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Warning of a "chain" scheme in which every one receiving a letter is requested to send a copy to others. Rev. A. E. Baker says in the *Texas Standard*: "I believe it to be the solemn duty of every person who receives one of these letters to burn it up at once. It is all 'vanity and vexation of spirit.' I cannot believe that God's sanction and blessing can rest upon any such scheme of human folly."

The vice of the modern notion of mental progress is that it is always something done with the breaking of bonds, the breaking of boundaries, the casting away of old things. But if there be such a thing as mental growth, it must mean the building up of new things.

The Head Mistresses, who are called Lady Principals, have an Association in England. Recently they had in London a largely attended conference on education. Mrs. Bryant introduced resolutions which were passed by an overwhelming majority, strongly condemning co-education for children over ten years of age, and insisting on separate schools for boys and girls over that age. In this country the cities have separate high schools for boys and girls.

Watchword and Truth says of Toronto, Canada: "There are more people who attend church services and who are church members in proportion to its population in this city than in any city in Christendom. There are more children enrolled on the Sunday School records than are on those of the day school." We wish that could have been truthfully said of Louisville.

What is among the prophets? The *Register*, Unitarian, says: "In these times there are theologians who accept the doctrine of evolution and the highest criticism, but neither they nor the churches to which they belong have accepted the consequences which logically follow and must be dealt with. The result is bewilderment, paralysis of faith, and doubt about the future."

He is big game for you! Mr. A. W. Patten has rented a farm at Marden, England, for some years. He has been a good tenant and paid his rent promptly. But he has received notice from the owner that he cannot have it another year because he has joined the Baptist church! That is the only reason given in the letter of termination. So much for Episcopalianism.

The Apostles' Creed.

BY A BAPTIST.

At the opening of one of the sessions of a recent interdenominational Bible Conference, a Baptist minister was asked by the presiding officer to lead the assembly in the recitation of the Apostles' Creed. The invitation was declined. An Episcopalian clergyman was then requested to perform that office and the devotions proceeded. The presiding officer and the person first invited are warm friends and the smile on the face of the giver of the invitation when it was declined showed that he was amused, but not surprised nor displeased. That his friend was a Baptist was a sufficient explanation of his conduct.

The avowed motive for the use of the creed on such occasions is that—to use the words of the author of "The Creeds of Christendom"—"It is an admirable popular summary of the apostolic teaching; it contains all the fundamental articles of the Christian faith necessary to salvation, in the order of revelation, from God and the creation down to the resurrection and life everlasting." Its use in interdenominational meetings is justified by its supposed solemn proclamation that however Christians may differ in unessential points they are at one in all matters of saving faith.

Necessarily a Baptist cannot join in the Roman Catholic canon, whose creed this is, is not on matters of minor importance, but in the great verities of salvation. The Roman Catholic avows that the creed of the Baptist is a damnable heresy, and that all who adopt it are excommunicated. How can the Apostles' creed show that the persons reciting it are in spiritual unity with the church which compiled and adopted it?

Every word in this creed is true; every statement it makes is an essential verity; but this creed is not the creed of the Apostles; it is not the substance of their preaching, and it is not the symbol of the faith of the Christian church.

This creed, so far as it relates to Christ, is a memory and an expectation. It is utterly silent as to what Christ is doing in the work of salvation. It gives the story of his earthly life and then presents him seated in heaven, the Minister of justice, awaiting the time for him to discharge the functions of that office. Of his relation now as a Saviour to us, of his priestly work for us, of all his work with us, and in us, without which we cannot be saved, it is silent. Yet this is the most important present truth of Christianity. It is that which differentiates it from all religions. No one of them affirms that its founder is living and that his adherents constitute one body of which he is the head, imparting to it life and giving direction to all its movements. Something of this is told in a single verse of the gospel according to Mark—the gospel of the Worker—"They went forth and preached everywhere, the Lord working with them and confirming the word with signs following." Our Lord is performing the duties of his priestly office for us in heaven; on earth he is, proving to us the strange truth which he declared to his disciples: "It is expedient for you that I go away." The Christian studies with gratitude that cannot be expressed the blessed truths which our Lord reveals in that interview with his disciples recorded in the fourteenth and fifteenth chapters of the

Gospel according to John, truths the highest, sweetest, most precious now to us ever spoken; the assurance that heaven is nearer to earth than it was in the days of his flesh, that Christ is still Emmanuel, God with us, nay more, that he is God in us. Take one verse: "If any one love me, he will keep my word; and my father will love him, and we will come to him and make our abode with him." Christ in us is the hope of glory—the only hope of glory.

