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Faith, Hope and Love, these three.

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We rejoice with the *Biblical Recorder* that in the North Carolina Convention "we heard a new note—the appeal for men. I thank God that the viewpoint has changed from money to men."

The Baptist churches of Philadelphia, according to the reports to the Association, gave last year \$19,942 to foreign missions. One brother gave \$8,000 of this amount. This is doing well; the Baptists of Philadelphia always do well.

Mr. Tomlinson has proved by figures that there has been no falling off, take the whole country together, in the number of men entering the ministry. Yet there was a goodly company of Jeremiahs who met recently in Philadelphia who mourned and lamented over the decrease. Perhaps it was because they confound their vision to the Eastern States where there has been indeed a decided falling off.

ONE who believes in evolution criticizes us for not being "advanced" because we are opposed to it. We do not care a brass farthing whether a thing is "advanced" or not, but only if it is true or false. But as it happens in this case the evolutionist is the one who is not "advanced." He is back in the seventies. As Prof. Townsend, who is a learned scholar, said last week in a speech in Boston, "It is questionable if any theory in the history of science has been any more completely and tragically used up by provoking facts than the theory of evolution, theistic as well as atheistic."

We are always glad to chronicle such news as that from Tennessee telling of President Hale's success in raising so much of the \$100,000 for the endowment of Southwestern University. We are glad to know that such things are done, and we are especially glad to call the attention of Kentucky Baptists to them in order to stir up their pure minds by way of remembrance, and to say, "Go ye and do likewise."

We maintain that, take them all in all, Kentucky Baptists are the best people in the world. They are not perfect—they are too many to claim to be. And their chief fault which needs correction is in their failure to endow their magnificent schools as they ought to do. After praising the liberality of the Macedonians and holding them up as an example to them, Paul said to the Corinthians words we repeat to our Kentucky Baptists and hope they will consider and pray over: "Therefore as ye abound in everything, in faith and utterance and in all diligence, and in your love to us, see that ye abound in this grace also."

Deserting Christ Jesus.

BY THE REV. THEODORE L. COTLER, D.D.

From a Roman prison Paul writes of Demas as his "fellow-prisoner in Christ Jesus." From the same place he sadly writes to Timothy some time afterward: "Demas hath forsaken me, having loved this present world." There is the secret of this lamentable desertion by a man who had won a good name as a soldier of Jesus Christ. What was true of Demas is true of every one who has backslidden and brought reproach on his Christian profession. There is always a secret reason. If we could get at the inside history of every backslider, or of ever open apostate, we might find such indictments as these written beside their names: "Deserted from inordinate greed for money;" or "Deserted from love of the wine cup, or some other sensual lust;" or "Deserted through neglect of his Bible and his closet;" or "Deserted through the enticements of his godless associates;" or "Deserted from tampering with skeptical books or kindred poisons of faith." We are not left to conjecture as to the reason of poor Demas's desertion; he forsook his post of duty from "love of this present world."

Did Demas sink into utter apostasy? The Bible narrative does not give a point blank answer to this question. There is, indeed, a tradition that he fell away utterly from the faith and became a priest in a heathen temple. But without attaching any weight to this tradition, it is enough to know that his loyalty to his Master gave way under strong temptation. It ought to be known also that every Christian is liable to strong temptations, and that our Master never promises to keep any man who ventures out of the path of duty and over into the enemy's territory. No Christian is safe when he voluntarily yields to any seductive influence, and lets a sinful affection grow until it roots Jesus Christ out of the heart. We are not mere passive machines; we are responsible free agents. "I say unto ye all, Watch." "Be ye not conformed to the world;" "Let him that thinketh he standeth take heed lest he fall;" "He that endureth to the end shall be saved." What do all these solemn admonitions mean except to keep us from presumption?

Demas fell. So may you or I. Demas began to love the world. When that love began to work into his heart it ate out his spirituality and his loyalty to his Master. Let the same false, sinful love begin to eat into our hearts, and it will produce the same result. It is a subtle, silent process, this pushing Christ off of the heart-throne, and sometimes it is a slow process. Very few Christians go to pieces suddenly.

In one of the West India Islands they tell us that often articles of furniture or other pieces of timber used in dwellings or shops have a very solid look. If a heavy pressure is put on these apparently sound pieces of wood they snap asunder, and a fine white powder fills the air. The reason is that a little worm has eaten its way stealthily into the heart of the wood and slowly devoured its fiber until there was nothing left but a hollow shell. This is the history of all backsliding. Desertions from chastity, desertions from sobriety, desertions from integrity in business, desertions from posts of Christian duty, are the results of grad-

ual corruption at the core of the heart. And as Carlyle once pungently said: "It is astonishing how long a rotten tree will stand if nobody shakes it." Often the external appearance of an orthodox piety may be maintained for some time after the heart has become worm-eaten with sin. Love of the world seems to have been the busy borer that in poor Demas's heart ate out his love and loyalty for his Master. He deserted when there was no inward stamina left to stand the strain of strong temptation.

In nearly every church there may be some members who—like old "receiving ships" in navy yards—were dry-rotted with love of the world. They lie moored at the dock of formalism, and present an orthodox appearance. If sent to sea, and struck by a gale, they smash into utter wreck. There is a certain sense in which every Christian should love the people of the world as Christ did when he died to save them, or as Paul did when he consecrated himself to bring the world to Christ. But in trying to draw the world up toward God, we must beware lest it drag us down into sinful conformities with its habits, its pursuits and its practices. It is not love for sinners' souls, but love for sins that endangers a Christian's character. Christians were put into the atmosphere of this world to purify it, and not to be poisoned by it. "Ye are the salt of the earth," says Jesus to His followers. But if Christians do not salt the world, then the world will soon rot them through and through.

Everything depends upon the heart. Christian brother, the vital question with us is, do we keep up a close heart-fellowship with our Saviour? Do we maintain this by prayer, by watchfulness, by Bible study, and by aggressive Christian activities for the good of others? Does the love of Christ constrain us, as the master-purpose of our lives? It is the people of low vitality that—as Dr. Maclaren says—"catch all the fevers that are going."

Let us be on our guard. He who becomes worldly-minded is soon drawn away from loyalty to Christ. When we begin to love the world, the love of Christ cools off. When we begin to worship gold, we soon cease to worship God. When we begin to relish haunts of sinful pleasure, we lose our relish for the place of prayer. When we take to irreligious books, we drop the Bible. When the greedy lusts of the flesh or the lusts of the world are allowed to eat into the heart, they weaken conscience and deaden the spiritual affections, and grieve away the Holy Spirit, and then we are ready to desert. "Demas hath forsaken me," cries the grand old caged hero of Nero's prison. And Jesus Christ says of every backsliding Christian, "Thou hast forsaken Me, and art loving this present world!"

Desertions of Christ begin with occasional neglects of duty, and occasional yielding to what we may regard as small sins. "This once only," is what we whisper to ourselves. "This once only" has made all the tipplers, and all the garblers, and all the adulterers, and all the Sabbath breakers—yes, and all the backsliders from a pure, clean, honest and godly life. When a Christian deserts Christ, he soon finds that Christ has deserted him. Peace is gone, purity is gone, power is gone, and he soon learns that it is an evil and a bitter thing to depart from the living God. If any reader of this article is in such a state of backsliding, I entreat him to "repent and do his first

works." It will be awful to die in such a condition. Hasten back to Christ! Hasten to thy deserted post of duty. Seek grace, and then, like the deserted Peter, thou mayest be restored, and saved as a "brand from the burning!"

Paul thought it very desirable for a man to have an ideal to set before him which he should strive to attain with all his mind and heart. Nothing was more baneful in any department of life than the lack of a lofty ideal. If great men did not live up to their ideals they were conscious of the fact, and they were great because they were so conscious. He (Doctor Rogers) remembered that great man who was associated with the origin of that church. Thomas Binney, saying to him, "Ah! the greatest speeches we make are not made in the meeting; they are made in bed at night." By this he meant that the ideals he then formed were not realized. It was good to pursue an ideal, though it might never be fulfilled. No weakness seemed to him (Dr. Rogers) to so hamper, hinder, and belittle a man as conceit, and the best way to avoid conceit was to have before one a lofty ideal. As Christians, their ideal was not an unreal, a visionary one. They did not exercise their brains in the imagination of virtues which had never been realized, or in the portraiture of character which had never had its original in this world.

They had before them an ideal mind. The Spirit of Christ was before them, and to this they looked for teaching, inspiration, and strength. Paul's epistle was written 1,900 years ago, and yet the lesson he taught was a lesson for to-day. It could not be more thoroughly up to date if it had been written in Fleet street the previous morning. It was just what the world needed now.—Guinness Rogers.

That great and wise man, Dr. Nathaniel Emmons, opposed the organization of the first Sunday schools in New England on the ground that they would tend to lead Christian parents to neglect their own duties in the religious training of their children. Undoubtedly that has been an evil connected with the Sunday school. This institution has done a vast and incalculable amount of good, but it has involved some incidental perils, and Dr. Emmons pointed out one of them. Still, whatever the cause, pastors generally acknowledge that during the last fifty years the Christian Home has not maintained its former place as a center of religious training and of the Christian life. Family prayer, with its impalpable gracious influence, has largely been discontinued. Comparatively few of the young people who come into our churches appear to trace their religious impressions to the influence of parents. Even in our ordination councils how rare is the glowing testimony to the words of a mother, or the appeals of a father as the channel of the call to the Christian ministry! Perhaps the controlling reasons why larger numbers of our choicest young men are not entering the ministry are that Christian mothers are not supremely desirous that their sons should take upon them this high office, and that our Christian business men do not prize it as a crown of their success; in money-making that they can give a son superb opportunities for equipping himself as a herald of the Cross of Christ.—Watchman.

QUESTIONS ANSWERED.

By Senex.

A brother asks for a speedy reply to this question. It is long, but well and clearly written, and therefore I cannot condense it without leaving out some point. "Two members of a Baptist church, one a deacon and the other a layman, had a falling out. The deacon, without taking a single Gospel step (Matt. 18:15, 17) to settle the matter, took it to the church, and called a special meeting of the church. After hearing both sides, the church decided she could not adjust the case satisfactorily and dismissed it for the time with demand and instructions to the parties to take the Gospel steps and settle the matter themselves. This was on Friday. Sunday a protracted meeting began, and Monday the deacon had the church called in session again, and requested the church to erase his name from the church roll, saying he was not in full fellowship with all the members.

"The church granted his request, knowing full well it was exclusion, though the word 'excluded' was not used. The excluded deacon went to another church not five miles distant, and joined that church by relation, that church knowing the facts in the case. They received him into full fellowship and the deaconship, too. These briefly are the facts in the case." The brother goes on to ask what I think of the behaviour of the second church and what the first church should do.

The second church did a very great wrong. It was not only discourteous to its sister church, but struck a grievous blow against discipline and against the fellowship of the churches. It was so serious an offense that the first church ought not to pass it by in silence. Whatever may have been the merits of the original quarrel between the members, the deacon put himself entirely in the wrong and showed a most un-Christian temper in his treatment of the church. His behaviour would have been bad enough in all conscience if the church had decided against him. But it did not. It expressed no opinion on the merits of the case.

The first church ought to write a courteous and brotherly letter of remonstrance to the second church, setting forth the facts and asking her sister church to rescind her action in receiving the deacon. If she will not do that, then let the first offer to call a council of the neighboring churches and leave to that council the decision of what the procedure of the two churches should be. Let this letter be taken over by a committee of wise and cool-headed brethren who can lay the whole case before the church and answer questions in regard to the points not covered by the letter.

What the second church ought to do is to rescind its action with an apology for having acted hastily in the matter. It should do this the more willingly if it felt the deacon was right in the original quarrel. Then let the first church appoint a committee of not more than two to get the two quarreling brethren together to pray with them and affectionately urge them to be reconciled. If they agree, it is well. If they refuse, let the matter be laid before the church, and the church take such action as the facts require.

If the second church refuses to rescind its action, then let the messengers of the first church when they go to meet the messengers of the sister churches in the Association, lay the facts before them and ask the Association in its circular letter to express its regret at such behaviour and to request the church to rescind its action. The letter can call the attention of the churches to the wrong done and thus guard others from the danger of similar conduct. Every step taken must be

with most earnest prayer to God. If the second church will not hear the Association, then let the matter drop. It is not a case as heresy, open communion, &c., would be to need to have the sister churches in their Association dis-fellowship the second church and declare it no longer a Baptist church.

"The Jews in my town are having shows, &c., to secure means for erecting a synagogue. I ask if Baptists, Methodists and other Christians can aid in the enterprise without sacrificing religious principle." I confess that I have always had a tender feeling for God's ancient covenant people. Paul taught me to feel so in the Epistle to the Romans. "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises; whose are the fathers, and as whom concerning the flesh, Christ came, who is over all, God blessed forever. Amen." See also chapters 10 and 11. I cannot forget that Jews wrote every word of our Bible, unless Luke and Acts be exceptions. And by their faithfulness in terrible persecution they kept the Scriptures safe for us. They gave the world the two greatest men of our race—Moses and Paul. Paul, as I say, taught me to love the Jews, and the impression made by reading in my childhood Charlotte Elizabeth's book about them deepened the feeling.

The Jews, as I have known them, do not attempt to proselyte. A synagogue is not a danger to young and weak Gentiles. The orthodox Jews preach the truth so far as they go, though they fall very far short of all the truth, leaving out the very centre, the one great truth, the atoning death of the very God on the cross. For the rationalistic Jews I have only contempt.

For these reasons I am inclined to favour aiding the Jews. And yet—and yet—they do dishonor and speak against my Lord. The more orthodox and conscientious the Jew the more anger he feels toward the Nazarene carpenter. Therefore, I would not take part in getting up their shows; nor contribute to the expense of them. But I would go, provided I felt that the entertainment was worth the money I paid. Just as I would go to any other concert, or as I would go into a store and buy a coat, without caring whether the man who sold it was Jew or Gentile.

As a general thing, the Jews are too manly and proud to resort to such means for support. They put their hands into their own pockets and give, and give liberally. However stingy a Jew may be, he is almost invariably generous to his synagogue and to the needy of his own people. I wish all Gentiles were as liberal to their own churches.

If we are Christ's workmanship, we must let our wise and loving Master take his own way. We must allow him to use his own tools. Oh, how much cutting and chiseling we often need! How keen, too, and sharp is the chisel which he sometimes uses! The sound of his hammers is constantly heard; and with it are also heard the wondering cries of some sufferer who exclaims: "Why art thou applying to me the file, the saw and the hammers?" Be still, and know that whom he loveth he chasteneth! If we are Christ's building, then let him fashion us according to his divine ideal of beauty, at whatever cost to our selfishness, or pride, or indolence, or vainglory. Christ working in us, and upon us—and we working with Christ and for him—that is the process that produces such structures as he will present before his Father and the holy angels.—Theodore L. Cuyler, D.D.

Every man is a priest, even involuntarily; his conduct is an unspoken sermon, which is forever preaching to others—but there are priests of Baal, of Moloch, and of all the false gods. Such is the high importance of example. Thence comes the terrible responsibility which weights upon us all.—Henri Amiel.

The Peach and the Almond.

BY OBADIAH OLDSCHOOL.

We call the peach a fruit and the almond a nut. We eat the pulpy and luscious outside of the former, but the innermost kernel of the latter. And yet, botanically, they belong to the same family. The almond is "Amygdalus Communis" and the peach is "Amygdalus Persicus." The almond is mentioned several times in the Bible. It was one of the presents which Jacob sent by his sons to the governor of Egypt (Gen 43:11). When Aaron's rod was laid before the Lord in the tabernacle it blossomed and yielded almonds (Num. 17:8). The bowls of the golden candlesticks were like unto almonds (Ex. 25:33). But there is no mention of the peach. It seems to have been unknown to the Hebrews in those days. It was introduced to the rest of the world in later years from Persia and hence its botanical name.

It is interesting to study these two members of the Amygdalus family. The points of resemblance between them are that each has a pit or stone of that peculiar form which is popularly known as almond-shaped. This pit in both cases is surrounded by a pericarp and has in it a single or double kernel. But here the resemblance ceases and the contrast begins. The pit or stone of the almond is smooth, and so thin that it is easily broken, while that of the peach is thick and indented, and requires a heavy blow to break it. The pericarp of the almond, though it looks like that of the peach in the early stages of its growth, dries up and opens so that the nut when ripened falls out, and is easily removed. But the pericarp of the peach grows, mellow and sweetens until it becomes one of our most luscious fruits. And then the kernel in the almond is sweet and luscious while that of the peach is bitter and even poisonous.

Now when we study men and women of the human family, do we not find the same resemblances and contrasts as in these two members of the family Amygdalus? We all have a threefold nature—physical, mental and spiritual. We all pass through a similar process of development. But how different the result, the ripening! Some live only for this world. They cultivate those gifts and graces which secure present appreciation and enjoyment. With beauty, wealth and culture they are like the highly colored and luscious peach in August. But often within, there is a spirit that is hard and bitter, like the stone and kernel of the peach. And even the sweet pericarp of carnal and social pleasure is perishable. Like the peach it begins to rot as soon as it ripens. An eloquent writer, tracing the career of a lover of pleasure, says:

"Old age comes and separates him more and more from the world without, while the world within becomes more and more to him as a cell, where he must suffer solitary confinement. The spirit of loneliness hems him in, and ever confines him within a narrower circle, whose center is himself. Deluded, disappointed, irritated, he, like the scorpion when surrounded by fire, turns the sting upon himself. The end of all comes at last, and he must go forth alone into the unknown world beyond. Oh, how sad and dreary! Cable after cable snaps which bound him to the outward and visible, and like a disabled and forsaken wreck he is about to drift out on the bosom of a mysterious and shoreless sea."

There are some people who try to be both peaches and almonds—to enjoy this world while preparing for the world to come, to combine the carnal and the spiritual. I have in my orchard a striking illustration of the probable result of such a combination. The tree I refer to we call a hermaphrodite. We planted it for an almond, but it had been crossed with a peach somehow in the nursery. The result is that it has none of the better qualities of either and all of the least desirable qualities of both. We keep it as a curiosity, but it is utterly worthless. The husk or pericarp is thicker than in the

almond, and is colored like the peach, but it is hard and bitter. It looks inviting, but when you touch and taste it you find that appearances are deceitful. Within this husk is a rough hard peachstone enclosing a bitter kernel. How difficult it is for us to realize that we cannot serve both God and mammon, and that if any man love the world, the love of the Father is not in him (1 John 2:15).

If some skillful pomologist could so unite the peach and the almond as to preserve the excellencies of each, what a boon it would be! We could then have, in one gathering a pulp juicy and luscious for today and a kernel that would be sweet and nutritious for months to come. Is not such a combination possible in our characters and lives? May we not use this world as "not abusing it;" may we not even be successful and popular in this lower sphere, while loyal to the higher interests of our being? The Christian who can be as attractive in society as a peach is to the tastes or appetites of all, and yet as true to God in the innermost core of his being as the almond pit is sweet in its shell, cannot fail to be both useful and happy. Paul says that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Tim. 4:8).—Interior.

The Single Eye.

BY DAVID JAMES BURRELL, D.D.

He who runneth to obtain must "reach forth unto the things which are before, and press toward the mark." Whoever, for example, would strive successfully in the lists of money getting must give his soul to it, toiling and moiling by day and in the dreams of night, tearing down his barns and building greater. The men who most frequently find the bonanza in this world are such as Fisk and Sharon and Vanderbilt, who resolve to know nothing but gold, mortgages and bonds, who have vowed to attain unto a certain end, and in pursuance of it, consent to trample the sweet sanctities of life under their ruthless, hurrying feet. So the faithful devotee of science must have no other mistress; he is espoused to science, and none other. Archimedes, working out a geometrical problem on the palace floor at Syracuse, all unmindful that the enemy had battered down the gates and were ravaging the city, hearing not the soldiers' shouts of triumph or the wild cry for mercy, still down upon his knees, drawing lines and angles and curves, looking up only at the last moment to catch the gleam of the falling sword—this is the ideal of an ambition that leads almost inevitably to success.

Those who are written in the catalogue of successful men have been remarkable, every one, for this. In their chosen sphere they were Nazarites, set apart, consecrated to the attainment of one purpose. They took for their motto, "This one thing I do!" And the same rule obtains in the walks of the moral and religious life. The sum-total of the result of half-hearted devotion to the service of Christ is always failure, regrets for opportunities lost, for promises unfulfilled, for vows unkept, for years wasted and gone by as a tale that is told—"nothing but leaves, nothing but leaves." To know whereunto the Lord hath called us, and then to bring every power and faculty of body and soul into subjection to that divine call, to be willing that the consecration of God shall rest upon our heads, to be ever mindful that we are vowed to the fulfilment of a mighty work in the lifting up of the cross and the saving of immortal souls by the power of Christ's atoning blood—this is the arsenal whence we as Christians derive all spiritual life.—Christian Intelligencer.

