

WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

LOUISVILLE, KENTUCKY, THURSDAY, DECEMBER 22, 1904.

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Dr. RAINFORD, an Episcopalian, says that in a fashionable private school in New York City only one child in twenty could tell the significance of the cross on the steeple of a neighboring church, and he thinks that shows great ignorance of the Bible. It shows nothing of the kind. It shows the children are from Baptist, Presbyterian, Methodist and Congregational churches.

Bro. J. H. GARDNER, in praising the Accepted Version of the Bible, says, "A worthy translation of the Bible must be able to express those deep truths which we can reach only by intuition and those large and noble emotions which make religion an active force in the world."

The *Evangelist* went the pretty little parlor into which Southern Baptists are asked to go, says: "It cannot be denied that there is a growing inharmonious feeling between the Northern and Southern branches of the denomination that goes deeper than organic separateness." Exactly. And that inharmoniousness is Naboth's side springs in large measure from the invasion of his little vineyard by the Northern Societies.

They have a field three or four times as large as Naboth's. It is full to overflowing with live sinners that need catching. Why not each one cultivate his own vineyard wishing the other God-speed, and rejoicing in each other's success in winning souls.

The *Presbyterian* of Philadelphia is our favorite among Presbyterian papers. It speaks thus of Spurgeon: "He set forth and magnified a most distinctive Calvinism and he gloried in the strongest and fullest doctrines of sovereign grace. He believed in a Pauline Christianity. His faith gave him his granitic faith, hope and energy."

In 1529 the Basle seized "some of the principal dippers." In order to punish them for their dipping, they were immersed three times a day by their persecutors. Among them was a beautiful girl of seventeen named Hndel. One of their snakes was thrown into an abyss of water and drowned. It was thought this would terrify the others. But instead as they were led back to prison in chains they said, "Today we have testified that our baptism and doctrine is from Christ."

Remember the time you have spent in fighting the fruits in retaining the conditions of their growth. The fruits will come, must come.—Dunham.

On the Responsibility of Acorns.

BY A. L. VAIL.

An old man was dreaming of immortality on earth. He cast about for some way to leave something of his planting that would represent him long after he had gone. He planted an acorn. He was a philosopher. His philosophy was in the fact that oaks live a long time and that they grow from acorns. But that was not all in the old man's mind. He selected his acorn. He knew that there was a difference in acorns, and that the difference in acorns infallibly unfolded into the difference in oaks, and that the measure of the oak was the measure of the responsibility of the acorn. This is a parable. Like some more famous and perfect parables, it is incomplete; if it attempts to go on "all fours" it will hobble. But take it in the gross and it is not to be despised. Rather it is to be used. Let us use it.

Our time is charged with innovation in religion. The kitchen and parlor are packed with "new" things, and some of our new things were old in the garden of Eden. We have a "new theology." Nobody knows what it is, but we are sure that we have it. "That's something." We have a "new evangelism," and several excellent brethren have tried to tell us what it is, but so far as a plain man can see, they rather give it up, or if they get out any clear idea about it, it seems to be that the "new" is the old with a new coat on. That is well. A new coat is a good thing for the needy, especially at the opening of winter, if it be "come by" honestly.

Moreover, we have a new morality, although it has not been expounded much. This new morality may be trying to hook on to the new evangelism; and I am quite sure that it springs from the new theology, though just how cannot be accurately pointed out until the new theology is more accurately defined. Some connection between them is indicated by the fact that the advocates of the new morality have been trained in the new theology. But what is the new morality? For example, it is that while picking pockets in the back alley is very mean, the stealing of the legacies of the saints is honorable; that when God's choice children have left their prayer-wrapped money for the propagation of truths more sacred to them than life, in pulpits, mission funds, or even theological schools, it is proper for a man to draw his living from that money in order that he may disseminate teachings that would have broken the hearts of the saints who earned it and gave it! Where is that pickpocket in the back alley? I wish to salute him. The salutation does not mean that his stealing is good in itself. But it does mean that in the comparison it is better than the other. This may be a digression. Let us go back to the main line.

Is not the present a good time for Baptists to reflect on the responsibility of the acorn? In the midst of the current enthusiasms for the new in religion, its doctrines, methods and manners, is it not incumbent on us to seriously consider our responsibility for the acorns that we plant? When a nice looking little "new" acorn is presented to us, shall we not inquire what kind of an oak is in it? But how are we to learn what is to be expected from our acorn, and what we are therefore going to be responsible for? There are two ways. One is to analyze the acorn and find what is in it by immediate inspection, if we can do that. Sometimes we can, applying the best of our inspiration. The other method, however, is almost always available, be it the "new" things are usually old and have a history. This kind of acorn grows before. Examine its old growths. It has been well. That "old growth like" is not yet an obsolete thing, and it who may. It is laid in the past and circulates in the sap to this very day. We can no more get away from it than we can get away from the air, and we can no more live in disregard of it than we can live without breathing the air. Here comes a bland and very charitable, always very charitable, gentleman who has a new doctrine which he thinks is a clear improvement on the one that has been in vogue among us, or a new interpretation or method or what not. Well, has this new thing ever had a chance to grow and show what it comes to? If it has, that is what we want to see. And we do not care about the name of the thing. We are after the thing itself. We have drunk deep of the scientific spirit. We are filled with enthusiasm for facts. What are the facts about this thing? And we are not going to be hoodwinked by the dainty and detestable trick of putting a new meaning into an old word without saying anything about it. We want to get at this acorn in its essence by seeing it in its oak. If it has produced bad results in the past, we are simple enough when we say another way of saying that we are scientific enough, to believe that it will produce bad results in the future. And we are going to throw this acorn away, after crushing the life out of it, or keep it where it cannot sprout until we see some good reason for thinking that it will not behave hereafter as it has heretofore.

To illustrate: Infant baptism is an acorn that has produced whole forests, whose dead stumps stand and whose living boughs wave all around us, whose forests of formality, oppression and pollution. We know this so well that just as soon as we get sight of it we are set against it. And we are not bigots about this. We are philosophical scientists, dealing in facts logically. Therefore we are not going to be asked by any one who knows us to accept infant baptism. But here is a "new" thing, especially prepared and labeled for Baptists. It is a contrivance to make it easy for Pedobaptists, who have not yet escaped clearly from the false teachings of their system, to unite with us. This is one of the avowed purposes of it, to make it easy for those trained in pedobaptism to come to us without surrendering all their old principles and practices, some of which are essentially antagonistic to the new fellowship into which they enter. It is a half way house, for easy transfer, without thorough conversion.

This contrivance is called "infant dedication." The proposal is that it be introduced into Baptist churches. And with it its promoters prepare and present a liturgy, which has the whole congregation kneel, and on its knees recite the Lord's prayer, and execute a full grown combination of other performances, enough to delight an Episcopalian and disgust a Presbyterian—all to get one baby "dedicated" in a Baptist meeting! Now that is a very nice little acorn, in one view of it, just as infant baptism is. Babies are always nice, and the natural appeal in both ceremonies is the same. But we want to know whether this acorn

produced anything. It has, under the name of infant baptism. There is no water in it, but the idea of infant baptism, the doctrine of, aside from the natural sympathies involved, the idea of infant baptism, as held by the Presbyterian and other "Reformed" bodies, is there, and gives it life. It is the idea of Judaism, that a child comes into some special relation to God, his kingdom and church, on the faith or relationships of its parent, and therefore the parent dedicates the child to God; and to the church, when the sentiment is full grown, and it has some relation through the parent with the church. Now in the place of this family foundation, this Judaic conception of the family as the religious unit, Christianity places the individual as the religious unit, on which basis each individual does his own dedicating. This acorn of infant dedication produced the tree of state-church, persecution, half-way covenant and unitarianism, a short time ago in New England, among a people who held with majestic conscientiousness as high and fine conceptions of New Testament spirituality in many ways, as have ever been maintained on earth. Why will it not produce the same effects again, or at least some of them, when it has given to it time enough. The idea in it, if there is any idea at all, is the same as that which is in one conspicuous interpretation of infant baptism, and we declined to be tricked by the introduction of a new name and the exclusion of water.

This infant dedication takes the Pedobaptist side in the fundamental issue between that system and ours. It is not a side issue. It is central. It is the issue between the family unit and the individual unit in religion. That it is in its bottom stratum. Next higher comes the issue between the separation of church ordinances and connections from the world and the mingling them with the world. On the fundamental issue Baptists stand for the individual, and when they yield there, their whole system goes down. Right here is the great defect in Dr. Strong's great address. He says that "the essential principle for which we stand above all things is a spiritual church." But Baptists never have stood, first of all, for any kind of a church. They stand primarily for the individual. The Baptist proposition is the spiritual individual; the spiritual church is a corollary, a consequence, significant in its place, but which is not the first place. What Dr. Strong lays down as central significantly in the Baptist position, is central in the Roman Catholic position, so far as relates to priority or supremacy of the church. The Roman system makes the church first and supreme and bends the individual to it. The Baptist system makes the individual first and supreme and adjusts the church to him. "Infant dedication" is on the wrong side in this issue, faces the wrong way and is a bad one. Philadelphia, Pa.

In Psalm 20, that Psalm of nature where the creation is seen as a temple, all nature is God's great cathedral; the waters are the great organ with its deep diapason, and the thunders peal forth like the colossal pipes of the pedals; cyclones and whirlwinds are the choir with majestic voices; the lightnings are the electric lamps; giant oaks and cedars are the bowing worshippers; and the Psalmist says: "In his temple doth everything about Glory!"—A. T. Pierson, D.D.

Why I Am a Baptist.

BY REV. T. E. COOPER, D.D.

Having been a Baptist nearly sixty years, and preached and written much, I desire now, in my 80th year, after the example of Bro. J. H. Kilpatrick, to tell why I am a Baptist.

Some Prominent Articles of Faith, Church Order and Practice, Which I Believe and Approve, in Common with the Baptists:

Doctrines. 1. There is only one true God in a Trinity of equal Persons—the Father, the Son and the Holy Spirit. He is a self-existent, spiritual Being, unseer, except in His works and operations. He is everywhere present; all-knowing, all-wise, all-powerful. He is perfect in truth, love, mercy, justice, holiness, goodness. He is God "from everlasting to everlasting, without variableness or shadow of turning." He is the Creator and Maker and Upholder of all things that exist, in all the universe; who only is to be bowed down to and worshipped in religious service, according to His sacred commandment.

2. The Bible is the Word of God; as it is written, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works;" and is the only correct rule of Christian faith and practice.

3. According to the Bible, God made the first man Adam and Eve, his wife, "in His own image, in righteousness and true holiness." They disobeyed Him, and fell into sin, which they communicated to all the human family, their descendants; every one of whom, except the "Son of Man," has been "conceived in sin and brought forth in iniquity" and "there is no man that liveth and sinneth not."

4. The "Eternal Covenant of Grace," made by the Persons of the Trinity, for man's redemption and salvation.

5. In accordance with this covenant, "in the fulness of time, Christ Jesus, the Son, came into the world to save sinners;" for "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He was born of the Spirit, of the Virgin Mary, and became the "Son of Man;" lived a life of perfect righteousness; was rejected by the Jews, and was crucified; thus making an atonement for sins by the shedding of His own blood. When He had made this "one sacrifice for sins, once for all and forever, He sat down on the right hand of God, till He comes the second time, to raise the dead and to judge the world." "He was delivered for our offences, and was raised again for our justification." "He, of God, is made unto us wisdom, and righteousness and sanctification and redemption." "He is the end of the law for righteousness to every one that believeth" in Him. "For whom God did foreknow, He also did predestinate, to be conformed to the image of His Son; and whom He did predestinate, them He also called; and whom He called, them He also justified, and whom He justified them He also glorified." Therefore, Christ says, "All that the Father gave me shall come to me, and him that cometh to me, I will in no wise cast out;" and so "the purpose of God, according to election, shall stand;" "we are saved by grace, through faith, and not of works;" for "He hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus, before the world began." "Having predestinated us unto the adoption of children, by Jesus Christ unto himself, according to the good pleasure of His will," "we are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

6. The Holy Spirit is God, and differs from God, the Father and the Son only as a Person and in special work. He inspired the writers of the Scriptures; "convinceth the world of sin, of righteousness and of judgment;" by Him souls are regenerated, or "born again into the kingdom of God's dear Son." "He maketh intercession for the saints," and is the divine "Comforter." "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus and by the Spirit of our God."

Note. In view of the above Scriptures, and many others of like import, I believe the following doctrines: Election, Predestination, Effectual Calling, Regeneration, Adoption, Progressive Sanctification by the Spirit and other means of grace, and Perseverance or Preservation in grace to glory; all of which are generally accepted by the Baptists.

The Church. The word church is used in four senses in the New Testament: (1) Assembly, orderly or disorderly (Acts 19:31, 39, 41); (2) A local Christian assembly, as the seven churches of Asia (Rev. 1:4) and those to which the epistles are addressed, which sometimes met in a private house (Rom. 16:5; Col. 4:15; Phile. 23); (3) The "assembly and church of the first born, which are written in heaven" (Heb. 12:23); (4) The assembly of the Jews in the wilderness (Acts 7:38).

1. There are only two classes of Christ's churches—one local and visible, the other universal, spiritual and invisible. The invisible church will never all assemble until all the redeemed are gathered together in heaven.

2. A local church of Christ is an assembly of Christians, organized by themselves, after their conversion and baptism, for the stated work and service of God, according to the New Testament examples. It is an independent body, governed by the laws of Christ, as understood by the members and administered by themselves.

1. A true church has only two classes of officers—ministers and deacons. The titles, bishop, elder, pastor and minister are applied to the same officer in different senses and relations. Ministers and deacons are ordained by prayer and the laying on of hands of a presbytery of ordained ministers, chosen by the church of which they are members, and by which they are set aside to that office. Ministers who are bishops or elders serve as pastors of churches and preachers of the Gospel; deacons serve in secular matters.

(2) There are only two church ordinances—baptism and the Lord's Supper, or communion. Baptism is the immersion in water of a professed, converted believer in Christ, in the name of the Persons of the Trinity, by an ordained minister, as described above. Communion is the partaking by members of a church or churches of the same faith and order of broken bread and poured-out wine, emblems of the broken body and shed blood of Christ, in memory of Him, and is administered by a like ordained minister.

(3) The only true candidates for baptism, for church membership and for communion are such persons as have been "born again, not of blood, nor of the will of the flesh nor of the will of man, but of God."

(4) All true churches, as all true Christians, are missionaries, having regard to Christ's command, "Go ye into all the world and preach the Gospel to every creature."

At death, "the wicked are turned into hell, with all the nations that forget God," the righteous go into life eternal. Christ will come the second time "in His glory and all the Holy angels with Him;" then there will be a resurrection of all the dead and a general judgment as described in the twenty-fifth chapter of the Gospel of Matthew.

The men whose business it is to lift heavy weights get their muscles strengthened by the exercise. He those that by their sympathy and helpfulness are lifting others' burdens are sure to gain strength and richer lives themselves.—Christian Endeavor World.

Fellowship With God

The passage from the First Epistle of John that is taken for our Sunday school lesson this week contains some of the profoundest utterances to be found in the New Testament. Our teachers will find that to attempt to put the thought of John with its vast implications into a few intelligible words is like seeking to put the sea into a tiny cup. But there are certain ruling ideas in these verses which it is well not to overlook in the attempt to gather what is beyond our grasp.

For one thing, it clearly sets before us the nature and end of salvation—fellowship with God. Religious teaching does not always give that idea the emphasis it deserves. The Gospel has sometimes been presented as if it were designed primarily to save men from penalty, and bring them happiness; or as if it contemplated conformity to a standard of righteousness; or as if it were designed to enable men to attain the most perfectly developed character. There is a great truth in all these aspects of salvation. But John gives us a profounder glimpse into the nature of salvation and the destiny of man when he dares to speak of fellowship (*koινωνia*) with God. The other ideas of salvation are contained in it, but it embraces them all in a larger unity. It involves blessedness, for fellowship with God is the very basis of blessedness; it involves righteousness, for "if we say that we have fellowship with him, and walk in darkness, we lie and do not the truth;" it involves the perfect development of character, for our fellowship with God contemplates our becoming "perfect even as our Father in heaven is perfect." There are very few more instructive New Testament studies than to take the Greek word *koινωνia* (which, by the way, is the very word that Paul uses to describe the Lord's Supper) and follow the idea through the New Testament to see how basal and elemental it is in the Christian revelation.

John does not leave us in uncertainty as to the basis of this fellowship with God. It is not possible so long as we "walk in darkness," and sin is in forgiveness, and we are uncleaned from all unrighteousness, but "the blood of Jesus Christ his Son cleanseth us from all sin." "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." These great words have often been made the battle-ground of opposing theologues; but taking them in their connection and in their natural sense, how clearly they convey the idea that the ground of fellowship between God and man was laid in the sacrificial work of Jesus Christ! We cannot fathom all the meaning of "the blood of Christ;" but it is enough for us to know that God did not wait for man to achieve the impossible, and come into fellowship with Him on the basis of merit or character, but at infinite cost He came into fellowship with man. The cross of Christ is the consummate expression of the identification of God with human life, and penalty, and destiny.

The apostle goes a step further, and gives us a practicable test to determine whether or not we have entered this fellowship. The evidence is not our feelings or words; it is not our belief in any man's assurance; it is the evidence of obedience to Christ. "And hereby do we know that we know him, if we keep his commandments. . . . He that saith he abideth in him, ought himself also so to walk even as he walked." Fellowship with God is not a mere sentiment; it is a vital identification of our purposes and motives with those of His Son. Obedience to Christ here and now preaches the immortal fellowship.—Watchman.

Life needs to be adjusted to the old eternal rhythm of the universe.—Rev. A. J. Wells.

Nothing is lost. Things lodge somewhere and live on, not only in clarity, but in the hearts of men.—Rev. W. D. Evans.

The Unifying Power of a True Revival.

Many and great advantages flow from genuine work of grace in a congregation. The minister is greatly encouraged and stimulated in his labors for God; the membership becomes more spiritual and zealous; sinners are converted and additions made to the church; and backsliders are reclaimed. These are usually the benefits most emphasized.