Of all this the Apostles' creed says nothing. The Roman Catholic church has as the object of its love, admiration, and worship a dying or a dead Christ. Everywhere in Catholic Europe you meet with representations of the Saviour, but always a Christ under the dominion of death. Death is canonized. On the high altar, holding the place of honor, is the ghastly skeleton. The bones of the dead underlie the slab on which you walk in the church; they are builded into the walls; Rome's mightiest miracles are wrought by them. Most appropriately the garb of those specially devoted to the service of God is a funeral one. Yet death is the wages of sin, and is so abhorrent to God that under the old dispensation the touch of the dead excluded from the public worship of Jehovah; the high priest must not come into his presence wearing a badge of mourning even for the wife of his bosom.

For the Roman Catholic, the contemplation of Christ is either as living in Judea, or dying, or dead. The work of faith is to reproduce the details of his earthly life and the highest spiritual attainment is to experience the exact feeling of those who stood around the cross, watching the dying sufferer. If Christ manifests himself to the devout in ecstatic vision, it is exactly the way in which the Virgin Mary or any dead saint, appears. Our Lord's priestly office is administered not by Christ, but by the bishops and priests who bestow grace in the sacrifice of the mass and in the sacraments.

As the church knows nothing of the Christ of the Acts and Epistles, its preachers always find the texts for their sermons in the Gospels. This is the invariable custom of the Pope. I have listened to excellent sermons from Catholic priests but I have no recollection of ever hearing one of them take as his text a passage from the Acts or Epistles. I might say the same of the high church Episcopal clergy. In our own denomination, the preachers who belong to the new order have as their motto, "Back to Christ"; "We have rediscovered Christ." "What is the gospel?" said an eminent leader of this school of thought. "It is the story of Christ's life in the gospel; to preach the gospel is to tell that story." The logical outcome of all this is that in the proper sense of the word there is now no Christ. At a gathering of the Baptist hosts not long ago, I heard this position stated and elaborately defended in the opening sermon. The preacher, one of the most polished and vigorous thinkers among us, insisted that when Christ entered heaven after the resurrection, he was reabsorbed into the Godhead, and that all the relations and characteristics of Christ disappeared. I heard no dissent expressed. How many approved the position, I cannot tell.

I may be permitted to add that I have many personal friends among the members of the Roman Catholic church. I am glad to recognize, appreciate, and express

not only their good character and exemplary lives, but the influence of their church in favor of good order and of the family. From Catholic books of devotion, like Thomas a Kempis, I drink sweet spiritual draughts; but I cannot say that the symbol of faith adopted by that church is my creed, or that it presents all the essential truths of salvation.

The Poor French Shepherd and His Bible.

In a village in France lived a poor shepherd with his wife and eight children. Although he found it no easy task to get, from his low wages, sufficient food and clothing to supply the wants of ten people, he contrived to buy himself a new Bible, his old one being nearly worn out. When I say he bought a new one, I mean new to him, for as he could not afford to pay a high price, he got a second-hand Bible; but it was in good condition, and had large clear print—a very necessary thing, for the shepherd was growing old.

He made good use of his Bible, and spent many a happy evening in reading to his wife and children some of the Psalms or beautiful stories out of the Old or New Testament.

He was reading one Sabbath, soon after Christmas, when he came to a place where two leaves were stuck together. He got a knife and cut them carefully apart. What was his surprise to find in them a bank note for twenty dollars. His astonishment was great, but he was not wondering; his eyes fell upon a piece of paper, upon which these words were written—"This sum of money has been collected with much labor, and as all my relations are dead, people who have no need of it, I leave it to whosoever reads this Bible."

Probably this curious will had been made by some one who had found in God's Word the joy of his life, and who, having no children, and no relations in need of money, wished his savings to fall into the hands of some one to whom they would be of real use, and who also loved his Bible.

How many people would be glad to find a similar treasure in their Bibles! But greater treasures still are to be found in the Word of God, treasures which neither moth nor rust can corrupt, and which thieves can not break through and steal. Seek them there and you are sure to find them.—From the German.

BIBLE STUDY.—A godly man writes: "The more I study the Bible, the plainer do its truths become to me. The one who studies it and earnestly prays for light, will be able to penetrate its mysteries as far as it is God's will that he should." This is a great truth. It is in line with the expression of an old father who said that "no one can see so far into God's truth as he who closes his eyes in prayer; and no one can travel so surely on God's highway as he who advances on his knees." It is still true, as it always has been, that "the secret of the Lord is with those that fear him."—Herald and Presbyter.

Christ prefers forgiveness to every other virtue. He enjoins it oftener, more anxiously, and with this weighty circumstance, that the forgiveness of others is the condition upon which we are to expect and ask from God forgiveness for ourselves.—Paley.

QUESTIONS ANSWERED.

By Senex.

