could not afford to take the paper. On Christmas or New Year I would state this fact to the public congregation, and ask the well-to-do to send a Christmas or New Year gift to these poor, that would come every week in the year. This always met with a quick response.

5. At the close of the revival each year I appealed to all new converts to take a church paper.

This is my "experience." It fills me with joy to recall it. Hallelujah! It was a good work for Christ. There is no patent on the experience. I ask no "royalty" on its use. It would be a good thing if the General Conference would pass a regulation that no person should be appointed a member of the Official Board who does not take a church paper.—Western Christian Advocate.

When a weary, selfish heart comes to the Saviour, the Saviour meets his need by saying: "Take my yoke upon you." "But, Lord, he is tired and weary already; another yoke will crush him." No, no; he has just been carrying himself, and himself only, and that is the heaviest of all loads, heavier than any one man can bear. But strange it is that if he adds another burden, his own burden will become light. That is the mystery of grace, that the burdens of a selfish man are lightened by adding more. "Take my yoke upon you." And what yoke is that, Lord? "The yoke of other people's needs—the burdens of the blind and the deaf, and the lame, and the lepers—the burdens of other folk's sorrows; put them on to thy shoulders—take my yoke upon thee—increase thy burden, and thy burden shall become light, and instead of weariness thou shalt find rest."—J. H. Jowett.

I have been able to give "Glorious Praise" only a brief examination, but even that leads me to conclude that the book is one of merit, and that it deservedly promises to have a cordial reception at the hands of many.—Geo. W. Truett, Dallas, Texas.

Do we not drift through life giving each other crumbs of the loaf that will only seem to break in that paltry way? Yet the crumbs have the leaves and sweetness of the loaf in them; the commonest little wayside things are charged full of whatever is really within us. God's own love is broken small for us. "This is my body broken for you."—A. D. T. Whitney.

Trials and How to Bear Them.

By J. C. MCCLINTOCK, D.D.

Do we pray for trials? Job did: "Let me be weighed in an even balance, that God may know mine integrity" (Job 31: 6). Yet Job did not appear to understand that the afflictions under which he was suffering were God's way of answering his prayer. David prayed: "Search me, O God, and know my heart; try me and know my thoughts" (Ps. 139: 23). But David complained that his sufferings were more than he could bear, when God was trying him by tests that laid bare the secrets of his soul. So, perhaps, when we use David's prayer and ask God to search and try us, we are not willing to accept God's way of doing the difficult work.

1. One of the first things for us to learn about this subject is, that trials will come to God's children; and that often and of necessity they will be of such a nature as to cost suffering, and be hard to bear. The proof that gold is pure is its ability to stand the trial of furnace heat. Peter says: "Beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you" (1 Peter 4: 12). Trials are tests to prove what is in man, to develop his strength, and to uncover his weakness.

II. The providence of God plans the trials of his children. Does God, then, send suffering, trouble? That is a hard problem to our finite understanding. How can he be infinite in power, wisdom and love, and yet cause us to suffer? Some try to relieve the difficulty by saying that God has nothing to do with these things; that we bring all trouble and suffering on ourselves; or that the devil sends them. But such a view is exceedingly unsatisfactory to those who believe in the sovereignty and infinite goodness of God; and as I read the Word of God, such views are unscriptural as well. Had God nothing to do with the trial of Abraham when the sacrifice of Isaac cut the father's heart with sharper pain than the lad would have suffered on the altar? Had God no planning about the sufferings Joseph endured? Was Joseph mistaken when he said to his brethren, "Ye thought evil against me, but God meant it unto good" (Gen. 1: 20).

III. It follows that trials, rightly borne, are for our good, and we should not count them evils, nor "despise the chastenings of the Lord," when they may be of the greatest value. See the testimony of God's Word here; David says, "Before I was afflicted I went astray, but now have I kept thy word." "It is good for me that I have been afflicted, that I might learn thy statutes" (Ps. 119: 67-71). Elihu had discovered the worth of trials: "Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty, for he maketh sore and bindeth up; he woundeth and his hands maketh whole" (Job 5: 17). These words have the endorsement of the Wise Man in Proverbs 3: 11; of the Psalmist in Ps. 94: 12; of the Apostle in Heb. 12: 5-11. And the experience of God's people in our day fully confirms all that has been written in the Word. I even heard a man, quite recently, thanking God for his conviction by a court of justice, and his imprisonment at hard labor for a term of years, because these things had been the road by means of which God had brought him to his right mind, leading him to Christ, and opening for him a new life. Of course it is not pleasant to suffer; "No chastening for the present seemeth to be joyous but grievous; nevertheless afterwards it pleaseth the peaceable fruits of righteousness unto them which are exercised thereby" (Heb. 12: 11).—Interior.

The effective life and the receptive life are one. No sweep of arm that does some work for God, but harvest, also, some part of the truth of God, and sweeps it into the treasury of life.—Phillips Brooks.

When answering advertisements please mention this paper.

Sunday-School Lesson

SUNDAY, DEC. 26.

THE PRINCE OF PEACE.

Isaiah 9:1-7.

Motto Text—"His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Nevertheless the dimness shall not be such as was in her affliction, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali.

This prophecy which begins with the seventh chapter was probably written in the days of Ahas. Isaiah prophesied in his home at Jerusalem.

Not content with establishing the worst form of idolatry, Ahas had the doors of the temple shut up, thus stopping the sacrifices to God.

For unto us a child is born, unto us a son is given. The "for" shows that the destruction of war and the coming of peace is the result caused by the giving of this son.

darkness have seen a great light." The prophet knew that his prophecy would be fulfilled to the last jot and tittle, and he speaks as if it had already come to pass.

"Thou hast multiplied the nation and not increased the joy." The "not" is a mistake of the translators and should be omitted.

"For thou hast broken the yoke of his burden, and the staff of his shoulder." The part of the yoke which rested on the back of the neck and the shoulders.

"For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire."

At Burksville a \$2,500 home was built and the Board gave only \$100; at Hesperus, in Cumberland county, a good frame chapel, we gave \$25; at Russell Springs an elegant home, we gave the furniture.

"And his name shall be called Wonderful." He, himself, as God incarnate, was wonderful—a wonder which all his redeemed shall study throughout eternity with

ever-increasing delight. His work of atonement is wonderful, is the greatest wonder of the universe. "Counsellor."—Having infinite wisdom to counsel all, needing no counsel.

"The Prince of Peace."—Not of earthly peace, he came not to seal peace, but a sword, and a man's foes should be they of his own household.

"Of the increase of his government and peace there shall be no end."—It is a most blessed promise. Souls shall ever be making peace with their God and yielding loving obedience to their Saviour.

"The Church Building Fund." When the present Corresponding Secretary of the State Board of Missions entered upon his official duties the board authorized and endorsed the effort to raise not less than \$10,000 as a permanent fund.

THE CHURCH BUILDING FUND.

When the present Corresponding Secretary of the State Board of Missions entered upon his official duties the board authorized and endorsed the effort to raise not less than \$10,000 as a permanent fund.

A beginning was made and the secretary was hopeful of great results, but the pastors and churches have failed to second his efforts.

It seems to me that no phase of our work has a larger or more sacred claim upon us, certainly no investment has yielded larger returns.

At Burksville a \$2,500 home was built and the Board gave only \$100; at Hesperus, in Cumberland county, a good frame chapel, we gave \$25; at Russell Springs an elegant home, we gave the furniture.

has also (in the past four years) aided in building splendid houses at Paintsville, Jackson, Shrewsbury, Croppers, Dwarf, Liberty, &c.

A number of promising fields are open to us and can be held for the truth if we will establish confidence and give proper aid in the erection of church houses.

One brother, whose name we withheld by his request has arranged for the first \$1,000 for the fund, others can well afford to give a like amount.

The Baptists of Kentucky are amply able to enter this open door. Shall we in fidelity to God and his truth hold our mountain region for the Baptists or shall we neglect and delay till this great field is taken from us.

Other denominations have their Church Extension Funds and can put up houses as they wish, and but for the fact that these people are Baptists from principle they would have long since been lost to us.

The State Board at the December meeting passed strong resolutions commending this important work and urged the prosecution of the same.

Many times when I have presented this work at the associations brethren have seen and acknowledged its importance and promised to give it their attention.

Hundreds of churches in the mountains have no houses in which to worship God, many of those in existence are not suitable for services in the winter time.

As to whether a collection or pledges shall be taken by the Secretary will be left entirely to the judgment and pleasure of the pastor and church.

If any church or pastor thus desires the services of the Corresponding Secretary, please write to me and I will give a date as near the time as possible.

Basel Mitchell sold Saturday of last week 63 of the best hogs that were raised in this county. They averaged 272 pounds and brought \$4.25.—Harrodsburg Herald.

The Itch Fiend

It cannot be cured by ordinary medicine.—The Itch Fiend will be rid of the Itch by using Hood's Sarsaparilla.

Hood's Sarsaparilla

It cannot be cured by ordinary medicine.—The Itch Fiend will be rid of the Itch by using Hood's Sarsaparilla.

A PASTORAL JUBILEE.

BY C. A. OWENS.

Possibly no man among Georgia Baptists is so greatly loved and admired as Rev. J. H. Kilpatrick, D.D., of White Plains. In hundreds of homes throughout the state his name is a household word; and his work in the conventions, together with his contributions to the denominational press, has made him famous in other states as well.

So it was with peculiar interest, on December the 7th, that we turned our faces towards the little village of White Plains to be present at the celebration of the fiftieth anniversary of the pastorate of this man of God. Only one member, Bro. J. R. Parker, remains who was living fifty years ago, when the call was made.

Dr. Isaac Moore, one of the oldest members of the church, and a life-long friend of the pastor, presided over the meeting with grace and dignity. In the opening address, he paid a beautiful tribute to the faithfulness of their pastor through all these years.

The following resolutions were adopted by a rising vote. A specially prepared copy was presented to the pastor as a memorial of the occasion.

Whereas, It has pleased Almighty God to spare the life of our beloved pastor, Dr. J. H. Kilpatrick, to the present time, and

Resolved, 1. That we, the Baptist church of White Plains, Ga., severally and individually do express our profound gratitude to Almighty God for the preservation of the life of our dear pastor, and we pray that he may be spared to us for many years to come.

Resolved, 2. That we thank God for the spiritual good and material prosperity that has attended his ministry, and we invoke His presence in the future.

Resolved, 3. That we express to Brother Kilpatrick our unbounded confidence in him as a Christian, our deep respect for him as a pastor, our love for him as a friend and brother, and we pledge to him for the future greater devotion, if possible, than we have shown him in the past.

Resolved, 4. That we pray especially for the blessings of God upon our pastor in his own heart and life, that he may feel the presence of God's Spirit with him at all times, that as physical strength

SELF-QUESTIONING.

Thou art a point I long to know,
Off it causes anxious thought,
Do I love the Lord, or not?
Am I His, or am I not?
If I love, why am I thus?
Why this dull and lifeless frame?
Hardly, sure, can they be worse
Who have never heard His name.
When I turn my eyes within,
All is dark, and vain, and wild;
Filled with unbelief and sin,
Can I deem myself a child?
If I pray, or hear, or read,
Sin is mixed with all I do;
You that love the Lord indeed,
Tell me, is it thus with you?
Yet I mourn my stubborn will,
Find my sin a grief and thrall;
Should I grieve for what I feel,
If I did not love at all?
Lord, decide the doubtful case;
Thou who art Thy people's Sun,
Shine upon Thy work of grace,
If it be indeed begun.
Let us love Thee more and more,
If I love at all, I pray;
If I have not loved before,
Help me to begin to-day.
—Selected.

Our Pulpit.

THE SPRINGS OF A NOBLE LIFE.

BY REV. ALEXANDER MACLAREN, D.D.

"Your work of faith, and labor of love, and patience of hope" — 1 Thess. 1:3.

It is interesting to observe, in this earliest of Paul's letters, the germs of much which he afterwards frequently dwelt upon and elaborated. Here we find, for instance, the first statement of that triad of Christian graces familiar to us by his subsequent references. Faith, Love, Hope are here named in their natural order; for Faith is the parent of Love, and Faith and Love together are in some sense the fountains of Hope. These three are three leaves upon one stem, three elements of the pure, white light analyzed, a linked triad of graces hand in hand. Here, too, is the first appearance of the apostle's characteristic thought that the region in which all Christian graces find their truest field and their sharpest test is the region of daily life and conduct. Faith will produce, and be characterized and tested by work; Love will produce and be tested by labor; Hope, if it is worth anything, will lead to patience.