But there is another which should not be overlooked, and which has an important bearing upon the future usefulness and welfare of the congregation. Its unity and peace are of prime importance. When variance and strife exist in its ranks, there is not only a weakening process introduced, but an obstacle put in the way of the largest success of pastor and people that nothing but the Spirit of God can remove. When, then, the Lord comes down in Pentecostal blessing, one of the first signal manifestations of His gracious and potential operations is the unifying of those who have been estranged from another and their coming together in Christian work. Hands are clasped in token of mutual forgiveness, and hearts go out in brotherly sympathy and interest at the mercy seat, and in cordial reciprocity in social and family relationships. Reconciliations are effected, which were thought previously to be impossible. Not only are divisions healed and a stumbling-block removed, but sinners are favorably impressed, recognising a mighty power for good in the Gospel, and, in many cases, yielding it its saving influence. The world is forced to concede to Christianity a reconciling power. The church takes on new life and energy, both temporally and spiritually. God receives increased glory.

As a true revival effects the unification of a congregation, so the reconciling of variant brethren often starts one. Elders and leading members who have been long working at cross-purposes, or who have not been on speaking terms for months, have been led by God's Providence into conditions and relations which the Spirit of God has used to show them their error, to awaken regret and sorrow for their conduct and to make public acknowledgment of the injury done to one another and to the cause of their Master. This accomplishment has been blessed of God, not only to their own benefit, but to the drawing of his people together in prayer and praise, and to more confidence in his willingness to revive and bless all who call upon him in sincerity and truth. Gathered thus around his mercy-seat, there comes a warming of heart and an enlarging faith, when the perishing around are remembered with increasing earnestness and importunity, and soon the impatient are drawn to the sanctuary, inquiring the way of life. The interest deepens, and numbers rejoice in a Saviour found, and all the agencies of Christian activity are pushed to the fullest extent.

What is needed in many of our churches just now is the infusion of the unifying and reconciling power of the Gospel, either as the result of a special outpouring of the Holy Spirit, or as a means to the enjoyment of his gracious and enlarging operations among professing Christians and those who are out of the fold of Christ. His cause is suffering more or less through personal animosities, among those who should be warm friends and decided and responsive workers in his Kingdom. What a blessed thing it would be if they could be brought to see how much they are standing in the way of its advancement, as well as bringing loss and bitterness to their own souls! It becomes all who desire an extensive and glorious revival of religion in their midst to pray for the reconciliation of estranged brethren, and to do all in their power to effect this desirable result.—Presbyterian.

The Bible, in its wonderful and varied imagery, is the reflector of all human experience.—Rev. J. S. David.

Marriage and Divorce.

BY W. B. HALL.

Marriage is a divine institution. When God created man and placed him in the Garden...

It is true that the Mosaic Law granted divorce; but God declares that it was because of the hardness...

The words of the Lord upon this point should forever settle the matter, and I believe with all truth-loving, God-fearing men they do...

Again He said: "Whoever shall put away his wife, and marry another, committeth adultery against her..."

In addition to our Lord's teaching we have a command from Paul: "Let not the wife depart from her husband..."

South Carolina is the only state in the Union which grants no divorce.

New York is the only state in the Union which proposes to grant divorce only on Scriptural grounds...

Illinois gives a fair illustration of the laws of the various states. After setting out a long list of grounds upon which a divorce may be granted...

The Western States, in order to increase their population, are making open and shameless bids for those dissatisfied with the married state...

Statistics given by the Chicago Daily News, December, 1903, show the following number of divorces granted in leading cities of our country in 1901:

Providence, 327; Cincinnati, 405; Boston, 446; Cleveland, 454; Philadelphia, 492; St. Louis, 578; New York, 817; San Francisco, 346; Chicago, 1,908.

The statistics of Hon. Carroll D. Wright, Commissioner of Labor, for twenty years, from 1867 to 1886, show 323,712 divorces granted in the United States in those years...

In 1867 Ohio granted 901 divorces, and in 1900 that same state granted 3,217 divorces—one to every 11 marriages in the state...

A table of divorces in the Christian world in 1896, as given in "Studies in History, Economics and Public Law," issued by Columbia University...

evil heaven which went far to corrupt and weaken them, is working in our midst. It is tolerated by society and winked at by the church...

What must be the inevitable result? For five hundred years history recorded but one divorce in Rome...

No minister should encourage divorce by remarrying any divorced party, except when the divorce has been the cause of canon law...

We rejoice that social science is changing the discussion of divorce and is creating, in many quarters, especially among the ministry...

Why has God ordered that every Christian life shall be one of ceaseless conflict?

And he and his fellow-conquerors in glory would doubtless rather have fought their way to heaven than have borne thither in a close covered chariot or on "beds of flowery ease"...

I have examined with approval and pleasure "Glorious Praise," a song book issued by Harrey & Burnett, Louisville, Ky. I am a poor judge of music...

The price of this book is single copy by mail, \$3.00; \$2.00 per dozen, and \$25 per 100.

Cor. Sec. Texas Baptist Education Commission.

We think "Glorious Praise" excellent.—H. E. Gable, Owensboro, Ky.

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been lowered by several inches. This world is not yet a friend to grace, to help us on to God.

Paul's conflict was just like ours, it was with that inside demon—or "house-devil," as Rutherford calls it—of selfishness, which kept rising up in new disguises after he had smitten it true with sturdy blows...

For example: A church member goes off after morning prayers to his place of business. A friend comes in and offers him a chance to go into some "cornering" operation or some illegitimate speculation which promises a quick and liberal profit...

There is another side to all this, a side that angels must delight to look upon. The victories which true grace is winning every day in human hearts are the trophies which will make the stars of the diadem of the conquering Christ.

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

The Encyclopedia of Missions. Revised Edition. Henry Otis Dwight, L.L. D., H. Allen Tupper, Jr., D.D., and Edwin Munsell Bliss, D.D. \$6. Funk & Wagnalls, New York.

We hail this monumental work with special joy. It is indispensable to every one who would be informed in regard to foreign missions. Its 321 double-column pages are full of facts and figures of the highest interest and of the greatest value.

Of course this great work will soon find a place in all public libraries and in the private libraries of many thousands of the friends of missions.

The Foot Steps of the Pivots. G. H. Morrison. \$1.50. A. C. Armstrong & Son, New York. Here are two Bible readings, the one from the Old Testament and the other from the New, for every Sunday in the year.

What Every Christian Needs to Know. H. W. Pope. 75 cts. Fleming H. Revell Company, Chicago, and New York.

Perhaps the best way we can give the reader an idea of this book is to name some of the topics discussed. Our author says every Christian ought then to know—that he is saved; What he is saved for; Value of a definite message; Spiritual gifts and how to find them; Advantages of personal work; How to open religious conversation; To whom to speak; How to diagnose the case; What is conversion; How to deal with excuses; Revivals and how to secure them, &c., &c.

History of American Revivals. Frank Grenville Beardsley, S. F. D. \$1.50. American Tract Society, New York.

After giving the genesis of revivals and describing the religious declension in this country in the 18th century, Dr. Beardsley tells of the "Great Awakening" beginning with the preaching of Jonathan Edwards. Next the period of the Revolution is discussed from the religious point of view, and following that is an account of the awakening in 1800. Next we have a portrayal of the denominational revivals—Congregational, Presbyterian, Baptist and Methodist—followed by the revival of 1857 and the period of the Civil War. "The Lay Movement in Revivals," "Organized Movements" and "Conclusion" close the volume. It is a very interesting, timely and helpful book.

Questions of Faith. A Series of Lectures on the Creed. By various authors. \$1.25. A. C. Armstrong & Son, New York.

What is known as the Apostle's Creed is discussed point by point by seven eminent divines—Mrs. James Orr, Hugh Ross McIntosh, Marcus Dods, John Laidlaw, Thomas Martin Lindsay, James Denny and Patrick Carnegie Simpson. This is indeed a brilliant array of talent. The themes are: What is God? Is Christ the Son of God? Did Christ rise from the dead? What do we mean by the Holy Spirit? What is the Catholic Church? Can sin be forgiven? and, Is there life after death? The debatable ground in the discussion of the Catholic Church, which Dr. Ramsey claims is the aggregate of true believers on earth at any given time. This is unwarranted by Scripture. The discussions are up-to-date.

The Keys of the Kingdom. R. J. Campbell. 50 cents. Fleming H. Revell Company, Chicago and New York.

The first of the seven sermons, here published, gives its title to the volume. The other topics are: Sin-bearing, Self-revelation of Jesus. Promise of the Comforter, Self-assertion of Jesus, God's perfecting of life and the Humanity of God. These sermons convey a very good idea of the preaching of Dr. Campbell, who stepped into fame by coming the successor of Joseph Parker.

(Additional literary on another page.)

After a careful examination of your new book "Glorious Praise," will say I am greatly pleased with it and believe it is the coming book for popular singing.—E. B. Meredith, Kansas City, Mo.

Sunday-School Lessons

SUNDAY, JAN. 1, 1905.

CHRIST THE LIFE AND LIGHT OF MEN.

John 1:1-18.

Motto Text—"In him was life; and the life was the light of men."—John 1:4.

No part of the Bible has been more fiercely attacked than John. But unlike the present attack upon Moses and Isaiah, it was made while the enemies of the Bible had left in them some of the instincts of gentlemen, and they did not hold on to paying positions in evangelical churches, and while the churches had a feeling of responsibility to God and a belief in the importance of the truth, and would not have suffered men who attacked the infallibility of God's Word to teach in their Universities and Theological Seminaries. Hence the attack on John's Gospel, though bitter and persistent, died out without doing much harm. Error outside the churches is a matter of no importance whatever compared with error inside the churches.

John wrote his Gospel many years after the other Gospels were written, probably about the year 85. He is thought to have written it in Ephesus. John was the best beloved disciple, a fiery, high-spirited young man whom his Lord called "Son of Thunder." And, if tradition is true, age did not tame his fire. For it is said he rushed out from a house when he heard the heretic Cerinthus, was in it, saying he would not stay under the same roof for a minute.

"In the beginning was the Word."—A grand and noble beginning to this great Gospel, which begins as Genesis does. In the beginning of creation not the beginning of eternity, for that had no beginning. But in the beginning of everything that began, the Word was there pre-existent, eternal. "And the Word was with God."—Thus showing that the Word is a person. "And the Word was God."—Thus declaring the deity of the Lord as strongly and as emphatically as human language can. No wonder Unitarians desire to get rid of this Gospel. It does not say the Word was "the God," as if the Lord was all the Trinity; and thus these few words guard against the two opposite heresies of the Unitarians and the Swedenborgians. Preachers and teachers need to be careful lest in talking of Jesus they say nothing of the Father and Spirit and thus become practical Swedenborgians. Christ is called the Word as he is the revealing God, showing us the Father. The repetition in the second, first emphasizes the distinct personality of the Word.

"All things were made by Him."—And to make the statement more emphatic and impressive, it is repeated in the negative form. "And without Him was not anything made that was made."—He was not created himself, which again asserts his Godhead. He created all things, angels and men as well as worlds, which denies the eternity of matter. The unity of the Godhead is shown in the manner in which the same thing is said

to be the work of all in some instances. "In Him was life."—All life, but especially the Holy Spirit. Evidently the Holy Spirit is no believer in spontaneous regeneration. "And the life was the light of men."—What the earth would be without light is what our race would be without Christ. "And the light shineth in darkness."—The light has been shining in darkness since the darkness first began with the sin of Adam. But it shines far more brightly in the Gospel than it did in the symbols of the Mosaic law and in prophecy. "And the darkness comprehended it not."—

"John means the darkness did not suffer itself to be penetrated by the light which was shining in order to dissipate it. The darkness here means not an abstract principle but living and free beings, corrupted humanity" (Godet).

"There was a man sent from God, whose name was John."—John the Baptist, cousin of the Lord, whose birth is recorded in the first chapter of Luke. John the Baptist was greater than any of the prophets, but the gulf between a man sent from God and the Eternal Word who was God is infinite. "The same came for a witness."—Not only to witness as the prophets did, but to point out the Lamb of God to the people. The Scribes and Pharisees even, and the people especially, were ready to acknowledge John as a man from God. Then they ought to have received his testimony to Christ. But that they refused to believe.

"He was not that Light."—The emphasis is on the He. The Apostle is jealous with a godly jealousy for his divine Master. John's greatness all were ready to admit—never has a preacher stirred a nation as John stirred Jewry. But he was merely the forerunner of a far greater than he. "That was the true light."—

The word translated true does not mean true as opposed to false, but the essential light, the genuine, perfect light. John was a true light himself, but he was only a reflection of the perfect, essential light. "Which lighteth every man."—Every man has some light from Christ, just as he has some blessing. It is to the mediatorship of our Lord the begetter of the light of nature which they have. No one can conceive the blackness of darkness which would have rested upon the earth had Christ not died. "Every man" instead of "all men" emphasizes the fact that God deals with men as individuals. We are born and sin as individuals, die, and are saved and lost as individuals. The Bible knows nothing of "masses" and only two "classes" separated at the last great day.

"He was in the world, and the world was made by Him, and the world knew Him not."—Referring to the presence of the Lord—and the light he gave to men through the whole history of the race. It seems strange to John that the world should not know its Creator, and the mystery is as great to this day.

"He came unto his own."—His own is neuter in the Greek; it means came unto his own inheritance, his own home, which he had been preparing for himself so long. Commentators differ as to whether this coming refers to his manifestations under the Old Dispensation or to his incarnation. But the latter seems the meaning. He came to the Jews, his own people

whom he had been preparing so long, and they did not receive him. "But as many as received Him"—whether Jews or Gentiles—"To them gave he power to become the sons of God."—The Holy Ghost seems as ignorant of the "universal fatherhood of God" as was our Lord who told the Pharisees they were of their father the devil. It would be well for those who say so much of this "universal fatherhood" in these days, to be careful not to be wiser than God. Men are born God's creatures, fallen, guilty, condemned already, dead in their sin. But the Lord gives power to become the sons of God.

The whole Gospel of John is as full of the strong foundation doctrines as is the epistle to the Romans. God is only Father to them who believe.

"That believeth on his name."—His name Jesus, which means "Jehovah saves." Who believe not on his goodness, his kindness, his love, his veracity, though of course all these must be believed, but on his atonement, his name Saviour. The Apostle John, next to his Lord, is the most thoroughgoing Calvinist who ever lived, not even excepting Paul. Men can only be saved to whom God gives the power to become the sons of God; they are saved not by character, but by trusting in the merits of the Saviour. And he goes on to show that those who received Him as a Saviour, did so because God had elected them to salvation. The great central doctrine is that God is all in all.

"Which were born"—born sons of God—"not of blood."—A man is not a child of God because his father was; Abraham's righteousness did not save Ishmael, nor his sons by his wife Keturah. That which is born of flesh is flesh. Nor can the will of man save a soul. No human being has the power to decide who shall be saved.

"And the Word was made flesh."—That Word which was in the beginning with God. He took upon himself the form of a servant. "And dwelt among us."—The verb means tabernacled. Dwelt, as it were, in a tent. Through this flesh as through a tent they saw the glory of the Lord, such perfection and sinlessness as the Only Begotten Son should have. "Full of grace and truth."—Had the truth been alone men might have despaired, had grace been alone they might have presumed.

Verse 15. Our Lord came after John in time of his birth and his beginning his ministry. He was before him in his eternal self-existence as well as in his being infinitely superior. "And of His fullness have all received."—It is the evangelist who is speaking here and not the Baptist. He adds the testimony of the church to that of the forerunner. "For the law was given by Moses, but grace and truth came by Jesus Christ."—Which shows how much higher the Gospel is than the law

which was its shadow. For Moses gave the one, but the Second Person of the Trinity the other.

"No man hath seen God at any time."—He dwelleth in unapproachable glory. Not even Moses could see his face and live. But the Lord Jesus declares Him to us and we know his declaration is true.

INTERESTING AND INDICATIVE.

The pessimist we have had all ways with us. He has always been able to show us the dark side of every subject and condition. Not more so of any other than of the "Negro problem" and the relations of the races. It is set down here as the candid and thoughtful judgment of the writer that a sane people never had insaner opinions of any question than many of our people have of this. We have had two classes of politicians that have materially increased our troubles and lessened our sanity. One class is made of those politicians at the North who go into office by praising the Negro indiscriminately and chastising the South for its ill treatment of the Negro; the other consists of those politicians at the South who ride into office by abusing the "Nigger." Alas, that it should be so anywhere! especially in this fair Southland, where the Negro has for these centuries been the faithful and trusted servant of his white brother.

The pessimist and the lazy and shiftless class among us, always jealous of every indication of frugality and thrift in others, have joined lustily with this jargon of the office-hunters, till if one listened to these things he would think we were surely going to the bad, and that right early. But above all this confusion, the ear of him who withdraws a space from the maddening crowd and listens to the deeper and more meaningful things, can catch the clear, steady voice of the great

man of both races, and the voice of God, saying that these two races of people do sustain and shall sustain friendly and helpful relations to one another; that they who have walked together as master and slave shall walk together as brethren in Christ Jesus, striving with common aim and purpose to extend His Kingdom in the earth and to bring in the day of His final victory. There is not the slightest doubt that the better element of each race is coming more and more to see our community of interest in this common land, and especially in the Kingdom of our Lord. The following incident is full of interest at this point. If only such incidents could be given wider circulation, and if we could have less of the demagoguery of the time-serving politicians and less of the yellow journalism for which our country is noted, if we could—well, things would rapidly improve.

The following letter was addressed to Miss Armstrong, of Baltimore, by Mrs. Easterlin, of Georgia. I publish it by the permission of both. Notice carefully the words which are in italics. These words well might well be writ in letters of gold:

MARIETTA, GA., Oct. 17, 1894.
My Dear Miss Annie—
I am glad to know that you are again out of home and well, it seems almost an age since I had a letter from you.