The glory glistens in our view, but we are not always ready to consider its cost. The only path to the glory is that which lies through the tangled thorn-brake of sorrow. The corn of wheat must fall into the ground and die, lying alone and forsaken through the winter, with its pitiless blasts and frosts.—F. B. Meyer.

Elizabeth Tudor and the Baptists.

BY JOHN T. CHRISTIAN.

Elizabeth, second Queen regnant of England, and last sovereign of the Tudor line, daughter of Henry VIII. and Anne Boleyn, was born at the Palace of Greenwich, September 7, 1533, and died March 24, 1603. She readily understood the Latin, French, Italian, Spanish and Flemish languages. She read the works of Livy and Cicero, and in Greek those of Sophocles and the orations of Socrates and translated a work out of the Italian. "To say something of this princess," says Collier, "by way of description: she seems formed by nature and education for the greatness she was born to. It must be said her qualities were many of them correspondent to her station. To be somewhat particular: she was furnished with learning, sense, and courage, to an unusual degree; she spoke Latin, French and Italian, with ease and propriety, and understood Greek and Spanish; she translated 'Sallust de Bello Jugurthino,' the greatest part of 'Horace de Arte Poetica,' and 'Plutarch de Caritate;' she had a good ear for music, and played upon several instruments. Her mien and behaviour were graceful and majestic; and being prepared to answer ambassadors' speeches in the language they were delivered, and discourse upon government and the state of foreign kingdoms, she appeared with great advantage at her giving audience, and upon other public occasions. Thus, the duke of Anjou and other strangers of quality are said to have admired her extremely. She was generally awake to the functions of government. Her measures for precaution were well taken: her conduct rested upon art, and her politics were carried to the furthest improvement; and when the prospect was dark and the crisis grew dangerous, nothing was more brave than this princess." (Collier, vol. 7, pp. 268, 269).

These, however, are the words of a flatterer. She was full of contradictions and a great flirt. Her manners were eminently popular. She was hard of feature and harsh of voice; "her humors," as Sir S. T. Heneage expressed it, "had grown weak with age;" but she was free of access to her presence, quick-witted, and familiar of speech with men of all degrees. She rode, shot, jested, and drank beer; spat, and swore upon occasions; swore not like a comfit maker's wife, but round mouth-filling oaths, which would have satisfied Hotspur—the human character always shewing through the royal robes, yet with the queenly dignity never so impaired that liberties could be ventured in return." (Froude, History of England, vol 11, p. 17).

It is, however, no part of the purpose here expressed to write the life of Queen Elizabeth. In her treatment of religion she was vacillating and could never be depended upon to pursue the same policy. Although the Catholics were constantly plotting against her throne and even her life, she treated them with great leniency. With the Baptists it was not so. From the beginning she was their enemy, and her hostility continued with increased violence to the end of her long life.

THE NAME BAPTISTS.

The writer of these articles does not hesitate to use the word "Baptists" as applied to these people in England. More than once he has been criticized by some persons, and by at least one newspaper, who appear never to have read deeply into this subject. He is aware that the assertion has been made that the proper name for English Baptists before 1644 was "Anabaptists" and not "Baptists;" and that the name "Baptists" does not occur before 1644 in English affairs. He has been further assured that the word "Baptists" included only those who practiced immersion; and that the word "Anabaptists" was more appropriate before that date since the earlier "Anabaptists of England practiced sprinkling and hence could not be called "Baptists." All of this might be classed important if true.

These statements never weighed much with the present writer because they were affirmed by those who, with the exception of Dr. H. M. Dexter, had not critically gone over the literature on the subject. At best the distinction between the words "Baptists" and "Anabaptists" is merely technical; for the word "Anabaptists" is still used in England by their enemies to designate the Baptists of to-day; and further, that no authentic proof is known to this writer which shows that the Anabaptists of England ever practiced sprinkling.

These assertions were counted as vain gratuitities. They appeared as efforts put forth to sustain a theory rather than presenting an honest investigation to ascertain the facts in the case.

But there was another reason that weighed more than all of these. It is always an unsafe thing to affirm a negative. When one says that he assumes the prerogative of Deity, for only Almighty God can affirm a negative. The writer has never believed that those who criticized his use of the word "Baptists" had perfect information on the subject.

The distinction made between Baptists and "Anabaptists" in England has no foundation in fact. One person, at least, has known for a long time that the word "Baptists" was used in England long before 1644. The English Baptists had repeatedly declared, before that date, that they were falsely called "Anabaptists." Therefore, according to the absurd argument presented above, they could not have been in the practice of sprinkling. Any one who has gone into the story of John Smyth and the English Baptists in Holland, about A. D. 1609, repeatedly came across the word "Baptists" as applied to them in the original records found in the Mennonite Seminar, in

Amsterdam, exact copies of which lie before this author as he writes.

But we can go far beyond the date of 1609 and show that the word "Baptists" was OFFICIALLY used in English governmental affairs. It was used by a high official of the English government in the earlier days of Queen Elizabeth. That official was Sir William Cecil, afterwards Lord Burghley, then the Secretary of State and especial advisor of Queen Elizabeth. The date is March 10, 1569. It is found in a remarkable sketch drawn up possibly for his own use, as his habit was, to look everything square in the face; but more probably that he might place before Elizabeth the dangers that beset her government. At any rate it was an official memorandum of the highest officer of State, and easily the most influential man under Elizabeth. It is a long document, covering many pages, but in this place we are only interested in one of the dangers enumerated. Secretary Cecil says: "The next imperfections at home, at HOME, which be these: The State of Religion many weis weakened by boldness in the true service of God; by INCREASE OF THE NOMBRE AND CORRAGE OF BAPTISTS, and of Derydors of Religion; and lastly by the Increase of Nombres of Irreligions and Epicures. Then followeth the Decaye of Obedience of Cyvill Pollicy; which being compared with the Fearfulness and Reverence of all inferior Estates to their Superiors in Tymes past, will ASTONISH ANY WISE AND CONSIDERATE PERSON TO BEHOLD THE DESPERATION OF REFORMATION." (A Collection of State Papers relating to the Affairs of the Reign of Elizabeth. Transcribed from Original Letters and other Authentic Memorials, left by William Cecil, Lord Burghley and now remaining at Hatfield House, in the Library of the Right Honorable the present Earl of Salisbury. By Samuel Haynes, A. M. London, 1740. British Museum, 2069 f. vol. 1, pp. 585, 586).

We repeat that no greater authority of State can be found in the reign of Elizabeth than Sir William Cecil, and he testifies to the great "number and courage" of the Baptists; and that they were so strong in their opposition that they had threatened the existence of the Reformation itself. And here in 1569 is the good old word "Baptists" in England. The critics of the writer are nearly an hundred years behind the times. The word "Baptists" is all read and spelled out by Sir William Cecil in England in 1569. It must have been a well known term since Sir William Cecil speaks of the Baptists, in an official paper, without any explanation as to the name as if it were a matter of course. Again it is suggested that it is not safe to affirm a negative. In the course of the narrative which will be patiently pursued in Baptist affairs in the times of Elizabeth the word Baptists will be used in a strictly historical way, and certainly no criticism will be offered toward the writer for following accurate historical names.

Little Rock, Ark.

The Choices of Life.

BY JAMES M. THORBURN, JR., D.D.

Ever since Moses made his decision between careers it has been less of a problem for other men to vote. His Nile cradle, like the Nebo sepulcher, was very unique, but his midway years were filled with the common experiences of our race. His life is everybody's reminder. He was the protege of a princess, the pupil of priests and the patron of Pharaoh; but when he came to manhood's years he was confronted by an "I ought," such as has always accompanied patriotism, philanthropy and conscience. "To be, or not to be." He had been born an Israelite, and unwittingly educated an Egyptian. Hitherto his steps had been chosen for him, but the destiny-involved moment arrived when he must choose for himself. His calling was divine, but his election was human. God was attending to the first, but Moses must make the latter sure.

There was no attempt at compromise between Osiris and Jehovah, or the court and the brick kiln. It was a choice without precedent or promise—a preference for God's plan, or the one laid out by the world. It was renouncing what others held without rebuke, because of a higher purpose which had forced itself into his soul, similar to the choice some one is ever making "twixt the darkness and the light."

Every day is a Judgment Day in miniature. There are destiny lines crossing every path. It is really a choice between the "broad" and the "narrow" way which Jesus described. The many paths of life resolve themselves into just two ways in the perspective of eternity. This is not theology more than it is philosophy! not moral arbitrariness, but the tyranny of law.

There are just two ways for everything. Entering any kingdom, you are confronted by its "narrow way" to order and achievement, and its "broad way" to anarchy and failure. "There is no excellence without labor." There never has been; there never will be. The gate leading to the best things is straight. The requirements of grace are not more severe than those of any righteous arena. Duty is the most picturesque thing in life, and yet it is a single straight line; it is the most universal thing in the world, and yet it concerns itself with the individual alone. It is the one law which promises no rewards for obedience, but which gives the largest. Duty is the face of Beauty stern; Beauty is the face of Duty satisfied.

No one can make the highest choice in life without exercising the highest faculties of the soul. When the intellect submits to faith, and the heart submits to love, and the will to obedience, the angels of God begin to minister to an-

other heir of the World's Conqueror. Men may not build pyramids for you, but God will give you a transfigured life, at once the glory of heaven and the wonder of earth, and a chorist's part in the final song of a world's redemption. "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you."—Christian Advocate.

..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.

BOOKS.

Life and Work of E. J. Peck Among the Eskimos. Arthur Lewis. \$1.50. A. G. Armstrong & Son, New York.

About all that is known of the Eskimos is derived from accounts of Arctic explorations. The explorers do not attempt to describe the Eskimos except in a purely incidental way. The geography, the climate, the natural phenomena are elaborately described while the people are passed over lightly. It is high time we had a satisfactory book about the Eskimos themselves, and here we have it. The best man to tell about strange people is a faithful missionary who lives among them. Mr. Peck has given his life to the Eskimos, and certainly he knows what is to be known concerning them. While not the author of the book, yet the data came from him. We have the history of the Eskimos, so far as known, here given with their habits, their worship, their customs, their ideas, &c., &c. The descriptions are graphic and the illustrations fine.

The Religious Life of Famous Americans. Louis Albert Banks. \$1.25. American Tract Society, New York.

This book is the realization of a happy idea. The famous Americans, whose religious views are presented, are Abraham Lincoln, Rufus Choate, Prof. S. F. B. Morse, John Quincy Adams, J. S. Garfield, William McKinley, Emma Willard, Daniel Webster, Mary Lyon, Henry Clay, Stonewall Jackson, Washington Irving, Cyrus Field, Robert E. Lee, Andrew Jackson, Dr. E. K. Kane, Abigail Adams, William Cullen Bryant, Frances E. Willard and Benjamin Harrison. A great many interesting and instructive facts are given about these famous persons. Yet the reader will readily think of many other famous Americans not mentioned, of whom he would like to hear. It would be well for additional volumes to be published containing accounts of the religious views of many others.

New Forces in Old China. Arthur J. Brown. \$1.50. Fleming H. Revell Company, Chicago and New York.

The world does not begin to realize the tremendous revolution that is taking place in its greatest empire. What has been wrought in Japan is being wrought on a larger scale in China, and what will be the results to the world can only be conjectured. Whether it means the "Yellow Peril" or the Yellow Blessing remains to be seen. If the 400,000,000 Chinamen shall in a generation become as formidable in war as the 40,000,000 Japanese have become in the past generation—where is the power that can hold them in check? Think of a country ten times as strong as Japan is proving herself to be! Or suppose ten Japans were in alliance!

Mr. Brown knows whereof he affirms, having given years to personal investigation and study of the subject. He is a good traveler and can both see things and tell about them.

Whittlers of the Word of God. Perry Wayland Sinks. 40 cts. Net. Fleming H. Revell Co., Chicago and New York.

This is a keen and pointed defense of the Bible against the destructive critics. There are three classes of whittlers discussed: I The scientific whittlers, who would cut out of the Bible whatever they think conflicts with the scientific theories they hold; II The esthetic whittlers, who cut out whatever offends their tastes, and III The theological whittlers who cut out whatever contradicts their preconceived doctrines. It is a clever and a trenchant book.

Through the Looking Glass, And What Alice Found There. By Lewis Carroll. 50 cts. A. L. Burt, New York.

Alice's Adventures in Wonderland is one of the best known books on the market. Here is another book by the same author. It is bright, breezy and striking, indeed it is just like Alice's Adventures in Wonderland. No farther description is needed.

Two years ago Norman Duncan published in a widely read, popular magazine, the story of a Newfoundland doctor called to the house of a remotely located fisherman, where three children were down with diphtheria. Antitoxin alone could save them, and the doctor's price for administering it was two dollars for each case. The fisherman father had only four dollars and was too far away from neighbors to borrow any more, and so the physician administered antitoxin to two children and left the third to die, which it did. The St. John newspapers made a great outcry over the story, and one editor apparently accustomed to shooting game whether in "close" or in "open" season, said that there "ought to be no close season for such liars as Norman

Duncan." Later on the case was attested by a reputable citizen of St. John as an actual fact and proved. So the newspapers did a tardy justice to Mr. Duncan by retracting their strictures. In view of this episode Mr. Duncan is made doubly happy by the fact that his publishers have received a very warm letter from Sir Robert Bond, Premier of Newfoundland, commending his novel, "Doctor Luke of the Labrador," for the "faithful portrayal" he gives of the simple, trustful lives of the noble-hearted fisher folk of Labrador.

MAGAZINES.

The following is the contents of *Lippincott's Magazine* for January: The Thousandth Woman, Julia Magruder; The Culture and the Care of Palms, Eben B. Rexford; A Winter Song, Mary S. Cutting; The Way of Love, Paul L. Dunbar; "Eccle Ancilla Domini, Phoebe Lyde; The Cronaraidh Ghost, Seumas MacManus; Winter Flowers, Bliss Carman; Regressive Vengeance, Rex E. Beach; Estranged, Margaret A. Richard; Lide Ann Peter's Wedding, Grace Mel. Furs; Best of All, Edith M. Thomas; Moods and Memories, Part VI, concluded, George Moore; A Song in Exile, Michael Williams; Sattler's Deal, Alfred Stoddart; His Amateur Performance, Leslie W. Quirk; Cargo on the Venus, Marvin Dana; Winter, Edwin C. Litsey; Flight, Richard Kirk.

They That Minister.

There are those in every community, in every church, and in most families whose constant function seems to be to give. If they are in the general struggle to get, it is that they may get to give. They bear their own burdens, and they bear the burdens of others. They endure the woes which fall to them, and take of the woes of others. Asking nothing for themselves, they give to all who will receive.

It is hard to say what the world would be without these unselfish souls. Their ministries make life sweet and joyful to some who would rather miss being than miss having them. This service makes it possible for not a few to avoid a total failure. Man was made to walk, but there are many helpless cripples. They must have some one to lean upon. We have the blind and deaf of the most helpless kind—those who have eyes that see not and ears that hear not. They must have interpreters of what is seen and heard. Those who would be helpers to such must have patience. More important than feet or eyes or ears is it to have a strong heart. The really helpless ones are those who have no courage. A difficult task staggers them; a persistent temptation weakens them; disappointment or sorrow comes upon them with paralyzing effect. They must be supported in every trying time.

How few there are, after all, who are self-helpful! The majority have to be assisted. Christ ministered to many; few thought, apparently, of ministering to Him. The most grateful service paid to Him was that of obedience and thankfulness. He bore all the failings of his disciples. He gave Himself to enlighten their ignorance, to enlarge their vision, to increase their courage, and to make them bearers of burdens and helpers of the helpless. They did not encourage Him when His soul was heavy; they did little to advance the great cause He had at heart; they did not offer to lighten His burdens; and when they were most needed to defend, like cowards they denied Him. He gave all; He received nothing.

Was it, then, a hard, cheerless, joyless life that our Saviour led? We must not think so. His meat and drink, He said, was to do His Father's will. The source of His daily strength was the source of His joy. No doubt He was glad when He raised the widow's son; when Lazarus, whom He loved, came forth from the grave; when the blind praised Him for sight, and the lame leaped for joy. When He found great faith in the poor woman it must have brought a thrill to His soul; Mary's spoken word was balm to His spirit; when He healed lepers or turned men from their sins, or filled their minds with truth, it must have given Him a sense of exaltation. He came to serve, not to be served. And those whom He served so much and so constantly, even His disciples, caught the idea of service from Him, and in turn became the servants of others, and we perceive that the essence of the Gospel is to serve.

Those who bear the burdens and griefs of others, who cheer the faint and encourage the weary and depressed, who teach the helpless how to use their dormant powers, who give comfortable words and do comfortable deeds—are they not Christ's, each with His disciples, bringing the Gospel of peace and blessing to mankind?—The Independent.

The shades of nocturnal blameworthiness are infinite even to our dull perceptions. There will be no rough and ready measurements by the wise and patient Christ. It is a joy to remember that it is recorded of him, he needed not that any should bear witness of man, for he knew what was in man. Under his wise administration every one will be judged according to his capabilities, motives and deeds. We shall reap what we have sown. Measure for measure will be the rule. Procrustes reduced all that fell into his hands to one standard; Draco visited nearly every breach of law with great severity, but the Christ, so happily constituted, will be guilty of no such foolishness; he will judge righteous judgment.—Rev. W. A. Acomb.

I am no singer, but I judge that Glorious Praise will make a very useful hymn book. As to its relative merits with other books, I am not competent to decide. Yours truly,

A. T. ROBERTSON.
Louisville, Ky.

Sunday-School Lesson

SUNDAY, JAN. 15.

THE LORD'S FIRST DISCIPLES.

John 1:25-51.

Motto Text—"Thou art the Son of God; thou art the King of Israel."—John 1:49.

"The next day after."—After the words of John spoken in the previous verses. "And two of his disciples."—One of these is said to have been Andrew. The other is believed by every one to have been the Apostle John, though there is no express mention of that fact.

"And looking upon Jesus as he walked."—Our Lord has returned from the forty days' temptation in the wilderness. "Behold the Lamb of God."—The sacrifice for sin who died in our stead, that we may live. John's hearers were familiar with the sacrifices of lambs, two of which were regularly offered in the temple every day.

"And the two disciples heard him speak, and they followed Jesus."—Just what John wished them to do. Followed him, hardly knowing in their own hearts why they did so. Turning and seeing the young men following him, our Lord stops his walk and waits for them to come up to him and then asks them kindly, "What seek ye?"—Not, "Whom seek ye?"—It was evident they were seeking him. For they were following him.

But it is all-important what we follow Jesus for. Some followed him for the loaves and fishes. Just as in these days some join the church because it is respectable to belong to the church. Some seek him as an example, some as a moral reformer. But there is but one true seeking of Jesus, and that is as a vicarious sacrifice which makes atonement for sin. It is the fashion now among infidels to compliment him. He will accept no seeking except from those who are looking for the Lamb of God.

"They said unto him, 'Rabbi (which is to say, being interpreted Master.)' John's readers were mostly those who did not understand Hebrew. Hence he translated the Hebrew words into Greek for them. Rabbi was used as a token of respect. "Wher dwellest thou?"—With a desire to go and see him at some time and to be instructed by him. He tells them to come now. He is always ready to receive those coming in a right spirit. His home was in Galilee, and he returned there the next day. But he took these two young men to his temporary lodging place, which may have been a cave, and talked with them there.

Scrofula

Makes its presence known by many signs,—glandular tumors, bunches in the neck, cutaneous eruptions, inflamed eyelids, sore ears, catarrh and wasting diseases. Hood's Sarsaparilla Effects permanent cures.

"And abode with him that day; for it was about the tenth hour."—Four o'clock in the evening, according to the Jewish reckoning from sunset to sunset. They probably spent the night in converse, as the day was far spent, and the words "abode with him" indicate a protracted stay. One of these young men was Andrew, John explains. The other, as we have said, was, in all probability, John himself. Andrew is a Greek name and signifies man.

"He first findeth his own brother Simon."—The first indicates that Andrew went right off after Simon his brother, and John went for his brother James; Andrew found his brother first. A young man who is truly converted will be filled with the desire to bring those whom he loves to the Saviour. If he does not go after them it is strong proof he does not love either his Saviour or his brother.

"We have found the Messiah."—Startling message this with which Andrew breaks in upon his brother. The devout Jews had been longing for his coming; and all their race were eager for the great deliverer who should rescue them from the Roman yoke. The ardent Peter does not stop to argue or to question. He goes with Andrew promptly.

"Thou art Simon, the son of Jonas; thou shalt be called Cephas."—Cephas is an Aramaic word—that being the common language of Palestine. John interprets for his Greek readers, giving the meaning, "A stone."—Peter is the Greek equivalent for Cephas. Our Lord afterwards named John and James "Boanerges," "sons-of-thunder."