These Thessalonians had only heard Paul preach for three weeks if we adopt the chronology of the Acts and press the dates there. Three Sabbath days he spoke in the synagogue, and then the Jews hunted him out of the city. He had gathered a church, and this letter was written after that scant and brief instruction. In a very short period after the conversion of these Thessalonians, at the most not more than a few months, he could say that their lives were patterned to all believers, and that from them as from a trumpet had sounded out with resonant music "the Word of the Lord" throughout the land. That was the result of three weeks' preaching and three or four months' Christian living. Could anyone say as much about us, after years of the one—and perhaps of the other also? Could any one declare about us

that to "remember without ceasing our work of faith, and labour of love, and patience of hope" gave occasion for continual thanks to God?

Now, of course, we are not to suppose that in the apostle's mind either these three aspects of the Christian life—faith, love, hope—were considered entirely apart and independently, or that the activities of a life are to be dealt out amongst them; and this and that being due to the one, and this and that being due to the other. Rather they all bloom together. Faith, hope and charity are but as three sides of a great triangle; they all have a share in each of the activities of the Christian life if any of them has, and what a good man does, because he is a Christian, and under the influence of Christian motives, is the result of the co-operation of these three influences—faith, hope and charity.

So much, then, being understood by way of introduction, let us linger on the thoughts that lie here.

I.—Those that Trust Will Work. Paul takes that for granted. Practice is the distinguishing difference between the mere religion of the intellect and the religion of the heart. Paul would have shaken hands with his brother James, against whom he is so often supposed to be pitted, with entire unanimity, asserting with him that "faith without works is dead." If a man really believes the truths that as Christians we say we believe, and if he not merely believes them but trusts in them, and not merely trusts in them as disclosing the way by which he can escape from a future hell, but bows to them as controlling and animating his life, will he not work? Faith, the reliance of the spirit upon God in Christ, first of all brings to a man the assurance of his personal forgiveness and reconciliation with the Father. And will that not make him work? I do not believe that any man has a right to say, "I know that I am forgiven" unless he can go on to say, "And if you want to know whether I am, look at my life." There is the test.

There is plenty of the religion of feeling in the churches; of "precious experiences" and gushing sentiment and of real emotion. And there is plenty of the religion of orthodox intellect in the churches; of exact understanding and appropriation intellectually of the truths of Christianity, but the thing that puts life into the mere corpse of an intellectual belief, and gives solidity and permanence to an emotional religion, is the operation of an active faith. There are sections of the church that cultivate an unwholesome preponderance of the emotional side of their Christianity. Men may be great at prayer-meetings; what about them when they are behind the counter? They may be great in speaking of the sweet moments of communion that they have had; what about them in regard to the best communion with God, which consists in hating unrighteousness and loving holiness as He does?

If we believe ourselves forgiven, we shall work to avoid the sins from which we have been cleansed. Faith that is genuine is a faith that, resting on the Lamb of God for taking away all sin, works out its own salvation with fear and trembling. A true faith will widen a believer's horizon, and bring into view, as sovereign and supreme powers in his life, things

that without it he never can see. Just as upon a low plain, some time or other, a puff of wind comes and sweeps away the mists, and lo! yonder are the white summits that carry our thoughts to heaven, and give dignity to the flat land which they encircle and protect, so our faith lets us see the far-off "hills from whence cometh our help," and changes the centre of being and the gift of desire. Will it not set a man to work when these solemn realities are seen, full in front of him, and pressing their presence upon him? Will not he who, at the end of a little dirty street in the small town that he lives in, can see an Alpine summit, be drawn to it, and will not the vision set him to toil that he may reach it? The new elements and the august presences which faith brings into our life, are beneficent taskmasters that banish indolence and stimulate to toil. Faith joins a man to God, and so makes him the receiver of new powers into his life, and will not that make him work?

Brethren, if we believed, not only now and then, when the pressure of sin is upon us, or when the weight of sorrow is upon us—if we saw habitually through all our days, and in every scene, that thrilling vision of the unseen, and if we continuously felt that peaceful, quiet dependence upon the might of God and the mercy of Jesus Christ, which are meant by "faith," would it be possible for us that so much of our life should be absolutely identical with what it would be if we did not care a rush for Him if He were? Faith works, and if your faith has not salted your life, and influenced your actions, and directed you out of laziness and directed and corrected and restrained and impelled at every turn, you have yet to learn the true power and preciousness of it. And you will never be right, nor will your religion be a joy and a peace to you, until your faith is a faith that "worketh by love." And that brings me to the next point.

II.—"Those that love will toil." It is remarkable that the apostle does not care to stop to say whom we are to love. I suppose that there was present in his mind the same thought which is characteristic of much of his letter-writing, and reaches its plainest utterance in the Epistles of St. John, that it is needless to make a distinction between the objects of true Christian love, because when you dig to the roots of things, love to God and love to man are but the bifurcations of one emotion, and whosoever has really the first one has certainly the other. There are caricatures and counterfeits of Christianity which separate them from each other, but in reality they are but the obverse and the reverse of the same golden coin.

But, be that as it may, the point is that the effect of love is toiling labour. The Greek in our text uses a very emphatic word, which is here rendered labour; it means toilsome, troublesome, disagreeable work. Now, such work is the fruit and token of love, for the very inmost of love is self-sacrifice, and it hungers for the opportunity to do things that cost it such, in order to show its reality. That is true of all love; it is true about friends and lovers, husbands and wives, and, most of all, in regard to God's relation to man, when "He spared not His own Son," and of my relation to Him if I understand His heart, and

Christmas Suggestions

We are Headquarters for dainty gifts at Low Prices. Order any book from us whether in this list or not.

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Table listing helps on the 1908 S. S. lessons, including items like 'Peloubet's Notes' and 'Arnold's Practical Commentary' with prices.

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Table listing Christian Worker's Testaments, including 'No. 1. C. W. Cloth' and 'No. 2. C. W. Limp Leather'.

LARGE TESTAMENTS.

Table listing large testaments, including 'Old Folk's Testament and Psalms'.

MARRIAGE CERTIFICATES AND WEDDING GIFTS.

Table listing marriage certificates and wedding gifts, including 'Marriage Certificates, Large and Beautiful' and 'Wedding Albums'.

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Table listing choice decorative gift books, including 'Evolution of Girls Ideal' and 'If I were a Girl Again'.

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Table listing Riley and Christy books, including 'An Old Sweetheart of Mine'.

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Table listing Bibles, including 'Small Gift Bible (Leather Flap)'.

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Table listing Christmas cards, including '50c per 100; \$2.50 per 100; 5c and 10c each'.

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Table listing games, including 'Pit', 'Finnch', 'Bible Games', and 'Authors'.

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Table listing J. E. Miller's books, including 'The Lesson of Love', 'Ministry of Comfort', and 'Golden Gate of Prayer'.

BIBLE STORY BOOKS.

Table listing Bible story books, including 'Bible Stories for the Young' and 'The Acts of the Apostles for Children'.

SMALL GIFT TESTAMENTS.

Table listing small gift testaments, including 'Cloth, 7c, 10c, 15c. Leather, 25c, 30c'.

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Table listing some recent books of fiction, including 'Christmas Eve on the Lonesome' and 'The Crossing, by Winston Churchill'.

25 CENTS EACH, NET.

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Table listing red letter testaments, including 'No. 2. Cloth, 4 5/8 x 3 1/8'.

Baptist Book Concern Inc. 612 Fourth Ave., Louisville, Ky.

Editorial

As we have announced the Executive Board of the American Baptist Home Mission Society has issued a call for a conference of Baptists from all parts of the country in New York Jan. 25th. The object of this conference is to formulate a plan for a Triennial Baptist Convention. This plan is to be submitted to a meeting of Baptists in St. Louis next May, called to assemble between the Southern Baptist Convention and the Northern Anniversaries. At this meeting it is proposed that final action be taken.

It is not proposed in any way to interfere with either the Southern Baptist Convention or the Northern Societies, but to have a Triennial Convention for its own work and its own sphere. Naturally the question arises—what is that work? Why have such a body? We do not know that we will be at the conference in New York, but we have a suggestion to offer, and we would like to have the brethren think about it.

Of course, the proposed Convention cannot engage in mission or Sunday School or publication work, since that would interfere with the existing organizations. No matter how vigorously all interference were disclaimed, the fact of interference would be there all the same. It is certain that the new Convention could not engage in any work now done by the existing organizations without seriously interfering with them. Then in what work could the Triennial Convention engage? What other general denominational work is there to do, beyond what the existing organizations are doing? Shall we organize a great Triennial Convention to meet and hear fine speeches and pass fine resolutions and nothing else? Surely no one will seriously contend for this. It could not serve as a court of appeal, a sort of Hague tribunal to pass on knotty questions, for that is contrary to Baptist polity. What, then, could such a Convention do?

Here comes our suggestion. We already have the American Baptist Education Society, which embraces representatives from the whole country. This Society holds its annual meetings alternately with the Northern Anniversaries and the Southern Convention. Its work of denominational education lies outside the field of the Northern Societies and of the Southern Convention. This work of denominational education is a very great and a very urgent work, well worthy of the concentrated energy of a great national body. So we suggest—

1st. Let the American Baptist Education Society be enlarged and its name modified to Convention instead of Society.

2d. Let provision be made for representatives from all parts of the country.

3d. Let the meetings be made triennial, with a strong executive board to act during the intervals between the sessions.

4th. Let auxiliary boards be appointed at different points as the conditions may require.

5th. Let the scope of the Convention include whatever matters would come before any triennial convention, lying outside the work now carried on by the

Northern Societies and the Southern Convention.

This seems to us desirable and practicable, and we can think of nothing else in the line of a triennial convention, which seems either desirable or practical. We hope the brethren will think of this. We will gladly welcome all the light we can get on the subject.

Dr. MARCUS DOBS is quoted as saying in a recent address at New College, Edinburgh: "It is vain to suppose that while all other sciences are advancing by leaps and bounds, theology is to stand still, a discreditable and discredited exception. If we believed exactly what our fathers believed, we should be unworthy of them. Is it in the religious province alone that men are to be tied up by crippling, benumbing, deadening bonds?"

Now this is nothing but cant, veritable cant, which we have been hearing for a generation past. We first heard it from the Unitarians and now it has spread till it has become the campaign cry of the "liberal" theologians.

These "liberals" quietly assume that there is nothing authoritative in religion; that there has been no revelation of truth, but that in religion as in science men have to reach truth by investigating the facts around them. One theory in science succeeds another, as men learn more and more of nature; but this is simply one human notion displacing another human notion. In religion, however, we have a revelation from God—a "faith once for all delivered to the saints," a faith, therefore, that is not subject to change. To substitute anything else for it would be to put man's notion in place of God's truth. The claim of the "liberals" put into plain English is—"put aside God's truth and accept our guess instead."

These "liberals" have much to say about "new truth," "larger truth" &c. &c. And yet when called on to name one of these new truths or larger truths, they have nothing whatever to offer. After all their clamor for the acceptance of new truth, they do not seriously claim to present any actual new truth for us to accept. Gentlemen, bring on your "new truth" and let us take a look at it. Their whole stock in trade is a lot of old denials, and musty ones at that.

Another poser for the "liberals" is the question—"how do you know you are right?" They cannot produce an atom of evidence to substantiate their claims. A guess plus a supposition plus an unwarranted inference equals an "assured result." This is their equation, and it is always a personal equation.

We can all rejoice over the signal success of the World's Fair at St. Louis in view of the fact that it was faithfully kept closed on Sundays. It was claimed that Sunday closing would involve the Fair in financial loss and bring it out in debt. This is the plea relied upon by the ungodly, after their plea for a chance for "the poor working man" has failed.

Their interest in "the poor working man" is pathetic. It breaks out at such queer places. No one is more interested in securing the due observance of Sunday than "the poor working man." It is his salvation, and he is finding it out. No friend of the working

man can intelligently oppose Sunday closing. But the Fair came out financially successful, and it was a signal triumph for law and order.

An interesting fact along this line occurred in connection with President Roosevelt's visit to the Fair. The Presidential party finished their programme Saturday night and were ready to start back to Washington. That, however, would have involved traveling on Sunday; so the special cars were held and not a wheel turned till the Sabbath was past. This is a valuable object lesson to our people. Our Chief Magistrate and his party declined to travel on Sunday.

The Reminary lectures on the Sunday School Board foundation were delivered last week according to announcement, by Dr. A. H. McKinney. These lectures were well attended and were highly appreciated. They were thoroughly practical. Dr. McKinney was for years in charge of the Presbyterian Sunday School work in the State of New York, and he has turned his experience to good account. He showed how the pastor is to inspire his Sunday School teachers, to lead them in Bible study, in the study of their pupils, in religious pedagogy, and he is to train them. The problem of the Sunday School is the problem of the pastor and the teachers. Since these lectures are to be published in a book, there is no need to speak of them at length.