I have been very busy attending associational meetings, and for three weeks past, have spent very little time at home. I want to tell you of a meeting we had at LaGrange, Ga., last Wednesday. It was the meeting of the Western Association, of which association Mrs. M. F. Longley is Vice-President. I was entertained by Mrs. Longley, and soon after arriving and talking over the arrangements for our services the next day, Mrs. Longley told me the colored women had offered to assist in entertaining the visitors to the association by working for the housekeepers during the meeting, and had asked that we have a meeting with them. I had never heard of such kindness from the colored race before, and you can imagine with what alacrity I at once set about planning a meeting for them, which we held the first day of our meeting—just after our dinner hour and before our afternoon session. We had a most enthusiastic meeting with them, one of the women who had been educated at Spellman University, Atlanta, said she never dreamed that Southern women felt as we expressed ourselves towards their race, that she had only been thrown with Northern women. Another colored sister said it was a jubilee day with her. Mrs. Longley invited the colored women to come to our morning service, which some did. I have just organized a W. M. S. (colored) at a little church near me, and have an invitation to talk to the colored people at a church in Marietta, which I hope to do as soon as the time is appointed. I am becoming more and more interested in this work, and do hope the Lord will help me to be useful to them.

I now have another box to report, it is from the society at Wayneboro, and was sent to Rev. C. W. Morrison, Hinton, Okla., and is valued at \$36. The sister writes, "I hope the contents of the box will afford the brother and his family as much pleasure as it did our society in getting the articles and packing the box."

I enclose the blank for literature, and will be glad if you have the leaflet, "The Devil Opposed to Foreign Missions;" please send me a few copies, as I know where to put them to bear fruit just at this time. Lovingly yours,
ELLA EASTERLIN.

Remember that this incident took place between the women of the two races. The women of every country and of every race live at the center and really make and control the sentiment of their people and country. See the spirit of the Negro women in their tender of domestic service and in their request for religious help; see the spirit of the white women in the prompt and faithful response to this Macedonian call that came from so near their doors. May not this be the first glow of a new day on the Eastern sky? May we not hope confidently to see the full dawn bursting in upon us soon? The Lord grant it and hasten it.

The work by the Southern Baptist Convention in behalf of the Negroes is moving on well. Let us pray without ceasing and enlarge our contributions. Great is the day of our opportunity.
ARTHUR J. BARNOW, Field Sec.
Little Rock, Ark.

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THE LORD IS EVER NEAR.

BY REV. H. M. PERKINS.

(Dedicated to God's aged children everywhere.)

When thy head is whitened o'er, By the frosts of many years, When thy burdened back bends low

'Neath its heavy load of cares, When thy cheeks are furrowed deep

By the flow of bitter tears, When thy frame is tottering

On account thy gathered years, "Let not thy heart be troubled," Nor yet dismayed by fear,

Remember, O remember That the Lord is ever near.

He has promised, sweetly promised, And his word he'll surely keep,

To help thee bear thy sorrows, To comfort those who weep,

"In the valley of the shadow," In the crossing of the stream,

His loving hand will hold you, And the crossing seems a dream,

Then he'll open the gates of heaven, Where the saints his praises sing,

And you shall live forever In the presence of the King.

In the gleaming of his glory, In that life that is to be;

In the boundless bliss of heaven, He'll surely give to thee,

You'll forget the burdens heavy, And the cold and wintry blast,

When you've anchored in the haven, You'll not "count the billows past."

In the glory of his presence, "Mid associations dear,

Then you will know, so truly, That the Lord was ever near.

Christian Observer.

Our Pulpit.

THE SINNER'S ONLY ALTER NATIVE.

BY C. H. HARRISON.

"Now therefore come, and let us fall unto the host of the Syrians; if they save us alive, we shall live; and if they kill us, we shall but die."—2 Kings 17:4.

Outside the gates of Samaria, at the time mentioned in our text, you might have seen four miserable beings, gaunt and thin, with that sharpness of eye and visage which is ever the effect of protracted hunger.

They were lepers, suffering from a loathsome disease, and excommunicated by privation. They held, as it were, a miniature council of war, and the result of their deliberations was that they said one to another, "Why stay we here to die? If we go into the city, even should we be permitted to remain there, famine is so rife that we should soon die there; while, if we continue to sit here, it is quite certain that we must pine away, and perish. Let us go to the camp of the Syrians; there is a little hope in that direction, though it may be a very slender one. The Syrians may put us to death, and so end our misery. Perhaps death by the sword is preferable to death by famine; at any rate, we can but die in any case. Let us choose the desperate alternative; let us take that course which, although it requires the greatest boldness, holds out some slight hope of success."

You know the result of their

decision; they went to the Syrian camp, found that the host had fled, feasted themselves to the full, and, possibly, began to appropriate some of the plunder that abounded all around them. Then, suddenly, the thought struck them, "Here we have bread and corn in abundance, yet the people in Samaria are starving. This is a time of common distress; so, though they did thrust us out of the city, it would be a deed unworthy even of lepers if we left out fellow-creatures without news of our discovery; so, let us go back and tell the good news to the people in the city, that their sufferings may be relieved, as our own have been." They did so, and soon the famished crowds poured out of Samaria and fed to the full: You are familiar with the narrative, so I will base upon it an argument which may prove useful to any enquiring ones who may be here. There are probably, with us some who have before them an alternative somewhat similar to the one mentioned in our text. If so, I hope they will imitate these poor lepers in their actions; and, afterwards, count it their joyful privilege to deliver to others a message as cheering as the one which these lepers carried to the famine-stricken people of Samaria.

I. First, then, there are some of you who have an alternative presented to your consciences.

Now you perceive that there are just two courses open to you; you can sit still, but then you know that you must perish; or you can go to Christ, and your fear is that you will perish then. Yet you can but die if you go to him, and he rejects you; whereas, if you do not go to him, you must surely perish. Even should you believe in him; you fear that you may be lost; but if you do not believe in him, there is no hope at all for you. Should you go to him in prayer, your fears tell you that he may reject you, and say to you, "Get you gone; what right have you, who once cursed me, to expect any favour from me? You, who have scorned my grace a hundred times, and defied my law, what do you mean by falling upon your knees, and entreating my mercy? Begone, ungrateful wretch, and perish in thy sins!" Yet still this truth is present to your mind—that if you do perish there you do but perish, and it is quite certain that you must perish if you remain where you are. Let me try and work out this question for you, sitting down by your side, as one of the leprose men may have sat down by his fellow. You know, my friend and brother, that should you die as you now are, it is absolutely certain that you must perish. Do not listen to Satan's lie: "You shall not surely perish." You all know that the Bible is the Book of God. I can hardly believe any man who tells me that he doubts whether the Bible is the Word of God. The truth of Scripture is being so perpetually confirmed by all the discoveries of those who travel in the land where it was written that I can scarcely credit the doubts concerning its authenticity as being honest.

But even if you reject the Word of God, you must believe that God is just. If there be a God, he must punish men for sinning against him. How can any moral government exist if sin goes unpunished, if virtue and vice lead to the same end? Conscience, fallen though it is, and no longer

like God's candle in the soul, still hath sufficient light left to assure men that God must punish sin. Supposing that you do accept the Word of God as true, you know that the unrepentant can never see the face of God with acceptance, that those who have not been cleansed from sin can never stand before the thrice-holy Jehovah, for there can by no means enter heaven anything that defileth. As to your ultimate fate, if you continue as you now are, there can be no question, the fire of hell must be your everlasting portion. Now turn to the other alternative: there is for you at least some hope. Even your poor trembling heart admits that there is at least some hope that, if you seek mercy, you shall find it. I can assure you that there is not only hope, but that there is certainty that you will obtain it. Jesus casts out none that come to him, and he freely receives the vilest of the vile. But I put the matter now as your unbeliever puts it; it is not to you an absolute certainty that Christ will reject you. Is it? You are not quite sure that, if you pray to him, he will reject your petition; or that, if the fear of penitence shall steal down your cheek, God will refuse to pardon you. I am only stating the question as you yourself state it; if I were speaking according to my own convictions, I should, on the authority of God's Word affirm again and again that, if you come unto him through Jesus Christ, his Son, he will certainly receive you. But even putting it in your way, is it not the wisest course for you to say—

"If I perish, I will pray. And perish only there?"

Let us look at the matter in another light. It is certain that, if you perish as you now are, you will perish without pity and without mercy. The law, by which you are condemned already, knows nothing about forgiveness, and the law provides no sacrifice for sin. If you perish without seeking mercy at the hands of Christ, there can be no mercy for you; but rigorous, unabated, undiluted justice must be your portion. But now, do you not feel that even if you could perish after coming to God through Christ, yet you would not perish without having some ray of pity thrown upon you? Would there not be at least this consolation for you—"I did what God commanded me to do; I did come to him and seek forgiveness; I did plead the precious blood of Christ, yet he rejected me?" Do you not think that this would be pain to your spirit? But if you perish as you now are, you will have this thought ringing in your ears forever—"You heard of Christ, but you believed not on him; you lived where the light of the gospel was clearly shining, yet you shut your eyes to it; Christ was preached close to you, yet you refused to trust him; you would have none of his warnings, but you put your fingers in your ears, and ran on to destruction." But should you perish after having sought mercy through Christ, you would be able to say, "I did seek it; I did kneel, I did pray, I did trust, I did yield my heart to God, yet I perished." If such perishing were possible, though we know that it is not, it would be far preferable to perishing without having sought the Saviour in his own appointed way. For your own sake, then, I urge you to choose this alterna-

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ive, and I ask you to let me take you by the hand, and lead you to him who with arms outstretched, waits to welcome you, that he may give pardon to the guilty, life to the dead, and salvation to the lost.

Yet further, you ought to remember that all those who have continued in a state of nature have, without exception, perished. Not one, however high in station, however excellent in morality, however profound in learning, however lofty in fame, has ever been able to pass the threshold of heaven except through the blood and merit of the Lord Jesus Christ. In the black list of the unregenerate, there is no exception to their condemnation. But take the other side, and at least we can assure you, from your own case, that even supposing that some perish, though they trust in Christ—which is not true—yet there are some who do not. Certainly, there are some who, in this life, receive the pardon of their sins, and know that they have received it, and who, in death, are cheered with the prospect of a glorious immortality. Saul of Tarsus was led to repent of sin, though he said that he was the chief of sinners. Others in his day, who had no more right to mercy than you have, sought and found it; and there are hundreds, yea, I might say thousands, in this Tabernacle now, who could rise, if this were the proper season to do so, and each one say, "This poor man cried, and the Lord heard him, and delivered him out of all his troubles."

II. Now I pass on to observe that the discussions of these lepers ended in action. I wish this could be said of all of you. How many holy resolutions have been strangled in this house of prayer? How many good thoughts have been murdered in those pews? See if you cannot find their blood upon your own skirts. Many a time the tear, which betokened the first rising emotion, has been wiped away, and the action has gone with it. May it not be so now, but may God grant that, like the lepers, we may put into action what we think over, and what, by the aid of the Holy Spirit, we resolve to do!

And, first, let me remind you that the action of these lepers was bold. Cowardice would have sat still and said, "It is true that we shall perish if we remain here, but we will not go just yet to the Syrian camp; we are very hungry, but we may be able to go without food for another hour;" and thus only the extreme pinch of privation would have driven them out. The fear of a sword-thrust might have kept them still, but it did not. They said, "We will risk it: we know that it is a desperate experiment; but, for better or for worse, for life or for death, we will go to the camp of the Syrians." So they said, and so they did, and you will be wise if you act in the same fashion. It may seem a very bold thing for you, my unknown but trembling hearer, to think of going to Christ by faith. "Why," you say, "I have not the presumption to do so after what I have been." Perhaps some of you could tell of immoral conduct, others could speak of the gospel despised, and of privileges neglected, which makes your guilt even more heinous, and you say, "No, we cannot have the face to go to Christ. We are too black, too guilty, too desecrated. We can-

GROWING UP

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not cover our sores, we cannot hide the leprosy which gleams in deadly whiteness from our brow. We cannot go, we dare not go. But do you not recollect those lines of Hart's that we so often sing—

"Venture on him, venture wholly. Let no other trust intrude; None but Jesus Can do helpless sinners good?" Oh, yes, do venture on him! Though it seems impossible that God should receive you, he can do what would be impossible to all others. O thou blackest of the black, and vilest of the vile, trust him to pardon thee, for he can do it! It surpasses thy faith, does it? But it is God who has promised to pardon, so judge him not by thyself, measure not his ability by thy rule, fathom not the depths of his grace with thy short-lined plummet. Honour him by believing that even such a sinner as thou art may find grace and pardon, and find them now. I recollect that John Bunyan, in his "Grace Abounding to the Chief of Sinners," says that there were times when he felt that his sins were so great, and his horror at them was so terrible, that he must go to Christ at all costs. He said, "Though I used sometimes to think of Christ as of one who stood with a pike in his hand to push me back, yet my dire necessities came upon me with such force that I would fain have run upon the very pike sooner than continue to endure my sin." Slur, venture to run upon the pike and thou wilt find that there is no sword or pike in Christ's hand; but when thou thinkest that thou art about to run upon the halberd he will clasp thee in his arms, press thee to his bosom, and say to thee, "I have blotted out, as a thick cloud, thy transgressions and, as a cloud, thy sins; return unto me, for I have redeemed thee."

Bear with me while I again remind you that the action of the lepers was also instantaneous. They said, "We will go to the camp of the Syrians," and at once they went. Too many are like that son who said, "I go, sir," and went not. All of us, who are now believers, can recollect times, before our conversion, when we were impressed under solemn sermons, yet the impression soon passed off. Some of you can also remember how you made haste home from the service, and hurried upstairs, for quiet meditation and prayer; but the idle conversation of the afternoon dissipated the impression that had been made. Many there are who have felt serious searchings of heart under a ser-

mon, and who have said, "Please God to spare us another day, and we will think over these things;" but what do they say concerning them now? There is a grey-headed man over yonder; let him go back in thought to his early days. When he was a little boy, his mother had bright hopes concerning him; and when he was a lad, everybody looked upon him as a young Timothy; but now, he is more like Demas, and his silvery hair is a reminder of the silver and gold which he obtained by forsaking God, and loving this present evil world; and all the while the root of the matter was not in him. Grey-headed men, recall that early vow of thine, which was registered in heaven, but which thou has broken. There are men here, in the high tide of business, who, when they were much younger, resolved and re-resolved that they would serve the Lord, yet they are still as far from doing so as ever they were. If you wrote down your resolves in your pocket-book, I wish you would read them over again, and read them with repentance as you say, "These vows were made in the power of the flesh; and, therefore, they were broken, but the sin of breaking them remains upon my soul. The lepers went in stantly to the Syrian camp, and so were saved from starvation; and we should go to Christ, not by long-protracted resolving, but by instantaneous submission. As justification by faith is an instantaneous gift, so the faith that saves is doubtless an instantaneous act. Believe in Christ, trust to Christ, and do it now; for, as soon as you have done that, you are saved.

We will leave this part of the subject when I have just remarked that these lepers were all well rewarded for what they did. Not one of them perished of famine; they were all saved. Not one came back empty handed, but all were greatly enriched. And not one of you seeking mercy through Christ shall be refused; but all who are led by the Spirit to trust Christ, shall be blessed and saved and adopted into the family of God.

III. I have no time for the last point except just briefly to refer to the fact that the lepers no sooner found what was good for themselves than they went to tell it to others. And if you have found Christ, after you have rejoiced in him, and fed upon him, and enriched yourself with him as your choicest treasure, then go and tell others all you can about him.

Oh, but I cannot preach!" says one. Try, brother! "But I cannot preach," you say again, "for I have tried to do so, but failed." Then write a letter, brother; or speak a word for Jesus anyhow.

What a mass of men there is constantly attending this place! I suppose that two-thirds of my usual congregation consists of men. What a noble band of men we should have if all were converted to Christ, and then went forth as messengers for Christ to the church and to the world! Sirs, do you really know Christ, and yet you have not witnessed for him to others? Take care that, before the great tribunal of God, you are not held responsible, through your neglect, for the ruin of your fellow-men.

If people could only realize the omnipresence of God, they would probably yield less often when tempted to sin.—Ex.

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Editorial

"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 same idea was expressed by President Faunce at a dinner of the Baptist Social Union in this city one evening last week. Dr. Faunce is reported as having said: 'We are to-day without power of the denominational expression. We should advance and see that all State conventions are combined into a denominational organization of the country. This organization must represent all the Baptists in this country.' The signs are multiplying that 'Church Independency' is not the jewel it has been thought by some to be."—*Christian Work and Evangelist*.

That tells the story. To secure "a more centralized authority" is to abolish "church independency." The two cannot exist together. If this becomes more and more manifest that an attempt is to be made to change Baptist polity. In the early century there was an "expressed desire" for "a more centralized authority," and this desire culminated in the Papacy. Necessity is always the plea of the tyrant when he crushes liberty. All history shows this. Not only so, but he uses the vocabulary of liberty in destroying liberty.

There never was and never can be any need for "a more centralized authority." "Church independency" is plainly taught in Scripture, but it is taught for regenerated people. The Bible does not provide for unconverted church members, and independency is not suited to such material. Hence when the churches get filled with unregenerate material, it becomes manifest that independency does not work well; but, obviously, the remedy is to purify the churches, and not to fasten impurity upon them by having a centralized authority, and thus render reformation impossible.

The Baptists and the Romanists occupy the opposite poles in this matter. Baptists (i. e., the New Testament Christians) hold that only regenerate people should be church members, and for them church independency is fitting and is indispensable. The Romanists hold that unregenerate people are to be taken into church membership and are to be saved by the process provided in the church. They hold that for these a central authority is fitting and is needed. Both Baptists and Romanists are consistent and logical. The Baptists stand on the New Testament teaching, while the Romanists stand on the teaching of the "Church." Once abandon the Baptist position and an inexorable logic will lead to the Romanist position.

Of course, church independency does not suit unregenerate people, and it was never designed to suit them. If the problem be to provide a church polity for the unregenerate, Romanism is the perfection of human wisdom. And since the Bible makes no such provision, it must be made by "centralized authority," and hence the Papacy.