"The day following Jesus would go forth into Galilee."—Started on his way thither. "And findeth Philip."—Whether he sought for him or met him as he went, cannot be said. Seeing his fellow-townsmen and acquaintances with Jesus, Philip's attention would naturally be attracted. This Philip was afterwards an apostle. John is giving an account of their first meeting with their Lord. Not of their call to the apostleship, which occurred afterwards, and of which Matthew tells. Bethsaida was situated on both sides of the river Jordan where it enters the sea of Galilee.

"Philip findeth Nathaniel."—A friend, not a brother. John and Andrew had brothers for whom they went. Philip is eager to bring others to his Lord, and finds his personal friend. This is the way in which to work. Go to those who can feel you take a personal interest in them and you will do good. "We have found him, of whom Moses in the law and the prophets did write."—The promised Messiah who was to sit on the Throne of David. By the law is meant the Pentateuch. Moses' books contain several prophecies in regard to the Messiah. The prophets contain others. "Jesus of Nazareth, the son of Joseph."—Thus it was that Philip knew him, for it is Philip and not the evangelist who is writing who calls Jesus the son of Joseph.

"Can there any good thing come out of Nazareth?"—That Nathaniel should be surprised at the declaration of Philip is not to be wondered at. There was nothing about Nazareth in the prophets. "Out of Galilee ariseth no prophet."—was a common saying. And Nathaniel knew as a devout Israelite that the Messiah was to be

born in Bethlehem of Judea, not in Nazareth of Galilee. Besides, Nazareth had acquired a very unenviable reputation which Nathaniel knew well, for Cana, his home, was only three miles from Nazareth.

"Come and see."—That was the quickest and best way for Nathaniel to be convinced. He would have answered any arguments Philip could have brought forward. If he saw for himself he would know. Yet still is it ever true, "Blessed are they that have not seen and yet have believed." In one thing Nathaniel was right. The Messiah must be born in Bethlehem—God's word was pledged for that. And no matter what Jesus might have been, nor what great miracles he had wrought, had he been born in Nazareth he would not have been the promised one.

"Behold an Israelite indeed, in whom is no guile."—A true son of Abraham. Guileness does not mean sinless, but sincere, honourable, free from hypocrisy. Little is told us of Nathaniel, but this commendation from his Lord is enough. He was the gentle and mild apostle and does not seem to have accomplished as much as the strong and fiery men with whom he was numbered. Sons of thunder did more, but God has need of all sorts.

"Whence knowest thou me?"—Our Lord spoke to the others; Nathaniel heard as he was approaching. He is surprised that Jesus should thus assert his power of seeing into the heart of a stranger. "Before that Philip called thee, when thou wast under the fig tree, I saw thee."—Our Lord admits by implication that seeing into Nathaniel's heart was a supernatural act. He proves his power by showing he had a miraculous power of sight. It is probable that Nathaniel was praying under the fig tree, hidden from the sight of men.

The proof is sufficient, and the Israelites whose heart God had opened answers promptly, going beyond anything which the others had yet said of this Jesus, "Thou art the Son of God; thou art the King of Israel."—And therefore doubly entitled to the obedience and love of this Israelite in whom there was no guile.

"Because I said unto thee, I saw thee under the figtree believest thou?"—It was a miraculous knowledge of Nathaniel's movements, but it was nothing in comparison to the miracles our Lord afterwards wrought.

Verse 51.—Refers to Jacob's vision of the ladder from earth to heaven. Our Lord is the connecting link between earth and heaven, the Mediator between God and man.

EDUCATION IN EAST TENNESSEE.

Carson and Newman is just closing a prosperous fall term; there have been about 200 in attendance and a high order of work has been done; nearly every student has remained for intermediate examinations.

A few weeks ago the church closed a good meeting, which resulted in 11 baptisms, nearly all students. Pastor H. B. Woodward did most of the preaching, having the assistance of Dr. W. C. Golden for a few days at the close.

There was an unusual demand for public school teachers this fall and so a number of our young people were out during the fall term.

The indications are that the spring term will be largely attended.

The matter of highest interest among us is the opportunity for adding \$50,000 to the college property in buildings and endowment. Four and a half years ago President J. T. Henderson raised \$60,000 in five-year notes and the American Baptist Education Society added a subscription of \$15,000 to be paid as the Tennessee subscriptions were paid; \$40,000 has been collected and \$10,000 received from the Society. The college has been needing a building for its Industrial Home for young women and another dormitory for young men. At our last commencement Mr. A. R. Swann announced that he would build a dormitory for the young women if a \$10,000 dormitory for young men were provided. The trustees accepted the proposition and Mr. Swann began the erection of a handsome building, in which he is investing \$25,000. The \$10,000 put into the dormitory will count on endowment and will help round out the sixty thousand; by collecting \$10,000 additional out of subscriptions due by June 1st, 1905, we will get \$5,000 from the Education Society, so adding \$50,000 to the possessions of the college. The president is relieved of school duties and is engaged in the task of getting the ten thousand; about half of it is in sight. The "Sarah Swann Home," named in honor of the donor's mother, is to be a school of domestic science, well equipped. It should command a wide patronage. It is hoped to have both buildings ready to be occupied by the opening of the fall term, 1905. Many friends of the school are rallying nobly; others are willing for somebody else to do the rallying! When the whole matter is rounded out it will be a glad day for Carson and Newman College.

HABIT'S CHAIN.

Certain Habits Unconsciously Formed and Hard to Break.

An ingenious philosopher estimates that the amount of will power necessary to break a lifelong habit would, if it could be transformed, lift a weight of many tons.

It sometimes requires a higher degree of heroism to break the chains of a pernicious habit than to lead a forlorn hope in a bloody battle. A lady writes from an Indiana town:

"From my earliest childhood I was a lover of coffee. Before I was out of my teens I was a miserable dyspeptic, suffering terribly at times with my stomach.

"I was convinced that it was coffee that was causing the trouble and yet I could not deny myself a cup for breakfast. At the age of 36 I was in very poor health indeed. My Sister told me I was in danger of becoming a coffee drunkard.

"But I never could give up drinking coffee for breakfast, although it kept me constantly ill, until I tried Postum. I learned to make it properly according to directions, and now we can hardly do without Postum for breakfast, and care nothing at all for coffee.

"I am no longer troubled with dyspepsia, do not have spells of suffering with my stomach that used to trouble me so when I drank coffee." Name given by Postum Co., Battle Creek, Mich. Look in each package for the famous little book, "The Road to Wellville."

Baptists of East Tennessee need to press forward in enlarging the equipment of their college. A few days ago the Presbyterian college at Marysville, our sharpest competitor, announced a gift of \$100,000 from a New Jersey man. They already had an endowment fund of over \$200,000. The question is going the rounds are the number of candidates for the gospel ministry decreasing? In many parts the question is being answered in the affirmative. With us where the old theology is preached in the full faith, there are as many young men as ever who feel called of God to preach His truth. If only God's people would supply the means to help these young men equip, we could have each year a goodly number of young men studying for the ministry. As it is, we help all we can, but many go on preaching without any preparation.

There is being developed a system of academies in East Tennessee that are doing and promise to do much for her Baptist educational interests. Into these Carson and Newman sent last year several of her graduates as principals or teachers.

Rev. A. E. Brown, secretary for mountain schools of the Home Mission Board, is doing a fine work in helping to locate new academies wisely, encouraging the payment of debts on those already established and awakening the people to see the value of such schools. M. D. JEFFRIES.

DEAR RECORDER:

I have just closed my fourth year's pastorate with the First church. These years have flown by rapidly, and the Lord has called from us some of earth's noblest saints, but their influence and work still abide with us. Our city is growing very fast, but not as rapidly as our church. Three hundred and sixty persons have been received into the church, one hundred and fifty of that number this year. In many respects this year has been one of great activity and spiritual power. The great Ham meeting of last winter was far-reaching and the great revival spirit has not stopped. There have been but few Sundays that persons have not been added to the church. Last Sunday night twenty grown persons came up for prayer. The revival spirit seems at high tide and we look for great things this winter. My people have stood by me nobly else this work could not have been done. God has been gracious, and to his name be the praise. The church seems to know the day of her opportunity, and now has a fine growing mission in the north part of our city and we are supporting Bro. W. H. Tipton in Canton, China. The outlook for Baptists here was never brighter. Bro. E. H. Cunningham, a rising young man, has just accepted a hearty call at the Second church, and Bro. T. E. Bichey, the "old war horse," has accepted the call given him by the East church.

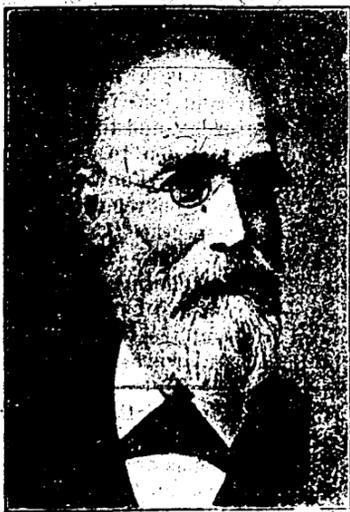
The RECORDER has many readers here, and grows more and more popular. G. W. PERRYMAN.

Paducah, Ky.

Bro. J. W. Botton, banker in Alexandria, La., and one of the best members of Pastor M. J. Hoover's church, recently made the Sunday school a present of nearly \$200 worth of choice books. The Baptist Book Concern filled the order.

JOSEPH M. WEAVER, D.D.

FORTY YEARS' PASTORATE.



At 2:30 p. m. Sunday at Chestnut street church was celebrated the 40th anniversary of Dr. Weaver's pastorate. Theodore Harris, Esq., a leading member during all that period, presided and proved himself a master of assemblies. He began the exercises promptly, though the congregation kept coming in, many of them missing the first part of the programme. The house became full.

The Rev. H. D. Allen led in prayer. Mr. Frank Root sang, "Oh Lamb of God I Come," after which the quartette—Messrs. Webb, Haynes, Root and Horn—rendered "Praise ye the Lord."

Dr. Eaton spoke on the Past of the Baptist Cause in Louisville. How could he tell in 10 minutes what required 100 years to happen? At least the past was safe. The first Baptist church in the county was organized in 1784 by John Whittaker, near where the Eight Mile Mission now stands. Then Louisville was six years old and had "63 homes finished, 37 partly finished, 22 raised but not covered, and more than 100 cabins." The first sermon in Louisville was by Squire Boone, a Baptist preacher and a brother of Daniel Boone.

The First Baptist church of Louisville was organized by Hiram Hobbs, near where the U. S. Marine Hospital now stands, with 14 members. In 1831 half the church went off with Alexander Campbell, the two preachers, then supplying, leading them. In 1838 the Second church was organized, with Reuben Morey as pastor, having 19 members. In 1842 the East church was started with "3 male and 7 female members," under W. C. Buck as pastor. Their house was built largely at his expense.

In 1837 the General Association was organized in the First church. In those "good old times" church discipline was freely exercised. One sister was arraigned for "slander," one brother was excluded for "attending a circus," &c. They had trouble with their church music, too. Once the choir petitioned the church "not to blast our hopes and prostrate the present expectations of the public." Later the choir were invited "to resume their places in the gallery in the enjoyment of all their original privileges."

In 1849 the First and Second churches united, taking the name of Walnut street church and locating on 4th and Walnut, building the house that was a landmark of the city, till 1900 the church moved to 3rd and St. Catherine.

In May, 1857, the Southern Baptist Theological Seminary was born here, and in 1873 it was moved here. In 1869 the Orphans' Home was started. In 1870 Broadway church was colonized. From 14 members and one church in 1815, we have grown to 18 white churches with nearly 10,000 members, and to about as many colored. If we grow in that proportion for 100 years every one in Louisville will be a Baptist.

Dr. Hamilton, instead of an address on the Present of the Baptist cause in Louisville, read a letter just received from the Rev. "H. A. Milton." He saw but one Baptist church notice at his hotel, and noted but 5 in the daily papers. These facts did not indicate the great strength of the cause in the city, yet with some 20,000 members (including Negroes) and \$1,700,000 of property (including the Seminary), the Baptists of Louisville fall short of their duty. In contributions and in conversions they fall far short of the mission converts in Japan, China, Italy, Brazil and Africa. Louisville Baptists averaged 50 cents each for foreign, 25 cents each for home and 11 cents for state, while in Africa they averaged \$2, in China \$1.75, in Japan \$2, in Italy \$2.50, and in Brazil \$4.50 for missions. The letter expressed the hope that "all God's people here be expecting great things from God and attempting great things for God," and that "this be the best year the Baptists in Louisville have ever had."

Dr. Carter Helm Jones told of the Future of the Baptist cause in Louisville. He was both a prophet and the son of a prophet. He who speaks of the future is not hampered by facts. Dr. Jeter said "only God knows what a Baptist church will do, and He only because He is omniscient." How, then, can a man tell what a number of churches will do? The speaker saw three things in the future:

1. A nobler solidarity. Our independence has become tangential, but we will become coherent and a unit in faith, purpose, practice and life.

2. There will be progress in thought, knowledge, ideals and accomplishment. We are to "work out our own salvation." Already saved by grace we are now to be saved by works. We will thank God for all investigations.

3. Catholicity. We will have wider sympathies and broader comprehension. "In essentials, unity; in nonessentials, liberty; in all things, charity." "Other men have labored and we have entered into their labors."

Dr. Mullins then read a letter from Ex-Gov. P. H. Leslie, of Montana, a life-long friend of Dr. Weaver. The Governor speaks of seeing a newspaper notice of the occasion and says: "The moment my eyes fell upon the article a quick sense of gladness and joy thrilled my heart in thankfulness again for the gift of God in your life and message bearing, through all these years, not only to the people of Louisville and Kentucky, but to the world, and in every message pictured the bright star of Bethlehem. I do most heartily send my greetings with

thanksgiving to Him whose counsels have been the brightness of your days, and happiness in the pathways of obedience, and I congratulate you at the end of this forty years' work in building up

the walls of truth, and in unfolding the 'King's highway of holiness' to the tens of thousands who have yielded to the Gospel's invitation, and entered the ranks of Heaven's army, enlarging the lights and witness-ship for Christ. And I hail you happy, as you stand on the border, almost in hearing of the music of saints upon the other shore.

"I have known you—been a reader of your life, and a pupil under your teaching ever since your first days' commencement with that noble band of warriors, and, taking their leadership, in the battles of every day's warfare, against wickedness, and all the opposing forces which from year to year have combined, and fought the 'Ten Commandments,' and all the life lessons of Heaven's gift in love and righteousness, and I rejoice with you, and the entire family of our Christian brotherhood, upon this occasion."

Dr. Weaver then followed in an address, giving a sketch of the work of the church under his ministry. He spoke tenderly and appreciatively of the brethren and sisters, especially of Theodore Harris (*magnum pars fuit*) and told how dear the church is to him. Of those who were members forty years ago only six remain: Theodore Harris, Robert Looney, Miss Belle Brown, Mrs. James Holmes and Mrs. E. Collins.

Since we will publish this address in full, more need not be said of it here.

Mr. Theodore Harris then, in behalf of the church, presented Dr. Weaver with a well-filled purse, "as a mark but not a measure," of their regard for him.

Mr. Ramsey tenderly and touchingly sang Dr. Weaver's favorite hymn—"I'm the child of a king." Mr. Harris then called for singing "Praise God from whom all blessings flow," which was responded to with a will, and Dr. Prestridge pronounced the benediction. Crowds pressed forward to shake Dr. Weaver's hand in congratulation, and they made his hand and arm sore, while many kissed him. The occasion was one long to be remembered.

CHESTNUT STREET CHRISTMAS ENTERTAINMENT.

Dr. J. M. Weaver's church was crowded last Friday night. It was a departure from the usual custom. The entertainment consisted in illustrated hymns, recitations and a most unique quarterly review of the Sunday school lesson by the Primary Class, taught by Miss Agnes Osborn. One of the features of the evening, and quite a surprise, was the singing of a duet, the words and music of which had been composed by Mr. Theodore Harris, the Superintendent of the school.

Bro. Harris, the popular and great Superintendent, was the center of attraction, no one enjoyed the occasion more. In age he has passed with a most honorable career the three quarters of a century mark, and yet in appearance and activity he appears young. If we are to judge by his mental activity and physical vigor we would hardly place his age at sixty.

The church and Sunday school, as a meagre token of their esteem and love, presented Bro. Harris the finest umbrella that could be bought in the city. His gratitude was inexpressible.

Then came Santa Clause to gladden the hearts of the children and their parents and friends. Instead of candies, cakes and fruits, the Superintendent at his own expense had bought \$150 worth of choice books, and each teacher and scholar was the recipient of a beautiful testimonial with his compliments and autograph. What an example is this man of God and means for other men in like circumstances! As President of the Louisville National Banking Co., he is one of the busiest men in our city. As a model Christian gentleman, he will continue to live in the hearts of all those who know him. Would to God we had more like him.

Happy must be the pastor of such a man W. H. P.

ORDINATION.

Pursuant to a call from the Third Baptist church, Owensboro, Ky., at the request of Gardnerville and Licking churches, which had invited Bro. Ernest Cottrell to serve them as pastor, a presbytery composed of Elders Wm. D. Nowlin, E. H. Maddox, B. F. Jenkins and T. E. Jasper of said Third church, H. E. Gabby and R. T. Bruner of the Walnut Street church, Owensboro, and J. J. Taylor, D.D., of the Georgetown Baptist church, and President of Georgetown College, convened at the Third Baptist church on the 27th of December, 1904, to consider the propriety of setting apart said Ernest Cottrell to the full work of the Gospel ministry. After prayer by E. H. Maddox, the presbytery was organized by the election of W. T. Nowlin, moderator and R. T. Bruner, secretary. R. T. Bruner was appointed to lead in the examination of the candidate on points of doctrine. Bro. Cottrell made a statement of his Christian experience and call to the ministry, which being satisfactory, an extended and somewhat rigid examination was engaged in, being participated in by most of the preachers present, as well as the appointee, and was, by the unanimous vote of the presbytery, declared to be fully satisfactory. Adjourned to 7:30. Benediction by B. F. Jenkins.

On reassembling, after singing by the congregation and prayer by H. E. Gabby, the moderator reported to the church that the examination was satisfactory to the presbytery and the church ordered the ordination to be proceeded with.

J. J. Taylor preached the ordination sermon from Luke 4:18. It was a grand sermon. It is useless to attempt any report of it, for cold type could give no proper idea of it, even though it were printed in full. The ordaining prayer was offered by E. H. Maddox, and was followed by imposition of hands by the presbytery. H. E. Gabby presented the Bible and delivered a brief but very pointed and appropriate charge to the candidate. After singing "Blessed assurance, Jesus is mine" and giving the hand of fellowship and encouragement to the presbytery and congregation, the benediction was pronounced by the candidate.

Wm. D. Nowlin, Mod., R. T. Bruner, Sec.

We should use God's gifts and life reverently and thankfully, and within the limits imposed by His divine will.—Sel.

Get "Glorious Praise."

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.



Mrs. E. Austin. An interesting letter to our readers from Mrs. E. Austin of New York City.

"Brooklyn, N. Y., Nov. 9th, 1902. A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months and I suffered untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any had symptoms whatever. You are at liberty to use this testimonial letter if you wish. Gratefully yours,

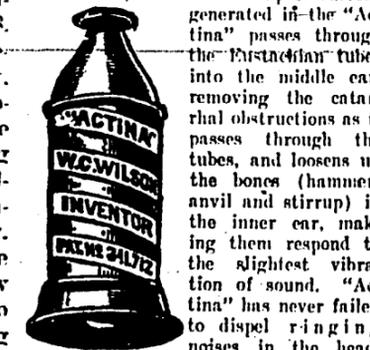
Mrs. E. Austin, 10 Nassau St.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the Louisville "Western Recorder."

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

Improve Your Hearing!

Ninety five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed, relief is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to always give relief. That there is a scientific treatment for deafness and catarrh is demonstrated every day by the "Actina" system. The vapor current generated in the "Actina" passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. "Actina" has never failed to dispel ringing noises in the head.



We have known people troubled with this distressing symptom for years to be completely restored in only three weeks by the use of this wonderful invention. "Actina" will also give instant and permanent relief in cases of asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. "Actina" is sent on trial, postpaid. Write us about your case. We will give free advice and positive proof of astonishing results. A valuable book—Prof. Wilson's 100-page Dictionary of Disease, Free. Address New York & London Electric Association, Dept. 88 T, 929 Walnut Street, Kansas City, Mo.

AT THE CROSS.

BY HUGH F. OLIVER.

Thee the Father doth forsake,
Near and nearer comes to me;
All alone in thy heart-ache,
Lo! I fly from sin to thee:
Jesus, in thine agony,
Thirsting, drink my sympathy;
Dying, let me with thee die,
And from sin forever fly!

O, my Lord, thy heart hath broke!
Mine for thee it too doth break;
Thou alone dost bear the stroke,
Justly given for my sake:
Jesus, Brother thou and Son,
By the vict'ry thou hast won,
Child and Father meet in thee—
Mine is immortality!