In connection with these lectures the Rev. E. A. Fox, Secretary of the Kentucky Sunday School Union, conducted a Pastors' Sunday School Institute. The principal speakers were Dr. Hamill, Dr. Roads, Dr. Trumbull and Mr. Lawrence, all experts. Local talent was also utilized. A goodly number of pastors of different denominations were present. The exercises were highly suggestive and stimulating. The topics discussed were the pastor and his Sunday School, and his Superintendent, and his Teachers, and the Parents.

The Examiner of last week says:

"We fear our good friend Dr. Eaton, of the WESTERN RECORDER, missed the opportunity of his life in refusing to rebut on the spot some of the heterodox utterances at the recent 'Baptist (?) Congress.' Thomas Jefferson—good Southern authority—said that 'error is never dangerous when truth is left free to combat it,' and it seems to us that, instead of pluming himself on having so adroitly avoided being made 'a part of the show,' the editor of the RECORDER should be repenting that he did not step forward like a valiant champion and withstand those proclaimers of error, as did another defender of the faith some cycles ago, to their faces."

Thomas Jefferson is not "good Southern authority" in matters of religion. The real "Southern authority" in religion says: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partner of his evil deeds."—2 John 10 and 11.

The editor insists that so far as that meeting of the Baptist (?) Congress was concerned, it was the business of those who were responsible for it to make what

ever replies were needed. He had not the slightest responsibility for it and was unwilling to be in any way identified with it. Nothing they could have said would have brought any reply from him in that meeting. Some of them denied the authority of the Bible, and yet none of the members of this Congress, or of those responsible for it, made any reply. We wonder whether or not they would have made any reply had some of the speakers denied the existence of God. This "so-called Baptist Congress," as Dr. Dargan calls it, has in it men who glibly deny the authority of Scripture, but it does not seem to have anybody in it ready to defend that authority. On one occasion Dr. Howard Osgood was in the Congress and stood up manfully for the authority of God's Word; and it does not appear that the Congress has had any farther use for him.

The Examiner thinks it very wicked in us to speak of the effort to bring together Northern and Southern Baptists as a spider and fly affair and to impute wrong motives to the Northern brethren. The Examiner is badly mixed in this matter. When the call went out from some ministers in Boston asking for a meeting in St. Louis of Northern and Southern Baptists to unite in evangelistic work, it was distinctly stated that the object was to unite the Baptists of the whole country. It was this that we called a spider and fly affair. Dr. Morehouse's call for a conference in New York is an entirely different matter; only we wondered whether there was any connection between the two.

There was no imputation of motives in the case. We simply accepted the motives that were distinctly avowed, and which it would have been discourteous and unbrotherly in us to doubt. Is it not as wicked in the Examiner to impute wrong motives to us as it would have been in us to impute wrong motives to brethren in the North? Or does it make all the difference in the world whose ox is gored?

At the meeting last week of our State Board of Missions, Secretary Bow read a communication from Dr. Morehouse asking that the Board send representatives to the Conference in New York to arrange for the proposed Triennial Convention. It was unanimously voted that Dr. Bow make a courteous reply, telling Dr. Morehouse that the Board did not regard it as any part of their work to take part in organizing such conventions. We do not see that any of our Boards can send representatives. But since individuals are invited to the conference, any brother who is interested is free to go. What we think on this subject appears in another column.

We call special attention to the communication of Secretary Bow in this issue. Read it, ponder it, and act on it. The matter is a most important one and it should receive prompt and vigorous attention. The cause has already suffered greatly from neglect of this important work, and it is a thousand pities that this should be. It must not continue.

The dignity and joy of life are found in activity. Idleness is a curse.—Rev. C. A. Eaton.

Editorial Varieties

When a man reaches the point where he can see that for the glory of God, he has himself waded a good way from the faith in his heart, whatever he may profess with his mouth.

Dr. Dargan's "History of Preaching" is announced to be published in January. We are sure this will prove to be a book of very great and of permanent value. We await its appearance with eager interest.

On Jan. 1st Dr. J. M. Weaver will celebrate the 40th anniversary of his pastorate of Chestnut-street church. He has made a noble record, and he is a better preacher and a more effective Christian worker than ever. The writer hopes to be present at the 50th anniversary.

The Examiner characterizes declining to receive alien immersion as "moralism run mad." Will the Examiner kindly tell us whether or not it regards Spencer H. Come and John A. Broadus as "moralism run mad"? They, and many other worthy men named with them, opposed receiving such immersions. Wherein consists the "moralism run mad"?

The Journal and Messenger holds Dr. J. R. Graves responsible for "Gospel-Missionism." Dr. Graves seems to be the J. and M.'s bete noir. We are tolerably familiar with Dr. Graves' teachings, and if he ever taught "Gospel-Missionism," we have never seen it. Will not the J. and M. kindly quote the language from Dr. Graves which it thinks teaches "Gospel-Missionism." Simple fairness demands this.

No Baptist is a safe denominational leader who is not glad he is a Baptist and does not talk and act so as to make other Baptists glad they are Baptists. Reader, put this in your pipe and smoke. No American is a safe leader in the affairs of government who is not glad he is an American and does not talk and act so as to make other Americans glad they are Americans.

A preacher not long since brought out a large book consisting of letters, pictures, and sketches of himself and other brethren. His own picture is the frontispiece, and the book contains a most complimentary sketch of him. He advertises the book for sale, putting his picture in the advertisement. He publishes twelve strong commendations of the book. Every one of these twelve commendators has his picture and sketch in the book.

It is announced that Dr. Alexander MacLaren is to be President of the World Congress in London next July and that Dr. W. T. Whitley will be Secretary. The Word and Way and the Baptist and Reflector think the announcement is premature. In view of the fact that the Congress is still seven months off. This shows that our esteemed contemporaries have not informed themselves as to the way Baptist Congresses are run. A few choice brethren have charge and run things to suit themselves.

The N. Y. Evening Post quotes the following as coming from the faculty of the University of Chicago: "The faculty has agreed with the students that college songs do more to breed a true religious and college spirit than the chanting of the tenets of Christian belief." Hence the doxology has been ruled out of chapel exercises and the song "Alma Mater" substituted. We are pleased to learn that the University authorities desire to have a true religious spirit, but we do not think that is helped by substituting Alma Mater for the Doxology. The only tenet of Christian belief in the Doxology is the Trinity.

A good Baptist lady from Kentucky has been traveling in the North, and she writes: "I note with sadness that the Baptists are not keeping up with other churches in the cities. I've been in North that is in Ohio and Pennsylvania. I attended a nice service in Dayton, Ohio, in a Baptist church; but in Toledo and other places did not see a Baptist church. I had a great many churches here among other denominations have cards and programmes at the best hotels, and I've seen some from a Baptist church in the cities. I've been in Kentucky and seen a very nice looking one for a Baptist church." This letter was written from Philadelphia.

Ex-Chancery Clerk Cured of Cancer—Six Others Cured, Also Stripped of the Combination Oil Cures.

Williamsburg, Minn. June 6, 1904. Dr. D. M. Bry Co. Indianapolis, Ind. My Dear Brother—Thank you and your wife for the medicine you have sent me for more than 18 months, and have recommended your treatment to six others, who had tumors of the face from one to ten years standing, and all are cured and are today praising the name of Dr. B. M. Bry and his wonderful medicine. Oh, that I could be afflicted everywhere would try it, and be convinced. I would just love to travel and tell it to every one who has cancer, were I able to do so. My own cancer, to tell them what you have done for me and others of my country. I can hardly be satisfied when so many send your medicine. Do you know, so many people look upon your medicine as being a cure for the land, and will write to you for it, and send you money. I will give you a testimonial from all who have been cured here. I was the Old Chancery Clerk of this county at the time I got the cancer. My benefactor, as you can see, your benefactor, command me. Yours truly, E. H. WOODCOCK, Ex-Chancery Clerk.

AMONG THE Churches. LOUISVILLE.

Walnut St.—Pastor Eaton: Thru and The Work of the Holy Spirit on us; being the second of the series on the Holy Spirit.

Broadway—Pastor Jones: God's destiny for Christians and Choices and destiny. Meeting closed Thursday night. Night for baptism, two by letter and five baptised.

Chestnut St.—Pastor Weaver: Marks of love to God and Work God requires of sinners. One by letter, two for baptism and two baptised. Protracted meeting begins Jan. 1st.

East—Pastor Gill: What Gentiles owe to Jews and The worst of masters. One baptised.

McFerran Memorial—Pastor Hamilton: Portrait of Jesus and Roadside revival. One restored and one by letter. One profession.

Twenty-second and Walnut—Pastor Owe: God is and Nature of sin. One for baptism.

Franklin St.—Pastor Jenkins: Discouragements; Bro. A. P. Bagby: Daniel. Two by letter.

German—Pastor Janzen: God's glory and Wholesome fear.

Highland—Pastor Dawes: Our material situation and Weakness of wealth. Two received for baptism.

Logan St.—Pastor Watts: Post-conversion work of the Spirit and Arrested Christian development.

Parkland—Pastor Taylor: God's purpose and The Devil of the Devil. Two by letter.

Third Avenue—Bro. Partrick: Married travels and Regeneration. One by letter.

Twenty-sixth and Market — Pastor Reed: Limitation of Liberty and The believer's body. Two for baptism and four baptised.

Thirty-sixth and Grand—Pastor Heilig: Believers' baptism.

East—Pastor Gray: God's grace; Gentiles' exalted state; Bro. J. P. Jenkins: God's bridging the chasm and Regeneration. He preaches nightly. One by letter.

Hazelwood—Pastor Albright: Despair and Three columns of news. Two by letter.

Bro. Weaver presented the following programme for his 40th anniversary: Jan. 1st, Theodore Harris, President. The Past, Present and Future of the Baptist cause in Louisville, by Bro. Eaton, Hamilton and Jones respectively. Bro. Weaver presents a paper on his forty years' pastorate. Bro. Warner and Daves are to offer prayer.

Hope Mission—Pastor Bruce reported a gracious week. Fresh inquirers each night. Four professions at the jail.

SEMINARY NOTES.

BY C. W. KNIGHT.

Bro. C. E. Maddox accepts the pastorate of Evergreen church, and Bro. Geo. W. Edens enters upon his new work at Chapel Fork.

Bro. B. B. Hall is away this week holding a meeting at Morganfield.

The lectures delivered by Dr. McKinney were inspiring. We had the pleasure of having him to dine with us.

The Alumni of Richmond College, Va., had a banquet at the Restaurant Vatel on Tuesday evening.

Supplies for Sunday: Bro. L. M. Ritter, Indian Creek; W. M. Lee, Cave Run; J. E. Hamton, New Haven; J. L. Partrick, Third Ave. of the city; — Moody, Meadow Lawn; — E. P. West, Madison; J. E. Martin, Dayton, Theo. Davis, Van Buren.

Dr. McGlothlin reports a good Convention for North Carolina.

Bro. C. K. Dozier was called home to see his father who is critically ill.

What Sulphur Does For the Human Body in Health and Disease.

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

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

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

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

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

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

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

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

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafer. In patients suffering from both and pleurisy and even deep-seated emphysema, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafer is a proprietary article, and sold by druggists, and for that reason tabooed by some physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease as this remedy."

As you see people who are tired of pills, cathartics and so-called blood "purgatives" will find in Stuart's Calcium Wafer, a safe, sure, more palatable and effective preparation.

The writer received a letter from Bro. J. F. Ray, a former student. He is now in Kumamoto, Japan, well and happy.

There are four young ladies domiciled in the new dormitory, 1025 Fourth St.

Bro. A. L. Duncan is holding a meeting at Halesville, I. T.

Dr. Robertson conducted chapel exercises, subject, "Consider Jesus."

Bro. Worrell lined with us during the week, and also made us an instructive speech.

THE STATE.

Pastor Blake, of the First church, Lexington, is being aided in a meeting by Bro. W. H. Felts. It is not often that a preacher aids his successor in a meeting. This speaks well for both.

Pastor Wood in Harrodsburg has been helped in a meeting by Bro. W. D. Nowlin. There were 34 additions, 32 on profession of faith and baptism.

Pastor Jas. T. McGlothlin writes: "Please say that the Franklin church is rejoicing in a gracious revival. Pastor A. C. Cree was the instrument in God's hands for the salvation of souls in this place. There were 20 or more conversions. Bro. Cree tells the story of salvation so simply and sweetly that it is winsome. The pastor expects the work done to be permanent."