The wonder is that any Baptists can so blind themselves to the plain teaching of God's Word

and to the uniform teaching of history, as well as blind themselves to their own glorious record through the ages, as to desire any "centralized authority."

Every Baptist martyr gave his, or her, life in resistance to "centralized authority," and it was just that "authority" that sent them to banishment, to prison and to death. To favor centralized authority is to kiss the hand that slays us. The most anti-Baptist idea in the whole realm of human thought is that there ought to be "centralized authority" in religion. It is the basal Baptist principle that the churches must be free. Take that away, and the whole Baptist edifice will fall in irretrievable ruin.

We do not believe there is any danger that our churches generally will surrender their freedom, but it is true that "eternal vigilance is the price of liberty;" and the time to resist an attack upon our freedom is at the beginning. It is nothing to say: "We want a centralized authority, without destroying church independency." Let us go ahead and get the centralized authority and then we can see about the independency."

Yes, but when you get the "centralized authority," *ipso facto*, church independency is destroyed. The two cannot exist together, as the editor quoted above plainly sees. Those who want the centralized authority are concluding "that 'Church Independency' is not the jewel it has been thought by some to be." "Our wretched independency," Mr. Joseph J. Duke, in the *Baptist Argus*, called it, "And so we went toward Rome."

SHREVEPORT, LA., offers \$50,000 and twenty acres of land for the location of a Baptist college. The Baptists of Louisiana are waking up on education, while the Baptists of Texas, Virginia and Georgia have already got wide awake. Is it not about time the Kentucky Baptist slumber on this subject came to an end? Last week we published a strong article from President Taylor of Georgetown, and we will be glad to hear from others. The first question is: what is our present status? What have we got in the way of educational equipment and what do we lack? Others are in the field, pushing their work, and we need not think the world will stand still till our nap is through and we are ready to wake up. Other forces are at work, and it comes us to make our power felt. We are preparing some facts and figures which we will ere long present to our readers, with such comments as seem to be needed.

Tennessee is waking up. Dr. Hale is meeting gratifying success in increasing the endowment of Southern Baptist University, and Dr. A. J. Holt is to take the field in behalf of a state female college. Property valued at \$50,000 at Fountain City is offered. Rosabel College is to compete, and there are other signs of life. Why should Kentucky slumber on?

As we stated last week, *The Examiner* said that rejecting alien immersion is "sacramentalism run mad." We therefore commend to our esteemed contemporary the following bit of New York Baptist history.

In 1787 the following question was sent to the Philadelphia Association by the First Baptist church of New York:

"Whether a person, applying to one of our churches for admission

as a member, and satisfies the church that he has been previously baptized by immersion, on a profession of his faith in Christ, but at the same time confesses the person who administered the ordinance was, at the time, neither ordained to the work of the ministry, nor baptized himself by immersion, but only chosen and called by a religious society to officiate as their teacher or minister, should be received?"

This question was laid over for a year and then answered as follows:

"In answer to a query from the First church in New York, of last year, held over to this time, respecting the validity of baptism by a person who had never been baptized himself, nor yet ordained, we reply that we deem such baptism null and void."

Then follow four reasons for this opinion, in which quite an argument is presented.

Now will *The Examiner* say that the Baptists composing the Philadelphia Association in 1788 were "sacramentalism run mad?" Our esteemed contemporary has spoken hastily, and seemingly in ignorance of the reasons for the position of those who reject alien immersions. Sacramentalism has nothing in the world to do with the question. As well call it "Millenarianism run mad," as to call it "sacramentalism run mad." We advise the editor of *The Examiner* to read up on the subject.

Dr. T. L. CUYLER was recently asked why there are not more conversions, and he replied, among other things: "Too many discourses are addressed to no one in particular; preaching to Christians has been relatively overdone and preaching to the impenitent underdone." That is true. Some brethren say that there can be no conversions till the church is got right, and they proceed to hammer away at the church and let the unconverted alone. Of course, it is a great thing to get the church right, and yet if there were no conversions till any given church were gotten right there would be no conversions at all. And there is no better way to revive a church than to preach the law and the gospel to sinners. The very preaching that awakens sinners revives the church.

Dr. Cuyler further says: "I mean that the preachers should so hold up the ugliness and doom of sin before the sinner's eye that he should feel his own guiltiness and so present Jesus Christ that the sinner should flee to Him as his only Saviour." He has therefore no more right to cap Sinal or conceal hell than he has to hide the sin atoning cross of Calvary." And it is to be noted that whenever preachers "cap Sinal" and "conceal hell" they also "hide the sin-atoning cross of Calvary." When guilt is belittled the remedy is belittled also.

The Baptist Standard publishes the proposition the Hon. Geo. W. Carroll, its owner, had in mind to make to the recent Texas Baptist Convention, but the conditions did not warrant it. The proposition in effect is that the paper be valued at \$20,000, that the Convention take charge, through a council, with the option of paying that price and owning the paper; and that after paying expenses, Mr. Carroll is to get the rest of the income up till

he has received 8 per cent on the \$20,000, whatever excess above that there might be to be at the disposal of the committee. The period offered is any time from 5 to 50 years. This is a generous offer, but because the situation was not supposed to warrant it, the offer was not presented. What will come of this is uncertain. But it adds to the data for reaching an answer to our question: "On what principles shall the number, location and personnel of our Baptist papers be determined?" We welcome all the light that can be thrown on this question. It is a more important and more pressing question than many think. It is worthy of the best thinking of our wisest men.

The writer last week had a delightful visit to Jellico, Tenn. whither he went to lecture on "Poor Kin." Jellico is a fine and a rapidly growing town of some 5,000 inhabitants, but with 10,000 if the suburbs be included. We have a strong church there containing much fine material and they worship in a new and splendid house of worship. Pastor Baker has been there only a few months, and the church and community are already strongly attached to him and to his family. His influence is extending into the regions beyond. He and his people are planning large things for the Lord.

It is stated that B. Fay Mills has started a new religion. While he was a Presbyterian evangelist he came to Louisville and held a general meeting. The writer noted his unsound utterances and withdrew from the meeting, being sharply criticized for so doing. Then Mills turned Unitarian, being half Unitarian when holding his meeting in Louisville. He tried Boston as a Unitarian preacher and then California, and now he strikes out for himself. We have seen no statement of his new faith. Whether he believes less or more than the Unitarians we do not know, though it would be hard for him to believe less.

SPAKING OF THE DISCIPLES, the *Watchman* of Boston, among other things, says: "They practice immersion, but deny to it any efficacy except as a declaration of faith and obedience toward Christ." Dear Brother *Watchman*, where have you been all this time? Certainly there must be no Disciples in Boston, or you would know better.

SEVERAL and diverse Episcopalian dignitaries have made deliveries on the subject of Christian union. They have loudly lamented the divided state of Christendom and loudly called for union. A general conference has been called to meet in New York next year in the interest of Christian union, and one of the innocents in the recent general Episcopal Convention in Boston proposed that messengers be sent to this New York conference. The Convention promptly refused. Their idea of Christian union is that everybody become Episcopalian.

We hear of a young man in England who is maturing very slowly. He is twenty-four years old and yet apparently is a boy between four and five. His development is regular but slow, occupying six times the duration of that of an ordinary boy. The doctors have been studying his

case and some of them have decided that this boy will probably live to be three hundred years old, he lives out his normal life, his life be six times as long as the average normal life, he will live to be 450 to 500 years old.

Editorial Varieties

The Rev. L. T. Evans tells of a Baptist church in Berkshire, England, that last month celebrated its 328th anniversary. Then there was a Baptist church in Berkshire in A. D. 1577.

It is a very poor apology for a dinner to say: "To be sure, there were some poison and some rotten materials in the dishes, but there was more good than bad." We do not care to eat an egg that is partly rotten and partly sound.

Since the Union Theological Seminary of New York has repudiated Presbyterianism for "liberalism," though it was long a Presbyterian institution, it is suggested that it train preachers for all denominations. We certainly do not want any Baptist preachers trained there.

The more we think of it the more thoroughly convinced we are that the only Triennial Convention either practicable or desirable is that the American Baptist Educational Society shall become the American Baptist Educational Convention, and shall meet triennially, say in October.

The *Expositor* quotes Dr. Harper as saying that the widely published report that the song Alma Mater had been substituted for the Doxology in the chapel exercises in the University of Chicago is an "absolute hoax." It was sent broadcast over the land, published in the leading dailies and commented on by the safest and sanest journals.

Information comes to us that our Foreign Mission, Home Mission and Sunday School Boards, have all done just what the State Board in Kentucky did, namely, politely decline to appoint representatives to attend the conference in New York in January to plan for forming a Triennial Convention. The ground of action is the same in each case—viz: that it is no part of the functions of these Boards to take steps for organizing such Conventions.

The *Expositor* and *Journal* lament some modern tendencies, and says: "Brethren, as the thing is going now, in a few years we will have many baptists, but few Baptists, and no BAPTISTS." Yes, but there must be BAPTISTS in order that there be Baptists or even baptisms. If our principles are not worth believing strongly, they are not worth believing at all.

The Mohammedans decided to build a railroad from Damascus to Mecca, so that pilgrims might reach the shrine more easily and more safely. They decided that there should be only Mohammedan work and workmen on the line. But lo! they found that there were no steel rails and no locomotives made by Mohammedans. So they had to change their minds and use "unholy" work on the road. It is a significant fact that Mohammedans are thus dependent on Christians.

Mr. Walter Tubbell has for 12 years taught a class of men in the First Baptist Sunday School in Rochester, N. Y. It is called the Hubbard Class for Men, and the average attendance is over 200. The Rev. James T. Dickinson, D.D. is the pastor.

In thinking what Christmas and New Year gifts you will make, dear reader, consider what a handsome gift, especially considering its cost, is the *Western Excelsior* for a year. Think what friends of yours do not get the paper and would be benefited by it and act wisely.

In his book, "The History of American Revivals," Dr. Frank G. Beardsley tells us (pp. 166 ff) that the Washington Temperance movement, the first of the great temperance movements of modern times, was started by Elder Jacob Knapp, the famous Baptist evangelist. Here is a feather in the Baptist cap of which we did not know. Modern missions, religious freedom, Sunday Schools, Bible revivals, colportage, ministers' institutes, temperance and—what else—the trophies of the Baptists! The Baptists have been of some account in the world after all.

GOV. EAGLE DEAD.

As we go to press we are saddened by a telegram from Little Rock, Ark., informing us that Gov. Jas. P. Eagle died Tuesday morning. The funeral was Wednesday at 2 p. m. in Little Rock. A great mass has fallen. We will speak of him fully next week.

AMONG THE Churches.

LOUISVILLE.

Walnut St. (Third and St. Catherine Sts.)—Pastor Eaton: Sympathy and Spirit's work in us. Two by letter. Sunday School celebration Friday night.

Broadway—Pastor Jones: Doing with the night and so near and yet so far. Three by letter, one for baptism and three baptized.

Chestnut St.—Pastor Weaver: Pentecost backslider and Man's state by nature.

East—Pastor Gill: Faint yet pursuing and Man's vs. God's plan of salvation.

McFerran Memorial—Pastor Hamilton: Spirit of Christ and The wilderness revival. Bro. W. J. McElhobby addressed the young people. One by letter.

Twenty-second and Walnut—Pastor Cree: Incarnation and Blood on the cross.

Franklin St.—Pastor Jenkins: Encouragements and Richness of inheritance in Christ.

German—Pastor Jansen: Healing of the heart and Day of decision.

Highland—Pastor Dawes: Fifteen years longer. Bro. J. A. Taylor: China as a mission field. Home Department of Sunday School organized.

Lexan St.—Pastor Watts: Mother's prayer and Contrary winds.

Parkland—Pastor Taylor: Another Comforter. Bro. R. A. Dawes: Preaching Jesus. Two by letter.

Southgate St.—Pastor Clark: Honoring God and Soldier of Christ.

Twenty-sixth and Market—Bro. E. C. Vick: Christian's mission. Pastor Reed: The castaway. One for baptism and two baptized.

Thirty-sixth and Grand—Pastor Heilig: What Christians may be.

Hazelwood—Pastor Althoff: Gospel invitation and Greatest of the prophets.

East Mead—Bro. W. L. Ripley: Christ the Foundation. Pastor Greenhouse: Christ's banquet over Jerusalem. Three by letter and one for baptism. Meeting closed Thursday night.

Mt. Washington—Pastor Gates: Blessing and blessing. He resigned.

Hemp Mission—Bro. W. J. McElhobby preached Friday night.

Oakdale—Pastor Mohler: Filled with the Spirit and God's unwillingness for men to be lost. Three by letter.

Ormsby Ave.—Bro. W. O. Patterson: Christian's witness and Divine grace.

Rev. Wander presented a thoughtful and a strong paper on Negro Baptists. One-fifth of the Negroes in the South are Baptist members. They are loyal to our doctrine. Since the war the Negro Baptists have grown from 450,000 to 2,000,000. By A. D. 2000 there will be 30,000,000 Negro Baptists in this country. White Baptists are taking more and more interest in their Negro brethren. The recent Negro National Convention in Austin called forth the enthusiastic commendation of the Governor of Texas. There has been great progress.

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SEMINARY NOTES.

BY C. W. KNIGHT.

Dr. Carver has been ill during the past week and unable to meet his class.

The faculty are to give a reception to the student body on Jan. 2nd.

Dr. Mullins conducted chapel exercises, subject, The steady power of the call to the ministry.

Supplies for Sunday: Bro. P. C. Barkley, Portland Ave. city; J. E. Martin, Dayton, Ky.; J. M. Jones, Clifton; M. O. Patterson, Ormsby Ave.; E. G. Vick, Twenty-sixth and Market; J. W. Dickens, Bedford, Ind.; Sidney Matthews, Salem, Ind.; Clyde Turner, Highland church, Bro. Eble, Van Buren; Bro. Kirby, Sardinia, Ind.; Bro. Strother, Preston Mission.

Dr. Mullins was out of the city last week delivering some addresses.

Bro. C. W. Hudson conducted mid week prayer service, subject, Growth.

Bro. Ben Conaway has been called to the care of Bethel church, Hebbardsville, Ky.

The Seminary will have one holiday for Christmas, Monday.

THE STATE.

The Danville Baptists were so pleased with Bro. W. L. Dargan that they want of him for pastor. So he begins work with them on the second Sunday in January. He is a native of Kentucky, a graduate of William Jewell College and of Rochester Theological Seminary. He has been pastor at Cuba, N. Y. We welcome him back to Kentucky.

Bro. R. D. Swain writes: "Brother Harlow has resigned the pastorate of the Clinton church. He goes to Mt. Olive, Miss. He has been pastor of Clinton church for five years, and leaves many warm friends in Western Kentucky. He is an able and earnest minister, who loves and preaches the truth. We are aware of our great loss. Who will take up the work here, which he lays down? Pray for Clinton church."

Pastor J. M. McFarland writes from Monticello: "We have just closed our annual protracted meeting at Monticello. Bro. J. E. Johnson, of LaGrange, was with me 11 days. There were 7 additions as the result of his labors, and God's people greatly revived. Bro. Johnson has left a fine impression on our people and community as a faithful expounder of God's word and spiritual minded Christian gentleman. He is just the kind of an evangelist that a pastor needs to build up the cause and strengthen his hands in his work for Christ. May God's richest blessing abide with him always."

OTHER STATES.

Bro. Geo. W. Clarke writes from Princeton, Ind.: "We are having a great meeting here. Twenty-seven have been received for baptism."

Pastor Wm. Rudolph writes: "Please change my paper from Oran, Mo., to Farmington, Mo. I have resigned the care of Oran church and have accepted care of First church of Farmington. I closed out my labors with a fine meeting at Oran. A number of conversions, with 12 additions, 10 for baptism; more later on."

Pastor R. H. Campbell, Dothan, Ala., writes: "I am still delighted with my field. I had been with this church 22 months last Sunday, and in that time we have added to our membership 219. The Lord is still blessing us."

Pastor J. F. Winchell writes from Toltinsport, Ind.: "I have just closed one of the best meetings at Hites Run that it has been my privilege to hold for many years. There were 16 additions to the church. Bro. W. V. Harrell, of Harpersburg, did the preaching to the entire satisfaction of pastor and people. His style is plain and forcible, a safe and sound preacher of the old Jerusalem Gospel. The church is now in better condition than it has been for many years. Those received during the meeting were influential citizens, which greatly strengthens the church financially. May the Lord continue to prosper his cause for His name's sake."

Pastor S. H. Green of the Calvary church, Washington, has just celebrated the 25th anniversary of his pastorate.

—a pastorate alike useful and brilliant.

Pastor Gordon W. Hill writes from Princeton, Ind.: "Meeting is being greatly blessed. Fine preaching, crowded audiences, and best of all, old time convictions. Thirty accessions up to date and many more professions. The Baptists are taking on renewed life and are a force in this Presbytery city. Bro. G. W. Clarke is truly a man of God, and fearlessly preaches our doctrines without varnish."

Pastor E. W. Solomon writes: "Please change my address from Kaufman, Tex., to McComb City, Miss. I greatly appreciate your good paper. May God bless you. I take charge of First Church, McComb City, Jan. 1st."

Pastor J. L. Wise writes: "Please change my paper from Nachitoches, La., to Welsh. I begin my work here at once. This is one of the best churches in Louisiana. Long live the Recorder. It is one of the best papers coming to my study."

The Sunday School Board has sent to be used in distributing Bibles. The profits on our Sunday School publications could not be used in a better way. We congratulate both Boards. The Sunday School Board have chosen the new Baptist hymns and Praise Book on the 20th. We have not yet seen a copy, but such is our confidence in those who have had it in charge we are sure it will prove to be among the best of hymn books.

The Pendleton memorial volume is published. It contains so much of the proceedings of the Historical Society meeting in Campbellville as pertains to Dr. J. M. Pendleton, including the introductory exercises, the address of the editor of this paper, the presentation and unveiling of the portrait, &c. It is a neat volume, with fine pictures of Dr. and Mrs. Pendleton. It is not on the market, only a limited edition being published by the Hon. and Mrs. D. F. Proctor, yet if any friends of Dr. Pendleton would like to secure copies, let them write to this office.