Some brethren and sisters wishing to constitute themselves into a church, took letters from the church or churches to which they belonged. They sent letters as is customary to the churches in the surrounding country and asked them to send their pastors and brethren to act as a council. When the appointed day came, some brethren, including three deacons, had come from the other churches, but there was no ordained minister present. One of the deacons was made moderator of the council. The council decided that a Baptist church was needed there, and recommended its organization. The council of brethren was very faithful. They found that one brother who had brought a letter had never been baptized by the proper authority—I suppose his was a case of alien immersion. The council advised that he be not received, when he agreed to be left out of the organization and to come in afterwards by experience and baptism. That brother has true religion. He will make one of the best of the members.

By the advice of the council of laymen the church was constituted and articles of faith read and adopted. These were the articles of faith of the churches in the Association within whose bounds the new church is situated. I am asked if they did right, and if a council composed of deacons and other brethren without any minister is competent to organize a Scriptural Baptist church.

Unquestionably that church was rightly constituted. The presence of a minister, while desirable, is by no manner of means necessary. As for that matter, the brethren who had the letters could have constituted themselves into a Baptist church without any council from the outside at all, though a council is most desirable. That they had letters from Baptist churches and adopted Baptist Articles of Faith, was all that was needed. But the brother, no doubt without thinking of the exact meaning of his words, asks if that council was competent to organize a Scriptural Baptist church. If he had thought he would have known—for he is evidently an intelligent writer and a strong Baptist—that no council composed of outsiders, whether they are preachers or laymen, can constitute a Baptist church. That is done solely by the constituent members. No outsiders can do it. Churches are sovereign and independent. All the council of visiting brethren can do is to advise the brethren. They can accept the advice or not as they think best.

For example, suppose the council in this case had not thought it advisable a church should be constituted at all, either because there were too few brethren to make a church strong enough to stand alone, or because there was already churches on the field in sufficient numbers, the brethren could have refused to accept the advice and gone on to make a church. But although this would have been clearly within their rights, it would not have been wise.

"Should an Association have articles of faith?" Of course. I suppose all Associations have them. Baptists are always ready to set forth their faith. And articles of faith are necessary to an Association as they are to a church to show to all men the Association is a Baptist one. Just as no association would receive a church which had no articles of faith, so no church should join an Association which did not clearly set forth its belief.

The best of all the Confessions of Faith is the Philadelphia one. This received its

name from the old Philadelphia Association, the first of all our Associations in this country. The Association took the old London Confession adopted in 1689, altered it on some points and adopted it. The other associations adopted the Philadelphia, except the Charleston, the first Southern Association and the second one organized, which adopted the old London. But for many years all the Associations, as they were formed, adopted the Philadelphia.

The note which was sent out with the London Confession of Faith in 1689 was this: "We, the ministers and messengers of and concerned for upwards of one hundred Baptist churches in England and Wales (denying Arminianism) being met together in London from the third of the seventh month to the eleventh of the same, 1689, to consider of some things that might be for the glory of God, and the good of these congregations, have thought meet (for the satisfaction of all other Christians that differ from us in the point of Baptism) to recommend to their perusal the confession of faith, which confession we own, as containing the doctrine of our faith and practice, and do desire that the members of our churches respectively do furnish themselves therewith."

As has been said often by myself and others, articles of faith are never quoted by a Baptist to prove a doctrine, but only to show what is believed by Baptists. For example, if a man should ask a brother to prove that immersion is baptism, or that infant baptism is wrong, the idea of quoting the Confession of Faith would never occur to him. He would go to the Bible. But if he was asked to prove what Baptists believe on these or any other points he would quote their adopted articles of faith. Confessions of Faith show to others what the bodies which adopt them believe.

"What qualifications should an Association require of a church seeking admission?" A church desiring admission into an association chooses brethren as messengers, and sends a letter saying these are her messengers, and inclosing a copy of her articles of faith. It may be the messengers have no copy, and in that case, they state the church has adopted the same articles of faith as those of the association or of some other church already recognized. Of course, no church is under obligation to use the same form of words other churches have used. They may rightly write new articles of faith—that is, the language may be new, but the faith must be the old Baptist faith.

But it saves the time of the association and shows a desire to form in line with sister churches to adopt articles of faith which are well known. Otherwise the Association would be under the necessity of scrutinizing them carefully and weighing every word. When the old forms are not used, the articles must be brief and say much in a few words. Some of these compendiums of the old Philadelphia are admirable. The best I have ever seen was adopted by a Baltimore church and afterwards published in the Recorder. I know of churches which sent and secured copies of these before their organization and gave one to each brother who went into the organization. If I remember rightly, they were drawn up for the Baltimore church by Dr. Kerfoot, or it may be by Dr. Fuller. I am not sure. But whoever drew them up was a man of clear and logical mind, well versed in doctrine and knowing the English language and the force of the words used.