Bro. J. Leslie Adkins writes: "I have just closed a glorious meeting with Pastor J. M. Dickerson of Otter Creek church in Wayne county. It was a revival from the beginning. God worked on the hearts of the unawakened with great power. It rained several days, but the people kept coming. As a visible result there were 11 additions by experience, 2 restored and the church greatly strengthened. Pastor Dickerson is doing a noble work there. I felt like I was on sacred ground, for beside the church house sleeps two soldiers of the Revolutionary War, and the old home of Father Wright, who has done so much for the Baptists in this part of the state. God bless the Reformer in standing for truth."

Pastor H. E. Gabby writes from Owensboro: "Pastor G. W. Clark, pastor of the Southgate church, Louisville, assisted me in a meeting for 12 days. Bro. Clark greatly endeared himself to our people. He is a man of rare spiritual power. His preaching is plain, direct, earnest, effective. Twenty-seven were received for baptism and one by letter. We organized a B. Y. P. U. about a month ago. It has now about 50 members. We have a very efficient president in Prof. B. C. Gibson."

Pastor Everett Gill writes: "Bro. T. T. Martin has just concluded a great meeting with the East church of this city. There were 55 additions to the membership. Bro. Martin flows deep. He turns us and covers areas wherever he finds it—he is Baptist usage or Catholic dogma. He says many a modern Christian has had his backbone removed and a yellow twine string put in its place. Well, he removes the string and puts in its place a ship's steel mast. He leaves the church and converts grounded in the gospel. While intolerant of error, he is a sympathetic friend of the erring. His preaching is a blessing to any people. May his days be many and usefulness increased. This was his eighth Louisville meeting."

Pastor L. H. Voyles writes: "I closed a meeting of six days at Lyonia on the night of December 4. Twenty conversions, 10 additions for baptism. We begin a meeting at Friendship next Sunday night. Pray for us. The Lord is blessing me in my field. We have had more than 200 additions to the churches since I came to this field. Here is where I was born and lived all my life, with the exception of a few years. It is a great pleasure indeed to share with my kindred and loved ones. The Western Reformer is the surest, safest, soundest Baptist paper in the world."

Bro. A. B. Noel held a meeting at Wayneboro. He preached for twelve days. There were 32 professions of religion and 32 additions by experience and baptism. One was added by letter and four were restored to fellowship.

OTHER STATES.

Pastor W. W. Boyd has resigned the pastorate of the Second church, St. Louis, and he will reoccupate his health by a year's travel.

Pastor J. C. Jones writes: "Change my address from Caldwell, Texas to Cookes Point, Texas. Your paper is a very high type of journalism and always finds a hearty welcome in our home. May its number increase and find new fields to brighten and gladden the hearts of its readers."

Pastor A. J. Harris has resigned at San Antonio, Texas, and has gone to Stony, Texas. He will do evangelistic work, for which he has exceptional qualifications.

Pastor W. M. Harris has resigned at Galveston and accepted a call to the First church, Knoxville. We are glad to have him so much nearer Louisville.

Pastor J. L. Presser writes from New Franklin, Mo.: "I have accepted a call to a pastorate at New Franklin, Mo., and am now on the field. Please change the address of the Reformer from Walton, Ky. to New Franklin, Mo."

Pastor R. T. Marsh writes from Dovesville, S. C.: "I go next week from here to Madison, Fla., to begin work at the church there. Change my address."

Bro. A. J. Payne, church clerk, writes from North Birmingham, Ala.: "I wish to commend the Home and State Boards for their kind aid to Park Ave. church. The Home Board, of which Bro. B. D. Gray is secretary, assisted us with \$500 on our church building. The State Board, of which Bro. W. B. Crumpton is secretary, gave \$300 as a supplement to our pastor, E. Lee Smith's salary. I heartily recommend the workings of these Boards to the Baptist denomination."

Pastor L. L. Sams writes: "Please change my address from Jacksonville, Texas, to Ennis, Texas. Have accepted care of First church of that place."

Pastor A. Finch writes: "Please change my paper from Blackstock, S. C., to Oklahoma City, O. T. I go to take charge of Capitol Hill church of that city. Will arrive there about Dec. 10."

Bro. W. J. Moore writes: "Please change my paper from Santa Anna, Texas, to Ballinger, Texas."

Bro. M. M. Smith writes from Joplin, Mo.: "I am here as city evangelist of the Home Board. I was at Monett nearly three years. Had 220 accessions and gained in membership 175. The church there now numbers over 300. The pastor is fortunate who serves such a faithful church. Bro. J. J. Porter, the pastor here, is taking a much needed rest at Troy, Ala. I supply for him while away."

In the meeting at Cedar Grove church, Hunt county, Texas, 8 were received by letter and 11 baptised.

Pastor L. S. Smith has held meetings with his churches at Fulbright, Texas, resulting in 12 additions, 5 by baptism, and at Bogota, in which 10 were added to the church, 4 by baptism. Brother Smith has been giving one-fourth time to these churches; from this on he will give one-half time.

The church at Heidenheimer, Texas, has been graciously revived and 13 added to her fellowship by experience and baptism.

Seventeen additions, 5 by letter, 12 by baptism, to the Rehoboth church, Tarrant county, Texas, as a result of their meeting, in which the pastor was aided by Bro. H. C. Hurley, Columbus, Georgia.

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PROGRAMME.

The following is the programme of the State B. Y. P. U., to be held with East Baptist church Louisville, Ky., Jan. 4 to 6:

General theme—Christian Work. Wednesday evening, 8 o'clock—Theme—Preparation for Work. Intellectual Preparation—E. B. Pol-lard. Spiritual Preparation—E. Y. Mullins.

Thursday afternoon, 2 o'clock—Theme—Performance of Work. Several short, practical addresses, followed by conference on practical methods of B. Y. P. U. work.

Evening, 7:30 o'clock—Mass meeting of City Unions of Louisville, followed by an address by E. C. Dargan.

Friday afternoon, 2 o'clock—Theme—Power for Work. Power of the Heart—C. W. Daniel. Power of the Head—M. R. Adams. Power of the Word—Fredon Blake. Evening, 7:30 o'clock—Power of the Human Will—T. T. Eaton. Power of the Divine Will.

Have You Rheumatism? You Can Be Cured. FREE. A Scientific Discovery.

It is now possible to be cured of any form of rheumatism without having your stomach turned upside down, being half choked to death, and every sufferer from rheumatism should welcome this marvelous discovery with open arms and give it as honest a trial as the new remedy was discovered by John A. Smith, Milwaukee, Wis., who is generous enough to send it free to every sufferer who writes at once. It is a home treatment and will not keep you from your work.

As you know if you've tried them, every so-called rheumatic cure on the market today except this genuine cure, will cause you to suffer, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a certain amount of the constitution is so run down that as should be very careful what he puts into the stomach.

It therefore gives an insurance to prevent a remedy that will cure every form and variety of rheumatism. That remedy is "GLORIA TONIC."

Before I decided to tell the world about the discovery of "Gloria Tonic" I had it tried on hospital patients, also on old and crippled persons with perfect success. But some people outside of hospitals and hospitals until they know it from experience, so the best and quickest way is for you to write me, that you want a package of "Gloria Tonic" free of cost. No matter what your form of rheumatism is—acute, chronic, inflammatory, catarrhal, neuralgic, gonorrhoeal, etc., "Gloria Tonic" will surely cure you. Do not miss it if other remedies have failed you, nor mind if doctors say you are incurable. Mind no one but writes me today sure. "Gloria Tonic" will stop these Rheumatic pains and aches, and give you so that this life will again be worth living. This offer is not for curiosity sippers, but for sufferers from Rheumatism. The doctor will send a trial package of "Gloria Tonic" free.

Before you have a remedy, been so highly endorsed as "Gloria Tonic." Among the eminent people who endorsed it are: DR. J. H. QUINER, Medical Doctor and Surgeon of the University of Venezuela, whose endorsement of "Gloria Tonic" bears the official seal of the United States Consulate.

DR. ION EUGENE H. PLUMACHER, UNITED STATES CONSUL GENERAL, and DR. STEVENSON MACADAM, F. L. C., F. C. & S. of Analytical Laboratory Surgeons Hall, Edinburgh, Scotland.

DR. H. M. CALOOTE, South Australia. THE EDITOR of the famous Medical Journal "The Health," London, England, and many others.

So far this marvelous remedy has cured people many drawings from actual life and suffering dating from 8 weeks to 23 years. It is put up in a tablet form and is free from ACID, and ALCOHOL.

If you are a sufferer send your name today and by return mail you will receive "Gloria Tonic" and the one who has the book ever gotten up on the subject of Rheumatism, absolutely free. This book contains many drawings from actual life and will tell you all about your case. You get "Gloria Tonic" and this wonderful book at the same time, both free, so let me hear from you at once, and soon you will be cured. Address: JOHN A. SMITH, 628 Gloria Bldg., Milwaukee, Wis.

A CHRISTMAS BELL.

A good bell and one that can be secured at a moderate price is the STEEL ALLOY BELL, manufactured by The C. S. Bell Manufacturing Co. This is an old established concern, and their goods are made of Durability, Quality and Sweetness of Tone. By writing them you will secure an artistic Catalogue and their unique plan of helping Churches without a bell to procure one.

MARRIED.

Mr. R. L. Jennings and Miss Artie Green were united in marriage at the Baptist parsonage December 8, Rev. S. G. Mullins officiating. Mr. Jennings is a prominent business man of this city, and also a prominent member of the Baptist church here. Miss Green comes of a prominent family of Covington, Ky., and is the sister of Rev. George Green, of Lawrenceburg, Ky. B. G. MULLINS.

Bartow, Florida. DEAR REFORMER:—

Please allow me space in your valuable paper for myself and family to express our thanks to the Ladies' Missionary Society of Cynthia's Baptist church for the beautiful clothing which came in just before Thanksgiving. Oh, if you could only have seen the delight of the children in getting those nice, warm clothes for winter. No words of ours can express our gratitude for them. I have received into my churches 72 by baptism since Sept. 1st. Rejoice, pray that God may lead me and all of his missionaries into higher life so we can become more fruitful in his vineyard. May the Lord bless our noble women in the great work of missions in which they are so great a factor. Your brother, J. T. TURNER.

Rice Station, Ky., Dec. 7.

Family Circle

mother belonged to a Board, I'd know more about it before I talked as much," she said. Then she turned down her street.

"I don't suppose I'd ought to ask it," Miss Bethia faltered. "If it wasn't too much—I'd admire to have her come again Mr. Phillips."

There was the apple seed penny for to be added. After a while, however, a change began to creep into the visits. Gradually, without Luella's realizing it, Little Prudy was left at home more and more, and Luella's mother would not let her stay so long. When Luella asked her why, she said she was afraid Miss Bethia might be tired.

A Notre Dame Lady. I will give you with full instructions some of the simple preparation for the same. ...

We call it a land that is very far off, Beyond it is called from our sight, As though there were oceans that wide— And mountains of infinite height.

It happened, however, that there was no opportunity to ask her mother that afternoon or evening, and the next morning—it was Saturday—Luella found that she was to go down town for some new shoes, and the excitement of that put the question out of her mind. She trotted happily beside her mother from one store to another. It took some time to be fitted, and before the shoes were found it was nearly eleven o'clock.

Luella's mother looked at her watch, a little hurried flash on her face. "I thought I could get through sooner," she said. "I've Board meeting this morning, and I don't know how I can possibly take you home and get back to that in time. I believe I'll have to take you with me, Luella."

Luella, sitting upon the cat's head, assented gravely. "Yes, a sight of happy times," Miss Bethia said. "I can remember happy times that had more happy times than I've had. There's folks that call me poor but they don't know."

GREAT HOLIDAY OFFER!

M-PC CHINA TEA SET FREE with an order for 30 lbs. of New Crop 60c Tea or 30 lbs. of 50c Tea...

We are blinded and held by the visions of time, We see not the flashing of wings, We catch not a gleam of the garments of white, Or the clear, crystal gleam of the springs.

Luella looked up at her mother. Her voice sounded queer and breathless. "Take me with you to the Board, mother, she said. Her mother smiled and signalled a car. "Yes," she decided, "it's the only way. I'll leave you with Miss Bethia. You'll have to be good and not get impatient, Luella, even if it seems a little long waiting."

Luella's mother pressed her hand to show that she had heard; in a moment she turned away from the lady. "What is it, Luella?" she asked. "Where is it?" Luella whispered excitedly. "Luella's mother looked puzzled. "Where is what?" she questioned. "Why it—the Board, you know."

"The hospital?" Luella asked. She had never heard of one before. "It's near like heaven," Miss Bethia said eagerly. "And it's so close to it that sometimes you go right from the hospital to heaven."

Yet swifter than thought have the friends we have loved Passed on to the mansions of rest, One moment were clasping our hands, And the next, At a wave in the land of the blest.