We have received from Dr. J. M. Carroll a copy of his tract, "The Bible and Believers." It is a decisive argument for the final preservation of the scriptures. The tract is complete, is taken up in logical order and briefly expounded. It is a very convenient tract for study and for distribution. It is published by Dr. J. M. Carroll, Waco, Texas, in packages of 50 for \$1.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply restores the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually cleans and improves the complexion. It whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some cases a patient preparation, yet I believe I get more and better results in Stuart's Charcoal Lozenges than in any of the ordinary cathartic pills."

THE CONVENTION'S PERIODICALS

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BAPTIST SUNDAY SCHOOL BOARD, 710 Church St. J. M. FROST, Secretary. Nashville, Tenn.

PROF. WILBUR SMITH, Lexington, Ky. Honored by banking and official positions is serving his 28th year as President of the famous and honored Commercial College of Kentucky University.

Thousands of his successful graduates have received the diploma under seal from Kentucky University, the wealth of which is nearly \$1,000,000. Read hand adv. and for circulars address W. R. Smith, Lexington, Ky.

DEAR RECOVERER:

The Baptist church at this place has closed a gracious meeting with 34 accessions to the membership of the church, 2 by letter and 32 by experience. One of the notable things of the meeting was the large number of ladies of middle life in the ingathering.

The preaching was done by Bro. W. D. Nowlin, of Owensboro, Ky., pastor of the Third church at that place. By his earnest, faithful and splendid presentation of the Gospel plan of salvation, by his deep piety and consecration, and by his magnificent social qualities he endeared himself to the church and to the community.

The Christian life of the church and the community was greatly strengthened and edified. We feel that this series of meetings has produced in the church not a passing show, but a deep work of grace in the hearts of God's people which shall be felt for His glory in the coming years.

Beside the confessions already mentioned, there were possibly as many more among the children and young people of other denominations. How these may be followed and utilized we cannot foretell, but we pray that God may guide and control these young lives to His honor and glory.

Realizing that whatever of benefit and blessing may have come to us through the labors of our brother is from God and praying the continued blessing and favor of our God upon the faithful ministry of his beloved servant, we go forward with new courage and new hope. To Him be all the glory! Fraternally yours, J. T. WILSON. Harrodsburg, Ky., Dec. 10.

The new edition of the Missionary Encyclopedia gives the following totals to its elaborate Table of Statistics of Protestant Foreign Missions: Missionaries, men and women, 13,371; native workers, 60,670; places of regular worship, 21,337; elementary schools, 23,827; schools for higher education, 960; hospitals and dispensaries, 653; printing establishments, 147; professed Christians, 2,219,251. This imposing summary of the magnificent work of Protestant Christian missions is inspiring in itself, but if time be taken to consider how much these totals mean when separated and distributed over all the earth, the heart is lifted in adoring wonder at the mighty onward march of the Kingdom of God.

Last Sunday it was my pleasure to preach for Pastor H. T. Musselman, of Mayville church, on Sunday morning. He met me on arrival of L. & N. train from Lexington on Saturday night and took me to his home and the home of Bro. A. R. Glascock, at Edgefield, near Mayville. The Mayville church, since Bro. Musselman became pastor, has more than thrived her contributions to missions. It was a great joy to greet many true friends of early days and all my life. May God continue to bless the church at Mayville. H.

We acknowledge receipt of an invitation to the marriage of Miss Callie Toy, daughter of Mr. and Mrs. James Hubbard Toy, to Mr. Henry Adams Watkins, at Sturges on Dec. 27th. We extend congratulations.

DEAR RECOVERER:

For fifteen years I have been reading the Recorder and I have found it very helpful to me in the many pressing duties that have come upon me. During these years I have been all the while serving four country churches, preaching Saturdays and Sunday, and have now established here in a quiet country place the largest preparatory school in North Carolina, having last year 460 students, from 35 counties and 7 states, more than 300 of them being boarders. This we have done without state or denominational control, helping hundreds of poor boys and girls.

Our splendid new building when completed will cost between \$15,000 and \$20,000. The inside is not completed, but we have been using it for one year. We have just closed a great revival, with about 50 conversions, having no ministerial aid, except by the students. The Lord bless you and the Recoverer. Cordially, J. A. CAMPBELL. Blue's Creek, N. C., Dec. 14.

We congratulate the Bourton Stock Yard on changing their special market day from Monday to Wednesday. This is in the interest of righteousness. While Monday was the day, Sunday was a day of incessant toil to the employes and it was a day of work, too, for the sellers. Both shipper and buyer are benefited by this change, as well as the employes of the Yard. Amen and Amen!

DEAR RECOVERER:

Rejoice with us in being in a new field; with our Board in their endeavor to establish another mission in China; with our Southern Baptists in their advance in Mission work. Beginnings are generally small, and this work is not an exception to that rule. But from "small to large," as the Chinese say, is not bad policy. Fraternally, W. W. LAWSON.

The Baptists of North Carolina, at their recent Convention in Elizabeth City, reported \$18,000 paid into the treasury of the Woman's University at Raleigh during the past year, and \$7,000 paid into the treasury of Wake Forest College. Both these institutions have shown remarkable growth in the last few years. The Baptists of North Carolina seem determined to stand in the front rank of educational work, and to educate their boys and girls under Baptist influences.

The Baptist Courier gives the following summary of benevolence among the South Carolina Baptists during the convention year just closed: Foreign Missions, \$21,748.38; Home Missions, \$6,296.18; State Missions, \$16,621.71; Orphanage, \$12,600; Aged Ministers, \$2,100; Furman endowment, \$31,005.96; Seminary Students fund, \$761; making a total of nearly \$100,000. It will be remembered that South Carolina Baptists have recently raised a subscription of \$125,000 for Furman University, of which Dr. C. H. Jordan subscribed \$50,000. This money is being paid in as it falls due, nearly one-fourth of it coming in during the first year.

DEAR RECOVERER:

I love you and honor you for your scholarly defense of our God-given doctrine. I for one shall not stop my paper because you are orthodox.

Fraternally, W. A. KERRY. Miles, Texas, Dec. 7.

Bro. J. M. Gaddy, of Texas, is spending a few weeks in Louisville recuperating. He is one of the hardest workers in our ranks. We have greatly enjoyed having him with us, even for a short season.

Family Circle

Stories for the Young and Old

THREE FORMS

BY YUSUJIRO, Servant of Japan

Heart's at peace with all, and fair would I live, as I love, in life-long amity; And yet the storm-clouds lower, the rising wind stirs up the waves; the elements strife stages around, I do not understand why this should be.

II.

The surely not my fault, We've sought to be sincere in deed and word; We have exhausted every means to press a clear and truthful case, but all in vain. Now may the God who sees the hearts of men Approve of what we do!

III.

They're at the front, Our brave young men; and now the middle-aged Are observing their arms; and in the fields The old men gather in the abundant rice, Low stooping over the sheaves; all ages vie In cheerful self-devotion to the Land.

GRANDMOTHER'S END OF THE ICE CREAM.

BY ANNIE HAMILTON DONNELL

Grandma dropped wearily into a chair. Her sweet face was full of the little tired lines that were nearly always there on Tuesdays. She held up one slender hand with the fingers spread. "Clairing's done—thumb," she said, folding down the thumb, "Ironing's done—first finger; beds are made—thumb; finger; dishes washed—ring finger. Only the little finger was left, standing up in the wobbly, little-finger way of standing up. "The little finger stands for dinner," smiled tired Grandmother. "That's 'o' done! Now when one has company, I wonder what one gets for dinner—"

There was a stir across the room. The "company" with one accord scrambled to its feet and formed into line. "Ice cream!" in chorus. "O," said tired Grandmother. Then she said, "O," again. She had not thought of ice cream! Dear, no, not ice cream! She lowered her spectacles from her pretty white hair to her nose and glanced up at the clock. "It's after ten," she said. "It takes a good while sometimes to freeze ice cream. I don't suppose the company would like it unfrozen? There's some nice soft custard out in the pan—"

The company made a wry face—three wry faces. "That wouldn't be ice cream, Grandmother," pointed Olive. "Thinking, just matter," pointed Teresa. Teresa was Olive's twin and always did the things she did. The third "company" was little Puss-in-Boots.

"I'd rather have I-cream a good deal," Puss said. "Three Grandmother got up stiffly, a pitiful smile on her dear old face, then she turned again with sudden twinges of rheumatism. Olive was afraid it meant no ice cream for dinner, and Olive was no ice cream hungry. Weren't all three of the company ice cream hungry? Haven't they talked about having it ever when they went to spend the day with Grandmother? Grandmother always gave folks two successful. "We'll need we'll have it," Olive said in an injured tone. "Yes, we'll need," said Terry in exasperation. "I'll give you company," said Puss. "Ice cream," said tired Grandmother. "Well, dear, you shall have it, but you will have to wait till supper time for kids to freeze it for dinner. Will supper do?"

"O, yes, thank you," Olive said politely, and of course Terry said, "O, yes," politely, too. Supper was further away than dinner, but it would do. And content was pretty good for dessert. The company was not greedy—just ice cream hungry. Usually it was quite a thoughtful company and noticed the

little tired lines in Grandmother's face, but not to-day. Grandmother got dinner and cleared it away. It seemed to her she grew thinner and thinner. It was lucky any time was so near—dear, dear, she had forgotten the children's ice cream!

"If Father was only at home to check the list!" she sighed sadly. Grandfather's being away made it so much harder—he always knew just how much salt to mix with the ice, and he always turned the crank of the big freezer. Grandmother turned it alone to-day. She made the cream and packed the tin around it, and turned—turned—turned. Sometimes it must be wrong. Why didn't the cream begin to stiffen? The tired old arms throbbled with pain. She counted one, two, three, four—she would not stop to rest till she got to a hundred. But she did stop at fifty. She got more ice and chopped it in the hopping tray and salted and packed it in. Then she turned again and counted. This time she counted twenty-five between rests. It was cooler out on the back porch under the vines, and she dragged the freezer and the kitchen rocking chair out there.

"Creak, creak, creak—one, two, three, four—creak, creak, five, six, seven. Still the handle would round just the same, and tired Grandmother knew the cream had not yet thickened.

The company was playing housekeep out in the grape arbor. It was pleasant and rustly out there, with the leaves everywhere whispering things to each other. Olive said it was beautiful speech. "But it's a little late for the company," said Terry said, wasn't it! "And there's I-cream a-comin'!" chanted Puss-in-Boots. "Goody!"

"I'm glad we asked for it, aren't you? Grandmother might not have remembered our ice cream 'tooth,'" said "Miss" corrected Olive—"yours and mine and Puss's. Yes, indeed, I'm glad we remembered." "I hope there'll be chocolate in it," Puss said, "and that 'minds me to wish we'd asked for two kinds." "I wish we had!"

"Maybe we can now—come on, let's hurry like everything!" The company was in good racing trim. There were many of nimble little feet and the three little housekeepers arrived breathless at the back porch. Olive got there a little in advance.

"O, Grandmother, can't we have two kinds of ice?"—then she stopped. A strange little change came over her round, brown face. For an instant she looked at tired Grandmother in the kitchen rocker, then solemnly she sped away to meet the rest of the company.

"O, ah, ah, ah!" she panted softly.

WRONG IDEA.

Don't get the wrong idea into your head that starvation is good for Dyspepsia.

Those who have not studied the subject very deeply, or with trained scientific minds, might think so. But the facts prove otherwise. All specialists in stomach and digestive disorders know, that it is best for dyspepsia to be well fed.

Why, dyspepsia is really a starvation disease! Your food doesn't feed you.

By starvation, you may give your bowels and kidneys a rest, but that does not cure your digestive trouble—simply makes you weaker and sicker; less likely to be permanently cured than ever.

No, the only right way to permanently cure yourself of any form of dyspepsia or indigestive trouble is to eat heartily of all the food that you find best agreeable to you, and help your digestion to work with Stuart's Dyspepsia Tablets.

This is a safe, certain, scientific, reliable method of treatment, which will never fail to cure the most obstinate cases if persevered in. Stuart's Dyspepsia Tablets have a gentle, tonic refreshing effect on the secretory glands of the entire digestive tract. They gently force the flow of fresh digestive juices. They contain, themselves, many of the chemical constituents of these juices, thus when dissolved they help to dissolve the food around them in stomach or bowels. They therefore quickly relieve all the symptoms of indigestion, and cause the system to take a new pleasure in doing their proper work. They coax you back to health. No other medical treatment of any sort so far as of "Culture" or "Cure," will give you the solid, permanent, reliable results, that will Stuart's Dyspepsia Tablets. Write for a free book of Dyspepsia. F. A. Stuart Co., Marshall, Mich.

"You come with me, but ah! Don't do a thing but look at Grandmother." She was fast asleep in the old stuffed rocking chair. Her head had fallen back a little, sideways, and her dear old face wore a pitiful look. Her weary old fingers had relaxed their hold on the crank of the big red freezer. "Sh!" whispered Olive, but there was no need of it. All the company was abiding. They stole away on tiptoes back to the grape arbor.

"She's very tired," Olive said severely. "Aren't you ashamed of yourselves for asking for ice cream!" "My gracious! You went and asked the first ask yourself, Olive Tripp! And if you've gone and most killed Grandmother—"

"O, it was us all! We've all most killed her!" wailed Olive in sudden remorse. "And she's dearest, Grandmother! We never thought of her end of the ice-cream." "No, we never," groaned Teresa. "We just thought of our end—O, my shoe!" Puss lamented.

They lapsed into shamed, gloomy silence. It was awful to sit there in the grape arbor and feel like—like—pigs! And what made it worse, they could distinctly hear a grunting sound in the direction of Grandmother's igloo. "They sound like relations," Olive groaned.

When Grandmother woke up in the late afternoon, the first thing she saw was a jagged piece of white wrapping paper propped up conspicuously on the top of the freezer. It was covered over with great lead-pencil words. She sat in her soft white hair for her glasses and read it—not once, but twice, three times.

"We are Pigs but Puss is only a little one. We never thought of the end of the ice cream. We have gone Home for Fear you finish making it and it would choke us. Please don't Wake Up but keep rite on Resting. We are sorry we most killed you. Terry and Me and Puss."

"The little depra!" rested Grandmother, murmured—Congregationalist.

MOTHER'S BIRTHDAY GIFT.

"I have never had anything like this in all my life. Whatever is given me is something I can use about the house," thought Mrs. Winship, as she hurried to the kitchen where a kettle of vegetables was boiling over. "Sometimes it's a set of knives and forks, then again some table linen. I've had a gasoline stove, a dozen dining room chairs, a wash machine, some window shades, and my last birthday gift was a churn."

"I suppose they think such things as father and the boys gave Millie aren't adapted to me!" she said up her hard, rosy hands, and tried to imagine how a fineopal like the ring Millie had just received as a birthday gift would look on the work-worn fingers.

"You would look rather out of place," she mused, "perhaps a little bit ashamed with a ring on."

Millie, who had just entered the kitchen, held the ring which she had brought through the window, scattered little flashes of color about her head. "Isn't a beauty, mother! Father and the boys are so good to me! I wish your birthday came the same day as mine, instead of three weeks later. We could compare our gifts and rejoice together. See how it sparkles!"

"Yes, dear," said Mrs. Winship, the faintest sigh in the mother's tone. "What do you think they are going to give you? I'm going to put my money with theirs," and Millie looked up expectantly into Mrs. Winship's face. "You can't guess, but it's something nice!"

"Father asked me only yesterday what you needed, and I mentioned some so many things! There's a new parlor lamp—we can hardly go any longer without one. Then the stair carpet is worn almost threadbare! I also suggested a new pump. You had complained that the old one was so hard to bring water with. And a clotheshorse for the clothes we have, so sticky affairs; it hardly stood up while I was hanging the last ironing on it. Now which would you like best?"

"They are all very useful," replied Mrs. Winship. "I don't know as there is any choice."

Millie turned and glanced suspiciously at her mother. The way in which she spoke didn't seem so rational, or so it because she was tired! "Mother does have too much to do," thought Millie, as she hurried to show her new gift to Helen Kimball, who was just going by. "I believe we'd better get the pump for it would be lighter for work! Father would as soon get that as one of the others, I can assure you." Mr. Hiram Winship had been an un-

usually prosperous farmer. His acres had increased as the years came and went, until the original farm "was almost squeezed to death in the middle of so many additions," as he facetiously expressed it.

The dowry Sarah Hobart had brought to her husband had gone to stock the place and buy some improved farm machinery. "I'll get an engagement ring soon's we are on our feet," Hiram declared before they were married, but the once slender finger had grown red and big-jointed; and the ring had not been bought. Hiram had forgotten all about it, long ago.

The afternoon following Millie's birthday she drew the strings of her sun-hat about her neck, and started for the meadow with a berry basket. She stopped before she reached the gate. "Don't remain! we you, you might get lost," she said to the basement door-bell ring, and slipping it off, she ran back up the stairs to her room. "I guess you'll be safer there," she said, laying the opal on the velvet pin cushion and hurrying back to her basket.

Some time later, Mrs. Winship stood before the bureau in her daughter's room, holding the ring in her hands. She didn't hear Millie's step on the stair, nor did the notice her daughter's form in the door.

"Even though I'm growing old, I like pretty things! I haven't had a very large share; perhaps that is why I wish they knew, and would give me just one little thing for my very own. Not something for the house like—"

Millie heard no more. She crept softly away from the open door and down the narrow stairs. "Pump—clotheshorse! Mother mine, we never thought else we'd never have been so cruel! We've just given her the things we needed ourselves and called them presents! Mother, why didn't you tell us how selfish we were? You've never even whispered a protest!"

"Have you decided, daughter, which we'd better get—the pump, or one of the other things?" asked Mr. Winship. It was after the supper dishes had been put away, and Millie had found her father on the cool veranda. She could hear her mother in the warm kitchen, sprinkling the clothes for the morrow's ironing.

"Yes, father, the other things," and while she spoke it low, that her mother might not hear, there was an anxious observation in her voice that caused her father to look up with inquisitive surprise.