Cross of Jesus, Cross of Christ,
Bright with glory, wet with
blood,
From thy victim sacrificed
Pours down love's divinest
flood:
Jesus, who for me hast died,
Keep me by thy riven side;
Bind to thee by closest hands,
Clasp me with thy pierced
hands!
Pinopolis, S. C.

Our Pulpit.

"TO YOU."

BY C. H. SPURGEON.

"To you is the word of this salvation sent."—Acts 13:26.

My text must be read in the light of the 46th verse, or else I may be thought to be guilty of wresting it from its true meaning. Paul originally said, to the Jews and proselytes in the synagogue at Antioch in Pisidia, "To you is the word of this salvation sent." But they rejected the message; and, therefore, the apostle said to them, "It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." So, if Paul were here now, he might, in addressing you, use the very same words which he used in addressing Israel of old, and say, "To you is the word of this salvation sent."

This fact furnishes us with a warning. Remember, brethren, that the gospel was first sent to Israel. Our Lord Jesus Christ himself confined his personal ministry almost entirely within the bounds of Palestine, and he bade his disciples begin the preaching of the gospel at Jerusalem; and such was the narrowness which naturally appertained to their nationality that it took a very long time to bring the most of the apostles to preach to any people beside the Jews. In this way, the Jews had a full opportunity of knowing the truth; but because they were blinded by prejudice and sin, they could not see Christ. They judged themselves unworthy of everlasting life, so Paul and the rest of the apostles turned to the Gentiles. I would solemnly remind you, who now have the opportunity of hearing the gospel, that, if any nation shall be privileged to have the gospel sent to it, and yet shall continue to reject it, God may turn from that nation as readily as he turned from the Jews;—perhaps, even more readily than he turned from his ancient and particularly favoured people, Israel.

If, in this country, men and women continue to go after the idolatrous calves of Ritualism, or turn aside to the modern Sadduceism of scepticism, it may be that the Lord will remove the candlestick out of its place, and that the word of the Gospel will be no longer sent to us. There are many nations, to which the gospel has scarcely been sent, at present, by the way of preaching it in their own tongue. They have not yet heard it; but they must do so, sooner or later. There are other countries that were at one time the home of saints to whom Christ's name was known; yet they are now left in the darkness of Popery, or else Mohammedanism has brought the falsehoods of the crescent to take the place of the truth of the cross. Go to the ruins of the seven churches of Asia, and ask how it is that, as churches, we know nothing of them now; and learn, from their doom, not to trifle with the truth when it comes to you, nor to judge yourselves unworthy of everlasting life; lest, perhaps, the messengers of peace should be sent to other lands, and the light of the gospel should no longer shine upon our highly favoured island.

And you, dear friend—speaking personally to you as an individual rather than to the nation in general—I pray you to take heed that, while you are able to hear the gospel, you also receive it; for it may be that, very soon, you will be unable to come to the house of prayer, or your lot may be cast where the gospel is not faithfully preached, and you may have to rue those blessed days in which the kingdom of God came so near to you, yet you did not enter in. Yea, you may lie a-dying, and you may have to lament the Sabbaths that you have wasted, and which never will come back to you. And oh, in the next world, with what regret you will have to look back upon the deserted Sabbaths, and the neglected means of grace, and the despised invitations of God's ministers; and you will mourn that you judged yourself unworthy of everlasting life; and, therefore, have passed away into that place of woe where gospel invitations can never reach your ears. I am preaching with the hope that at least some of you may be saved from such a terrible doom as that, and that, this very hour, the gospel, which is sent to you, may be accepted by you.

There was a little boy whom his mother noticed as always wonderfully attentive to the Word; he would frequently put his hand to his ear so as to catch every word from the preacher. She said to him, "John, why do you do that, my dear?" He replied, "Did you not hear the minister say the other Sunday that, if there was any part of the sermon that would be sure to do us good, the devil would try to cause a disturbance just then, so that we might not hear it. So I am determined that if there is anything that is likely to do me good, I will hear it." Any man, or woman, or child, who will hear like that, will not hear in vain; that is impossible.

I. My talk will be very simple, and not very long; and, first of all, I am going to answer the question, What is this word of salvation, which is sent to us?

If you read the passage through, as we did just now, you will see that the word of salvation, which is sent to us, is the testimony that Jesus Christ is the promised

Saviour. Paul showed that he was of the seed of David, the Messiah whom God had promised to his people by the prophets. Jesus of Nazareth was the seed of the woman who was to bruise the old serpent's head, the One of whom the ancient seers spake so sweetly, and for whom the twelve tribes, instantly watching night and day, waited so long. This is the Messiah, the world's only hope, the one Redeemer, rightly called the King of the Jews, yet also the Saviour of all who believe in him.

What has this truth to do with you? Why, it has this to do with you—that, through this Man, is preached unto you the forgiveness of sins. That same Jesus, who was the Son of God, took upon himself our human nature, lived in this world, and wrought righteousness; and when the due time came, he took upon himself the sins of all his people. The Lord laid them upon him, and he carried them up to the tree, and there upon the tree he bore the full penalty for all the transgressions of his people. The penalty for sin was death, so Jesus died; and Paul writes, by inspiration, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Now, he cause Christ died in the room, and place, and stead of the ungodly, the forgiveness of sins is being preached, at this moment, in tens of thousands of places, all over the world. Whosoever believeth in Jesus Christ—that is, simply trusts in him—shall receive at once the forgiveness of all his sins—a complete and irreversible forgiveness, by which the whole of his sin is blotted out, as when a man strikes his pen through the record of a debt or writes below it, "Settled." All his sin is removed, as when the North wind drives away the cloud, and the sky is bright and clear. All his sin is removed, as when the fuller cleanses the filthy garment, and makes it white as snow. All his sin is removed for ever, "as far as the East is from the West." So, who can lay anything to the charge of the man whose sins Christ hath forgiven? This forgiveness is preached unto you, through the Man Christ Jesus, even to you who believe on his name.

The word of this salvation is the proclamation of perfect salvation through the risen Redeemer, for the apostle adds, "By him all that believe are justified from all things, from which ye could not be justified by the law of Moses." That is to say, there were some sins which the law given to Moses never thought of forgiving, but there are no sins which Christ is either unable or unwilling to forgive. The law of Moses could not, in very deed, put away any sin; so, fresh sacrifices had to be continually offered under the Mosaic dispensation; "but this Man," whom we preach unto you, "after he had offered one sacrifice for sins for ever, sat down on the right hand of God," having no need to present any more sacrifices. So that if you believe on him your sins shall be, not figuratively, but actually, put away forever, and there shall remain to you no more consciousness of sin. Washed in the precious blood of Christ, you shall be whiter than snow, and shall enter into heaven, none daring to accuse you; for who shall accuse the man or woman whom Christ hath justified? This is the word of salva-

tion, then, that is sent to you, my dear friends, as much as to those to whom Paul spoke. "He that believeth on the Son hath everlasting life." He shall never perish, for he is forgiven by God, and is "accepted in the Beloved."

If there are any of you who do not believe in the Lord Jesus Christ, it seems to me that you are like a ship that is derelict, left to the mercy of the wind and waves. O soul, yours is an unhappy condition for anyone to be in! Though as yet you are not destroyed, though as yet you are not in hell, it ought to be misery enough for a man to feel, "I am not under the direction of God; I have not Christ on board to be my Pilot." Stop, young woman; stay, young man; if that is the case with you, go no further as you are, but ask the Lord to direct you from this time forth, and even for evermore. I stand here as a living witness to this fact, that it is the highest wisdom and happiness to trust in the Lord. I have relied upon him since I was fifteen years of age, and my only grief is that I did not trust him earlier; but since the hour that brought me to his feet, and enabled me to rest in him, he has been a good Helper, a sure Guide, and a blessed Friend to me; and, speaking from my own experience, I would entreat my brothers and sisters, who are younger than I am, to delay no longer, but to take my Heavenly Father to be their Guide also. May the Lord, the Holy Spirit, lead you to do so, this very hour, for Jesus Christ's sake!

II. Now, let us pass on to a second question, which is, In what manner is this gospel sent to you? Let me have your ears and your hearts while I try to answer this important question, as the Holy Spirit shall guide me.

Perhaps some of you may say to me, "Sir, we live in a place where the gospel is not preached. We have rank Ritualism in the parish church, and nothing but vapid intellectualism in all the Dissenting chapels." I am sorry if that is true; but look you here, sirs, you have all got this Bible, or you can all get it, and it will be a stern witness against every one of you, whether you hear the Gospel preached or not. I suppose that a copy of the Bible is in almost every Englishman's house; I wonder whether there is one home in this land without it; there should not be. Well, then, as long as this invaluable preacher is with you—as long as you can read the Word of God in your home, or in the field, or in the barn or the shop—to you, indeed, is the word of this salvation sent.

Further, I believe that, to some people, the gospel is sent in a yet more remarkable manner. Possibly, the very fact that you are here, at this service, is one of the many instances in which the gospel has been sent to you. There was a young man, some years ago, who dishonoured his father's name in the village where he lived—a scapegrace, as they called him—and he ran away from his home, to go to a distant land. He came to London, and went on board a vessel, at the docks, expecting to sail. This was on a Saturday, but an accident occurred, and the ship was delayed, so he had a Sunday in London. He remembered that his father had often spoken of the Tabernacle, so he enquired the way, and came here, an utterly ungodly young man. Some months after, in a letter

which he wrote to his home, his father was surprised to find that he was commencing to preach the gospel. He said that, on that Sunday night when he came here, the Lord met with him, and saved him. That was a blessed accident, that kept him from sailing; on the Saturday, and that brought him here to listen to the gospel of Jesus. I never know who may be in my congregation. Ah, Tom, you scapegrace, I should not wonder, as you have come in here, if there was another wonder in store for you; and I trust that the Lord has sent the Gospel to you by that singular providence which has brought you amongst us here. Out of this crowd there must be some who are here under very peculiar circumstances. Some of you have come up from the country, and you have been persuaded by friends to come here. I do not know you, or aught about you; but my Lord does, and I trust that to you is the word of this salvation sent by the very providence which has brought you here.

Sometimes, God sends the truth very specially home to the heart and conscience of the hearer by the singularity of the preacher's words; he has been guided by the Holy Spirit to paint the man's portrait to the life, and the man has been astounded at it. He has imagined that somebody must have informed the preacher about him; yet the speaker was, all the while, quite innocent of the man's affairs. "Why, the very words I have used," says he, "and the inmost thoughts of my heart were laid bare." Do you not know that this is one of the characteristics of the Word of God?—Paul says that it "is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." If anything, in the preaching, at any time come right home to you, as though the preacher looked right into you, and knew all about you, and reckoned you up as a boy does a sum in arithmetic on his slate, do not begin to wonder how it is done, but realize that in this way, "to you is the word of this salvation sent." Oh, that the blessed Spirit would now arrest some of you;—laying his hand of grace upon your shoulder, as the sheriff's officer does when he arrests a man in the name of the law! May the Lord say to you, "Thou art my prisoner; thou shalt give thine heart to me. Make haste, and come down, and receive me into thine heart, for there I must dwell for ever."

The word of this salvation has been sent to many of you; in what position does it put you? Well, first, in a position of great indebtedness, for you owe—I dare not try to calculate how much—to God for sending the gospel to you. That there should be a gospel to send to you—that Christ should be given for you—that his precious blood should be shed for you—that there should be full and free forgiveness for you, though you feel that you are altogether undeserving of it—all this makes up a stupendous favour from God. May you never dare to thrust it from you!

Further, the fact that you have the gospel sent to you puts you in a very helpful position. I like to think about how many people are going to be saved every time the gospel is faithfully preached,

It is not preached in vain; we deliver a message from God that never misses the mark at which he aimed it. We are sure that it is so, for we preach it in faith. We always expect to hear of sinners being saved, and we are never disappointed, nor shall we ever be while we can preach the truth with the Holy Ghost sent down from heaven. It is in his power that we preach, for we have sought the aid of the Holy Ghost, and thousands of you have sought his aid, too; and we, therefore, feel, dear friends, that you are in a hopeful condition, and we believe that many of you will be brought to trust in the Lord Jesus Christ.

But remember that—and here let me throw the whole emphasis of my soul into my message—you are put into a very responsible position; for, if the gospel be thus brought to you, and you reject it, it will be a savour of death unto death to you. To every person to whom the word of this salvation comes, I have to say, in my Master's name—if thou art not saved by it, thou wilt have the blood of thy soul on thine own skirts. Woe unto you, if you judge yourselves unworthy of eternal life, and declare that ye will not have Christ to reign over you. Woe unto you if ye are disobedient, and stumble at this stumbling-stone. Ah, my dear hearers, it may seem but a trifling thing to you to hear the gospel; but this makes your position very different from what it would otherwise have been. The last great day will call me to account for every word I utter in delivering my Master's message, and it will also call each one of you to account for the reception or rejection of that message. You young men and young women, and you grey beards, will have to answer on that day for the way you deal with the message now. You will not be able to excuse yourselves by saying, "We never did hear of pardon through the blood of Jesus." You will not be able to say, "The preacher did not proclaim the gospel to us. He gave us some fine language, and tried to play the orator, and finished off with a grand display of fireworks." You will never be able truthfully to say that. You know that there is nothing that I desire but to set Christ plainly before you, and to beseech, and entreat, and implore you to put your trust in him, for he is worthy of all the trust of your heart. So, have done with all other confidences, and with the love of sin, and lay-hold on eternal life. But, whether you will do so or not, be ye sure of this; to you is the word

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of this salvation sent, and the kingdom of God hath come nigh unto you.

My last question is this. How are you going to treat the word of this salvation, now that it is sent to you?

First, are any of you going to contradict it, and blaspheme it? I trust not, although that sin is not an uncommon one nowadays; yet I most sincerely hope that I am not addressing one who blasphemes the Christ who died for sinners; such love as his ought to be free from blasphemy.

If you do not commit that sin, I fear that you may say, as so many others have said before, "I will think of it to-morrow." You do not really mean to think of it if you talk like that. When Felix said to Paul, "Go thy way for this time: when I have a convenient season, I will call for thee," what he meant was, "I do not want to listen to you any longer; you are a nuisance to me." Let me put the matter to you very plainly. You either love Christ or do not love him; which is it? That "to-morrow" plea is a false one. Satan has invented it in order that he may enable men to reject Christ, and yet flatter their souls with the notion that they are not doing so. Come, then; it may be that this is the last time you will ever be put to the question in this fashion. I have you, as it were, by the button-hole now; and, as the "Ancient Mariner" detained the wedding guest with his weird story, so would I hold you with this earnest personal pressure upon your heart and conscience. Do you mean to give Christ the go-by, or not? Remember that the bell shall toll ere long for you, and six feet of earth shall hold each one who comes to this Tabernacle, and who now sits and listens to the word of this salvation. Oh, whatever you do, do not procrastinate! Say "No" if you mean "No." Say "Yes" if God the Holy Ghost enables you to say it; but do not say it, as some have too readily done, in certain revival services, without fully considering the matter. They have jumped into religion, and jump out again just as quickly. Like the rocky ground hearers, the seed quickly sprang up, and there was the green blade, but there was no depth of earth, so it soon withered away. Ask the Lord to plough your soul, and to break up the soil of your heart, that there may be roothold for the good seed of the kingdom.

And in order to attain to this end, look right away from yourself to Jesus—away from your repentings, and pleadings, and chapel-goings, and everything else, to Jesus only, with that true faith which has nothing to do with anything but the finished work of the Christ, who says, "Look unto me, and be ye saved, all the ends of the earth." Do not trust to going into enquiry-rooms, and talking with earnest evangelists and other Christian workers. If you would be saved, your soul must come to grappling terms with Christ, and Christ must come to close terms with you; otherwise, you will be none the better for having heard the gospel. Indeed, the very fact that you have heard it will only increase your condemnation.

Do you ask, "What shall I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved." That was Paul's answer to the question, and I cannot give you a better one. Be-

lieving does not take a week, or even a minute. Thy heart rests and relies on Christ, and Christ saves thy heart. See me leaning here, with all my weight, upon this platform rail. Lean so upon Christ, with all your weight. Have done with everything but Jesus; and when thou hast believed on him, then obey him by being baptized, in his name, for he put belief and baptism together when he said, "He that believeth and is baptized shall be saved." So, accept the whole of the gospel, and keep to the command of Christ in every point, and then thou mayest look to the faithful God to fulfil his promise that thou shalt be saved. The Lord bless you, and save every one of you, for Jesus Christ's sake! Amen.

"SIT DOWN!"

"And shall sit down with Abraham, Isaac and Jacob" (Matt 8: 11). These words of Jesus have comforted the poor and humble of all generations. We are thankful to the Lord for giving to his people this brief glimpse into the condition of paradise. The great majority of Christ's disciples have not been the rich, but belong to the middle classes and the poor, and they need just such encouragement as is here given them.

At the time God condescended to walk the earth as a man, the poor were indeed in a distressing state. It is true, their condition has improved through his influence and power since but, as a general proposition, the "gulf remains fixed." To sit down with the rich and great is a real favor. "But the rich answereth roughly." When desiring an audience with them, the poor have always been compelled to stand and wait, but an invitation to "sit down" gives the situation at once an air of comfort and ease. This blessed guarantee of Jesus to his humble followers means much. It is to associate with Abraham, Isaac and Jacob and all the princes and patriarchs and elders of God's church on terms of equality; to abide in the great cathedral of heaven among the highest leaders and the greatest lights of his kingdom; to recline on Abraham's bosom, to be next to him as John was to Jesus at the last supper.

A disciple of Christ in collecting gas or water tax may enter a saloon, present his bill, receipt it and leave, and is safe; but if he "sits down" as one at home, he is in danger. Peter "sat down" to warm himself among the enemies of his Lord, and by doing so made himself one of them and denied Him. With Christ's blessed assurance of a joyous and exalted residence in the kingdom of heaven, a few fleeting years of poverty or of sickness, or distress, matters little to the elect of God, who are precious in his sight.—Thomas Henshall in Presbyterian.

By the faithful plying of the shuttle of daily duty we weave white raiment for the soul. By loyalty to the eternal law of love we win the crown of life. To experience religion is not the event of an evening, but the work and joy of a lifetime.—Mary A. Stafford.

The right remains; the wrong goes. Tribulation passes away; glory will always be with us.—Lorimer.

Don't stray hither and thither in worldly flirtation. "Rest in the Lord!"



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Editorial

We last week received a letter from Dr. J. M. Frost telling of the prosperous business of the Sunday School Board during the past year. He says also: "For some time I have intended to write you a word in hearty commendation of the suggestion which you have made concerning a triennial meeting: that it should have as its object the educational interest of the denomination. The interest well deserves such attention, and I sometimes think is in desperate need of being looked after. The story of Columbian College will forever leave a sad mark on our denominational career. It will be almost impossible to have a meeting without having a purpose, and I think you have hit upon exactly the thing."

Certainly Baptist Educational interests are large enough to justify a great convention. We need a general educational revival over the whole country, and this will be greatly prompted by changing the American Baptist Education Society into the American Baptist Educational Convention, to meet triennially in the fall and to have representatives from all parts of the country. There could be a general executive board centrally located, and as many branch boards as might be deemed wise.

This will accomplish the desire of the brethren who wish a national organization to bring the Baptists of the whole country closer together, without interfering with existing organizations, and at the same time providing for a great need. A triennial convention without any work to do would be of little service. This is the only sort of national convention that seems to us either practicable or desirable.

Here in Kentucky there is special need of an educational revival. Noting what has been recently said about our having an educational conference in this state, the *Religious Herald* says: "It is really quite remarkable that something of that sort has not been attempted before in Kentucky long ago." We have heard from President Taylor and President Swain who are ready to take hold vigorously in this cause, and we will be glad to hear from others. Indeed, we have in hand articles from others which will soon appear in our columns. Baptists in Kentucky outnumber any other two denominations combined, and it is a reproach to us if we are not prominently in the lead in educational work. We can be; we must be, and will be.

Prof. J. H. Fuqua, State Superintendent of Public Instruction, writes that there are in Kentucky 735,327 children between the ages of six and twenty years. Of these 630,280 are whites and 105,047 are colored. Remembering that many over twenty years of age ought to be in college or academy, it is safe to say that there are 300,000 possible students of institutions of higher learning in the state. To say that one-third of these, or, say, 100,000 are possible students for Baptist institutions, would not be extravagant.

According to the last Year Book, counting everything, including the Theological Seminary and some schools that have now ceased to exist (e. g., Shelbyville,

Laurel Academy, &c.), there were in our Kentucky Baptist institutions a total enrolment of 2,492 pupils, or only two and a half per cent of our possibilities. To be sure many who might be our students are in the public high schools and in schools controlled by others and many are attending institutions out of the state. But why not have them in our own schools? Yes; why not?