Luella said nothing. She sat beside her mother in the car, the shiny new shoes held tight in her feet. This was not vanity upon Luella's part; it was due to the unaccommodating depth of the car seat for little girls of seven. Luella was not thinking of her shoes. Something inside the navy blue jacket was saying over and over, "We're going to the Board—we're going to the Board!"

Luella's Aunt Emmie began to laugh; Aunt Emmie very often laughed at Luella's questions. "Why are you so full of questions?" she asked. "Why are the Board?" But Luella's mother did not laugh; she smiled the kind of smile that meant that she understood.

"And yellow dominos and apple-seed pennywipers and stools with cat's heads on them?" "Mebbe not just those things, but there was other things even nicer. There was such lovely beds and the nicest things to eat, and people who did everything for you. There wasn't any place Miss Bethia wanted to see so much as a hospital."

This earth has its brightness of home and sun, Yet daily some vanishing face Leaves us pining in sorrow and aching with loss, Arise set in our desolate quiet.

The ride was a short one; in ten minutes they were walking up to the path to the brick house and climbing the steps under the sign which declared it the abode of Indigent Gentle Women. Luella was just going to ask her mother what indigent meant when the front door opened and they were in the midst of a group of ladies, and Luella's mother was explaining that she was going to take her to Miss Bethia's room and would be back directly.

"What makes them all gentle?" she asked. "Who gentle, dear?" "Why all of them—the Board. It said home for indigent Gentle Women." But it was for even Luella's mother had to laugh.

Three days later, Luella went into the same room where her mother and Aunt Emmie were making her a dress. They stopped talking as she came in, but Luella had caught Miss Bethia's name. "She's going to a hospital," Luella said.

For Particulars Address W. P. H., care of The American Tea Co. Box 229, 31-33 Vesey-st., New York.

BIG 15 BEST CATALOGUE. RALEIGH ATLANTA ST. LOUIS P. ALBUQUAH FT. SCOTT COLUMBIA FT. WORTH NASHVILLE GALVESTON MONTGOMERY OKLAHOMA CITY

MISS BETHIA'S LEGACY.

It was a square brick building with a colonial doorway and a large sign above, which proclaimed it to be beneficently shining letters a Home for Indigent Gentle Women. Luella, Phillips going to school with Angeline Dyer pointed out the sign with a chubby forefinger. Luella knew all about the Home, because her mother belonged to the Board. There wasn't any other girl at school whose mother belonged to the Board. Luella was wholly sweet-tempered and without ostentation; the unique houses which were used solely as a weapon of defense, never of offense. When the other girl cast aspersions upon one's freckles, or a certain undesirable sturdiness of figure, there was always one final, unweaverable retort—"Anyhow, your mother doesn't belong to the Board."

"I used Pyramid Pile Cure and have not had any trouble since. I have been a sufferer with piles for twenty years. I think it is the best remedy on earth for piles. Hoping this may help others to use this remedy." Mrs. J. D. Toller, R. F. D. 29, Sparta, Mich. It is a singular fact that although many women suffer from piles, or hemorrhoids, they frequently do not have proper treatment because of a delinquent woman have in mentioning such a subject. Especially is this the case with those who have no husband or brother in whom they can confide; and a physician is seldom consulted until the pain and agony incident to piles becomes unbearable.

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POSITIONS. Written contract given to money or may contract to pay tuition out of salary. Over 4,000 students each year. No vacation. Special rate if you call or write. BOON Proprietor B. C. Taylor, F. R. W. Teach for book, prospectus or list of names. NASHVILLE, TENN. DRAUGHN'S PRACTICAL BUSINESS COLLEGE. ESTABLISHED 18 YEARS. INCORPORATED \$200,000.00. ALL YEAR BANCERS ON BOARD OF DIRECTORS. PLYMOUTH COLLEGE. BELLS. BELL'S CATALOGUE.

Just the nature of the Board to which Luella's mother belonged, nobody completely understood. Luella's imagination, however, sufficiently filled the alluring vision of a sort of subsidized one-way, but she had to acknowledge that her mother's attitude towards one-way was so extremely unparaphrased as to render such a possibility of the very slightest. The alternative which she finally reluctantly settled upon was a bench like the one under the marble trees at school—only of course a great deal nicer. Angeline Dyer created the direction of Luella's fever; read the sign; she read it as Luella had done, the legend, which beyond the scope of second-grade literature—Home for Indigent Gentle Women. Two Angeline noticed. She was dazzled by nature with a new peculiarly elevated to this peculiar expression of scorn.

"I used Pyramid Pile Cure and have not had any trouble since. I have been a sufferer with piles for twenty years. I think it is the best remedy on earth for piles. Hoping this may help others to use this remedy." Mrs. J. D. Toller, R. F. D. 29, Sparta, Mich. It is a singular fact that although many women suffer from piles, or hemorrhoids, they frequently do not have proper treatment because of a delinquent woman have in mentioning such a subject. Especially is this the case with those who have no husband or brother in whom they can confide; and a physician is seldom consulted until the pain and agony incident to piles becomes unbearable.

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BELLS. BELL'S CATALOGUE. BELL'S CATALOGUE. BELL'S CATALOGUE.

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"The Effervescent" RHEUMATIC and joint aches and pains. BELL'S CATALOGUE.

Allen's Lung Balsam

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Special low one way and round trip fares in effect on first and third Tuesday each month to the South and Southwest Arkansas, Indian Territory, Oklahoma and Texas.

FARMING IN THE SOUTH.

The Farmers Department of the Illinois Central Railroad Company is issuing monthly circulars concerning fruit growing, vegetable gardening, stock raising, dairying, etc., in the States of Kentucky, West Tennessee, Mississippi and Louisiana. Every Farmer or Homeowner, who will forward his name and address to the undersigned, will be mailed free, Circulars Nos. 1 to 11 inclusive, and others as they are published from month to month.

For Folder and Free Descriptive Matter of California, Ohio and New Orleans, and Circulars Descriptive of Lands in the South and through tickets, apply to W. J. McFried, F. W. Hartney, C. P. & T. A., Div. Pass Agt., 4th & Market, Louisville, Ky.

PURE BOOKS ON AVOIDED SUBJECTS.

BOOKS FOR MEN BY SYLVANUS STALL, B.A. "What a Young Boy Ought to Know," "What a Young Man Ought to Know," "What a Young Husband Ought to Know," "What a Man of 45 Ought to Know."

BOOKS FOR WOMEN BY MRS. MARY WOOD-ALLEN, M.S. and MRS. EMMA F. A. WEAVER, M.A. "What a Young Girl Ought to Know," "What a Young Woman Ought to Know," "What a Young Wife Ought to Know," "What a Woman of 45 Ought to Know."

PRICES, 50 NET, PER COPY. Commanded by Dr. Joseph Cook, Rev. F. B. Meyer, Rev. Charles M. Sheldon, Dr. Robert Childs, Dr. T. L. Cuyler, Dr. Robert F. Horton, Dr. Francis H. Clark, Frederick Anthony Atkins, Bishop Vincent, Rev. Thomas Spurgeon, Anthony Comstock, Hon. W. E. Gladstone, Mrs. I. M. Alden (Penny), Lady Henry Somerset.

WHAT "WIKNET" PEOPLE SAY OF "LITTLE ONES." "Ought to be in every home."—Theo. L. Cuyler, D.D. "Not hitherto matched in literature of its class."—Joseph Cook, D.D., LL.D. "Filled with great authority and wisdom."—Bishop John H. Vincent. "Comprehends the whole subject."—Edward W. Bok. "Why was not this book written centuries ago?"—Charles L. Thompson, D.D.

BAPTIST BOOK CONCERN, 642 4th Ave., Louisville, Ky.

Little Ones.

VICTORY!

"Come, papa!" She laid one finger lightly upon the hand against which his head leaned. "I don't tease you—though I want to. You don't like to be teased. I'm just trying to act like a big woman. And I don't know how to say what I mean, but I want you to want to come—and not to come just because I want you to. That's why I don't come close to you, now, and put my arm 'round—'round—"

The dear little lips quivered at that. And the little arm had a battle to keep firm and straight. Felicia was so determined to act like a woman that she was more erect than was needful. To see her standing as she did there, no one would have thought that she was unusually tender and sweet—that her words and actions were most gentle. She seemed quite an inch taller than usual, the slim legs and back were so very straight.

But there was another reason why Felicia was making such an effort. The poor child had been fasting all day. She had heard a sermon, the Sunday before, which set her to thinking. The Annual Conference had been held in their church, and the sermon that Felicia heard was preached by the Bishop. He seemed to have a very serious message to deliver. Little Felicia felt that it was spoken to her.

His text was the words of Jesus to His disciples, "This kind goeth not out but by prayer and fasting." The Bishop told the story simply—as only the great ones can. And the little child in the pew before him, whose sweet eyes never once wandered, and whose untamed face was like a flower from heaven to his tired eyes, understood the sermon. She believed it with all her heart. Perhaps the sight of her rapt face helped the Bishop to preach more simply.

As she listened Felicia almost believed that she could see Christ upon the Mount of Transfiguration, as He talked with Moses and Elias. And she could see the poor father bringing his little son to the disciples, to beg that they would cast the evil spirit out of the child. She felt the bitter disappointment of the father—and also the boy—when the disciples were not able to make him well. She saw the two turning to go home. Then she heard a hint from some one of those who were standing near, that it would be well to wait until the Master should come. It was said that this Jesus had never yet failed to heal anyone who came to Him.

Felicia waited with the father and the boy. And her little heart swelled with hope. Then, when at last the Master really came and graciously healed the stricken child, tears of joy shone in her eyes. The Bishop saw the tears, but he did not come the story there. He spoke of the evening time, when the troubled disciples drew near to talk with Jesus about the healing. "Master," they asked, "why could not we cast the evil spirit out of the poor man's son?" "O, ye of little faith!" the Master said, at first. Then He answered them with the words of the text: "This kind goeth not out but by prayer and fasting."

Felicia did not understand this answer of Jesus until the Bishop had explained. He said that prayer, with fasting, was not so much for one's own growth in goodness, as that one might gain power for good over others.

Then, though the little face did not turn away, Felicia heard no more of the sermon. "Prayer and fasting." She said the words over and over. "To gain power for good over others." The words rang in her ears. Did she want to gain power for good over another—over some one very dear? Sitting quietly in the church, Felicia determined what she would do. She would pray "with fasting" for this one who was dear.

When the sermon and the singing were over and she had gone home Felicia did not forget the lesson of the sermon. The time came that very week when she tried to put it into practice.

Now all this—together with the bottle and glass upon the table—will explain to you why the little girl was serious, why she was trying hard to be brave and not to show that she was weak and troubled.

The man in the chair did not answer his little daughter. Then Felicia spoke again: "The operation is to-morrow morning. The matron at the hospital said we could see her this evening at eight. There is plenty of time. If you will go with me and tell her that—that you have pledged yourself. It will help her to bear the awful to-morrow. It will help her to get well after it is over. You know and mamma knows—though she never said a word to me, and I shall never, never tell—but we all know that it was the time you pushed her over that gives her this dreadful trouble now. O, when you are our own dear papa, we love you so! But when you put that wicked stuff into your mouth it drives our real, dear papa out, and lets in another man. Somebody that I'm afraid of. Somebody who makes mamma cry. I can't bear to lose either of you. Maybe I am losing both. Maybe—"

The long fasting and the great grief were too much for the little girl. She tottered, swayed, and fell upon the floor. Her father was horror-stricken. He sprang to lift her in his arms and lay her upon a couch. When she opened her eyes a startled look came into them.

"Is it too late?" she cried. "O, I'm afraid it is too late!" "No, it is not too late," her father answered, solemnly. "I pledge myself, before God, never to touch, taste, or handle the unclean thing. Little one, we'll go and tell your mother. And I will do it, as you asked me to, my child—because I want to do it. I want to do it for you. I want to do it for your mother. I must do it for myself." "O, let's hurry, hurry, hurry!" cried happy little Felicia. "What happened to me? I'm all right now. And mamma—she'll be as happy as an angel! It will help her to get well. O, come quickly, quickly, papa!"—N. Y. Advocate.

The pious Christian home is the best and most hallowed of all academies, and the mother is the oldest and most cherished of all teachers.—Cardinal Gibbons.

Buy "Glorious Prayers" the best song book out.

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Subscribe for the Recorder.

TRIP NOTES.

Leaving Louisville on the afternoon train, via Louisville, Henderson at St. Louis route, a distance first at West Point. This growing village is located at the mouth of Salt river, and by the beautiful Ohio. It is destined to be a city at no distant date, if the present sanguine hopes of its citizens are realized. Gen. Murray and Col. Castleman are now interceding for them at Washington that it be a government post in the near future. The gas wells and a large cement manufacturing house near sugar a large growth.