"Not all—clotheshorse, lamp and carpet!" he asked, with a smile on his sunburnt face. "No, father; let me whisper."

When the dual conference was over, there was a light in Mr. Winship's eyes as he regarded the ring in her hands. He sealed the contract with a bargain squeeze of Millie's hand. "We'll get the rest, too; the pump and the other things!" he declared.

"They seem to have a good deal of mystery about getting my birthday present," thought Mrs. Winship, a fortnight later. It may be over the make of the pump or the color of the lamp shade. But there I must be grateful; a spirit like this isn't becoming to a woman of my age."

The Tuesday before her birthday, the hardware man from the village drove into the Winship yard. "It's a pump!" exclaimed Mrs. Winship, as though she had half expected it. "Yes, ma'am, a trace of disappointment in her voice.

On the morning of her birthday, Millie took her mother's hand, and started toward the stairs. "Shut your eyes and come with us," said she. "But the present isn't up there!" remonstrated the little woman, positively. "It couldn't be—a pump; besides, I've seen it."

"The pump! Sarah please don't mention it!" and over the face of Hiram Winship passed an expression of pain and shame.

"You'll have to guess again, mother," said Charles and Harold gently lifted Mrs. Winship, and carried her to the stairway. "Hiram! Children!" In those two words was the past-up gratitude of twenty years. There on the bed was a beautifully bound copy of the "Noble Women of the Present Day" from Charles; a work basket lined with silk, and filled with sewing lessons, from the dear and efficient Mrs. Millie; some creamy lace from Harold; a lovely wrap and such a beautiful shimmering silk dress pattern, from Hiram. "And here, Solly," said her husband, calling her by an almost forgotten name, "here is your engagement ring," and he lovingly, through a gride dimly perceived, forced a solid gold band over her

enlarged finger joints. "It's from my all, and is our pledge never to forget what we owe to our dear little mother. "There, my dear wife, you know—I have no words to express it!"—The Lutheran.

A LIFE-BELT FOR EACH.

A minister recently told of an incident in his own life. On one occasion he was crossing from Belfast to Fleetwood by steamer, when quite a storm was brewing. In various parts of the vessel a conspicuous notice was posted to the effect that a sufficient number of life-belts were on board, so that each passenger might be certain of having one. As the minister retired to rest in his cabin he instinctively felt for the life-belt which had been provided for him, and though the wind howled, slept in perfect safety because of the safeguard ready at hand. When the story was afterwards related to his congregation by the minister, it proved a means of great comfort to a certain listener who afterwards, as she lay dying, sent for her pastor and thanked him for the lifebelt for her own soul to which he had directed her. With a strong faith in God, we shall not be afraid, as were the disciples. "Master, carest Thou not that we perish?" will not escape our lips, but we shall have implicit trust, because there is a Lifebelt for each and all of us.

BETTER THAN SPANKING.

Spanking does not cure children of vice. If it did there would be few children of this age. There is a constitution of the body. Mrs. J. Summers, Box 217, North Dana, Ind., will send you a copy of this. Write her, she asks no money. Write her today if your children trouble you in this way. Don't blame a child. The chance are 'can't be helped.

GREAT HOLIDAY OFFER!

A beautiful imported 64-PC. CHINA TEA SET



FREE

With an order for 30 lbs. of New York Tea, or 20 lbs. Baking Powder 42c a lb., or an order for this. Mrs. J. Summers, Box 217, North Dana, Ind., will send you a copy of this. Write her, she asks no money. Write her today if your children trouble you in this way. Don't blame a child. The chance are 'can't be helped.

For Particulars Address "W. P. H.," care of The Great American Tea Co. Box 209, 21-23 Veech-st., New York.

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Starks for Little Ones.

CLIPPER AND SNIP.

BY MRS. F. M. HOWARD.

There was grief in the office, for Gypsy was dead, and four little motherless dog babies whined feebly as they strove in vain to find food.

Gypsy was the office dog, and every man there loved her, she was so intelligent and good. "I wouldn't have taken fifty dollars for her," said Mr. Lane, her owner, sorrowfully. "She was a pure blooded terrier, and quicker than lightning in the matter of rats."

"The pups will die," said the clerk. "It seems a pity to lose so fine a breed."

"I'll take 'em," said the office boy drawing near, broom in hand. "If I'll raise 'em will you gim me one?"

"Of course I will, Jim, and if you can't raise but one even, it is yours, unless you want to sell it to me. They'll die as they are, and I do not know of any dog nursery to put them in."

"What on earth have you got there, Jimmie?" cried Mrs. Scott as her boy came in with a capful of squirming, whining puppies scarcely larger than new-born kittens. She was a kind-hearted woman and tender of all helpless, needy things whether human or animal, and she hardly waited to hear Jimmie's story of the value and virtue of the little mother of the orphans before she had milk on to warm, and a nest preparing to receive them.

Poor little creatures, they were thoroughly chilled and almost starved, and one of them died before a way was found to get the milk down their throats, and two of the others were very weak, but one was still strong and Jimmie had great hopes of him. He was a patient nurse and, aided by his mother, the orphans received every attention.

A bottle was prepared, as for other babies, with a quill run through the cork, and the puppy, for the week ones died in the night, soon learned to take the warm milk, and to cry for it when hungry. Jimmie kept him in a little basket at the head of his bed, and toward morning the puppy would waken him, crying with cold and hunger. The boy kept the bottle of milk warm under his pillow, and after feeding it the tiny fellow would curl up in Jimmie's warm hands, boy and dog sleeping together till morning.

Such care brought with it a great deal of love, and the little dog grew dearer to his little master every day. He was a perfect copy of his lamented mother, and Mr. Lane would gladly have bought him when he became old enough to care for himself, but Jimmie could not bear to give up his pet.

"Whenever you want twenty-five dollars more than you want a dog, come to me." Mr. Lane said, after Clipper had paid a visit to the office, where Jimmie had proudly shown off his cute tricks and bright ways. He was then about ten inches long, with such tiny legs, bright eyes and eagerly wagging bit of a tail that he seemed to be in a twinkle of motion all the time. Mrs. Scott had taken a kitten

to raise about the same time that Clipper came, and the two were great friends. It was amusing to see them play. One favorite game was around a hassock which usually stood near Mrs. Scott's chair. Snip, the kitten, would seat herself on it, and Clipper would ramble around it, barking in the most terrifying way, Snip watching every motion with keen interest until Clipper in some unguarded moment would catch her by the tail and whisk her off in a jiffy, when lo, Clipper would be sitting on the hassock, a doggyish smile on his face, and Snip would circle round and round until her chance came to jump up and push him off. Time after time they would repeat the play until they were tired out and ready to curl down for a nap together.

At night Mrs. Scott had been puzzled at hearing queer sounds in the kitchen where they slept, and one night when the moonlight made the room almost as light as day, she went out to see what had wakened her at one o'clock in the morning. There were Snip and Clipper running races across the floor, tails up and running for dear life side by side, bumping their silly little heads against the wall when they reached it, then turning about and racing the other way.

It was very comical, and for several nights Mrs. Scott was awakened at the same hour to hear little heads thumping against the wall, eight little scurrying feet dashing across the kitchen floor.

One night Clipper did his friends a real service—a number of houses had been entered by burglars, and on this night Mrs. Scott was alone with the pets, and the men probably knew it for they came up boldly, and were half way through a window when Clipper's sharp little bark became a very fury of angry noise, and jumping up he caught the burglar's leg in his sharp little teeth, worrying it as he would a rat. Nip, nip, nip he went, dodging the blows and kicks and taking a fresh hold between his shrill barks until the neighbors were aroused and help was coming.

"I'd rather grapple with two big dogs than one of them yelping little streaks of black lightning," said one of the men next day as he nursed his sore leg. "You can catch a flea easier than you can them, but they can catch you all right, and bark every minute besides."

Mr. Lane was more than ever anxious to buy Clipper after this exploit, but it was not until Jimmie was tempted with the sight of a bright, new fifty dollar gold piece that he would think of giving up his pet, but he was a poor boy with his way to make in life, and very anxious for a year in some good school, and it seemed foolish to refuse. Clipper never grew to be as large as Gypsy, his mother, but what he lacked in size he made up in energy and quickness, and Mr. Lane thinks him "the smartest dog that ever run on four legs."—Christian Work.

Mamma—What on earth has happened to you, Willie? Willie—Boo hoo! It's all your fault. I've been playing with that new boy.

Mamma—What, that little Quaker boy? Willie—Yes, and—boo hoo—you said Quakers never fight.

Glorious Pranks.

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Subscribe for the Recorder.

CHRISTIAN GIVING.

BY E. W. N. HERR.

"Giving is a grace" to which all Christians are debtors. "O to give how great a debtor!" We can never repay all we owe; but we may make blessed installments daily. Building a house unto the Lord in these mountains of Western North Carolina (as the Baptists of Waynesville are now doing) affords an opportunity of observation along this line, which has been rich indeed.

We have observed with joy how yet trite the saying, "He twice who gives cheerfully at once." We have proven that the Lord loves the cheerful giver. Giving parsimoniously is wicked. It works one's downfall. It demoralizes not only the giver, but the observer. Then to give God the worst, the outcast, the useless, is not only a sin, a shame and heathenish (we doubt if they do), but one is certain to get "measured unto his again" the measure he metes. To call out unto God, "the giver of all good," the best sheep for one's rithes; the sleepless hours for one's devotions; clippings of wealth for God's poor; a corner of the heart for the Lord's dwelling place when Dag on sits uppermost in the temple of one's soul, is a sin greater than ingratitude, even if that be "the basest of all."

The philosophy of Christian giving is the philosophy of love. "God so loved that he gave." People generally give the same way. They give as they love. It is the outgoing of vitality. It is the out-of-door activities of one's inside life. There is nothing made for itself. There is not a thing whose powers and activities are entirely circumscribed to self. Creatures give what they receive, and with such modifications as their own powers and natures make. To illustrate: The clouds borrow water from the ocean; but they pour it forth in refreshing showers upon the thirsty fields to be absorbed and sent back again along the rivulets and streams through the rivers back to the sea. Plants borrow light of their centers, but forthwith fling their rays abroad upon the regions of darkness. The tree, it is said, "borrows from every part of the world" in order to build up its own growth. In return it gives to the world beauty, utility, fragrance and fruit. A diamond is valuable only in proportion to its light-radiating power. Giving a life, withholding is death. There is that scattereth and yet increaseth. This is life. Thus the Christian lives. There is that withholdeth more than mete, and it tendeth to poverty. Thus he dies. Withholding doth impoverish.

Before a collection was taken in Sandy Chapel one said, "I hope every one will give a little." Whereupon Rowland Hill cried out, "I hope every one will give a deal." Giving but a little when one can give a deal is wicked. God will back such givers. He will measure up to them as they measure to him. Most surely!

The writer builds a church in the mountains of Western North Carolina, in a lovely land called "The Highlands, Drylands, Skylands, Switzerland of America." The church he serves is not rich, but otherwise it has some noble givers. One day he saw there a nice, pretty girl (seeking for a living), homely, practical and

poor, ran out on the street and handed the pastor five dollars, saying: "Take that for your church house. I made it cooking this summer." She was not a member of his church, though a Christian giver. She gave so cheerfully she gave and gave again, for others were provoked to a like good work. She now has a position that pays her twenty dollars per month. God rewards the cheerful giver. Yes, God loves him.

Another scene: Two maidens were approached. They make their living entirely with their needles. "Can they give ten dollars?" was the query. "We will give you fifty," was the reply. They have paid it. They have laid aside their short dresses and are beyond their teens, but they have "robes of righteousness." Godly givers! A brother pastor in the state was asked for "just \$3.00, please, to help us on our new house." At once the reply came, "I enclose you my check for \$20. God bless your work," &c.

Another: "I cannot give you anything, I am in sympathy with the move; but I just cannot help it." "Yes, you will," was answered. "God will help you." But "I must feed my family first," said the brother. "Give to God first," was the reply, "and he will help you to feed your family." He shakes his head. A few weeks later the pastor was in this gentleman's office. "See here Bro. — let me see that church subscription list." It was handed to him. Imagine that pastor's surprise when he discovered he had put one hundred dollars opposite his name! A few weeks later he called his pastor and said, "See, Bro. — what you have said has come to pass. I've gotten a \$400 fee I did not expect. I've gotten that \$100 already. I really feel like I owe you \$300. The Lord loveth the cheerful giver. "Give and it shall be given unto you." A summer visitor was approached. He was asked for \$100. He had been "visiting these mountains for seventeen seasons." He said, "Your cause is a good one. You are doing a great work. That church must be builded. It will be, &c. Do not get discouraged. I have just promised B. J. Williamson \$600. (He supports a missionary on the foreign field). I have recently promised \$5,000 on a certain college, &c. I can't give you \$100 now. I had rather give you \$500 next year than \$100 now." The preacher threw up his hands and said, "Good! Thank the Lord! Then give us \$500 next year!" Besides these, many others who have given, some largely, others in smaller amounts, have come and said to us, "It is just as you said: 'Promise to give, and ask the Lord to help you. He can do as you said. I am doubly paid.' &c. This is Christian giving. Give as God promises—cheerfully, heartily, as unto the Lord; and "with what measure ye mete it shall be measured unto you again." No one can do our giving for us. No more than one may do our praying. Giving is being face to face with God.

On Tuesday, Nov. 22, we closed what many of the brethren think was one of the best revivals ever held in our church. The meeting lasted seventeen days, and with the exception of five services, the pastor did all the preaching. During the first week the morning services were given to the discussion of topics bearing on the great question of missions. Sunday, Nov. 13th, Bro. L. C. Kelly, of Sharpburg, preached on "The Gospel of the Kingdom;" on Monday Miss Willie Lamb, of Louisville, addressed our women on "Woman's Work in Missions;" on Wednesday, Bro. H. T. Musselman of Mayesville, spoke on "The Culture of Missions;" on Thursday, Bro. J. R. Hobbs, of Mt. Sterling, delivered an address on "Some Reasons for an Abiding Spirit in Missions;" and on Friday, Bro. H. R. McLendon, of Oneida, spoke on "Mountain Missions." All these addresses were of the highest order and accomplished much good. We counted ourselves very fortunate in securing the services of these efficient workers in our Master's kingdom. The meeting resulted in four additions to the church, one reclaimed, five others placed under discipline, an enlargement of the W. M. U., a goodly number of subscriptions for the Reconcom, the election of three deacons and a new interest in church work along all lines. Since the meeting closed one of the most splendid young women of the community joined the church.

On Dec. 9th, with the assistance of Brethren Butler, Kelly and Musselman, we set apart to the office of deacon two of our very best and most qualified brethren. The Lord is pouring out his blessings upon us in great abundance, for which we are profoundly thankful. Many of the pastors in the Association have held meetings this fall, and all report good results. Bro. Kelly has had meetings with both of his churches, Sharpburg and Mt. Pleasant. He did the preaching and the brethren say that it was well done. His churches have made great strides forward in Missions as well as in other lines of Christian activity. He is small in stature but large in mind and heart. (The other meetings have been reported). The brethren in this section seem to be very hopeful for the future. But while we have many reasons for rejoicing, we are pained to know that we must soon give up one of our most efficient pastors. Bro. H. T. Musselman has resigned his church at Mayesville. He has wrought well and the writer, along with many others, will have many reasons for regret at his going away. He will be greatly missed throughout the Association. News has come that the church at Fwing has called Bro. A. O. White and that he has accepted. He is very much beloved by the people there, and deservedly so. It was my good pleasure to name him in a meeting, and I found him a true yoke-fellow. There are several important places without pastors such as Flemingburg, Dover and Mt. Olivet. A good, strong man, could find a good field for work. May the Lord's abundant blessings be upon the Association and its able editor and contributors. W. W. HERR.

MAYSLICK ITEMS.

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JESUS CHRIST OUR LORD.

BY REV. J. H. JOWETT.

"Jesus Christ, our Lord," the three distinctive names that enshrine all the cardinal elements of the Christian faith. In that pregnant phrase is an epitome of the Christian religion. Jesus, our brother man; Christ, the more than man, the redeemer; Lord, more than redeemer, King, claiming homage of men. And the order in which these words are arranged is significant. We must begin with Jesus that we may pass through Christ and acknowledge Him as Lord. I may be greatly interested in a great man's greatness, but I can only sympathize with a great man's weakness. We cannot begin with Lord; we must begin with Jesus. But was He only Jesus the man? Does Jesus of Nazareth take His place with the ordinary run of men, or is He absolutely and incomparably unique? As Jesus of Nazareth He touches me, as Jesus of Nazareth can He redeem me? Sympathy can be fearfully ardent, but fruitfully impotent. We not only need Jesus the man, who can be touched with our infirmities, but Jesus the Christ to carry them away. What is the world's greatest need? The removal of sin. Do you admit that? If you do not we have no common ground. What is sin to me? A skin disease? If it is then the world sees my worst. Does the world see your worst? Here we are in this house this morning. Do you think your skin is merely diseased? There is one hymn by Charles Wesley than which I know no more searching analogy of our life to be found in the whole realm of English hymnology: "Angel seemed to human sight Stood a leper in thy sight. Skin disease! I tell you, my brothers, it is heart disease, disease of an organ 'deceitful above all things and desperately wicked.' We need the Great Physician, the Christ, whose prescription for every man is 'Ye must be born again.' To-day propriety is considered before piety, accomplishments before character, a fine skin before a pure heart. We try to remove sin by legislation. We can never do it. We can do a great deal by the law. You can tie a man's hands so that he won't steal, but you can't tie his heart so that he won't want to steal. It is not easy for God to forgive sin, nor ought it to be easy for us. There was nothing of all the ethical instruction I received from my mother and father that left the slightest impression of power compared with an incident which occurred one evening. I can see the room, the chairs, the tables, and my mother in tears. She had often forgiven me for my wrong-doing before, but never until then had she forgiven me in tears. I saw for the first time what it cost her to forgive me. Forgiveness lightly given is likely to confirm the sin it forgives. Real forgiveness illuminates and makes lurid the transgression it pardons. When my God forgives sin I must see that sin is horrible. Forgiveness must illuminate holiness. To the man who confess to you burdened with sin it is the secret melody to say 'Turn over a new leaf'; it is the old page he wants to have done with. I find true forgiveness of the Cross. I find it in Christ, I find it nowhere else. Not in Jesus the man, but

in the crucified Christ. It is there that God in Christ is "wounded for our transgressions, bruised for our iniquities, and with His stripes we are healed." Jesus, sympathizer with my needs, Christ the suffering God, and if I can say this, I can say my Lord, for my Redeemer has the right to be my Master. Jesus, my elder brother; Christ, my crucified Redeemer; Jesus Christ, my Lord, to whom I will pay homage of conscience, mind and will.