But when those who belong to us now in the public schools are included, the figures would not be enlarged to over five per cent of our possible figures. Surely it is high time we were waking up to the situation, looking it fairly in the face and arming ourselves to vigorous action.

The *Scientific American*, editorially speaking of Panama, says:

"According to Gen. Abbott, whose various articles, published during the past few years, have been a powerful agency in breaking down the tissue of falsehoods that have grown up around Panama, the records of the hospital of the old Panama Canal Company show that the death rate among the laborers was far less than is commonly supposed, being 44 to 67 per 1,000. This is much below the exaggerated estimates, which have obtained common credence, one of which told of the death of 600 imported Chinamen within a single year, out of a single force of 1,000 that was landed on the Isthmus."

"Furthermore, it will be news to many residents of our more northerly latitude to learn that the temperature ranges at Panama from 70 deg. to 85 deg. F., and that it is very rarely that the thermometer reaches the high temperature which is experienced when a hot wave passes over the United States. Temperatures of from 90 to 100 degrees are not uncommon during an ordinary summer on our Atlantic seaboard, and consequently it is not surprising to learn that there are natives of the United States in Central America and Panama who have lived in those localities from ten to eighteen years in good health and with complete immunity from local diseases."

This confirms what the writer said on his return from Panama, though some leading doctors who never went there have denied it. In traveling across the Isthmus along the line of the Canal, and up and down the coast, the writer could see no reason why the country should be specially sickly. When he was there, Dr. Pierce of the U. S. Navy told him that of the 1,500 Marines who had been on shore for two months, only 15 were off duty because of anything that could be attributed to the climate. This is only 1 per cent. When our soldiers in the Spanish war had been camped at Chicomauca for two months the sick list from climatic causes went far beyond that. When our soldiers landed at Santiago, Cuba, Gen. Shafter says he was obliged to press the attack quickly lest all the army should get sick and be rendered helpless.

There are to-day on the Isthmus Americans, British and French, who have lived there for years, and who have had good health all the time. It is not true that the country is specially sickly. There is a larger percentage of deaths in Kentucky from pneumonia than in Panama from fever.

Moreover, the death rate in

Panama would be much less than it is, but for the vices of the people. They undermine their constitutions by vice and so are without power to resist the attacks of disease. There is no reason why people from this country should not have good health in definitely living in Panama.

The Hon. John Barrett, U. S. Minister to Panama, in his official report under date of August 23, 1904, says:

"The disagreeable and unhealthy features of the Panama climate have been ridiculously overrated by those who have studied the situation superficially while passing across the Isthmus, or who have desired to create a sensation."

Members of the commission who are familiar with other tropical countries find it much cooler and healthier here than in corresponding latitudes of other lands, and my experience confirms theirs. As a matter of fact, there has not been during the months of July and August a single uncomfortable night for sleeping, while the average days have not been hotter than those of New York and Washington. There has been hardly a single instance of serious illness among the considerable number of young men employed here in work connected with the canal, while the percentage of sickness among the larger group of laborers employed at Culebra is not greater than among those engaged in similar excavating work in the United States. Among the four hundred marines located half-way across the Isthmus, at Empire, there has not been a single death from local diseases, while the percentage of those in the hospital is not larger than would be found at the average post in the United States."

Let it be borne in mind that all who have opposed the Panama Canal were interested in believing the Isthmus to be a very sickly country, and hence stories of its sickness, however exaggerated, found willing hearers, and so became current.

No, there is no climatic reason why anyone should hesitate to live in Panama either to do missionary work or to engage in business. It is, however, as a missionary field that we feel an interest in it. Now is the time to strike and delay will cost us much in opportunity.

At the recent meeting in Rochester of the representatives of the Baptist theological seminaries of the land, sixteen questions were put forth for consideration. Most of these questions pertain to courses of study and financial aid, but there are two to which we venture to give answers.

7. How may we combine to urge the claims of the ministry upon college students, without conflicting with one another?"

Do not combine at all for any such purpose. Do not "urge the claims of the ministry upon college students" or upon anybody else. Such "claims" ought never to be urged to induce men to enter the ministry at all, and certainly it is no part of the proper work of a theological seminary to urge them. Men are not to be urged into the ministry. They are to be called of God to this work. The churches are the judges of these calls, while the work of the seminary is simply to train those called of God and sent by the churches. The one way to increase the ministry is to "pray the Lord of the harvest,

that he will send forth laborers into his harvest." The chief trouble about the ministry of to-day is that "the claims of the ministry" have been urged upon many whom God never called.

"16. Is it wise or expedient for our seminaries to take united action advising the forming of standing councils in convenient centers for the purpose of the examination of candidates for ordination to the ministry?"

Such a thing is unwise, inexpedient and contrary to Scripture. We hope nothing of the sort will be attempted.

They are trying to establish a Baptist Ministerial Bureau in New York. The idea is that when a preacher wants a charge he applies to this Bureau who will assign him to a church, provided they take him; and when a church wants a pastor they are to apply to this Bureau who will select a pastor for them. Why not just appoint a ministerial secretary, who will give his whole time to finding churches for unoccupied preachers, or for those who wish to change fields, and to finding preachers for churches?

An effort was recently made to get this Bureau incorporated into the regular denominational work in the state of New York, but the effort failed. We do not think such a Bureau can succeed, in the absence of possessing authority. They need power to make the churches accept the preachers sent them and to make the preachers go where they are sent. This is a leading feature of Methodism and we do not think it will work among Baptists.

We are often told, in the interest of loose and lax theology, that we should let go "the things that can be shaken that those things which cannot be shaken may remain." An effort is made to create the impression that if we only give up certain things to which critics object, other things will thereby be rendered the firmer and the more immovable. No doubt a certain class of minds are influenced to a considerable extent by this specious plea. To be sure there is no agreement as to which things shall be given up. One says this must go, and another says that, and so it goes. But the plea is empty and vain. No truth is rendered any more secure by giving up some other truth. Indeed the surrender of any truth weakens the cause of truth.

Moreover when we come to look into the matter, we find that what it is proposed we shall still hold rests on the very foundation that upholds what we are asked to give up. Removing the foundation is the overthrow of all that rests upon it. What would be thought of a man who would propose to remove the foundation of a building under the plea that a part only of the structure would come down while the rest would be rendered the firmer?

Dr. MURKIN reports a heretic professor as saying: "Heresy hunters, the most despicable of all men who afflict a church." There is no hatred more bitter than that a heretical professor has for a "heresy hunter." Similarly the hoodlums of St. Louis hate the Hon. Joseph W. Folk, who has shown himself a "hoodlum hunter." There is truth in the old proverb: "No thief e'er felt the halter draw with good opinion of the law."

Editorial Varieties

We see that the Methodists of this country are about to open work in Panama. We hope our Home Board will not let the Methodists get ahead of us.

We recently asked a Chicago friend how he liked the climate of Chicago. "Climate!" said he, "there's no climate in Chicago, they have only weather there."

"The man who made the biggest fool of himself at election will be the first to denounce the excitement of a revival."—*Ram's Horn*. Even so. We have seen it tried, over and over again.

Bro. *Religious Herald*—we are not "frightened by a bogey" of our own fancy. We simply gave the brethren involved credit for sincerity and accepted the motives they themselves avowed. We opposed what they squarely said they wanted to do. That was all.

The Trinity church, New York, has several preachers, and they are all forbidden to marry any one who is divorced, no matter what the cause. This is an Episcopalian church, which has been beyond the teaching of its denomination. That looks like church independency.

It is to be earnestly hoped that the efforts by the liquor trade and its allies to restore the "canteen" (i. e., drinking saloon) to the army, will be defeated. Write to your Senators and Congressmen urging them to oppose the restoration of the "canteen."

The Rev. J. P. Kincannon, who is well known in Kentucky, favors us with a pamphlet copy of his address on "covetousness"—what it is and how to deal with it. It is a strong and a ringing deliverance, making a good campaign document against this great and common sin.

Not long since Bro. J. N. Hall was called to mourn the loss of his daughter, whom he loved devotedly. Now he is bereaved again by the death of this daughter's daughter, a child of extraordinary promise. He writes of this bereavement most tenderly and beautifully. We sympathize with him in his sorrow as well as with Bro. Ayers, the father of the child.

Battleships do not seem to be such dreadful things after all. Just so soon as the Japanese got where they could reach the Russian warships at Port Arthur with a land battery, they had little trouble in destroying those ships. Even our American battleships were unable to inflict any appreciable damage on the Spanish forts on the Cuban and Porto Rican shores. Battleships are formidable only to other ships.

The *Baptist Standard* well says: "He who misrepresents men, or things, cannot long be a leader of reputable people. Some people, of ability, do not seem to know this fact, but they will find out, when it is too late to save themselves from oblivion." And he who misrepresents himself, pretending to be what he is not, falls in the same category. Worse than "oblivion" awaits such men, unless they repent.

In 1881, the *Chicago Tribune* says, there were 1,226 murders and homicides in the U. S., or one to every 40,534 persons. In 1895 there were 10,500, or one for every 6,575 of the population. Last year there were more than one for every 5,000 of the people. President Hopkins says: "The prevalence of crime is greater than ever before, especially of the crimes that undermine honesty, chastity and respect for law." We take it he refers only to this country and not to the world.

We are glad to report that we have information from Kansas City to the effect that the accommodations will be ample for all who attend the Southern Baptist Convention next May, races or no races. True, the leading hotels do not make the reductions desired, but in many places—smaller hotels and in boarding houses, visitors can be made thoroughly comfortable at very reasonable rates. We are glad to hear this, and we hope none will be hindered from attending the Convention because of a fear of having trouble about accommodation. Still we are of the opinion that the matter of the place the Convention meets should be left to a wise committee, subject to the approval of the President, who would use good business judgment in arranging this business matter. They could announce the place by February each year, in ample time for all details to be arranged.

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Mr. Julius Keister, of 350 Michigan Avenue, Chicago, testifies that Dr. Miles cured him after two able physicians had failed. Mrs. R. Trimmer, of Greenburg, Pa., was cured after many physicians had pronounced her case "hopeless."

As all afflicted readers may have his book and \$2.50 worth of treatment especially adapted to their case free, we would advise them to send for it before it is too late. Address Dr. Frankis Miles, Dept. C, 130 to 140 Main Street, Elkhart, Indiana.

AMONG THE Churches.

LOUISVILLE.

Walnut St. (3rd and St. Catherine Sts.)—Pastor Eaton: Love of money and Rewards. Six by letter. Bro. J. H. Burnett elected superintendent of Sunday School, with Bro. Geo. E. Hayes and D. J. Willett assistants. Year closed without debt.

Broadway — Pastor Jones: Onward and upward, and Ring out the old, ring in the new.

Chestnut St.—Pastor Weaver: New Year address. Fortieth anniversary celebrated, as reported elsewhere. Bro. J. N. Prestridge: The Son doeth as the Father. One by letter and one baptized. Best year's work. Bro. B. B. Bailey begins preaching Sunday.

East—Pastor Gill: Here am I, send me, and the Seven spirits of God. He resigned to go as missionary to Italy March 26th.

McFerran Memorial—Pastor Hamilton: Renewing our covenant, and Gideon's meeting. Two by letter.

Twenty-second and Walnut—Pastor Cree preached.

Clifton—Pastor Foster: Tithing and New Year's resolutions. Three by letter and two for baptism. Closed year without debt.

Franklin St.—Pastor Jenkins: The deep things of God. Pastor began his 7th year. 112 additions during the year.

Highland—Pastor Dawes: Annual roll call and New Year's meditations.

Locan St.—Pastor Watts: Church as a body and Redeeming the Time. Silver communion service presented. Three for baptism and one restored.

Parkland—Pastor Taylor: Andrew and Philip, and Ruined man.

Southgate St.—Pastor Clarke: The blessed life and Soldiering for Christ. One for baptism.

Third Ave.—Pastor Ransom entered on his regular pastorate: Riches in Christ and Three facts of salvation.

Twenty-sixth and Market—Bro. J. G. Bow: Lord's Supper; Pastor Reed: Herod's contempt. One for baptism, one by letter and one baptized.

German—Pastor Janzen: Light on unknown paths and The great salvation. One received by letter. A good meeting watch-night.

East Mead—Pastor Greathouse: Helpers and hinderers, and Loyalty to God. One profession.

Hazelwood—Pastor Althoff: Past and Future. Work on new house—pressing forward.

Oakdale—Pastor Mohler: Forgetting what is behind and Question and answer for the young. Two by letter, one for baptism.

Thirty-sixth and Grand—Pastor Heilig: Behold the Lamb of God.

Ormsby Ave. — Pastor Muirhead: Knowing Him and Backward and forward look. Ahead on finances.

Preston St.—Pastor Wool: Word not bound.

Knob Creek—Pastor Bolton: Daniel's purpose.

Hope Mission—Pastor Bruce reported good work. 100 professions during the month. Many went home.

Bro. Gordon Hill was present at the Conference. He supplied at Shelbyville, Ind., Sunday. He is pastor at Princeton.

Bro. Geo. C. Cates spoke of his plan for soul-winning.

Bren. Eaton, Warder and Jones were appointed a committee to draft suitable resolutions in regard to Dr. Weaver's forty years' service.

Bro. Gill resigned as President of the Conference, and Bro. T. J. Watts was chosen, with Bro. C. H. Greathouse as assistant.

SEMINARY NOTES.

C. W. KNIGHT.

Monday was our missionary day. Rev. J. H. Franklin, Secretary of the Western District of the American Baptist Home Mission Society, spoke for us. His subject being The West. The speaker gave one of the best addresses we have had for quite awhile.

Report of our Missionary Society for December: Pupils in the mission schools, 1,238; Seminary students, teachers, 59; sermons and addresses by students and faculty, 675; additions to the churches, 44.

Supplies for Sunday: Bro. J. E. Martin, Davton, Ky.; J. E. Brinkhoff, Princeton, Ind.; T. C. Eaton, Campbellburg, Ky.; E. B. Atwood, Walton, Ky.; J. C. Turner, Smithfield, Ky.

Bro. J. J. Justice, J. H. Ratten and W. H. Boone are among our new students for the past week. All these brethren are from Mississippi.

Dr. Fager attended the union meeting of the theological seminaries at Boston last week.

Bro. J. B. Wakem, a member of the class of 1904, has been appointed as a foreign missionary.

Our visitors for this week: Dr. Nowlin, of Owensboro, Ky.; Bro. J. J. Hurt, Little Rock, Ark.; Fleetwood Bell, Lexington, Tenn.; E. B. Hatcher, Maryland; G. W. Hill, Indiana.

The reception given by the faculty to the student body occurred January 2 in the library building.

THE STATE.

Pastor George W. Perryman has closed his fourth year of service as pastor of the First church, Paducah. During the four years there have been 300 additions to the church, of whom 150 came in during last year. Since Bro. Perryman began his pastorate there, the church has established the N. 19th St. Mission. The Daily Recorder pays a handsome tribute to Bro. Perryman, especially recognizing the great value of his services to the city.

Pastor G. H. Lawrence writes: "I have just closed a very great meeting at Cool Springs church in Ohio county, in which there were 32 professions, 34 additions to the church, and on Christmas day I baptized 28 in that most beautiful stream, Green river. I was assisted by Bro. O. L. Weir, of Paradise. This brother is a noble young man, and a strong Gospel preacher. I go now to Patesville to assist in my 7th meeting this season."

Pastor C. J. Bolton writes from Meadow Lawn: "Souls are still turning to the Lord in this part of His vineyard. We baptized two girls Nov. 13 in the Ohio, while the cold, rough wind was dashing the waves sufficient to try their faith. Just three months ago we baptized their mother and grandfather at the same place."

Pastor B. J. Davis writes: "I have just closed my tenth year as pastor of the Clay Village church. Have unanimous call to serve another year. The usual turkey dinner Christmas day, along with various other tokens of esteem and friendship have added greatly to the enjoyment of the holiday season by myself and family. The Clay Village church is one of the very best country churches in the state. No better, nobler people ever lived. Our contributions to missions increase year by year, having doubled in the four years. The WESTERN RECORDER is highly esteemed and has a wide circulation in this church. We have one of the best Ladies' Missionary Societies in the State. Besides supporting a missionary for the State Board, they give liberal amounts to Home and Foreign Missions. I continue to serve Waddy and Little Mount churches, both of which are doing fine work."

OTHER STATES.

Dr. J. W. Millard has resigned the pastoral care of Eutaw Place Baptist church in Baltimore, and accepted the call to the new church in Atlanta. Gov. Northern is a member of the new church. Dr. Millard has done a fine work in Baltimore, and we expect him to do great things in Atlanta.

Pastor W. M. Blackwelder writes from Livingston, Ala.: "Please change the address of Recorder from Woodlawn, Ala. to Livingston, Ala. I have moved here to take charge of Livingston and Eutaw churches."

Pastor J. M. Arnette writes from Statesville, N. C.: "Please change the address of my paper from Statesville, N. C., to Albermarle, N. C. I take charge of the First church there Jan. 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 absorbs 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 clears 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 anti-septics 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 rarer 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 sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

Pastor W. S. Allen writes: "Please change my paper, beginning with next week's issue, from Norwood, La., to Lumberton, Miss. I begin work there the first of January. I thank God every time I read the RECORDER for your bold and fearless contention for the faith delivered once for all to the saints. God bless you!"

Pastor W. J. Robinson writes: "Please change my paper from Bedford, Tenn., to Winchester, Tenn. Be sure to send me a copy of this week's issue. I go to take charge of our church there January 1st."

Pastor R. C. Pender writes from Paris, Texas: "I have accepted the care of the First church of Bowie, Texas, and will begin work at once. The church gave me a unanimous and an indefinite call. God bless the old RECORDER. Send it to me there."

Pastor A. A. Hutto writes: "Please change my paper from Anniston, Ala., to Decatur, Ala. I have accepted a call to the church here and entered upon the work with the beginning of the new year."

The Lockland church, Tennessee, is being greatly blessed, as was to be expected with such a faithful and golly pastor as Bro. A. M. Ross. The membership has nearly doubled under his ministry.

We extend our sympathy to Bro. G. W. Swone, of Nashville, on the death of his father, who has died in far-off Oregon. He was 73 years of age, and was a man whose loss will be greatly felt by all who knew him.

The removal of Miss Beulah Fuller from Louisville to Atlanta is a distinct loss to our cause here and an equal gain to our cause there.

It was a brilliant occasion and an event of special interest at 2 p. m. Tuesday of last week when Mr. Jacob Dudley Coleman and Miss Carrie Clinton Robinson were married in the Providence church, Mercer county. The bride is a daughter of Mr. and Mrs. Wm. C. Robinson, and the bridegroom is a son of the lamented and honored Dr. James S. Coleman. The "Best Man" was Mr. J. P. Coleman, the "Maid of Honor" was Miss Elizabeth Robinson. The attendants were Misses Charlie May Robinson and Mattie Robinson and Messrs. E. M. Coleman, P. T. Coleman, B. McAfee and H. McAfee. Miss Emma Payne, of Frankfort, presided at the organ. The marriage ceremony was by the editor of this paper, who is the pastor of the happy pair. The handsome house of worship (Presbyterian) was tastefully decorated and despite the storm raging without, the building was well-filled, and everything was done in perfect order and in excellent taste. The couple came right to Louisville and went to housekeeping, promptly subscribing for the WESTERN RECORDER, unwilling to keep house without it. The bridegroom is widely and favorably known, while the bride has a circle of relatives and friends and she is a lady of rare gifts and graces. The writer is especially indebted for hospitality and other courtesies to Mr. and Mrs. Hudson, of Talmage.

It is announced that 21 Americans will be put on the programme of the proposed World Congress in London next July. We have not been asked for any suggestions on the subject, and yet, since we charge nothing for our advice, we venture to propose the following: J. N. Prestridge, R. H. Pitt, E. Y. Mullins, E. W. Stenbens, Geo. E. Truitt, J. W. Folk, W. J. Northern, J. B. Hawthorn, C. L. Law, J. L. White, A. H. Strong, Howard O'connor, P. S. Henson, A. C. Dixon, H. G. Weston, W. R. Harner, Kerr B. Tupper, R. S. MacArthur, N. F. Wood, Geo. F. Merrill and W. H. P. Faunce.

We cannot promise that these will be appointed, for we are quite sure those in charge think that they know better what should be done than does the WESTERN RECORDER, and that they are fully competent to arrange a programme without any suggestions from us. Hence we promise not to be at all offended if our list is not adopted. If any one shall say we are meddling with what is none of our business (a very natural remark for a reader to make, we frankly admit), we are ready to reply that the freedom of the press must be maintained at all hazards; and what is the freedom of the press for, if it be not that editors can tell others how things should be done? What hope is there for the denomination or for the country, if editors are to be limited to attending strictly to their own business?

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Baptist Sunday School Board

J. M. FROST, Secretary, NASHVILLE, TENN.

TAYLOR.