The Baptists here, especially the sisters, are quite enterprising, and a new church about completed, will soon be dedicated. The good sisters and faithful brethren, appreciate the kind help of the Recorder, and gave your scribe seven new names. Brother Shacklett, now at the seminary, is their honored pastor.

Thence I went to Brandenburg, another beautiful town on the Ohio River. Was kindly received by Bro. Hamilton and his hospitable wife and daughter. A remnant of an old fort is seen on the hill overlooking the crossing. Here Gen. John Morgan placed his cannon capturing boats, whereby he effected a crossing of his army, with his artillery.

The Recorder has a goodly number of loyal readers here.

Thence I went to Ekron, where the Baptists are completing an elegant church building. Sister Frymire and daughter and a score of other good women are active in securing a house of worship. Secured several subscribers to our paper here.

My next stop was Stephensport, a place of sacred memories. Here Bro. Helm, a distinguished Baptist preacher lived and died. Here preached some of our greatest preachers, Dowden, Bruner, Dawson and others. Bro. J. T. Lewis is the present pastor. The church has just extended him a unanimous call for another year. The whole church seems devoted to him. They regard him as a godly, gentle, persuasive preacher. His services are greatly in demand in all this section, in evangelistic meetings. This church is the home of two of our rising preachers by the name of English, also of Sister Helm, the Doctor's daughter, who displays the characteristics of her father, positiveness of conviction and firmness of expression. Bro. Barclay, a son-in-law of Dr. Helm, lives at the Doctor's old home, and kindly entertained me. Pastor Lewis is a warm advocate of the Recorder, and I felt his influence in his churches here and at Livingston, where I stopped a week later.

Stopped at Lewisport, a beautiful town on the Ohio. The pastor, Bro. Ellis, cheerfully took me in. Bro. Ellis and his wife are greatly beloved by their church, and indeed throughout this part of the state and in Southern Indiana. Bro. Ellis is a man esteemed for his piety and for his positive stand for Baptist doctrine. He recommends the old Recorder to the Baptists of the state as the "true one man."

At Cloverport I was kindly received by Bro. E. O. Christian, the pastor of the Baptist church. He has kept the Recorder before his people, having spoken of it on Sunday night before my arrival. Several new subscribers and presents were received here.

Bro. Christian is considered by many as the preacher of this section. He is a sermonizer of fine ability and preaches the gospel to the whole man—intellect, sensibilities and will, yet depends on the Holy Spirit to do the work the preacher cannot do—convert the soul.

At Owensboro I was kindly received by the Baptist pastors, Nowlin, Compton and Gabby.

Bro. Compton and Gabby were closing protracted services and were very busy. Bro. Nowlin introduced me kindly to his people and helped me all he could.

At Henderson the church was without a pastor. They expected a Brother Alexander from Texas to be with them next Lord's Day.

Bro. S. D. Harris, our local agent showed me great kindness; also Bro. Herndon, of the "Henderson Hotel," who keeps a first-class house and is himself a first-class hosteler. Of course he has a wife, but when credit is given the head the heart is included.

Withal I had a pleasant, and I hope profitable trip. The friends of the Recorder are many, and they speak out in meeting.

Fraternally,
-S. O. HUMPHREYS.

HELP THE YOUNG PREACHER.

There are in Georgetown College this session about one-third more young men who have the ministry in view than were matriculated last year. When, in so many parts of the country the scarcity of such young men is being deeply deplored, we of Kentucky may well be glad that there are those among us who are devoting themselves to the Gospel ministry.

The increased demand upon the funds available for assisting these worthy young men makes it necessary for us to look to those of the brotherhood who believe in an educated ministry—and who to-day does not?—to come to our help, and supplement our resources. Not all of our ministerial students ask aid. To some, however, it is not only a great help but absolutely necessary to an unbroken and successful college course. We are assisting about twenty students monthly—not giving them enough, nor in such a way as to destroy their self-respect, but so as to encourage and stimulate them, that they may do their work with greater ease and success.

Let the churches, the pastors, and large-hearted individuals take note of our present need and send us a contribution to assist in paying the expenses of these young preachers of the Lord. Contributions may be sent to any member of the "Committee on Ministerial Students," J. K. Nunneley, Prof. D. E. Fogle or myself.

EDWARD B. POLLARD.
Georgetown College, Georgetown, Ky.

AN EDUCATIONAL CONFERENCE.

The Recorder of last week touched upon a theme which in vitality and importance surpasses almost any other now before the Baptists of Kentucky. Among the Southern brotherhood our fathers were foremost in advocating the higher Christian education. With a discernment unobscured in their day they perceived the essential connection between the intelligence of the people and the progress of the



One of the essentials of the happy homes of to-day is a fund of information as to right living and the best methods of promoting health and happiness. With proper knowledge, each hour of recreation, of enjoyment and of effort may be made to contribute to that end and are of not less value than the using of the most wholesome foods and the selecting of the best medicinal agents when needed. With the well-informed, medicinal agents are used only when nature needs assistance and while the importance of cleansing the system effectually, when bilious or constipated, has long been known, yet until within recent years it was necessary to resort to oils, salts, extracts of roots, barks and other cathartics which were found to be objectionable and to call for constantly increased quantities.

Physicians having learned that the most excellent laxative and carminative principles were to be found in certain plants, principally in the leaves, the California Fig Syrup Co. discovered a method of obtaining such principles in their pure condition and of presenting them with pleasant and refreshing liquids in the form most acceptable to the system and the remedy became known as—Syrup of Figs—as figs were used, with the plants, in making it, because of their agreeable taste.

This excellent remedy is now rapidly coming into universal use as the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually without disturbing the natural functions and without unpleasant after effects and its use may be discontinued when it is no longer required.

All who would enjoy good health and its blessings should remember that it is the one remedy which physicians and parents well-informed approve and recommend and use and which they and their little ones alike enjoy, because of its pleasant flavor, its gentle action and its beneficial effects.

Syrup of Figs is for sale by all reliable druggists, at the regular price of fifty cents per bottle, in original packages only, having the name of the remedy—Syrup of Figs—and the full name of the Company—California Fig Syrup Co.—printed on the front of every package.

CALIFORNIA FIG SYRUP CO.

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truth. They saw many made the dupes of designing men and perishing for lack of knowledge; and with ardent labor and heroic sacrifices they set about to found an institution of learning, wherein their children should receive the highest equipment for the duties of life.

Through the years and down to our times the Baptists of the state have advised the establishment of academies in different sections, have urged the importance of education, and have mentioned different institutions by name. There has been no lack of resolutions and kindly endorsements; yet the work has not reached an ideal stage, and to-day it deserves the gravest consideration of all who feel that they count for anything at all in the denominational life.

Several questions are worthy of earnest thought. Among them such as these: Is the education of the pew in keeping with that of the pulpit? Does any one of our schools or all of them together rightly represent the dignity and culture of our denomination in the state? Have we the best possible adjustment in the relations of our schools? Are we pursuing the best policy in the case? Ought anything to be done? If so, what? and how?

Such questions as these cannot be settled out of hand. No man has a monopoly of wisdom. "In a multitude of counselors there is safety." It conducted in the right spirit, and with the sole purpose of trying to get a clear understanding of our educational

needs, and then devising some practical method of meeting those needs, a conference might do incalculable good, and it could not do any harm. Possibly a full and fraternal discussion of these questions and others of kindred nature in the Recorder and other Baptist papers of the state might meet the case. Little could be accomplished by a hasty gathering of persons who after all are practically powerless without the backing of the brotherhood. As one not deeply versed in such matter, I shall be glad to take part in such a conference so soon as we can get clearly before us what its purposes should be, and shall agree that such purposes will subserve the general good.

So far as I have been able to gather the sentiments of the brethren in the short time that I have been back in the state, there is a prevalent notion that something ought to be done. Why should there not be a general discussion of the subject, not only by school men, but by the supporters and patrons of schools, and by those who appreciate the vast value of Christian culture? However Baptists may have differed in other matters, is there not here a subject on which they may reach practical agreement? Let us get into closer fellowship, think, confer, and do.

J. J. TAYLOR.
Georgetown College.

Find inclosed \$6 for which please send me two dozen song books, "Glorious Primes." I like these song books and am introducing them everywhere I can. I just closed a meeting at Glendale, Md., with 100 conversions and 74 baptisms.—T. W. Goffin.

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We have been making blankets since 1875, yet it was not till a year ago, when we first produced our Louisiana Blankets, that we felt we had attained perfection in blanket making.

We secured a kind of pure-blooded Scotch American Merino. We started these sheep into our Blue Grass pasture up on the Allegheny Mountains this fall above the snow-level. In its pure air, with room under the rich, warm sun, these animals became a veritable aristocracy among sheep. Their wool is so soft and so fine that it does not mat, but is in perfect condition for any use.

A hardy shepherd, that equivoques never is thoroughly secured in the clean, mountainous woods, that the wool is woven by skilled and conscientious workmen, the blankets are made in the most perfect way by a process recommended by an eminent medical authority. This treatment destroys any possible germ that may have lingered in the wool, and leaves the blanket very smooth, downy and enduring to the very end.

This extra-care, skill and thought together with the kind conditions surrounding every step from sheep to finished blanket produce Louisiana Blankets—the perfect blanket.

Proper washing will neither shrink, nor discolor (soft, even texture). In spite of their superiority, Louisiana Blankets cost less than imported blankets, and no more than inferior kinds. Your dealer probably has none. If not, we will, for a limited time, supply them at following prices.

Blue in white, or gray with red, pink or blue borders. An extra red with blue border, and an extra pair of stripes. Full size, 60x75 inches, \$2.00 per pair; 70x90 in., \$2.50 per pair; 80x100 in., \$3.00 per pair.

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The Farm
and Household

A Scott county man has a twist of tobacco that was raised in Louisiana in 1862.

W. S. Allen, of Finchville, sold to Noel & Noel 19 fat cattle, average weight 1456 pounds, at 5c per pound, and 2 cattle, average weight 1370 lbs. at 4 1-2c.

Reports from all over Ohio show that the young wheat is badly damaged by the drouth. It has been stunted in its growth and with winter at hand the farmers and grain dealers say that the outlook is the most discouraging for years.

COLLAR AND SADDLE GALLS

When it is growing, and you soon see fine effects.

Three of my neighbors planted one acre each this spring, and it looks fine now. They will get two or three cuttings from it this year. It does better after you begin to cut it, and if your land is rich, I think it best to begin to cut as soon as it is a foot high. At all times during the growing season, and in winter occasionally, spread over the patch some kind of manure.

You say it takes too much manure. But when you see how much fine feed you are getting from so small a spot of land without cultivation, you will find it pays better than any other crop on the place. Make one acre rich, and the first good season in September plant it in alfalfa. When you plow your land put in four hundred pounds of lime. Send to the Department of Agriculture for the inoculated material, and use it as directed. Put in plenty of seed.

How about that yard I spoke to you about this spring? Now is the time to sow it in peas. Sow in peas now with some guano and you will soon have a pretty yard and this summer plenty of green peas, very convenient to gather for dinner. In September cut the vines off and plow and work down until the soil is loose and fine. Lime or ashes worked in the soil will help. Put in four to six hundred pounds of guano per acre. Sow plenty of grass seed and in four to six weeks you will be enjoying the best luxury on the place, and one equal to the best any king can afford. Just a little work and your yard is the delight of your friends and health and pleasure to yourself and family. This will save the yard and the shade trees. Diggs now and do this.—H. P. Freeman, in Progressive Farmer.

INNERED SCROFULA

When a child I had a very severe attack of Diphtheria, which came near proving fatal. Upon recovery the glands of the neck were very much enlarged, and after the use of iodine, the right one was reduced to its normal size, but the left one continued to grow—very slowly at first, until it was about the size of a goose egg, which began to press on the wind pipe, causing difficult breathing, and became very painful. An incision was made and a large quantity of pus discharged. The gland was removed, or as much as could with safety be taken out. For ten years I wore a little piece of cloth about an inch long in my neck to keep the place open. During this time I had to have it cut open by the doctor every time I took cold or the opening closed. In the Spring or early Summer of 1884 I was persuaded by my wife to use S. S. S., which I did, strictly in accordance with directions. I took twenty-six large bottles, and was entirely cured, for I have not suffered since that time.

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By the Pacific coast, where the climate is so good, and the scenery so beautiful, you will find it a most enjoyable trip.

L. C. THOMPSON, General Passenger and Ticket Agent, St. Louis.

Potatoes to be used for seed in the spring ought to be selected from the previous fall. Only medium sized tubers should be used. The practice of selecting small potatoes of unmarketable size for seed is contrary to the principles of plant-breeding. Growers should select seed which is typical of the potatoes they wish to produce.