THE CHARITY FAD.

A Jewish Rabbi, discoursing upon this as the "Age of Fads," said: "The most lamentable fad of to-day is perhaps the so-called 'charity fad,' which while aiming to achieve the noble end of reinforcing dignity and respect into individuals who have parted with both, in most cases casts the object into a state of self-sought abasement in which he is irretrievably lost. "Something must be radically wrong when not only birth and burial but the interval between these two events is made possible for generations of paupers, and that, too, by the support from charitable societies."

"Now, Webster defines 'fad' as a hobby, a freak, a whim. It comes from faddle, which is an English colloquial word for 'to trifle. The faddist is one who fusses and bustles about without accomplishing anything. He is wanting in practical common sense. The Rabbi's statement is too sweeping, but there is some truth in it. A great deal of the so-called charity of to-day is not charity at all. Its influence is demoralizing upon both the giver and the receiver. The former is tempted to believe that he is a real philanthropist when he bestows his alms indiscriminately upon unfortunate beggars. And the latter is tempted to post as a professional pauper, when he might earn an honest living. Let us help the poor and needy to earn their daily bread. Let us beware how we encourage men to continue in beggary that false and pharisaic charity may abound.—Senex Smith in Journal and Messenger.

DEAR RECORDER: We closed last Sunday a month's meeting held at First church. Evangelist J. H. Dew was with us and did the best work as a sound, strong Bible preacher I have ever seen. He knows his Bible as few preachers do. He stresses the great doctrines of the Bible, thus giving the people "strong meat" to feed upon. The people hear him gladly. He is humble. He honors his Lord and magnifies God's Word. As a result of the meeting one hundred and four united with the church. Forty-eight of the seventy-six who united on profession of faith were beyond the age of sixteen, thirty-two of the forty-eight were over twenty-one, and a large proportion were men. The writer has been here twenty-one months, during which time there have been two hundred and eighty-four additions to the church. Fraternally, H. W. VINSON, Nevada, Mo., Dec. 13.

HOLIDAY BATHS ON ERIE R. R. Lower rates, long baths—free. Consult to-day, please, for C. P. A. Territory, on Erie R. R., 25, 28, 31 and 32d Sts., La and Cal. Cal. Good to January 24th inclusive. For full particulars and tickets apply to Rate Agent or write to C. P. A. Manager, Gen'l. Agt., Passenger Dept., No. 416 Walnut St., Cincinnati, O.

LITERARY.

Any book here noticed can be had at publishers' price by ordering from the Baptist Book Concern, Louisville, Ky.

(Continued from 3rd page).

BOOKS.

A Help to the Study of the Holy Spirit. William Edward Biederwolf. Introduction by Wm. G. Moorehead, D.D. 76c. James H. Earle & Co., Boston.

This is a capital little manual, whether you agree with the author or not. It is an orderly arrangement and a reverent exposition of Scripture teaching on the Holy Spirit. We do not agree with the author on all points, e. g., on what he says of the baptism of the Spirit but still it is good book and is well suited to do good.

Sabbath School Missions in Wisconsin. Joseph Brown, 76c. Presbyterian Board, Philadelphia.

"A record of fifteen years of Sabbath School Mission work in Wisconsin, in which the needs and triumphs of the work are made known." And the work is well done. A helpful book to Sunday School workers.

A Nation's Idol. A Romance of Franklin's Nine Years of Happiness at the Court of France. By Charles Felton Pidgin. Author of "Blennerhassett," "The Climax," etc. 12mo, pp. 348. Philadelphia: Henry Altemus Company.

Dr. Franklin's nine years of happiness at the Court of France during the American Revolution, is made the basis of this very readable romance. The good doctor's valuable services at the court which had much to do with the success of the Revolution, and his own charming personality, here made very irresistible, makes a historical romance of no small interest. The author has used his material well, and his style of narrative is far smoother than in his former novels.

The scene opens in old Kentucky with an introduction into the families of the Fentresses and Shelys, between whom was a feud, and Frances Fentress and Wilfred Shely were no exceptions to the rule. By a curious turn of the wheel of fortune, each was sent to France in order to separate them, and another accident carried them over on the same privateering vessel. Young Shely went as an attache of Dr. Franklin's, and the old doctor's good services to the young lovers were worthy of the clever diplomat.

Most of the story is laid in France, where political and romantic intrigue play conspicuous parts. There are exciting incidents on sea and land, and interest in the fortunes of the young lovers, who are separated early in the story, is unabated to the close. Cromwell of Virginia. By Edward S. Ellis. Cloth. 12mo. 380 pp. Price 61c. Philadelphia: Henry T. Coates.

Mr. Ellis is well known as the writer of many of our best historical novels. He is now preparing a Colonial Series, and this is the third volume. The scene is located at Jamestown, Va., and the book is a story of what is known as Bacon's Rebellion which took place just one year before the Revolutionary War.

Whatever Mr. Ellis writes is sure to be filled with stirring incidents and adventures, yet with-

out any resemblance to the yellow-backed novel. In this story he is dealing with an important epoch in the Colonial history of this country, and one which is not generally known. We have all heard of "Bacon's rebellion," but the majority of us would find it difficult to tell any more about it than its name. This story will not only interest but will increase our fund of historical information.

Amy Dora's Amusing Day. By Frank M. Bicknell. Illustrated by Florence S. Shinn. 12mo. 182pp. Philadelphia: Henry Altemus Co.

Amy Dora, a child of enterprise and of an enquiring turn of mind was left in charge of her young lady aunt Lucie. Aunt Lucie, after giving her many charges on the subject of being a good girl and not running away, went off to the horse show with her fiance. Amy promptly decided, as her aunt disappeared from sight that she would not be running away if she went down into the city on a shopping expedition as her mother did.

The book is an account of her amusing adventures during the day at the department store, the restaurant, &c. The adventures are told in a bright way. While the book seems to be intended for children, there are many hits at our urban civilization that older folks will appreciate.

Ernest Thompson Seton, accompanied by Mrs. Seton, went to England several weeks ago and is now in the midst of a lecture campaign which will introduce Lobo and Silverspot and Bingo and the Sandhill Stag and the hero of his new book, "Monarch, the Big Bear of Talpac," to the British youngsters who are unfamiliar with his books. One result of Mr. Seton's visit has been a series of "rush orders" for new editions of his books which Messrs. Charles Scribner's Sons have received from the English publishers of "Wild Animals I Have Known" and its successors, of which more than a quarter of a million copies have already been sold.

So much has been said at one time and another about the matter of books published here and in England being sold cheaper abroad, that the fact that the reverse is true of so important a contribution to contemporary literature as Mr. Sidney Lee's "Great Englishmen of the Nineteenth Century" is not a little remarkable, especially as it is the work of an English subject. The price of this book, which the Scribner's publish, is \$1.75 net in America and in England 7 s., 6 d., or \$1.87 net.

MAGAZINES.

The leading articles in The World To-day for December are: "Japan celebrating her victories," by J. L. Dearing; "Restoring a national Waterway," by E. E. Usher; "Race-track gambling," by E. G. Simon; "How a great city amuses itself," by James W. Lada; "Sculpture and the modern spirit," by H. C. Payne, &c. The illustrations are very numerous, many of them in color. The most important and valuable thing is the summing up of the achievements of the year by many writers of note. Published by the World To-day Co., 67 Wabash Ave., Chicago.

When ordering advertisements mention the Western Recorder.

The New Cure for Kidney and Bladder Diseases, Rheumatism, etc.

As stated in our last issue, the new botanical discovery, Alkavis, is proving a powerful curative in all diseases caused by Uric acid in the blood, or disordered action of the kidneys and urinary organs.

The President of the Suffolk Hospital, Boston, states that Alkavis was given to the hospital on chronic cases of Bladder and Rheumatic trouble. It cured when old and established compounds wholly failed, and our good words are at your disposal, for all should know of the good accomplished by its use. Dr. W. H. Trevelyan, Physician and Surgeon, Penn Yan, N. Y., writes, "I have used Alkavis myself and in my practice with satisfactory results. Similar testimony to this wonderful new remedy comes from numbers of others, including many ladies suffering from disorders peculiar to womanhood."

The Church Kidney Cure Company, of New York, who so far are its only importers, are so anxious to prove its value that for the sake of instruction they will send a free sample of Alkavis prepaid by mail to every reader of the Western Recorder who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Diabetes, Dropsy, Gravel, Pain in Back, difficulty in passing water, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to try this new and powerful remedy to the Company, and receive the Alkavis entirely free. Address Church Kidney Cure Co., No. 404 Fourth Avenue, New York.

Our Kind of Blankets. An illustration of a sheep and a blanket.

We must every reader of this paper to know our kind of blanket, Lannadun Blanket, because they are a letter to him than you have ever known before.

We have made these blankets better by giving an unusual amount of thought and care to every step in their making.

We begin with the raising of the wool. We have our own flock of pure-blooded South American Merinoes, pastured on our own large green pasture and that above the sea level. The wool produced by these sheep under these ideal conditions has a softness and softness never found in ordinary wool. Shipped to Lannadun Blankets a grateful washing facility peculiarly their own. These blankets remain firm, soft, even, and deep to the touch and proper washing will not mat, stretch or shrink them.

They make you to get in daily, original packages direct from the maker. Your dealer probably has them. If not, we will, for a limited time, supply you with the following prices:

Made in white, or gray pattern. Made in white, or gray pattern, and in light blue, or blue with white border. Price, Regular Paid: 36x72 inches \$1.00 per pair; 48x72 inches \$1.25 per pair; 60x72 inches \$1.50 per pair. Our "Little Bunnies" blankets are made of the finest quality of the baby lambs. This quality of wool is the most valuable for baby blankets. These shawl heads weave it into little baby blankets, and make them a great and baby size. These blankets are the distinction for baby's crib that could be made.

Made in three sizes, in white with red, blue or pink border, and in solid colors with white border. Price, Regular Paid: 36x54 inches \$0.50 per pair; 48x54 inches \$0.75 per pair; 60x54 inches \$1.00 per pair. All put up in handsome packages. Lannadun Blanket Co. Blankets are fully guaranteed. Write today for free illustrated catalogue.

CHATHAM MANUFACTURING CO., Proprietors 228 N. Walnut St., Ellis, B. C.

WONDERFUL STOVE RANGE! An illustration of a stove range.

FERRY'S SEEDS. An illustration of a seed packet.

Children's Teething. Mrs. Winslow's Teething Syrup. An illustration of a baby.

The Finest Toilet Soap

Glenn's Sulphur Soap will cut out all three colors of stains...

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Manufactured by Glenn's Soap Co., 100 Fulton Street, New York.

WINTER TOURIST TICKETS ARE NOW ON SALE VIA Louisville & Nashville

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For rates, these tables or beautifully illustrated booklets on Florida, the Gulf Coast, New Orleans or Cuba, call on or address J. H. SETTLE, C. P. A., 4th & Main St., city. C. L. STONE, Gen'l Pass. Agt., Louisville, Ky.

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WHAT MORE DO YOU WANT?

George L. Garritt, T. P. A.; L. J. Irwin, G. P. A., "HENDERSON ROUTE," Louisville, Ky.

COLORADO'S COOL RESORTS BEST ESCAPE VIA MISSOURI PACIFIC RAILWAY "Colorado Short Line"

The Farm

A. E. Curry sold to Morris Well 11 cattle, weight 1,185 lbs., at \$3.75 per cwt.

Bush & Ramsey report the sale of L. H. Tyman on the 6th as follows: Fat hogs, about \$4.50 per hundred; hogs, 83 cents, geese, 65 cents, household and farming implements brought good prices.—Winchester Democrat.

There has been a slump in the turkey market in Mercer county. The Harrodsburg Democrat says the farmers are getting anxious and will be willing to take 8 or 9 cents per pound, although they held out for 10 cents before Thanksgiving.

Bush & Ramsey, auctioneers, report the sale of Harlan Berryman on the 8th as fairly attended. One pair good horse mules, \$235; one 8-year-old harness horse, \$100; one Jersey cow, \$38.25; one 503-lb. fat, heifer, \$16.50; four fat hogs, \$4.25 per cwt; one Chester White boar, \$4.75.—Winchester Democrat.

Bush & Ramsey, auctioneers, report the sale of Elijah Moore, deceased, as only fairly well attended. Following are some of the prices realized: One rich oats, about three tons, \$22; 200 shocks corn, 75 cents to \$1.20 per shock; stock hogs about \$4.50 per hundred. Household goods brought fair prices.—Winchester Dem.

T. L. Holladay bought at Richmond court forty-two 700-lb. yearling cattle at \$3.20.

D. W. Peed, of Paris, has received an order from an independent tobacco firm of Louisville to buy a million pounds of tobacco in Bourbon county.

Paris Court—Monday was the dullest and by far the dampest court day held in Paris for a long time. Very few people in town and not enough stock to wad a shotgun. M. J. Murphy & Co. report 20 head of 1,000-lb. cattle at their pen. They belonged to Gardner & Arnold, of Cynthiana, and were sold early in the day to Henry Caywood, of North Middletown, at \$3.50 per cwt.—Paris News.

A. B. Anderson, of Montgomery county, sold last week to Tom Robinson a 4-year-old mare mule for \$150.

Mr. Ben F. Button, of Rocky Hill, sold to J. W. Pedigo a black horse mule, four years old, 15 1/2 hands high, for \$120.

Mr. Vreeland Hurst, of Cox Creek, bought 22 yearling mules in Spencer county, at prices ranging from \$90 to \$115. The lot will average about 15 hands high. Most of them mares.

John L. Helm, of Elizabethtown, sold a span of mules to Rod Warfield a few days ago for \$287.50. A. S. Hamilton, also of Elizabethtown, sold to Brandenburg & Pearl four head of mules for \$475.75.

In Metcalfe county Mr. Glenn Rose purchased a pair of two-year-old mare mules from A. Green for \$200.

SOME THOUGHTS ON THE COTTON SITUATION.

Messrs. Editors—Believing, as I do, that each and every farmer in the South should contribute to his thoughts and knowledge to ward the solution of the great "cotton problem" that is now under consideration by the cotton growers of the South, I beg space in your most valuable agricultural paper to spread before my brother cotton-growers some thoughts and facts relating to this matter.

That we cotton growers have succeeded in our efforts to get the price of cotton on the down-grade the present quotations will prove. How did we do it? Answer: By planting 32,000,000 acres in cotton, and working ourselves and families like Trojans to make this year's large crop. Of course, the organized and combined aid of all spinners has been contributory to bringing about the decline, and will ever be contributory thereto.

What is the sensible course to adopt to put the price of cotton on the up-grade? Answer: Plant not over 25,000,000 acres next year; planting the other 7,000,000 acres in wheat, oats, corn, forage and vegetable crops. In 1898 we raised 11,300,000 bales of cotton and got \$350,000,000 for it. In 1904 we raised 10,100,000 bales and received \$600,000,000 for it. Where is the sense or business in producing a large crop and getting less money for it?

The warehouse system that is being discussed will only play to the hands of the spinners and capitalist. How will it do that? We hear asked. Answer: By the farmer paying storage, insurance on his cotton and interest on the money he may borrow, which the spinners now pay. With a large crop of cotton stored, at the expense of the grower, which the manufacturer knows he will get during the year, what will the spinner do except shut down his mill to make some improvement or to adjust some labor trouble as he may claim, as he did last spring and summer? In a few weeks the cotton will tumble out of the warehouse at a greatly reduced price—minus storage, insurance, interest and loss in weights.

Let us now give a few facts and figures to see if the spinners or merchants, one or both, are not making big money out of cotton cloth. Cloth is now being made out of cotton that costs the mills on an average of about ten cents; that is, \$50 for a 500 pound bale. Deducting 12 per cent for wastage, leaves 440 pounds of manufactured goods. Let this be in cloth that weighs one pound to four yards, and it costs about thirty-four cents per pound to manufacture, or about \$14.20 for the 440 pounds of manufactured goods. Add \$14.20 to \$50, the cost of a bale of cotton, and we have \$64.20, the cost of 440 pounds of quarter pound cloth, minus what the wastage may bring them and house rent where it is charged. Let the consumer of this cloth go into any retail store in Easley, or any other place we presume, and the merchant will charge him eight cents per pound for this same class of goods. Four hundred and forty cents thirty-two cents per pound equals \$134.40, the retail price of the manufactured goods of a 500 pound ball of cotton. This we have found but \$64.20, and \$134.40 minus \$64.20 equals \$70.20 gross profit some persons have

made out of a bale of cotton, with the waste and house rent thrown in. Brother farmers, with all of our labor and exposure, do we make anything like this as profit? We wait for an answer.

Let us be up and doing and quit ourselves like men of sense.—Fred. Williams Easley, S. C., in Progressive Farmer.

PROPERLY FEEDING HEIFERS.

While it is generally understood that the intelligent farmer will give his pregnant cows the best care, the fact remains that few farmers give the heifers who are about to calve for the first time the care they should have. They forget that the coming ordeal is a new one for the animal and that she will need all the strength possible to get through in good shape, particularly if quite young. Care must be taken, of course, that the heifer is not overfed and her food should be in considerable variety and always of the kind that will give her strength rather than fat. A good ration to start the heifer on now, is equal parts of ground oats, corn meal and wheat middlings, giving her six quarts a day. Then let her have plenty of roughage, some roots and lots of clean, fresh water with the chaff taken off. Try her on this ration for a time and watch results, increasing or decreasing the grain ration, as seems advisable. Bear in mind that not only must the heifer bear the calf, but she must be put in good shape to make her a valuable milker a number of years. If the heifer was worth raising to the breeding period, she is worth caring for. Not only should her food be along the lines suggested, but she should have a comfortable stable, a clean bed and a chance to exercise out doors in some place where she will be protected from the storm. Try the plan and see how satisfactorily the results will be.—Ex.