The subject of this notice, Mrs. Daisy Taylor, of Louisville, Ky., was born March 6th, 1875 and died October 26th, 1904. She was the daughter of T. J. and Julia Selm, of Stamping Ground, Ky. She married Oscar Taylor, of Midway, Woodford county, Ky., Dec. 7th, 1893. At the age of 14 years she was baptized by Eld. H. C. Roberts, pastor of the Baptist church at Stamping Ground, Ky., in which she continued her membership till after her marriage, when she joined the "Disciples" of which her husband was a member. Her paternal grandfather and grandmother, her great-grandfather and mother and her great-great-grandfather and mother were all honored members of the Baptist church at Stamping Ground, Ky. She died of cancerous trouble, for which the surgeon performed an operation several days before her death. She was an affectionate daughter and a loving wife. She was never happier than when trying to do something to make some one of her loved ones happy. When death came, she said she would like to live to aid her husband in raising her children, but her Heavenly Father knew what was best and His will be done. She was buried in the cemetery at Georgetown, Ky. Farewell, Daisy, sweet be thy rest till Jesus bid thee arise to hail Him in triumph descending the skies. May the father, mother, brothers and sisters so love that they may be prepared to say when their end shall come, as Daisy said, "Thy will, Father, not mine, be done."—The Lord—help the father to keep the promise made to his loved Daisy, "that he would live a better life," and may the mother be led to trust in Christ as her Saviour. And some sweet day may all the family meet where "congregations never break up and Sabbaths never end."

We are pained to hear of the death of Mrs. Martin A. Wood, of N. C. Her husband is one of our brightest young preachers, and we deeply sympathize with him in his sore bereavement.

We were glad to have Editors J. B. Moody and John Jeter Hurt with us, and were glad to see them both looking so well. Bro. Moody has just recovered from an attack of pneumonia.

The Hon. S. M. Simmons, of Louisville, leaves this week for a protracted stay in California. He carries our benediction. He is a brother beloved.

GINSENG If you want some information about Ginseng send for "My New Book of Advice." It's free! Also my Great Red Catalogue for 1905. F. B. MILLS, Box 820, Rose Hill, N. Y.

Family Circle

Stories for the Young and Old.

THE TALE OF POLLYWOGG.

BY CLARA E. ATWOOD.

Oh, a pollywogg lived in a little glass tank, With a goldfish or two and a snail; And his body was fat and covered with spots, But he sported a monstrous long tail. He wriggled and twisted the live long day, And grew this fat pollywogg; But never once did it enter his head That he was akin to a frog. Along in his sides, down next to his tail He had a bad feeling one day, And before the next morning two legs had appeared, To help him along on his way. With his gills disappearing, he couldn't breathe well, And two more funny legs came to light; He stretched them all out and wiggled his toes, And tried to make believe 'twas all right. Four legs and a tail for one pollywogg; Seemed so funny he wanted to laugh; And then one night he happened to see That his tail was shorter by half. And it faded away—a little each day— Till hardly a bit could be seen; Then it all disappeared, and pollywogg found A gay little froggy was he! Then somebody took him in a little tin pail And carried him down to the brook; And all that I've told you you may see for yourself If you'll just take the trouble to look. —Youth's Companion.

EZRA.

BY ADELAIDE D. ROLLESTON.

Mrs. Higgins stood in the kitchen door and eyed the two figures on the cool, shady porch with evident annoyance and disapproval. That her rich, fastidious summer boarder should manifest such an interest in a stupid hired boy from the poor farm was quite beyond her comprehension. "Miss Gaylord," she said at length, clearing her throat nervously, "do put that book down and come set here by the door and keep me company whilst I'm hulin' my pens. Taint no use to try to teach Ezzy anything. Besides, he ought to be in the garden this very minute. Them onions ain't goin' to do a bit of good till they're thinned out." Ezra stopped shuffling his feet and a peculiar gleam came into his mild, blue eyes. The young lady closed her book and smiled down at him encouragingly. "You are mistaken about Ezra, Mrs. Higgins," she remarked, quietly. "He could learn a great deal if given the proper encouragement." Mrs. Higgins' eyes snapped. "I didn't take him from the poor farm to give him book-learnin'," she said, with an angry twist of her thin lips. "I hired him to help about the place, though, goodness knows he don't earn his salt. Why, he ain't got no memory for nuthin'." "Yet he has taught me a great deal this summer," retorted Miss Gaylord with a smile. "About the woods and birds and flowers," she added, seeing that Mrs. Higgins looked astonished and incredulous. "Oh! he's always pokin' about in the woods, and that's why he's so triffin'." "But he works hard." "Well, you won't argue the matter. I don't pretend to be no great scholar myself, but I know you can't put any book-learnin' into his head, so you needn't try." And with this parting shot Mrs. Higgins went back to her work. "Well, Ezra, we'll finish the lesson now, and then you can weed your onion bed." "Taint no use," he interrupted, in a sullen voice. "You heard what she said. And it's true. I can't learn nothin' out of books. The words get tangled up in my head, and I can't never get 'em straight." A tear trickled slowly down his face, and to hide it he turned his head away and began to pluck nervously at the honeysuckle vine that shaded the porch.

"Listen to me, Ezra," and the young lady reached out a soft white hand, and laid it gently on his head. "You musn't mind what Mrs. Higgins says. Just determine that you will learn and the rest will be quite easy." "I'll try," was his low-spoken answer. And picking up his hat, he hurried off to the garden without another word. She could hardly have accounted for her deep interest in this mild-mannered waif from the poor farm. At first it had only been an idle whim of hers to offer to teach him to read and write, but this whim grew into a settled purpose when she found that her pastime was regarded by him as a special mark of favor. And as she watched him day by day she discovered that what Mrs. Higgins termed dullness of comprehension was simply diffidence, a fear of ridicule, and this discovery deepened her interest in him. Long-continued ill-treatment and neglect had chilled his naturally affectionate and sunny disposition into an awkward reserve, and without deserving it he had come to be regarded as a harmless dunce. The advent of Miss Gaylord into the old farm house, where he acted in the capacity of hired help during the summer months, opened a new page in his cheerless life. Her beauty, her gentleness of manner, and her evident desire to help him made him regard her as little less than an angel, and roused in his heart a determination to prove to her that he was not the witless creature he seemed. His progress, however, was slow, and before the summer was over he was thoroughly discouraged. "I reckon folks are right when they call me a dunce," he remarked, bitterly, the morning of her last day at the farm. "I don't seem to have a bit of memory for anything that is in books." "Never mind," she retorted with a quick smile. "I'm coming back next summer and be your teacher again." "Next summer is a long ways off," was his sole reply, as he went slowly off to his work. Late that afternoon as he came up the lane from the field he heard Mrs. Higgins' shrill voice calling him from the kitchen. "Why didn't you answer me?" she grumbled, as she came out to meet him. "I'm goin' over to Jane Bradler's." "She continued without giving him a chance to answer her. 'Johnny's got the crown, and she's sent for me, so there is no tellin' when I'll be home. The table is set for supper, and there's plenty of lightbread and ham in the cupboard, so you won't have to do anything but make Miss Gaylord a cup of tea when she comes in. She went strollin' off to the woods awhile ago after wild flowers. Maybe you'd better go look her up. This air feels mighty like rain.' "Did she cross the creek?" asked Ezra, a little anxiously. "How do I know? I jest saw her start off in that direction. All you've got to do is to walk down there and see." The boy's heart was very heavy when presently he set off in the direction of the woods. He was thinking that after to-day there would be no one to make his lonely life endurable. "She'll forget all about me before next summer," was his sad reflection as he walked slowly along. "Oh! if I could only do somethin' before she goes away to make her remember me!" he added, helplessly. Just before he reached the creek which the recent heavy rains had swelled to a small torrent, he saw Miss Gaylord emerge from a clump of bushes on the opposite bank, and walk slowly and cautiously on the great log that served as a bridge, and which was now partly submerged in the water. Ezra watched her anxiously yet silently lest he should startle her into losing her balance. In his unworldly fear and excitement he fancied he detected a sudden swaying of the log under her light tread. This fancy grew into a terrible certainty when she reached the middle of the stream. There was a quick lurch, a whirl of drift-wood in the yellow current, and the next moment the log was swept from under her and she was struggling in the water. In a second Ezra had swung off his coat and plunged in after her. The projecting branch of a tree caught her and prevented her from being hurled down the stream, and as she hung thus, only her head and shoulders above the water, he fought his way amid the drift-wood and caught her just as the friendly log came back. After what seemed to him an immeasurably long time, though in reality it was but a moment, he had her safe on the slipper bank. Miss Gaylord was the first to speak. "How did it happen that you were near?" she asked with a shuddering glance at the rushing stream.

"I was out lookin' for you," was his simple reply, as he wiped his dripping face with the back of his hand. Then he picked up his coat, and in spite of her protestations, put it carefully about her shoulders. "You musn't catch cold," he said, in his slow, gentle way, as he hurried her up the path. Once or twice before they reached the old farm house Miss Gaylord, who had recovered from her fright, gave vent to a merry laugh at the queer spectacle they made in their dripping garments, but Ezra's face wore an odd, solemn expression that deepened into a look of quiet happiness as they neared home. "Maybe she'll not forget me now," was his hopeful thought a half an hour later, as he kindled a fire in the kitchen and made the tea. Miss Gaylord looked none the worse for her recent mishap when presently she summoned her to supper. She seemed in a thoughtful mood, however, and several times he discovered her regarding him with a queer, pre-occupied expression in her soft, brown eyes. "Ezra," she remarked, at length, as she rose from the table, "I wonder if you would be willing to go home with me to-morrow?" "Home with you?" he repeated, staring at her in a bewildered way. "You're just a jokin'! What use would I be?" "I'm not joking," she put in quickly. "You are alone in the world, and I—well, I have neither brother nor sister, and if you'll come I'll be glad to help you in any and every way possible. You saved my life this afternoon, and I want to show you how grateful I am. I think I understand just how anxious you are for an education, and I'm going to help you to get it, that is, if you want me to help you." "Oh! Miss Gaylord," and the boy's eyes filled with sudden tears, "it seems too good to be true!" "Then you're willing to be my adopted brother?" "I wish I was your sure enough brother!" he half sobbed, looking at her with worshipful eyes. She smiled, and, leaning down, kissed him on the forehead. "You silly child!" she said, trying to hide her own emotion. For the boy had grown very dear to her in the few short months they had spent together, and she knew what her offer meant to his poor, starved heart.

STRANGER THAN FICTION.

A Remedy Which Has Revolutionized the Treatment of Stomach Troubles.

The remedy is not heralded as a wonderful discovery nor yet a secret patent medicine, neither is it claimed to cure anything except dyspepsia, indigestion and stomach troubles with which nine out of ten suffer. The remedy is in the form of pleasant tasting tablets or lozenges, containing vegetable and fruit essences, pure aseptic pepsin (government test), golden seal and diastase. The tablets are sold by druggists under the name of Stuart's Dyspepsia Tablets. Many interesting experiments to test the digestive power of Stuart's Tablets show that one grain of the active principle contained in them is sufficient to thoroughly digest 3,000 grains of raw meat, eggs and other wholesome food. Stuart's Tablets do not act upon the bowels like after dinner pills and cheap cathartics, which simply irritate and inflame the intestines without having any effect whatever in digesting food or curing indigestion. If the stomach can be rested and assisted in the work of digestion it will very soon recover its normal vigor, as no organ is so much abused and overworked as the stomach. This is the secret, if there is any secret, of the remarkable success of Stuart's Dyspepsia Tablets, a remedy practically unknown a few years ago and now the most widely known of any treatment for stomach weakness. This success has been secured entirely upon its merits as a digestive pure and simple because there can be no stomach trouble if the food is promptly digested. Stuart's Dyspepsia Tablets act entirely on the food eaten, digesting it completely, so that it can be assimilated into blood, nerve and tissue. They cure dyspepsia, water brush, sour stomach, gas and bloating after meals, because they furnish the digestive power which weak stomachs lack and unless that lack is supplied it is useless to attempt to cure by the use of "tonics," "pills" and cathartics which have absolutely no digestive power. Stuart's Dyspepsia Tablets can be found at all drug stores and the regular use of one or two of them after meals will demonstrate their merit better than any other argument.

"You won't change your mind before mornin'—about takin' me, I mean?" he faltered, a sudden fear in his mild, blue eyes. "Not unless you run away before then," she answered quite gravely. And this is the true story of how Ezra found a happy home and a new life after fourteen miserable, loveless years in the poor house.

A LONG FOUR MINUTES.

An interesting example of dramatic appeal to human experience during a trial and a conclusive test of the appeal closed a case that had been before a Western court for a number of years. As the case is reported in the Kansas City Journal, the plaintiff was suing a railway for damage to a building that had been set on fire, it was alleged by a spark from a locomotive. The counsel for the railroad based his defense on the ground that, since the fire was seen by employes on the train and the train was in the station only four minutes, the fire must have been set before the engine pulled into the station. Four minutes, he maintained, were not long enough for a fire to start and get under way. The lawyer for the plaintiff made this argument: "If a fellow is sitting on a sofa holding a girl's hand, the time travels like an express train. But if you dump a lot of sparks on the pine roof of a dry building in the summer time, four minutes is ample to settle the fate of the structure, in spite of all efforts to save it." There were some incredulous smiles. The attorney took out his watch, and handing it to the foreman of the jury, requested him to announce when four minutes were up. The jurymen leaned over and looked at the watch. Then they got tired and settled back in their seats. The foreman of the jury lowered his hand as the signal for the beginning of the four minutes and rested it on his knee. The attorney shifted his feet a few times and sat down. The judge looked at the clock, then out of the window. A deputy marshal put his head in at the door to see what was the matter and waited the result of the curious scene. Nearly every man in the room had his watch out and was studying the face of it. The speaker was sacrificing four minutes of the time, but he knew they were well invested. At last the foreman of the jury announced that the four minutes had expired, and handed the watch back to the lawyer. To every man in the room the time had seemed twice as long. After the case the judge said it seemed like fifteen minutes. The wearisome suspense had the effect on the jury that the lawyer had intended. It was an immediate object lesson, a striking exposition of how much might happen in four minutes. The jury found that the defendant's engine had ample time to fire the building and the fire had enough time to get under way and make a blaze that the men on the train could see, and they brought in a verdict for the plaintiff of something over fourteen thousand dollars, the full value of the building.

THE ENGINEER CRIED.

"Yes, indeed, we have some queer little incidents happen to us," said the fat engineer. "A queer thing happened to me about a year ago. You'd think it queer for a rough man like me to cry for ten minutes, and nobody hurt, either, wouldn't you? Well, I did, and I almost cry every time I think of it. "I was running alone one afternoon pretty lively, when I approached a little village where the track cuts through the street. I slacked a little was still making good speed, when suddenly about twenty rods ahead of me a little girl, not more than three years old, toddled onto the track. You can't even imagine my feelings. There was no way to save her. It was impossible to stop, or even slack much, at that distance, as the train was heavy and the grade descending. In ten seconds it would have been all over, and after reversing and applying the brake I shut my eyes. I didn't want to see any more. "As we slowed down my fireman stuck his head out of the cab window to see what I stopped for, when he laughed and shouted to me: 'Jim, look here!' I looked, and there was a big, black Newfoundland dog holding the little girl in his mouth, leisurely walking toward the house where she evidently belonged. She was kicking and crying, so that I know she wasn't hurt, and the dog had saved her. My fireman thought it funny and kept laughing, but I cried like a wounan. I couldn't help it. I had a little girl of my own at home.—Ex.

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

Our readers will be glad to know that the new botanical discovery, Alkavis, has proved a certain cure for all diseases caused by Uric acid in the blood, or by disordered action of the Kidneys or urinary organs. It is a wonderful discovery, with a record of 1200 hospital cures in 30 days. It acts directly upon the blood and kidneys, and is a true specific, just as quinine is in malaria. Among the many testimonials received is one from the Rev. W. B. Moore, D.D., of Washington, testifies in the New York Christian Witness that Alkavis completely cured him of Rheumatism and Kidney and Bladder disease of many years' standing. Many ladies also testify to its curative powers in diseases peculiar to womanhood. So far the Church Kidney Cure Company, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send free a 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, Dropsy, Gravel, Diabetes, Pain in Back, difficult or too frequent passing water, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis entirely free. Address: Church Kidney Cure Co., No. 404 Fourth Avenue, New York.

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BY MRS. MARY WOOD-ALLEN, M.D. and MRS. EMMA F. A. DRAKE, M.D. "What a Young Girl Ought to Know." "What a Young Woman Ought to Know." "What a Young Wife Ought to Know." "What a Woman of 45 Ought to Know."

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BAPTIST BOOK CONCERN,

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COLPORTAGE HEADQUARTERS.

Little Ones.

THE BUGGIES SADIE BOUGHT.

"Those baby buggies you may pack and send to the second-hand man," said Mr. Spencer. "Every one buys go-carts now-a-days and these are so hopelessly old-fashioned that we never could expect to sell them. If we get a dollar a piece I shall be glad to be rid of them."

"O, Uncle Frank, would you sell me one for a dollar?" asked an eager voice.

"What in the world do you want with a baby buggy, Sadie, and a green plush lined one at that?" laughed Mr. Spencer. "It's entirely too big for your dolls even if you took the whole family out at once."

But Sadie was in earnest. She had come for a drive with her uncle to the little town where he had bought out a store and was making plans to dispose of the goods, and as soon as she saw the baby buggies a brilliant thought popped into her head. "I want to take Mrs. Adler's baby out riding in it," she said. "You know, Uncle Frank, they live in that big tenement house back of us, and the children have no place at all to play except right on the pavement, but if you will sell me this buggy, I can take the baby out in it every day."

"That is a fine plan," said Mr. Spencer, "but are you sure your mamma will like it?"

"Indeed she will," said Sadie. "She told me the next time she went down town she would see the doctor about that poor baby, but all it needed, she thought, was just fresh air, so I know she would be willing to have me do something. I've got my dollar right here, Uncle," and she took a shining coin out of a little head purse that dangled from her belt.

"How many girls could you find to help you wheel the carriage or is there only one poor baby in the tenement house?" asked Uncle Frank, gravely.

"There's just lots of them," said Sadie sadly. "but they couldn't all use the one buggy. I know of a dozen girls who would be glad to help and the babies can take turns even if they can't all go at once."

"I'll sell you the whole lot for one dollar," said Mr. Spencer, taking the money. "and you and your little friends can have a regular parade every fine day. How will that do?"

"Really and truly?" cried Sadie jumping down from her perch to count the buggies. "Ten!" she exclaimed, breathlessly. "Thank you ever and ever so much."

Strangers who walk through the beautiful shady avenue are apt to turn and look at the old-fashioned baby buggies pushed by little girls in pretty white dresses. The laughing babies are clean and sweet, but their clothes are often old and patched, so visitors in the town cannot understand the meaning of the gay little procession. Once in a while a lady stops the big policeman on that beat and hears this explanation:

"Yes, ma'am," the blue-coated policeman says with a smile, "the little girls live on this avenue, but the babies don't. They come from the big tenement houses you can see over the tops of the trees,

Every year there used to be lots of little funerals from that place, but there hasn't been one this summer. The mothers put the babies in the buggies, and the children keep them out under the trees hours at a time. And lots of folks are taking an interest in the babies since they seen how pale they were at first. One lady buys fresh milk every day and keeps it on ice for them, and another shows the mothers how to bathe them, and somebody else sees about clean clothes, and this whole neighborhood takes a hand."

"That was the best bargain I ever made," said Mr. Spencer, watching the procession pass under the drooping elm trees. "That dollar has been too precious to spend, so I'll give it back to you, dear, for a keepsake."

"It was my best bargain, too," said Sadie, tucking the robe about the dimpled feet of her charge. "I never get tired pushing my buggies any more since Doctor Parks says we are keeping the babies alive and well. Don't you think it is worth a great deal to hear that, Uncle?"

"Indeed it is, and you girls deserve every word of it," said Mr. Spencer, heartily. "When these old-fashioned buggies wear out, I will see that you have dear little go-carts for your charges, but I don't believe the babies will ever know the difference."

"There never will be any nicer ones than these green plush ones," said Sadie, decidedly. "Yes, Patsy, I'll catch up with the others in a minute. Good-bye, Uncle Frank," and she joined the merry little girls farther up the avenue. —Hilda Richmond, in Christian Intelligencer.

THE HAWK AND THE TEAL.

Ernest Seton-Thompson tells the story of a fight between a green-winged teal and a hawk. After her brood was hatched, she started to take them across a pond.

"This was a mistake," Mr. Seton-Thompson writes, "for it exposed them to enemies. A great marsh hawk saw them, and he came swooping along, sure of getting one in each claw."

"Run for the rushes!" called out the mother Greenwing, and run they all did, pattering over the surface as fast as their tired little legs could go.