Great Britain is our best meat market. Out of something like \$186,000,000 worth of meat products exported she takes about \$18,000,000 worth, and of about \$52,000,000 worth of live stock she gets about \$40,000,000. Although she carries more sheep to the acre than any other country, she annually imported—before the serious drouth—a million carcasses of mutton from Australia, to say nothing of what she got from New Zealand, the Argentine and other countries.—Ex.

C. Alexander sold a load of export cattle to Jonas Well last week at 5 cts.—Bourbon News.

Thomas Johnson is delivering corn to M. B. Jacoby at \$3 per barrel. Mr. Johnson raised 2,000 barrels.—Paris Kentuckian.

One of the principal stock dealers of this county reports that there is not much doing in his line just at this time, resulting from the low prices and the scarcity of good marketable stock. He says that when stock is decreasing in price, there is a justifiable reluctance on the part of the growers in letting it go, but that he had always found it a good policy to sell just as soon as the prices begin to fall, and that by pursuing this policy he has escaped some very heavy losses.—Anderson News.

From reported results of all markets in the big cities, it looks like the poor man will have a chance to eat turkey Christmas. Prices for this holiday luxury soared so high that the rich man wouldn't buy and the poor man couldn't buy, so the demand was so poor at the prevailing high prices it left the market overstocked with three-fourths of the turkey crop still on the farms. Where Kentucky has shipped one million and a half pounds on the Thanksgiving market—this year only 360,000 pounds have been shipped out of a crop as large as that last year; with all the surplus turkeys now held to go on the Christmas market the prices are sure to be much lower than paid for the Thanksgiving market.—Danville Advertiser.

THE HORSE.

The horse is one of the most useful animals on the farm and should receive the farmer's best attention, says *Nichols Farmer*. The kind of a horse to keep depends largely upon the kind of a farm and the kind of farming that is pursued. But it would be safe to say that under most circumstances a heavy horse is to be preferred, one weighing from 1,400 to 1,800 pounds. Generally the farmer's horse has to do all kinds of work and should be at least 200 pounds lighter than in the above case. If the farmer is raising horses to sell—a heavy horse will, as a rule, sell for more money. It is a mistake for the average farmer to try to raise road horses to sell, because he will not produce an animal that can be sold for as much money.

The farm team should be fast walkers. This will help to solve the labor problem. One man with a fast team can do almost as much in one day as two men with slow horses. We never could see any pleasure in farming with "plug horses," and the boy who is sent to the field with a team of "plug horses" is pretty apt to learn how to swear and will be quite likely to study theology, medicine or law. It costs no more to maintain a good horse than a poor one, and the good horse makes life easier for his owner. It is a poor practice to buy horses of such condition. You may get one cheap, but in the long run it is apt to be expensive.—Ex.

SOW ALFALFA AND MAKE A LAWN OF YOUR YARD.

Now is the time for the farmer to do many things that cannot be done at any other time. The pea crop should not be neglected; that is, the sowed crop. Now be sure to put in one acre of peas on the place you are going to sow in alfalfa this year. Take the richest and most convenient acre you have for this crop. If it is in corn now, plow the corn now for the last time and sow down to peas.

If you don't like the place where your garden is, take this place for your alfalfa; it will be the very place if it is rich. This fall is the time to sow. Now make up your mind to sow one acre, and all one and two-house farmers can feed all the stock of every kind on the place from the first of April until frost after you begin to cut it. Mine is three years old this year, and 't is fine. It is by long odds the finest green feed I have ever had. It comes the earliest in the spring and lasts the longest in the fall. It will grow anywhere about the place where the land is rich. It does well around the garden wall and all places where the soil is rich or where you use enough guano. The plantings from the last year is fine—spread on the land before it is sown. I threw it out any day on top of the land

VARIABLE ROUTE TICKETS
FLORIDA
NOW ON SALE VIA
SOUTHERN RAILWAY
IN CONNECTION WITH THE
QUEEN & CRESCENT ROUTE.

Travellers from Louisville, Cincinnati or Memphis to the sunny land of Florida, traveling southward via Chattanooga, Lookout Mountain, Atlanta, Jacksonville, or any other point, can now, at the slight additional cost of 10 cents, take the "Queen & Crescent" route, via (N. C.) and Knoxville, or vice versa—thus passing through the beautiful "Land of the Sun"—that portion of the Southern Railway which lies between the Blue Ridge Mountains and the Iron, Rocky and Ocala Ranges. This is a superb elevated viaduct, the lowest point of which is 2,000 feet above the level of the sea.

ATLANTA, with its splendid hotels, open the year round, is encircled by magnificent ranges of mountains, and is a beautiful stop-off for the thousands of tourists annually. Other noted resorts in the "Land of the Sun" and "Sagehen Country" include Asheville, Hot Springs, Tryon, Blowing Rock, Waynesville, etc.

ALL FLORIDA WINTER RESORTS are made up of comfortable resorts, with the best and convenient traps situated and through sleeping car service of the Southern Railway, and convenient resorts, either through the "Land of the Sun" or direct via Chattanooga and Atlanta.

45 Florida Limiteds per week. Philadelphia 8:30 a. m., connecting at Lexington with morning train from Louisville arriving at Philadelphia at 10:30 a. m. Leaves Philadelphia every day in the year. The "Colonial and Florida Limited," leaving Chattanooga on Monday, and connecting with the Philadelphia and Washington City train, leaving Philadelphia for Washington City on Tuesday, and returning to Philadelphia via Washington City on Wednesday. For low rates, winter rates, rates for the use of the "Queen & Crescent" route, apply to the nearest agent of the Southern Railway.

W. W. Crockett, Traveling Passenger Agent, Louisville, Ky.; J. H. Irwin, Ticket Passenger Agent, Louisville, Ky.; G. L. Allen, Ticket Agent, Park Ave., St. Louis, Mo.; J. H. Irwin, General Manager, St. Louis, Mo.

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Items of Interest
News the West Goes.

Mrs. Adeline Sergeant has died in England, aged 53. She has written quite a number of books, the best of which is "The Story of a Penitent Soul." Rev. Dr. S. E. Herriek, for thirty-four years pastor of a Congregational church in Boston, was at church on Sunday and died suddenly Monday of heart disease. Hon. James N. Tyner died at his home in Washington City aged 78. For fifty years Mr. Tyner has been prominent in politics, holding many offices, the last being that of assistant attorney general for the P. O. Department. Gen. Nicotetti Garibaldi, the surviving son of the great Garibaldi and his first wife, has died of Bright's disease.

William Blakie, lawyer, author and athlete, has died in New York City aged 61. He had been seemingly in perfect health, but died an hour after retiring of apoplexy. His most famous book, "How to get Strong and Keep So," had a large sale in this country and Europe.

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Shakespeare's Works

Complete in Seven Handy Volumes. Size of page, 5x7 inches; Printed on Fine White Paper and Handsomely Bound in Half Russia with gilt top. Publisher's price, \$21.00.

The works are complete, including his Songs and Sonnets, and his plays in full, an abridged. A full and excellent life of the great poet, by Henry Clarendon Bell, prefaces the first volume. A full commentary and introductory history and a glossary of each play, written in plain prose, is given in Volume VII.

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BAPTIST BOOK CONCERN
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442 Fourth Ave., LOUISVILLE, KY.

The report is said to be confirmed that Japan lost the armored cruiser Adams which was blown up by a Russian mine. This was one of the best and fastest cruisers which Togo had, and its loss is a heavy blow. The Russians at Port Arthur have been repulsed in their efforts to retake 213 Meter Hill, and the Japanese shells have sunk a Russian warship in the harbor, in front of Mukden Gen. Nodzu in attempting to turn the Russian left flank was led into an ambush, meeting a crushing defeat. He retreated, leaving 1,500 dead. A Japanese attack on Pottloff Hill was also repulsed.

The Central Federated Union, composed of 50,000 workers in the miscellaneous trades, had a large meeting of delegates in New York City and appointed a committee to fight the employers who insist on what is called the "open shop." The Industrial Alliance, composed of the corporations, had held a meeting the week before, passing a resolution which called on corporations in all the states to establish the open shops and pledging those who would the means necessary in the fight with the labor unions. Hence this counter movement.

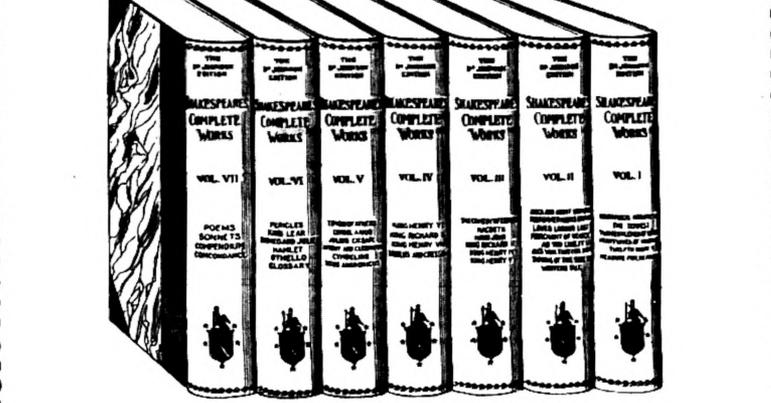
Secretary Morton of the Navy Department, in his report to Congress, calls for an appropriation for next year of \$117,549,348, the largest amount ever called for. He explains that more ships necessarily require more officers, more marines, more enlisted men, greater facilities for repairing, larger dock yards, &c. He thinks it is best to have ships built by contract and not in the government navy yards which are needed for repairs, changing armaments, &c.

Commissioner Sergeant, head of the Immigration Bureau, has made his report, and it is the most encouraging one for several years. The number of immigrants was less, and their moral and physical qualifications were higher than in the last few years. The number of immigrants is still very large, being 812,970. The total amount of money shown by these newcomers to the immigration officials was \$20,894,383.

The official statistics of the birth-rate in all the leading German cities have been published, covering the last twenty-six years. These show a steady decrease, and yet the marriage ratio has been higher than in the country and smaller towns. Births shows the greatest decrease, having fallen in average from 64.9 to 28.9. The highest birth-rate is in the Rhenish provinces.

If this thing goes on the world will be forced to believe that bankers and other hard-headed business men are the most confidant of all. The story of how Madame Herriot deceived the French bankers and capitalists to the extent of flooding them for millions, had scarcely ceased to fill the papers, when behold, a Mrs. Chadwick in this country follows her example with much of her success. One bank in Ohio has been wrecked from having loaned her over one million dollars.

Secretary Shaw has called on the national banks which hold government deposits for 55 per cent of the deposits. The cash on hand in the Treasury less demand liabilities has fallen from \$70,000,000 a year ago to \$23,000,000. There has been a deficit since June of \$25,000,000, and it is growing. Hence is the cash which will bring from the banks \$28,000,000.



A Gallery of 50 Exquisite Photogravure Illustrations Completes the Perfection of Artistic Excellence. The binding is half leather and cloth, being very pretty and durable. There is a complete concordance of the best passages from Shakespeare and a catchword index to the same, commentary, index of characters, dictionary of popular quotations, and a copious glossary of obsolete phrases. This edition has historical, critical and explanatory information; also an alphabetical record of the 1,039 characters in Shakespeare's (37) dramas, describing the characters and indicating where they occur. This is the first time this has been done for Shakespeare's Works.

This edition is of special value not only to the every-day reader of Shakespeare, but for teachers and scholars, owing to its correctness and completeness.

Never before in the history of bookmaking has an edition of Shakespeare been offered so complete and attractive at anything like the attractive terms of this Special Offer.

To each of the first 50 club organizers sending us before Jan. 1st, 1905, \$20.00 in payment of 10 new annual subscriptions to WESTERN RECORDER we will send this complete Shakespearean Library with all charges paid direct to your home. Remit by Draft, Post-Office or Express Order, and send to

Western Recorder

Louisville, Ky.

DEATHS.

8 p. m., November 6th, 1904. Never has the tribute "She hath done what she could," been more worthily applied.

THEODORE COMPTON.

CONLEY.

Bro. H. E. Conley, a member of Liberty Baptist church, aged 73, passed away last week. Typhoid fever was the cause of his death. He had been a faithful member of the Baptist church for over 25 years and a great leader of the Baptists of this country. Bro. Conley will be missed, but our loss is his eternal gain.

Painville, Ky.

WOODWARD.

Mrs. W. Woodward was born Sept. 25, 1837 near Nashville, Tenn.; was educated at Ward's old seminary, in early life she united with the Reform church, but about 30 years ago was baptized into the Providence Baptist church, where she remained until the end. She was married to John Montgomery, Dec. 30, 1871, and became the stepmother of five children. In 1890 she constituted "The Boys' and Girls' Home School," which she made second to none in Southwestern Kentucky. She passed quietly away at

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3. Keep your bedroom window open all night.