CLIPS FROM SHEEP BREEDER.

Every shepherd likes to have his ewe flock in as presentable a condition as possible, but sometimes his ambition in this direction is the cause of loss through high feeding.

During the past five months something like 500,000 head of feeders have left the Chicago stock yards. Had 700,000 been on hand they would not long have waited buyers.

Preparations for the coming lambing season should be made well ahead of its arrival. Small portable pens should be made for the use of the newly weaned lamb and its dam.

If you have plenty of grain to spare feed it after the ewes have lambed rather than before. It is unreasonable to suppose that an overfed ewe can produce a properly developed lamb.

As with any other business, he who enters the pure-bred sheep business must have patience enough to stick to it until he has made a reputation. If he wishes to reach the highest degree of success a reputation is not made in a single season.

A well littered yard makes a much better resting place than a scrubbed one for the pregnant ewe. Some of our best sheepmen are of the opinion that one of the principal causes of getting to the lambing the ewes get while lying around on the snow.

TAINED BLOOD

Columbus, Ohio, May 19, 1903. Some four years ago I was suffering from impure blood and a general run-down condition of the system. I had no appetite, was losing flesh, and had an all-over itching feeling that made me miserable. I began the use of S. S. S., and after taking seven or eight bottles my skin was cleared of all eruptions and took on a ruddy, healthy glow that assured me that my blood had been restored to its normal, healthy condition. My appetite was restored, as I could eat anything put before me, and as I regained my appetite I increased in weight, and that "tired feeling" which worried me so much disappeared, and I was once again my old self. I heartily recommend S. S. S. as the best blood purifier and tonic made, and strongly advise its use to all those in need of such medicine. VICTOR STRUBBINS, Cur. Barthman and Washington Aves.

Wheeling, W. V., May 29, 1903. My system was run down and my joints ached and pained me considerably. I had used S. S. S. before and knew what it was, so I purchased a bottle of it and have taken several bottles and the aches and pains are gone, my blood has been cleared and my general health built up. I can testify to it as a blood purifier and tonic. 1333 Market St. JOHN C. STRAIN.

SSS Our book on Blood and skin diseases sent free. The Sulfur Specific Company, Atlanta, Ga.

VARIABLE ROUTE TICKETS

FLORIDA SOUTHERN RAILWAY QUEEN & CRESCENT ROUTE. Through route to the sunny land of Florida via the Gulf Coast.

ASHVILLE with its splendid hotels, open the year round, is reached by magnificent routes of mountain, and is a favorite stop-over point for thousands of tourists annually. Other noted resorts in the "Land of the Sky" are Hot Springs (N. C.), and Knoxville, or vice versa—then passing through the beautiful "Land of the Sky" and the section of Western North Carolina lying between the Blue Ridge Mountains and the Iron, Rocky and Great Smoky. This is a superb elevated plateau the lowest point of which is 2,000 feet above the level of the sea.

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THE BEST LINE TO INDIANAPOLIS, PEORIA, CHICAGO.

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A moderate priced hotel with
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 DIVIDEND PAID ON THIS REPORT.
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 OFFICERS who have seen it will have
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OPIMUM



Items of Interest

How the War Goes

Chow Fu, governor of Ching Chou Fu, a province which contains 20,000,000 people, has written to Rev. T. Richard a Baptist missionary, and asked him for copies of the Scriptures that he may present them to his subordinates for study, adding, "When they understand Christianity better, anti-Christian feeling will all die away." Chow Fu requested also that the missionaries appoint three of their number, men of age, experience and influence with whom he could confer on all matters of interest.

Mr. G. W. Dickie, manager of the Union Iron Works, who knows all there is to know about the monster battle-ships, has made a strong speech against them. He says they cost \$8,000,000, are involved in structure and function as to be quite incomprehensible even to the experts themselves. He said also "to keep these ships in order is beyond the ability of the officers and men in charge of the modern puzzle." In addition to this, even when these ships have not been in war, their lives are only 12 years and then they are put out of service. Why will the nations waste so much money on them?

The German Reichstag has been asked by the government to vote \$20,000,000 to carry on the war against the Hereros in Africa. The war has already cost \$25,000,000 and many lives. More of the German soldiers have died of typhoid fever than have been killed in battle. And the end is not in sight. In fact the Hereros seem only to be beginning in their war for freedom.

Several young ladies, quite a goodly number in fact, went to court in New York City asking for a mandamus forcing Mr. Maxwell, the superintendent of the School Board, to give them teachers' certificates. In vain Maxwell declared they had failed in their examinations, in vain he brought such of the Board who were brave enough to come, to swear to these failures in an examination which hundreds of teachers had passed successfully. What could a handful of mere men do against 100 pretty girls? The court—presumably a widow—granted the mandamus and refused to allow an appeal.

A Hindoo gentleman writes to the New York Post asking that those persons who are trying to get this government to take a hand in the territories of Belgium in Africa, shall also insist on an investigation into the condition of India. He says India since 1856 is a veritable pandemonium of misery. Famine and plague have swept away millions of souls. India has been forced to pay for two expensive wars to advance the British empire; its industries are nearly destroyed, its foreign commerce is in the hands of aliens, its land is overtaxed, and its trade, imports and exports averaging only 25%. But he forgets one most essential thing. Belgium is a small country, and England is not.

M. Ginzburg, a contractor, who has been carrying supplies to Port Arthur before the war and is still doing it, says his steamers have little trouble in running the blockade. He was buying coal and other supplies in Japan, but six months before the war began they refused to sell to him, saying that war was sure to come. He knows nothing of the amount of ammunition at Port Arthur, but says there are supplies of food and clothing sufficient to last a long time.

Trinity Episcopal church in N. Y. City has 9 church buildings in various parts of the city. The clergy at all of these, headed by Dr. Dix, the pastor of the great church on Broadway, have announced that no person divorced for any cause arising subsequent to marriage will be married by them or in their churches. They do not except the one Scriptural ground.

We should never be content. There is always something to alter, to abandon, or to pursue, and in that honest, earnest work which our consciences approve we shall find neither room nor time nor inclination for the idle and selfish spirit of dissatisfaction which paralyzes our powers, destroys our happiness and renders us unable to bless or to help our fellowmen.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100. The friends and you know at once what the charge will be. Send the name concerned in the notice. It will be brought down in 100 words.

BLADES.

Mrs. Cynthia J. Blades, a faithful servant of God, entered into rest on the afternoon of Nov. 30, 1904, at her home in Palmouth, Ky. Mrs. Blades was born in Harrison county, July 29, 1846. On October 22, 1863, she was married to James E. Blades. The union was a happy one, and her loving ministrations to her husband did much to lighten his burdens. Mrs. Blades was possessed of unusual decision and force of character. The will-power which gave to her character its positiveness did much towards overcoming her bodily weakness, and helped to lengthen out her life.

For about forty years she had been a Christian, and for twenty-seven years she had been one of the most devoted members of the Baptist church of this place. To her pastor she was a devoted friend, and the announcement of her death will come to them all as a personal bereavement. Deeply interested in all that pertained to the welfare of her church, each pastor found her always kind, sympathetic and helpful. We shall remember her as a pure, gentle woman in whose heart there was much of the love and fear of God.

"Life's work well done,
 Life's race well run,
 Life's crown well won,
 Now comes rest."
 HER PASTOR.

Bad grocer confesses his badness by selling bad lamp-chimneys.

MACBETH.

You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

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A Marvelous Discovery That Removes All Affections of the Eye and Red Without Cutting or Dragging.

A marvelous discovery has been made by that Scientist and Inventive Genius, Prof. W. C. Wilson. He has invented a restorer known as "Actina," through which all afflictions of the eye and ear, such as blindness, granulated lids, cataracts, sore eyes, deafness, etc., may be banished without cutting or dragging. It is a simple appliance, known as the "Actina" Pocket Battery, and through it the patients relieve and restore themselves in the privacy of their own homes.

General Alexander Hamilton, Tarrytown-on-the-Hudson, N. Y., highly recommends "Actina."
 Mr. F. W. Harwood, Springfield, Mass., says that "Actina" cured him of deafness of nine years' standing.

Mr. A. L. Howe, Tully, N. Y., writes: "Actina" has removed cataracts from both eyes; I can read well without my glasses; I am sixty-five years old.

Robert Baker, Ocean Beach, Cal., writes: "I should have been blind had I not used 'Actina.'"
 A party of prominent citizens have organized a company known as the New York & London Electric Association. They have given this method such thorough tests on cases formerly pronounced incurable and hopeless that they now positively assure permanent restoration and relief. "Actina" is sent on trial, postage. If you will call or send your name and address to the New York & London Electric Association, Dept. 20, 25, 260 Walnut St., Kansas City, Mo., you will receive, absolutely free, a valuable book—Prof. Wilson's "Treatise on the Eye and on Deafness in General."

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Many Beautiful Phototype Engravings

Illustrating the Inspiring Scenes and Events in the Bible, making this an Art Bible of great beauty and value. These pictures interest and hold the attention of all who see them. No other edition of the Bible is so magnificently illustrated or gives in its engravings such an enchanting idea of so many beautiful scenes and Grand Bible Characters.

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A MATTER OF FACT



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Items of Interest

News from the West Coast.

Rev. John W. Chadwick, one of the leading Unitarian preachers in the country has died suddenly in Brooklyn on Sunday, aged 64. He had only a week of having been pastor of the Second Unitarian church of Brooklyn for forty years. He is known as a writer and poet. Spencer Charrington, the oldest member of the British Parliament, had died, aged 94. At the close of the last term he sat through two all-night sessions, and his colleagues showed their appreciation of his endurance by presenting him with a silver cup.

The Welsh Baptists have lost their chief minister, Rev. T. D. Mathias, who died aged 84. He was a Methodist preacher, but at the age of 36 became a Baptist, and a staunch one. During his ministry he baptized more than 4,000 persons.

Lee Chapel church in England has held its Jubilee. The first service was presided by the Hon. and Rev. Baptist Noel. During the fifty years the church has had but three pastors, E. H. Martin, who died after being pastor 30 years; W. Poole, who resigned after a ten years' pastorate; and their present pastor, F. G. French. Sir N. Barnaby, the donor of the land, has been superintendent of the Sunday School for 37 years. Judge Willis, K. C., who has been a member of the church for forty years, made the principal address.

The only elections which have been held since the presidential have been the municipal ones in Massachusetts. The Democrats carried Boston by a vote of 22,000 to 19,861. The other cities went as usual, the only change being that in Fall River the Republicans may have won for re-election was defeated. This was in large measure due to his personal unpopularity.

The old suspension bridge at Charleston, W. Va., has been condemned for some months. In September the Labor leaders would not allow the parade to be held. Last Thursday, when crowded with people, chiefly children on their way to school, it gave way, turning over at its fall. It broke the leg fifty feet below, and the victims were saved by the sea. How many were killed is not known, but there were more than 20.

Dr. Dada, a Japanese noble, has been for years engaged in collecting fine and beautiful specimens of the art of his country, both ancient and modern. He has given this collection to his country on a contribution to the new university and Mrs. Island Stanton is reported to have bought it for \$100,000. The price paid was \$100,000.

Deputies of the United States District Court in New York have decided that the trust which Panama has set up, in which the trusty declared the sovereignty of Panama should not be enforced. The result of his order having been that the Panama Canal Commission was not to be enforced. The Panama Canal Commission was not to be enforced. The Panama Canal Commission was not to be enforced.

to the water's edge, the boat drifted on to the Captain Island. When these two men, some of the passengers and crew of the ship, the sea was obscured by darkness in the electric wires. After the steamer started there was a great stir made in the cabin about the possibility of the ship being taken out of the water, in the opinion in this case showed there had been no danger.

The war part of the week goes to confirm the prediction (distribution of the Russian fleet at Port Arthur by the Japanese artillery fire. It is said the Japanese could have destroyed these ships at any time these two months, but did not (hoping to get possession of them. Gen. Naga depended on sending Port Arthur at any rate before the arrival of the Baltic fleet and after landing with Togo decided to destroy the ships. The Sebastopol is the only one left, and that is damaged. So many of Togo's ships have gone back to be repaired to meet the Baltic fleet that running the blockade is easier. These ships loaded with provisions and ammunition have run in safely in the last two weeks.

We tender our deepest condolences to Dr. E. H. Johnson, of Greer Seminary, on the death of his gifted and noble wife.

The Michigan Baptists recently held their annual convention. It was a great meeting, which marked an era of progress in the state. The convention decided to add \$100,000 to the endowment of Kalamazoo College, the Baptist school of the state. Baptists are waking up to the importance of educational work.

Dr. W. J. E. Cox, formerly pastor in Midway, Georgetown and Memphis, in this state, is chairman of the Endowment Committee in Alabama. The Baptists of that state are moving for \$100,000 on the endowment of Howard College. With united effort the thing can be done, and the Howard set in the first rank of our denominational schools.

THE EDUCATIONAL SITUATION.

It would be highly presumptuous for me to write on the Baptist Educational Situation in Kentucky, had I not been requested to do so by the Chairman of the Educational Committee of the State General Association.

I find more than a dozen Baptist institutions of learning reported in the minutes of the General Association; of these six are within twenty-five miles of the Tennessee line, viz., Clinton, Bethany, Bethel Female, Liberty, Williamsburg and Harboursville. Near the last two are two or three more, all in the southeast part of the state, and all seemingly well patronized. Georgetown is in the north central part, and then come four others more or less near the Ohio river: Blandville, Ohio Valley, Lynnland, and Bardstown. All of our schools are said to be well located and to have bright prospects.

There are two points of view that must be taken into account in every discussion of the educational situation in our state, and in every other state, as to that matter, namely, the local point of view and the state general. It is from the latter that I am writing.

The majority of our Baptist schools were organized soon after the Civil War, before the public school system was begun in all of our states. For many years they supplied the demands for the higher education of our children, each school having a large territory from which to draw its students. But things have changed; the public high school has appeared in almost every city and town, and our denominational schools have been crippled. Our students are now to face with a number of alternatives: restricted territory, public high schools,

The situation is such as to justify an effort to strengthen them.

Another drawback to many of our schools is this: they attempt to teach too much. They have too long a course of study. They undertake to do college work without the necessary facilities, having but three or four students in a class, the teachers already load-down to the guards with preparatory work.

Now since the number of students in many of our schools, who desire advanced college work, is not sufficient to justify the outlay for equipment and teaching talent, would it not be the part of wisdom not to undertake it? Why should we be willing to do such inferior advanced work? Why not turn our energies toward better foundation work?

In my opinion, the great majority of our Baptist schools should turn their attention, their whole attention, to preparatory work, foundation work. We should put more money into our libraries and laboratories, libraries and laboratories for foundation work, for elementary work in languages, literature and science. Let us equip our schools for broad and deep foundation work, and then put teachers in them that can do broad and deep work. Then the cause of education, Christian education, will be strengthened, because of the improved condition of the students we send on into the higher institutions.

Brethren, let's get together and agree upon some sort of articulation or co-operation; some sort of ranking that will strengthen all and be detrimental to none. The autonomy of our schools can be preserved, and yet such an articulation effected as will bring all into line and enable each to attain its highest efficiency.

Yours fraternally,
R. D. SWAIN.
Clinton, Ky.

Dear Brother Eaton:
My feeling for the Rescuer is one of very deep affection, and my manner in going to the 8th page is one of eagerness. I devote it before I pass on. My delight is much that I find there constitutes one of my liveliest emotions; and when I read such an article as your criticism of Dr. Markus Dods, I want to say so. Our fathers did not know it all, nor do we, but they did understand the plan of salvation. They knew the Lord, and have left to us a heritage of piety and wisdom that we do well to guard. They were not infallible. They were, as men always are, influenced by their environment. Dr. Eager's inquiry as to how far we may depart from our so-called "standards" is pertinent, but when it becomes necessary to re-statement our creeds I apprehend that the chief thing to do will be to get clear of some reserve rubbish that the centuries of theological controversy evaporated with their statements.

But in passing; I don't believe in standards, a plurality of standards is a collection. We have but one. The title of my little book, that I am praying the Lord to help me publish, is "Back to the Book." That is the only Baptist standard, either in theology or church polity. Congratulations be on his perfect disposition of that "no-baggage case" for me.
Yours fraternally,
J. L. D. BRIDGES.
Rome Ga., Dec. 15.

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Light shipping steers.....	4 00c 4 00c
Choice butcher steers.....	3 75c 4 40c
Fair to good butch. steers.....	3 00c 3 65c
Com. to med. butch. steers.....	2 50c 3 00c
Choice butch. heifers.....	3 40c 3 60c
Fair to good butch. heifers.....	3 25c 3 25c
Com. to med. butch. heif.....	3 00c 3 75c
Good to extra good steers.....	3 50c 3 20c
Com. to med. stock steers.....	2 75c 3 00c
Good to choice stock heif.....	3 00c 3 75c
Com. to med. stock heif.....	2 50c 3 20c
Plain light mixed steers.....	1 75c 2 25c
Med. to good milk cows.....	30 00c 30 00c
Plain to med. milk cows.....	25 00c 25 00c
Good to choice butch. hogs.....	3 00c 3 00c
Med. to good butch.....	2 00c 2 25c
Choice veal calves.....	5 00c 5 75c
Com. to med. calves.....	3 00c 3 00c
Choice to heavy milk cows.....	35 00c 35 00c

WOLVES.

Choice pack and butch.....	4 00c
Medium packers.....	4 00c
Light packers.....	4 00c
Choice pig.....	4 00c
Light pig.....	4 00c
Wool.....	4 00c

WHEAT.

Good to choice ship.....	2 00c 2 10c
Fair to good ship.....	1 90c 2 00c
Common ship.....	1 80c 2 00c
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