"Run! run!" cried the mother, but the hawk was close at hand now. In spite of all their running, he would be on to them in another second.

"They were too young to dive; there seemed no escape, when, just as he pounced, the bright little mother gave a great splash with all her strength, and, using both feet and wings, dashed the was astonished. He sprang back into the air to shake himself dry.

"The mother urged the little ones to 'Keep on!' and keep on they did. But down came the hawk again; again to be repelled with a shower of spray. Three times did he pounce, and three times did she drench him.

"Now all the downlings were safe in the friendly rushes; the angry hawk made a lunge at the mother, but she could dive, and, giving a good-bye splash, she easily disappeared."

The truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath. —Bercher.

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FROM DR. P. T. HALE.
Pres. S. W. Baptist University.

DEAR DR. EATON:—

I am sure that you as one of our trustees, and also my many friends in old Kentucky, will be glad to know that \$50,000 of the \$100,000 I started out to raise for the better equipment and more adequate endowment of the University at Jackson, has been raised, in cash and notes bearing 6 per cent interest, which are as good as government bonds. We are advancing along all lines. Prof. Wm. H. Shultz, our new professor of biology, is a most enthusiastic and capable teacher, having not only the wide knowledge and scholarship gained at the Johns Hopkins University, but he is a devout Christian, and looks at these marvelous truths of nature from the standpoint of an adorer of the God of nature and Father of our Lord Jesus Christ. The prospect is that we shall open our Spring Term, Jan. 23, with between three and four hundred students. We have a noble set of young men and young women from eleven different states already, and others to come. It seems that Tennessee is to be the battle ground educationally of the leading denominations of the South. The Methodists have their Vanderbilt; the Presbyterians have their S. W. P. University at Clarksville; the Episcopalians their University of the South at Sewanee; the Cumberland Presbyterians their University at Lebanon, and the Catholics their great school at Memphis. And our people are determined to have here a great university that shall be a credit to their intelligence, consecration, and wealth, and uphold the standard of Christian education among these other great universities. We have now thirty-two noble young Baptist preachers who are enthusiastic members of the J. R. Graves Society of Religious Inquiry, and who are preaching in all the surrounding country. Being on three great trunk lines of railroad, they can run out in all directions and preach the truth from Sunday to Sunday. Some of our finest young men and women are from Kentucky, and while we do not wish to interfere locally, yet if any of the young people are going to leave the state to go to college, and if any who have not thought of going can be stirred up to go, and will come here, we shall be delighted to have them with us.

On last Sunday week I had the rare pleasure of visiting my old charge, the South Side Baptist church at Birmingham, Ala., for the first time in six years. I was pastor of this church for ten happy years. My friends gave me a warm welcome, and more than \$1,000 on our endowment. One beloved brother gave me \$500, and was so happy in the thought of helping in the great work that will go on forever, that he volunteered, in addition, to support a young preacher here from year to year. This noble gift was

made, although I told them that I should decline to receive anything at the expense of their own work in the state. If anything was given, it must be at a personal sacrifice, in addition to their gifts to their personal work.

Our local Baptist cause prospers here again. We have four churches well manned and flourishing. The First church has as its pastor Dr. G. S. Williams; the Second church, Rev. D. A. Ellis; Highland Ave. church, Rev. G. W. Stumph, and the Royal Street church, Rev. C. L. Neal. Indeed, our cause throughout all this region is prospering.

I wish the RECORDER and its many thousand readers a merry Christmas and a happy New Year.
Very truly yours,
P. T. HALE.

TRIP NOTES:

On my way to Leitchfield, was fortunately thrown in company with Pastor W. W. Williams. He chaperoned me on a rainy night to his home where, in the absence of his wife, he showed himself a kind host. On the return of his wife the next day, it was easy to read between the lines, where Bro. Williams received his tutelage: I had the pleasure on the Sabbath of preaching morning and night for Bro. W., to an intelligent and appreciative audience. Met here Bro. Lem Moorman and wife, who have raised a large family to honor the name.

The memory of Bro. Willis, recently deceased, is fresh in the minds of his brethren, and his works follow him.

A curious incident just here is worthy to be recorded. After preaching on Sunday morning, this good sister Moorman asked me: "Are you the son-in-law of Bro. R. L. Thurman?" I replied, "Yes, ma'am." "Did you marry Martha Thurman?" I answered, "Yes, ma'am." "Well, I was present in the school of Bro. Thurman at Elizabethtown, when she was born," she said. I replied, "Madam, your presence celebrated one of the most distinguished events (to me) in history."

At Beaver Dam I fell into the hands of Bro. E. W. Coakley and A. K. Leach. Bro. Leach's wife is a kind and hospitable Methodist, and as a true wife honors her husband's guests. She believes, with your scribe, in "the unity of the Spirit, in the bond of peace." Bro. Coakley's wife has been under treatment in Owensboro for some time, but is now at home, we hope, convalescing. Bro. Coakley has just had a meeting with his church here, and the Lord has been gracious. 33 persons were baptized and 5 are waiting for the ordinance. Bro. C. did the preaching; helped by the brethren. He lives in the hearts of the brethren and is doing a glorious work.

I learned whilst passing here that Bro. Burnett was in a good meeting at Hartford, assisted by Bro. Foster, of Louisville.

At Rockpoint I missed seeing the cheerful face of Bro. J. F. Caselier, whom I remember as a genial brother, and an able minister of Jesus Christ.

At Central City found Pastor C. E. Hutchinsón, with his work well in hand. A good providence cast my lot in the home of Bro. S. C. Gish and wife, for many years friends of the WESTERN RECORDER. God has blessed them with large means, which they are trying to consecrate to his service.

At Princeton I fell in with that prince of good men, Rev. R. W. Morehead. Surely he is a prince, as he is an Israelite indeed, in whom there is no guile. He is an able exegete of the Scriptures, a defender of the faith once for all delivered to the saints, a counsellor in Baptist affairs in all this region, and ill lurks the head of the heretic, who strives to divide the Baptist saints in his bishoprick. Withal he is humble, and is one out of many who worthily and gracefully wears the title of D.D., but we must not forget to mention that he is a constant friend and advocate of the RECORDER.

At Kuttawa, I was kindly entertained by Bro. J. W. Oliver and wife. Bro. O. represents Lyon and Marshall counties in the State Legislature. He often opened that body in prayer, and made several well-received speeches among those eminent solons. Sister Oliver is a faithful helpmeet to Bro. O., who preaches to several country churches, and is gifted with large native ability. This is also the home of P. O. of our distinguished Ex-Congressman, Bro. Stone. He has shown himself worthy of high honors, and your scribe, speaking for himself, would like to honor him again.

At Paducah I stopped with Bro. Ed. Thurman, proprietor of the St. Nicholas Hotel. He is a general host, keeps a good and orderly house. Met here, and was shown kindness by the large hearted pastor of the First Baptist church, G. W. Perryman. Attended his church in the morning and was allowed to present the RECORDER to his people. His church ranks well with the best churches of the city in intelligence, piety and wealth. Bro. Perryman's church has had about 150 additions during the year just closing.

I was at Second church Sunday night, and heard a visiting preacher, a Bro. Cunningham, from near Cadiz. I was impressed with the devotional spirit of the brethren and the sermon. They have since called Bro. C. to the pastorate.

At Mayfield met Bro. Pettie and his church at prayer meeting, in their elegant auditorium. There was a good attendance of brethren, especially of the sisters. The brethren alternated, reading the Scriptures and making talks thereon. Bro. Pettie supplementing their efforts. A more homogeneous membership is hard to find in the state, and Bro. P. takes front rank as a preacher and temperance promoter. Most of the intelligence, piety and progressiveness of the people is represented by the RECORDER readers, and the esteemed pastor said: "If I could take but one paper, it would be the RECORDER. Being the week before Christmas, with the hearts of the people on presents and childish joys, there was not a rush of new subscribers, but many renewals."

S. C. HUMPHREYS.

DEAR RECORDER:

Possibly some of your readers who are interested in Sunday School work would enjoy reading some news from a country Sunday school.

About thirteen miles from Hopkinsville on the I. & N. R.R., in South Christian county, near the Tennessee line, is our location. There are more black people than white hence there are not so many children in our community that

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Hazel Vincent
Vice-President,
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can be reached by our Sunday School as in some others. But with the exception of three or four Pedobaptist families, all the rest of the children are in the Sunday School.

During the year 1904, eleven children have been present every Sunday, except four or five who have missed one or two Sundays on account of sickness. They have come through rain, heat and cold that has caused several grown persons to refuse to come on account of the severity of the weather. Several more have come every Sunday for the last six months, and have missed but very few Sundays during the year.

It has been a great source of stimulation to the pastor to meet them every Sunday and talk to and with them for fifteen minutes after the lessons have been taught. Of the 30 baptisms, the majority is a product of the Sunday-School work. Several Pedobaptist children have been converted and united with us, that, otherwise, we would probably not have reached. The Sunday School rightly organized and conducted is a great factor in the salvation of souls.
H. C. MCGILL
Howell, Ky.



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FROM VIRGINIA.

The Baptist news in Virginia has been a little stagnant, but I can send a small batch this week.

Rev. Willis L. Wayte, who has been a very successful pastor at Buena Vista, one of the new towns in the Valley of Virginia, has resigned and has become a missionary under the State Mission Board. His home will be in Alexandria, Va. Bro. Wayte is a man of fine spirit, a strong body and of popular gifts.

Rev. E. W. Stone, a son of the late Dr. Stone, of Auburn, and who was also a useful member of the Calvary church in Roanoke at one time, has become the pastor of Immanuel Baptist church in Richmond. Bro. Stone has been laboring in New Haven, Conn., but now returns to his native state. The Immanuel church has just erected a beautiful house of worship, and in spite of a debt the prospects before pastor and people are very encouraging.

The Fairmount Baptist church, in Richmond, has just extended a call to Rev. J. T. Riddick, of the Spurgeon Memorial church, Norfolk. Some months ago I referred to Bro. Riddick as about to enter the evangelistic work, but he did not do so. I was mistaken at that time, and will not venture an opinion now as to what he will do with this Richmond call. There is a field on the eastern shore of Virginia where Bro. Riddick is wanted, but after all he may remain with his people, among whom he is very popular.

Rev. James B. Taylor, D.D., has become the pastor of the Baptist church in Suffolk, Va. I had occasion to refer to Dr. Taylor in the Recorder when he returned from Georgia to take temporary charge of the Freeman Street church in Norfolk. He belongs to the distinguished Taylor family of Virginia. He is a brother greatly beloved because of the gentleness of his nature and the saintliness of his life. It is some encouragement to those of us who have reached the age of sixty that Bro. Taylor has been called to this church, where active work will be required of him, and that he will perform the labor commit-

ted to his hands and heart no one doubts.

Rev. R. W. Bagwell, has just vacated a very important field in the Portsmouth Association—an Association in which the editor of the Recorder did a splendid work, and where he is greatly admired. I have not learned to what position Bro. Bagwell repairs, but surely so useful and able a man will do a good work for the Master somewhere.

Rev. A. J. Fristoe, D.D., who came from Tennessee to the Fourth Street church in Portsmouth less than two years ago, is to become pastor of the Park Avenue church in Norfolk. Park Avenue is the church made vacant by the resignation of Rev. J. J. Hall, D.D., last summer. In this change one pulpit in this community is filled by emptying another. The Fourth Street church, which Dr. Fristoe leaves, is an aggressive body of Christian workers. It has the largest Sunday School of any church of any denomination in the city. It has a beautiful house of worship and a convenient parsonage.

Rev. J. W. Porter, D.D., pastor of the First church in Newport News, has just closed a great meeting. Rev. H. M. Wharton, D.D., aided him. Dr. Wharton has held a large number of meetings in the vicinity of Norfolk, many of which have been very successful.

The First church in Richmond has not secured a pastor up to this time that I have heard of.

Rev. B. Cabell Henning, D.D., the new Corresponding Secretary of the Education Commission, has taken hold of the work with a vigorous hand, and there is before him the promise of large success. Dr. Henning is a man of industry, great enthusiasm and of splendid speaking ability. He will accomplish as much in the arduous task put into his hands as any other man could perform.

A. E. OWEN.

Portsmouth, Va.

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SOUTH MISSISSIPPI.

In this short letter you will find the names of some of preachers who live in South Mississippi.

Bro. S. W. Sproles, who spent some time at the Seminary, is located at Liberty, Miss. Brother Sproles has two churches, Liberty and Mars Hill. He came here the first of March, 1904, and is doing a good work.

Bro. T. J. Barksdale, a Seminary student, is located in this county, Amite, has four country churches and is doing a good work.

We go to McComb City, Pike county, and there we find Bren. J. H. Lane and Quinn, both doing a grand work, for indeed McComb City is a growing, prosperous, commercial center and needs strong men, yes, men who are willing to sacrifice to advance God's word.

We next go down the railroad to Magnolia, Miss., where we find Rev. T. C. Schilling, one of our best preachers, whose work is mostly in the country.

Leaving the railroad, we come to Gillsburg. Here we find Bro. Joseph Jacob, a graduate of the Seminary, who has four churches, three of which are in the country. Bro. Jacob is the right man for this field.

From here we go across the country to Berwick, and here we find Bro. J. J. Walker. Bro. Walker is a very enthusiastic worker, being a good worker for the cause of missions. We now enter Centerville, a beautiful railroad town on the Y. & M. V. R.R., where we find the noted Bro. S. W. Sibley. Bro. Sibley is doing a noble work in and around Centerville. In this field there are a great many Campbellites.

We go up the railroad to the city of Gloster, where we find Bro. J. R. Johnston at the Gloster Baptist church. He preaches here twice a month, and twice a month in the country, at Zion Hill. Bro. Johnston is one of South Mississippi's strongest Gospel preachers, and at the First Baptist church here we find Bro. W. A. McComb, whose time is devoted to the one church, Bro. McComb makes good collections for missions. His church gives largely to foreign missions.

Last but not least, we come to Bro. E. Gardner, who lives in a beautiful home six miles from Liberty, and whose postoffice is Bewelcome. Bro. Gardner has two splendid churches, namely New Providence and Ebenezer, where he is held in high esteem.

We have had some excellent preaching done in this country during this year. I would like to mention the name of M. Q. Patterson, who went to the Seminary in September. Bro. P. came here to assist Bro. Sproles in a protracted meeting in August. Bro. P. entered the ministry in the fall of 1903, and I must say that he did some of the best preaching I ever heard from one so young in the cause. We predict great things for him. J. J. STRINGFIELD, Liberty, Miss.

DEAR RECORDER—

I have just closed a splendid meeting at old Bethel church near Elmo, in the north end of Nodaway county. The church has had its doors closed for five years, having had no pastor, no report to the association, and no business meeting of the church in that time. I came here seven weeks ago and the second service there was deep conviction in the congregation. The visible result of

the meeting is 84 converted, 8 restored to the fellowship of the church and 2 added by letter. The church has added a Sunday school and prayer meeting and called Thos. H. Boggess as pastor for half time and bought sixty new song books and some new lamps and raised fifty dollars for district missions.

I have baptized every Sunday for the past five, cutting the ice every Sunday except the first.

I have never seen such conviction in any place I have ever been, nor the power of God so manifested. One night I noticed a very intelligent young woman in the congregation looking at me so pitifully and apparently so helpless, but she made no move, but when she went home and retired she got to sobbing and crying until her parents had to get up between 12 and 1 o'clock and read the Scripture and pray with her. Another young woman and her brother (a young man) came and became so convicted that when they went home they called the rest of the family up and they spent a good part of the remainder of the night in prayer.

Another man, who lived fifteen miles away, and would not come to the meeting, but whose daughter did come and was converted, who did everything he could to prevent her from being baptized, but after she was baptized and went home conviction laid hold on him until the family had to send out for the neighbors to come in and talk with him and pray for him.

A woman past middle life awoke with the words, "What must I do to be saved?" running through her mind, which continued two days. Then the thought, "Believe on the Lord Jesus Christ" began to come to her again and again, until, as she sat at her loom, she bowed her head and said, "I will believe on the Lord Jesus Christ," and the love of God came sweeping down over her soul until she could scarcely contain herself.

A young man came one night and was terribly convicted the next day the family could not get him to come to church, but after they had all gone he got to praying, and on the return of the family, as soon as they got in hearing of the house, they heard him shouting and praising God. Men have been converted in the cornfield, at home, along the road; often we were not able to get away from the church until after 11 o'clock p. m., people sobbing and crying for mercy until they could be heard a long distance from the church. One old white-headed woman was converted and when baptized she came up out of the water shouting, and her husband, 83 years old, standing on the bank, began to shout and they clasped each other and stood praising God.

J. F. HEACOCK, Missionary, Forest City, Mo., Dec. 27.

"The situation that has not its duty, its ideal, was never yet occupied by man," said Thomas Carlyle. "If we cannot find the ideal among our daily circumstances, we shall never find it anywhere or follow it. If we feel no responsibility, no sense of duty, where we stand, we condemn ourselves in thus failing to recognize what is really there. Young people often look for ideals and duties in the clouds, and miss the best of life and the truest growth by their folly."

All mothers of daughters should write to Mrs. M. Bumpers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." Send in this paper

HEALTH IS YOUR HERITAGE

If you feel sick, depressed, irritated; if food disagrees with you; if you are constipated, suffer from catarrh, or get tired with the least exertion, you are not getting out of life what you are entitled to. There is no reason why you should not be restored to a life of perfect health and usefulness. There is a cure for you and it won't cost a cent to try it. The Vernal Remedy Company have so much confidence in their superb remedy, Vernal Palmettes (Palmetto Berry Wine), that they are willing to send, free and prepaid, to any reader of the WESTERN RECORDER a trial bottle. You can try and test it absolutely free of all charge. The remedy is also sold by druggists everywhere. We advise every reader to take advantage of this generous offer and write today to the Vernal Remedy Company, Le Roy, N. Y.

For 1905 only 25c.
THE GIST of the LESSONS
For Sunday School Teachers. By R. A. TORREY. Bound in full leather, substantial, attractive, flexible, gold, embossed, 100 pages.
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Mrs. Winslow's has been used for over Fifty Years by Millions of Mothers for their Children while Teething, with Perfect Success. It Soothes the Child, Softens the Gums, Always all Pain, Cures Wind Colic, and is the best remedy for Diarrhea. Sold by druggists in every part of the world. Twenty-five cents a bottle.

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are known by what they have grown. For half a century they have been the standard—haven't failed once to produce bigger, better crops than any others. Sold by all dealers. 1895 Seed Annual free to all applicants.
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BAPTIST BOOK CONCERN
Louisville, Ky.

Dandruff

Men once a week, women once in two weeks, should wash the head with a copious lather of warm water and Glenn's Sulphur Soap. It will remove and keep out dandruff.

Glenn's Sulphur Soap is a specific for scalp and skin diseases. Be sure and get

Glenn's Sulphur Soap

2c. a cake at all drug stores or mailed for 3c. by The Charles N. Crittenton Co., 115 Fulton St., New York.

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At Very Low Rates

For rates, time 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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Free Reclining Chair Cars on all trains between LOUISVILLE, KENTUCKY POINTS and ST. LOUIS.

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If you contemplate a trip or a change of location, in the near future, "GET THE HENDERSON ROUTE HABIT." It is the comfort line, and a comfortable train in traveling is always a good habit to acquire.

At least give us the opportunity of naming you rates. We have the equipment, the train service, the free chair cars and the rates.

WHAT MORE DO YOU WANT?

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BEST REACHED VIA
MISSOURI PACIFIC RAILWAY
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UTAH AND PACIFIC COAST
THROUGH
PULLMAN SLEEPING CARS,
FREE RECLINING CHAIR CARS,
DINING CARS (MEALS A LA CARTE),
ELECTRIC LIGHTS AND FANS.
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H. C. TOWNSEND,
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\$3 a Day Sure
Send us your address and we will show you how to make \$3 a day absolutely sure! We furnish the work and teach you free, you work in the healthiest place you'll find. Send us your address and we will explain the business fully, guarantee a profit of \$3 for every day's work, absolutely sure. Write to us, **ROYAL MANUFACTURING CO., Box 500, Belmont, Mass.**

The Farm

and Household

Mr. John Word, of Freedom, bought a pair of 3-year-old mules from Earl Crabtree for \$225.

T. J. Judy, of North Middletown, delivered to Jonas Weil 36 cattle, total weight 50,680 lbs., at 5 cts. per pound.

Brent & Bro., of Paris, bought and shipped ten thousand turkeys in Nicholas county this season, for which they paid \$13,000.

Thomas L. Best, of Helena, has purchased a number of crops of tobacco around Sardis, paying from 10 to 12c.—Mt. Olivet Advance.

Dr. Samuel H. Halley, of Payne's Depot, sold his crop of 50,000 pounds of tobacco at 11c per pound all round, and Mr. C. E. Marvin sold his, about 20,000 pounds at 12c all round to Mr. E. W. Hughes, of Georgetown.—Midway Clipper.