4. Have a mat to your bedroom door.

5. Do not have your bedstead against the wall.

6. No cold tub in the morning, but a bath at the temperature of the body.

7. Exercise before breakfast.

8. Eat little meat and see that it is well cooked.

9. (For adults.) Drink no milk.

10. Eat plenty of fat, to feed the cells, which destroy disease germs.

11. Avoid intoxicants, which destroy these cells.

12. Daily exercise in the open air.

13. Allow no pet animals in your living room. They are apt to carry about disease germs.

14. Live in country if you can.

15. Watch the three I's—drinking water, damp and drains.

16. Have a change of occupation.

17. Take frequent and short holidays.

18. Limit your ambitions; and

19. Keep your temper.

RULES FOR THE ONE HUNDRED YEAR-CLUB.

Sir James Sawyer, an English physician, has formulated the following nineteen rules for prolonging life to one hundred years:

1. Eight hours' sleep.

2. Sleep on your right side.

OPILUM

Flour, Butter and Eggs

Do not be deluded by the deceptive claim of economy for the cheap baking powders. Instead of saving, their use results in a wastefulness of the most serious kind.

First, there is the loss of an occasional baking. Flour, butter and eggs cost too much to risk spoiling them with an inferior baking powder. Royal's work is uniformly perfect, and materials are never wasted where it is used.

In the second place, the adulterants which are used to cheapen the cost of many baking powders have a harmful effect upon the health. No prudent person will risk an attack of indigestion to save a few cents on baking powder. Royal Baking Powder is absolutely pure and wholesome, actually adding anti-dyspeptic qualities to the food.

Thus the use of the Royal is doubly economical.

ROYAL BAKING POWDER CO., NEW YORK.

ITEMS OF INTEREST.

The civil war between labor and capital has broken out at Zeigler, Ill. There was a strike in the mine, and the trouble following it was said to be so great that the state troops were called out. The miners insist that there had been no disorder till the troops came. Since then there has been much firing of rifles on one side and of the firing squads on the other. But the firing seems to be wild as 500 shots were fired one night and no one hurt.

The French government is again trying for peace between Russia and Japan and is urging England to join in an effort to procure it. The French say the war has come to a point which may be called a stalemate. Neither army can advance, and neither can subdue the other. There seems no prospect but for both armies to stay indefinitely in their burrows and the war never end. It is greatly to be desired that France succeed. Japan is understood to be willing to reason, but Russia is not.

A terrible storm swept over the Talcahuano islands, which lie northeast of Calcha. The sea arose to such an extent that it swept over the islands, destroying the houses and plantations. Three thousand people are left destitute. The islands belong to Holland. No loss of life is reported.

The accidents are becoming so numerous it is impossible to keep up with them. It is a pleasure to know that the awful accident near Holden, Mo., was not caused by criminal negligence as so many are, but by a broken rail. Several of the passenger cars went over a twenty feet embankment, and 150 persons were more or less injured.

An explosion and fire in New York City taught us an entirely new word. It seems that the "stable," so to speak, in which automobiles are kept is called a garage. A tank of gasoline exploded in the garage at 144 Thirty-ninth St. This was followed by a number of explosions. Of the forty automobiles only one was saved. Five persons were hurt. The loss amounts to \$300,000.

M. Henri Walton, the father of the French constitution and of the Third Republic has died in Paris lacking a few days of being 92. He was connected with the University for forty years and was in Paris from his thirty. A scholar and a politician, he was one of the greatest men France has produced. He was a writer of many books, among them several on religious subjects. He was a foe of the higher criticism and clericalism, and a friend of the people. His last days were saddened by the growth of socialism in his beloved country.

The doctors in England are now so excited over the "X ray" diagnosis, a disease which is a condition who use the X rays, say. Presumably they believe that patients are in danger from it, though obvious patients are commoner than in the case of patients. Dr. Hall Edwards, of Birmingham, one of the most prominent doctors in the country, is advertising with the disease known, and has called attention to it

in a paper read before the British Medical Association. The doctor says calmly that there is little or no hope for himself as the disease is fastened upon him.

This X ray disease is really a cancer. The microscope shows the formation is identical with carcinoma. The disease begins generally on the backs of the hands. The skin first becomes red and painful, then cracks appear and later knots which resemble warts. Outing these off has been tried, but they grow again, and the disease continues to spread. So far amputation of the hand in some cases has not stopped the disease which has appeared under the arm. It is thought some means can be found to guard doctors from the disease, but as yet these means have not been found, and doctors should use the X rays as little as possible.

ORDINATION.

On the invitation of Centre church, Logan county, Ky., a presbytery met Dec. 4th, 1904, in conference with the church to consider the matter of ordaining to the full work of the Gospel ministry Bro. Eille Wilson Moss, a licentiate. W. S. Ryland was chosen moderator; C. L. Skinner, clerk; A. C. Dorris to preach and to offer the ordaining prayer; A. D. Dorris to deliver the charge to the candidate; John Barrow the charge to the church and J. E. Bruce to present the Bible. The candidate related, in a very satisfactory manner his Christian experience, call to the ministry and views of Scripture doctrine and practice, and was accordingly set apart by prayer and imposition of hands of the presbytery. The benediction by the candidate concluded the services. An abundant report during the short recess testified the generous hospitality of our hosts. Bro. Moss has charge at present of only one church, Cave Spring. Although limited in education and other advantages, he gives decided promise of usefulness in the ministry. Besides other admirable "qualifications," he is blessed with "one wife," a gayly one, and a happy group of children, bright eyed and well ordered. C. L. SKINNER, Clk.

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DEAR RECORDER:

It was the writer's pleasure to visit in Jonesboro, Ark., recently. Here he saw his Seminary friend, U. S. Thomas, who is pastor of the First church. Bro. T. has a strong hold on the people and the Lord is using him already in the salvation of lost souls. He has been here only a short time and the people seem to be interested in the salvation of the lost. The pastor has recently taken unto himself a helpmeet, who has already won the hearts of the people.

The writer had the pleasure to preach to his congregation on Sunday night and was greeted with a full house, almost every seat was occupied at night, and the auditorium overflowed in the morning. The members are contemplating a remodeling of the church to the extent of \$10,000.

Pres. C. T. Carpenter and Prof. Gentry are very happy over the outlook of Woodland College. This is the first year's work as a college, and already over 60 pupils have been enrolled. There is a great opportunity for this school in such a thriving and enterprising town as Jonesboro, with a population of 8,000 souls, with many manufacturing plants.

The Baptists of this city seem to be awake and ready to advance the Kingdom of our Lord.
H. C. MCGILL.

Howell, Ky.

DEAR RECORDER:

One of the most successful meetings ever held in Beaver Dam Baptist church closed on the 3rd inst. The preaching was done by the pastor, Rev. E. W. Coakley. Fifty conversions were reported, among whom were several who had reached middle age. Thirty-three were baptized, many were reclaimed and the whole church was revived. The Lord graciously blessed us, under the leadership of our faithful pastor, Bro. Coakley, by his untiring, consecrated preaching during these meetings, has proven himself worthy of the confidence and support which have been accorded him, not only by his people, but by all the Christian people. As an evidence of the esteem in which he is held, the people of Beaver Dam and vicinity, upon the occasion of the death of his buggy horse, presented him another.
A. P. T.
Beaver Dam, Ky., Dec. 5.

DEAR RECORDER:

After applying for the First church of St. Charles, Michigan from May 18th to September 1st, I began a long list of engagements for revival meetings and lectures, which will extend far into the year 1905. I have never enjoyed preaching the gospel more nor have I ever seen better visible results than during these fall-season engagements. The meetings at Dupont, Ind., where Brother H. Robert Smith, of the Seminary is the popular under shepherd, were in many respects the most faithful and successful. Among the converts in this meeting were several heads of families and all of them leading business men of the town. The influence of these meetings has extended far into the surrounding country. One very interesting result of my fall engagements is that a large majority of the candidates for baptism have been persons of mature years and heads of families. To God be all the glory.
WM. J. HORNBEAK.
Louisville, Ky., Dec. 1.

DEAR BROTHERS:

The article by Dr. A. C. Dixon in the Western Recorder, Nov. 24, "A Time of Great Joy," is worth the subscription price of the paper for one year. It is worth reading now every Sunday. God is blessing us here in our meeting. We had 225 out of our special services for men last Sunday.
W. H. WHELAN.
Beaver Dam, W. Va.

HOLIDAY SPECIALS IN SILKS

This is one of the busiest departments in our store. We hear the most flattering expressions passed upon the quality, range of styles and smallness of price. Read the special holiday offerings.

Silk embroidered Waist Patterns. We have just received a shipment of Silk Waist Patterns for the Holidays, all new styles and colors; make very acceptable Holiday Presents. Price \$5.00
\$6.00
60c yard—New designs in Floral Nets, both white and black ground, 27 inches wide. Special,
69c

60c yard—Another lot of fine Silks that will regularly at \$1.25 and \$1.25 on sale this week at the Special Price,
69c

75c yard—Plaid Silk, in chiffon effects, new combinations 29 inches wide; splendid value; this week, instead of \$1.00
75c

Remnants of Silk and Crepe de Chine, in lengths suitable for Waists and Dressing Scaques; they consist of all the new shades and choice silks of the season; on sale this week at half the original price.

Holiday Specials in Colored Dress Fabrics

Why not a Suit Pattern as a Christmas Gift? Certainly nothing could be more appreciated, and then you're sure it will be in the height of fashion if it comes from here. We have arranged three bargain specials—for this week. See them.

35 pieces of choice Dress Material offered at a great reduction in Zibeline Cloth, Mixed Suitings and Mannish effects, stripes and novelties; a rare opportunity for buying a stylish dress at moderate cost; these goods are all 50 to 54 inches wide; former price \$1.50 to \$2.00 a yard; special price
\$1.00

54-inch Tailoring for strictly tailored gowns in gray, tan and navy striped effects, warranted finish; special, yd.
\$1.36
A full line of French Broadcloth, all the new shades, mahogany, onion, leather, brown, plum, green, etc., for street wear; also all the new pastel shades for evening, opera wraps, etc., yard
\$3.00

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THE MARKETS.

LIVE STOCK.

Report for week ending Dec. 10.

Extra good expert steers	54 75c 5 00
Light shipping steers	4 00c 4 40
Choice butcher steers	3 75c 4 00
Fair to good butch. steers	3 00c 3 65
Com. to med. butch. steers	2 50c 3 00
Choice butch. heifers	3 40c 3 65
Fair to good butch. heifers	2 50c 3 25
Com. to med. butch. heif.	2 25c 2 75
Med. to extra stock steers	3 25c 3 50
Com. to med. stock steers	2 75c 3 00
Good to choice stock heif.	2 00c 2 75
Com. to med. stock heifers	2 25c 2 75
Plain light mixed stockers	1 75c 2 25
Med. to good mixed cows	25 00c 30 00
Plains to com. mixed cows	18 00c 20 00
Good to choice butch. hogs	3 00c 3 50
Med. to good hogs	2 50c 3 00
Choice veal calves	5 25c 5 75
Com. to med. calves	3 50c 4 50
Choice to fancy milk cows	35 00c 40 00

HOOPS.

Choice pack and butch.	4 50
Medium packers	4 40
Light shippers	4 30
Choice pig	4 05
Light pig	4 05
Roughs	4 00

SHEEP.

Good to choice sheep	3 25c 3 50
Fair to good sheep	2 50c 3 00
Common sheep	1 50c 2 25
Choice shipping lambs	5 00c 5 50
Good butcher lambs	4 50c 5 00
Common tall and lambs	4 00c 4 50

LEAF TURKEYS.

Following is the report for the week and year ending Dec. 10, 1904:

Jan. 1 to date	1,370,300,000
Year 1903	1,075,100,000
Year 1902	1,145,200,000
Year 1901	925,151,210

COMPARISONS WITH PREVIOUS YEARS' SALES.

Total sales of turkeys for date, 1904, 1,017,100,000; 1903, 1,075,100,000; 1902, 1,145,200,000; 1901, 925,151,210.



HOTEL EMPIRE

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J. J. COCHRAN, BUILDER. ELECTRIC CLACKS, TELEPHONES AND AUTOMATIC LIGHTING DEVICES IN EVERY ROOM.

Complete by Rembrandt and Rebranded. Furnished throughout in style. Fully equipped. One minute to fill the room and comfortable. Take passed out of any hotel for its standard of service.

W. JOHNSON QUINN

CANCER

When you use my Cancer Remedy, you need no help up in your bed. If you are suffering from Cancer, write me at once for my Cancer Remedy. It will cure you.

W. P. ...