Missouri now leads in apple growing and production. Three years ago the State ranked fifth, but now she leads. There are over twenty million apple trees in the State—five trees for every man, woman and child within its boundaries.

Bush & Ramsey auctioneers, report the sale of J. O. Piersall last week slimly attended on account of the cold weather. Among the sales were the following: 2 mares, \$52 and \$60; pair of horse mules coming two years old, \$145; fat hogs, 250 lbs., 4c per pound; cow, \$32.50; heifer, 900 lbs., \$25; 4 steers, 900 lbs., \$33 each; 2 heifer calves, \$8.50 and \$10.75; plymouth rock hens, 25 to 31c each.

Bush & Ramsey, auctioneers, report the following sale: Mr. Jack Elkin on the 14th was fairly well attended. Two cows and calves, one at \$57 and one at \$25.50; one extra yearling steer, 900 lbs., at \$33; one Jersey yearling steer at \$16.50; one yearling heifer at \$13.50; one good steer calf at \$15.50; one small steer calf at \$6; 200 shocks of fodder at 11c; 5 stacks of oats, from 1 1-2 to 2 tons each, at from \$15 to \$20 a stack; 20 bushels of rye at 50c; 31 tons timothy hay at \$7.65 to \$9.35 a ton.

Mt. Sterling Court—About 500 cattle on the market. The quality of stock was only fair. Trade was good and prices higher than last court. A few of the 900-lb. steers sold at 4c, but most of the sales at \$3.50 to \$3.75; yearlings at \$3.50 to \$3.75; heifers at 2 1-2 to 2 3-4c; cows at 2 to 2 12c. Mules were easier and probably a shade lower. No big, heavy mules for sale; 16-hand mules at \$175 to \$185; 15 1-2 hand mules at \$150 to \$165; 15 hand mules at \$125 to \$140; with sales of some heavy 14 1-2 hand mules at \$120; small mules at \$80 to \$100. There was quite a number for sale and a good many were sold during the day. Horses were about the same, plenty of buyers here for fine horses, but that sort are not plentiful. Plugs sold at \$40 to \$60; fair horses at \$80 to \$100; medium at \$125; good horses at \$150 to \$176.—Farmer's Home Journal.

RAISING EARLY LAMBS.

Under artificial conditions it is not necessary to consult the natural habits of our domesticated animals. This is especially notable as to the domesticated cattle which now bring their offspring into the world any time of the year; next to these we may note the reclaimed poultry. But the domesticated sheep has not shown any such easy adaptation of natural habit to the easier conditions of their present life. Its breeding time, in general is still the early summer, when the natural habit of out-door feeding makes it convenient, on account of the most easy procuring of food, and the congenial weather made it safer for the lambs. But in our artificial way of doing business now, it is inconvenient for the farm shepherd to wait so late for the coming of the lambs, although the range flocks may be better suited with a later lambing time.

Still more to be regretted the late lambing-time does not afford the necessary opportunity to make the most of the lambs and push them on rapidly so as to make the most profit from them. This is a serious disadvantage for the shepherd, for it prevents him from making the most from his flock by fully a hundred per cent. And strangely, we are contented with this condition of things with our flocks, while the English flock owner has no rest until he has, by all the skillful devices known to him, got his ewes to bring their lambs in time to market them at the highest prices of the year, thus foretelling the markets and doubling his profits.

There is no other part of the farm stock which pays so well as a well-managed flock of sheep; and if the proper arrangements are made for their accommodation, there is the least possible labor or trouble in the care of them.

What sheep want is an arrangement for pasture and lodging separately from the rest of the live stock, for other stock are never so happy as when they are worrying and driving off the sheep. Thus a separate pasture for them is required, and in the pasture there should be a convenient supply of water. This is very important, but in the majority of instances it is neglected. The dew on the early grass is not sufficient to supply sheep with drink; when water is conveniently near, sheep will sip a little several times a day. Just the same with a supply of salt, which is indispensable for the digestion of the food. The commonest cause of trouble in a flock is the want of sufficient salt for the due digestion of the food, and this neglect of the shepherd may be safely charged with the very large majority of these troubles. Of these indigestion is the most frequent. Sheep, the same as their relatives, the deer and the goat, require salt as often as they need water, and if the supply is not duly provided, they fall off in condition rapidly. This common neglect by the majority of farmers who keep sheep, but are not shepherds, is the cause of the far too common unpopularity of sheep in some localities, where they might be kept with unusual advantage.

There is just now a sort of awakening of farmers generally to the profitable results of the proper keeping of a flock, and never before has there been so

much attention turned to the sheep as at present. It is taking the most judicious course, which is to procure the stock in the autumn or early winter and feed them until spring or summer, and procure a new supply in the next season. This is really the most desirable way, because easy and profitable, and adds really nothing seriously to the farm work. Merely a watchful eye, and a comfortable shelter, dry and clean, and to be always kept so. The most profit is made from the earliest lambs, and, as with other similar instances, when the business has been got on to a satisfactory basis, it goes like a well-managed clock, with very little attention, except to supply the motive power.—H. Stewart, in Country Gentleman.

CITY TREES.

For city trees the Hartford Gardeners' and Florists' club makes the following recommendations. The best tree for city life is the ailanthus. It is capable of withstanding almost any possible conditions, such as smoke, dry soil and scanty nourishment, and it is free from insects. Other trees similarly constituted are the cottonwood, white poplar and some form of willow. Then come the European linden and the English elm, both of which are tougher than the American species.

For the suburban and the semi-suburban parts of a city the best all around tree is the American elm. It gives high and not too dense shade, and it grows rapidly and makes a beautiful leafy arch over a street. But it has the disadvantage of putting out its leaves very late, shedding them continually, and, like the European elm, it has a persistent and dangerous enemy in the elm tree beetle.

For the most open parts of a city the red, scarlet, black and pin oaks, the horse chestnuts, hackberry, silver and red maples and black walnut are available. The rock maple doesn't get along at all. It is the first to succumb to city conditions.

Set out trees which will attain a large size if left to grow, but keep them in bounds by severe pruning.—American Gardening.

Hot-beds should be well aired by raising the sash on warm days, but they should be well covered and protected at night. The temperature can be kept to within a few degrees of the point required by keeping a close watch and giving care to the hot-beds. Fresh horse manure is the best to use for creating warmth. It is not too soon to make the frames and have everything ready for beginning the hot-beds.

You pay five times too much for lamp-chimneys.

Buy good ones. **MACBETH.**

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

BOILS AND ERUPTIONS

Have been suffering from Impure Blood for many years, having Boils and other Eruptions. Having heard of S. S. S. I decided to try it, and am glad to say that it has done me a great deal of good. I intend to continue to use it, as I believe it to be the best Blood Medicine on the market. Cleveland, Tenn. W. K. DEBBS.

For over fifteen years I have suffered more or less from Impure Blood. About a year ago I had a boil appear on my leg below the knee, which was followed by three more on my neck. I saw S. S. S. advertised and decided to try it. After taking three bottles all Boils disappeared and I have not been troubled any since. GRO. G. FERTIG.

114 W. Jefferson St., Louisville, Ky.

Newark, Ohio, May 23, 1903. From childhood I had been bothered with bad blood, skin eruptions, and boils. I had boils ranging from five to twenty in number each season. The burning accompanying the eruption was terrible. S. S. S. seemed to be just the medicine needed in my case. It drove out all impurities and bad blood, giving me permanent relief from the skin eruption and boils. This has been ten years ago, and I have never had a return of the disease. MRS. J. D. ATHERTON.

Write for our book on blood and skin diseases. Medical advice or any special information about your case will cost you nothing.

The Swift Specific Company, Atlanta, Ga.

VARIABLE ROUTE TICKETS

FLORIDA NOW ON SALE VIA

SOUTHERN RAILWAY

IN CONNECTION WITH THE

QUEEN & CRESCENT ROUTE.

Travelers from Louisville, Cincinnati or points north to the Sunny land of Florida traveling southward via Chattanooga, Lookout Mountain, Atlanta, and Jacksonville can now, at the slight additional cost of \$3.00, return via Savannah, Columbia, Asheville, Hot Springs (N. C.), and Knoxville, or vice versa—thus passing through the beautiful "Land of the Sky"—that portion of Western North Carolina lying between the Blue Ridge Mountains and the Iron, Smoky and Unaka Ranges. This is a superb elevated plateau the lowest point of which is 2,000 feet above the level of the sea.

ASHEVILLE, with its splendid hotels, open the year 'round, is encircled by magnificent ranges of mountains, and is a favorite stop-over point for thousands of tourists annually. Other noted resorts in the "Land of the Sky" and "Sapphire Country" are Hot Springs, Flat Rock, Tryon, Brevard, Toxaway, Waynesville, &c.

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The "Florida Limited," leaving Cincinnati 8:30 a. m., connecting at Lexington with morning train from Louisville arriving at Jacksonville early next morning, runs every day in the year. The "Chicago and Florida Limited," leaving Cincinnati in the evening connecting at Lexington with the evening train from Louisville will go into service early in January, 1905. Both of these trains run through solid to Jacksonville with Dining Car service en route. For low winter tourist rates, schedules, literature or other information apply to

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C. P. BARNES RINGS
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No charge for engraving In-
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The Old Reliable
ROYAL
 BAKING POWDER
 ABSOLUTELY
 PURE
 There is no substitute

Items of Interest

News the West Over.

Gen. Stoessel has surrendered at last. With 15,000 men sick or wounded, and only 5,000 men exhausted from a week's steady fighting, he could not delay the capture any longer and surrendered. He has been fighting to give time for reinforcements to reach Kuropatkin, and he accomplished that purpose. No army except the Japanese could have captured Port Arthur without starving the garrison out, and it is said their loss was 80,000 men.

Chicago women have come to the front in rather an unexpected way. A man in Chicago applied to the magistrate for protection from his wife who had the habit of picking him up, swinging him about her head and catapulting him against the wall. Another man complained that his daughter had supplanted him in his job at the stockyard, a part of that work being to roll and lift barrels of pork.

Modern warships again to the fore. The battleship Massachusetts is lying at the dock in the League Island navy yard undergoing repairs. While the workmen were engaged on it there was an explosion by which four men were instantly killed and two seriously and it is thought fatally injured. All the men were terribly burned. While this big new ironclad has to undergo repairs the famous old wooden Constitution is put-in-commission again. We shall hear nothing of explosions on that.

The discovery of a way to deodorize wood alcohol has added another terror to drinking. It is cheaper than grain alcohol and is used in cheap whiskey. Already many deaths are reported from it. Taken in smaller quantities, it produces blindness. There is no tax on it, and Congress ought to put the same tax on it that is on other alcohol. It is said that it is also used in some medicines, but surely men are not so wicked.

An archaeological find of the greatest interest has just been made by Pastor Lohmann, chairman of the German Society for Scientific Research in Anatolia. During his recent journey in North Syria, a coin of pure silver, excellently preserved, was offered to him, which, on examination, proved to bear a perfect Aramean inscription of Panammu Bar Rerub, King of Schamol, who reigned eight hundred years before Christ. It is the oldest known coin in the world. Up to the present the Lydians have always been regarded as the inventors of money, but this new find shows that the Semitic Arameans, who lived two centuries before the Lydians, are the oldest-known coiners of money.

In 1690 a wealthy nobleman, Baron Favart, died in Elberfeld, Germany. He left a sum of money to the Protestant church of the town, the interest of which, being \$35,000, should be given to some poor Protestant preacher in the province. The preacher was to be chosen haphazard from the number of those who received the smallest salaries. In return the preacher was to preach a sermon of half an hour's length, extolling the virtues of Baron Favart. The sermon is preached every year, after the regular service and sermon are over. What \$3,500 is to the pastors receiving the smallest salaries can be easily imagined.

A New York paper says that this country is buying 30,000 ounces of cocaine a year. And this is very greatly in excess of what is legitimately used as medicine. Cocaine destroys the moral sense, and makes its victims insane quicker than any other drug used, and in a greater degree. Some of the states have roused themselves to the evil of this dangerous drug and have forbidden the promiscuous sale of it, and it is to be hoped all the states will soon follow their example.

The charge having been repeatedly made that a Japanese has no love for his relatives and family but only a passionate devotion to his Emperor, a writer in the Outlook denies it. He says they are trained to allow no demonstrations of affection: He gives an instance of a Japanese gentleman who fainted with grief when his mother died, but never referred to the death after his recovery.

Dr. Knopf says that the sanitariums in Europe have shown that consumption is a curable disease. That is nothing new. We heard years ago that consumption was the most easily cured of all diseases if taken in time. The trouble is consumptives will not believe they have the disease till the time of curing is past. Some of these sanitariums reported 75 per cent of the cases brought to them have been cured.

LEXINGTON.

I preached for Pastor Preston W. Blake last Sunday to a large congregation.

Dr. Blake seems too modest to let us hear of his work. Regular Sunday school attendance is between 235 to 250. Prayer meetings are well attended. Recently Dr. W. H. Felix, pastor David's Fork, who had served the church most acceptably as pastor for eighteen years, preached a few evenings to the great delight of the church and citizens generally, for all love him. There were ten additions to the church.

Dr. Blake will soon close his seventh year as pastor, and each year has only increased his hold upon his people. He is stronger to-day in the affections of his people than ever before. He has received into the fellowship of the church over 400. The present membership is 1,060, composed of many of Lexington's most prominent citizens. In the absence of the regular organist, Miss Ira Howard, one of Lexington's most accomplished young ladies, played and she did it well. I enjoyed the hospitality of Dr. Blake and family. Called and found Mrs. Carrie Hunt, wife of Rev. Dr. George Hunt, of precious memory, in declining health, but happily surrounded with every comfort that noble and loving sons could provide. H.

DEAR RECORDER—

Please allow us space to publicly express our gratitude to our brethren, sisters and many friends who so kindly and so thoughtfully, and so very substantially remembered the pastor and his family on the evening of Dec. 19th, 1904.

In their splendid efforts to surprise us they really made the parsonage look like old Santa Claus had been to see the occupants, and left his entire load, consisting of apparel, provisions and even games for the boys.

Long may the noble surprisers live to gladden the hearts, and brighten the lives of many of God's children, and may our Heavenly Father see to it that a pleasant and profitable surprise awaits each of them in the very near future.

With loving gratitude, we are yours for the Master,

S. O. CHRISTIAN,
 J. M. CHRISTIAN.

Cloverport, Ky., Dec. 29, '04.

DEAR RECORDER:

We closed a two weeks' meeting at Eighteen Mile the fourth Sunday in October. We had Bro. J. A. Bennett, of Pewee Valley, with us. He is a strong Gospel preacher. I have never had a man to assist me in a meeting that preached a better series of sermons. The Lord blessed us; the church was strengthened spir-

itually and 3 were added to the church by experience and baptism. I took charge of the church in October. The outlook is encouraging. Bro. Bennett being with me in the beginning of my work was a great help to pastor and people. The church kindly remembered the pastor and his family by sending them a box of good things to eat Christmas, for which we are very grateful. I begin my fifth year as pastor of Long Run church.

Wishing the dear old Recorder a happy New Year, may God use the faithful editor in his glorious work in so earnestly contending for the faith, and in giving the denomination such a good paper.

Fraternally,
 B. T. VINCENT.
 Beard, Ky., Dec. 27.

Dr. W. O. Carver will lecture in Norton Hall on Monday, Tuesday, Thursday and Friday of next week at 8 p. m. to Sunday School teachers and workers on the Gospel of John. This is the regular annual course and all are invited to attend.

1905.

Another year is completed and we enter upon the solemn destiny of 1905, with its certainties and eventual probabilities. The old year has gone to make up the ages. While looking backward and forward, we naturally review the past, as well as look forward with apprehension. As we look back upon the many New Years, time seems but a few yesterdays, but when the changes wrought are considered, it is an age.

Many have seen wrecks of their most cherished hopes scattered all along life's coast; some have been broken upon the rocks, others bleached and buried in the sand, while many have foundered at sea. None have met their expectancy. Memory and affection have the magical power of bringing back from the undiscovered land those who live in our hearts.

Recollection-stabs bring before one the beloved daughter, whose dear head is cushioned on earth's mother-lap. You think you hear the loved voice calling New Year's responses. Alas! you listen, but find only—silence!

It breaks your heart to see the empty place of the loving mother, who had seemed a part of your life, and to your tear-dimmed eyes the beautiful sunshine seems but mockery. The father has wafted his brightness to a fairer land, and you await his smile in vain. An aged one, who helped form the household, has laid aside the burden that followed when life's eventide grew gray, and gone to yonder land. The long-ajar gates opened wide, that his eyes might uncloze and read the heavenly curriculum in the light of the sun of a new life, over whose brightness no cloud shall intervene. At close of day there cometh rest. . . .

Yes, many home-pictures are incomplete and many hearts are bowed in grief. The calming influence of time—death's only rival—can alone force upon one's mind a reconciliation to the inevitable destiny of mortals. Each must travel alone the heavenly hills, as the path becomes too narrow for friends to bear one company. Yet life goes on, for time never stands still. . . .

Ah! farewell's there are, and good-by's to be said. When cold are the lips and the

GREAT CLEARANCE SALE

OF
 Short Lengths and Odd Lots Linens,
 White Goods, Organdies, Percales,
 Flannelettes, Etc., Etc.

Remnants and accumulations of the past season's enormous selling now offered in this Clearance Sale at great sacrifice. These money saving advantages at the prices won't last long.

12c A Yard—All-linen Crash, extra heavy quality, good absorbent crash; clearance price, 12 1-2c; former price 15c.

4c A Yard—Heavy Twilled Toilet Crash; former price 6c a yard.

20c An extra good heavy Bleached Turkish Towel; usual price 25c.

25c Each — Extra size and quality Turkish Towels; former price 35c.

95c A Yard—90-inch All-linen Sheeting, for Shirt Waists and Dresses; former price \$1.25 a yard.

12c Each — Size 17-32, All-linen Hemmed Huck Towels.

GREAT REDUCTIONS in our Remnants of Table Linens, in lengths from 2 to 3 1-2 yards, at one-third less than regular prices.

HALF PRICE—One lot of Blue and White Hungarian Embroidered Doilies, Centers, Table Covers, Scarfs, etc.

ONE LOT OF WOOL BLANKETS that are slightly soiled go at a 25 per cent. reduction in this great Clearance Sale.

12c 2,000 yards of Fine-figured Sheer Organdies, in springs, choicest patterns; usual price 25c a yard; in length from 2 to 12 yards; Clearance price 12-12c.

10c A Yard—2,500 yards, full yard-wide Percales, usual price 12 1-2c; neat designs, suitable for Waists and Shirt-Waist Suits; in lengths from 2 to 12 yds.

10c A Yard — Silk-finished Cotton Taffetas, in the season's newest styles and colors, in lengths from 5 to 15 yards.

19c A Yard—2,000 yards of Fine Figured French Madras, in lengths from 2 to 10 yards; usual price of this material is 30c a yard.

White Cotton Waistings in floral and Jacquard pattern.
 Our 60c quality cut to . . . 39c
 Our 50c quality cut to . . . 29c
 Our 35c quality cut to . . . 19c
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tongue moveth slow.
 The last sacred words ere the spirit be fled,
 And the heart-breaks they leave,
 The world never can know.

A shade of sadness tinges the face of the departing year; who is about to pay homage to eternal laws. His heart is sad, his weary feet are bruised. He shivers and sighs as life-sands ebb. . . .

A shadow moves across Time's dial-plate. Twelve o'clock!

The old year throws his task on younger shoulders and 1904 pays his tribute to nature, as the world smiles on his successor, opens the door and lets him in, with an "All hail!" from myriad throats.

Listen to the God-measured, joyous strains of the New Year, as he bids us awaken to newborn happiness. He makes all hearts glad with expectation, during his reign as king supreme for one short year. And we will confide in his promises, nor peer if we may, through Time's mystical stream.

Our lives are books; our years, its pages;

Its chapters, months; its lines, the hours;

Whate'er is writ, is writ for ages; If good or ill, that book is ours.

LIZZIE P. E. HANSELL.
 New York City.

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The Perfect Stove Polish

The only unburnable non-toxic oil polish in the world. A liquid that enamels all iron a glossy, jet black, producing an everlasting brilliant lustre that can be washed with water cannot be rubbed off or burned off. No dust or odor; prevents rust; polishes nickel, too. Never softens or freezes. Black Satin is the most economical stove polish in the world. Inset upon your dealer getting it for you. Regular size 25 cts. at dealers or prepaid from factory 35 cts. Sample can 25 cts. pre-paid.

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When a sanguine philosopher came to Frederick II. with a new scheme that was to supercede Christianity and make everybody good and happy, the long-headed king quietly replied, "You do not know men." It is just possible that these new critics of the churches do not fully understand human nature. The human material out of which the ministry and the laborers in the churches are expected to make saints and a heaven on earth, may be more refractory than is apprehended by their philosophy.