That is all which is necessary to the reception of a church—messengers bringing the confession of faith and the request of the church to be received. It is to be taken for granted that when a church has adopted Baptist articles of faith it believes and practices accordingly. But it may be some messenger from a sister church may know reasons why the church should not be received. For example, while holding sound doctrine it may have called a pastor who is unsound. Or it

may be too weak, and there may be a sufficient number of churches on the field. In any such case the association may rightly refuse to receive or postpone action. Or the church may have had a quarrel with another Association which may make it best to refuse or postpone.

The Dying Church.

If the pastor is sound in doctrine, pure in life, and of undoubted piety, and yet the church is dying, what then? If the church is dying, congregations and contributions dwindling, few souls convicted and converted and Christians becoming careless and indifferent instead of growing in grace there is evidently fault somewhere. The probability is that neither pastor nor people are doing their whole duty. Let the church first cast the beam out of its own eye that it may see clearly whether it is a mote or a beam in the pastor's eye which needs casting out. Don't complain of him, nor ask him to resign till you have done your whole duty.

It may be that God saw the church was lazy and not doing its whole duty and that if he had given them a thoroughly efficient pastor, they would have done nothing but let that pastor drag them along as a dead weight. I have known the death of a very pious, benevolent, energetic brother to be the best thing possible for a church. They had grown into a habit of doing little or nothing, leaving the work for him to do, and of giving very grudgingly and penuriously, leaving him to contribute the greater part. God has taken that brother in the midst of his usefulness, and the church has been compelled to nurse itself and make good his loss. It may be all the better for a church to have a do-nothing pastor if only the church have the piety and the energy to feel that the Master's work must be done, and as the pastor fails in his duty, the church must be all the more zealous in doing hers.

The first and most easily done duty is to go to meeting regularly. Let every member be in place without fail morning and night on Sunday, and on prayer-meeting night. There is nothing which disgusts me more than to hear a member of a church of several hundred complaining because they have a small Sunday night congregation and a very small prayer-meeting. If the church members don't go themselves, how can they expect others to go? I never knew a church in which every member who could possibly go was in his place at night, in which there was any trouble about the night congregations—did you? Before you utter one word of complaint that the preacher don't draw, be sure you are all in your places every time. You are not expected to need "drawing"—you are to be a part of the attractive force yourselves, and not to be of those who need to be "drawn."

The more that you feel your pastor is not coming up to his whole duty, the more sternly imperative it is on every member to let nothing keep him from his place in the sanctuary. "But the sermons are dull and dry, they do not interest me." Pray what has that to do with it? You do not go to church to be entertained, but to worship God with your brethren. It would be a great thing for us if duties were always pleasant, and in heaven they will be. But in this world they are not, and Christ evidently did not expect they would be or he would have said nothing to us about taking up our crosses and following him. Go to church because it is your duty not to neglect "the assembling of yourselves together for public worship." Observe I do not say that your pastor may not be extremely blameworthy for the quality of his sermons. If he is mentally lazy and preaches to you with little study and prayer; or if he is physically lazy or indifferent and does not associate with you enough to know what you need to be taught; or if he is full of vanity and egotism, thinking more of his own reputation as a sermonizer than of your necessities and more anxious to "do justice to a subject" than to build you

up in our most holy faith, he is deeply guilty in the sight of God and you may be very sure he shall receive his reward for his faithlessness as an undershepherd. But that does not in the least excuse the members for failure to do their duty. Pastors are no scape-goats—we cannot lay on their shoulders our own sins of omission.

Till the members do their duty in this simple thing of being in their places when it is not impossible, let them say nothing even to their own hearts of the pastor's shortcomings, there is entirely too large a beam in their own eye for to talk of the beam in his with any degree of consistency. Then let them see to it that their children are in their places in the sanctuary. If those children have been rightly trained, if they have never heard their parents talk as if they went to church to hear fine sermons or beautiful singing or to see their friends, but that regular going was a matter of course duty owed to God and the sole motive for it—the worship of God, there will be no trouble in getting them to go. Nay, if they have been trained even in a proper love for their parents they will go if they see that their going pleases you and their neglecting grieves you. Not if you say it does; if you evidently dislike going to prayer-meeting and shirk going whenever you can, they'll see through the pious fraud of your wishing them to go. Now I am taking it for granted, you see, that the brother who consulted me and his brethren and sisters are genuine Christians, truly grieved over any lack of growth in their church and truly wishing to do their whole duty in deep love to their Lord and their church. Try that simple and easily tried expedient first. Let every member and his family be at all the regular meetings of the church. I have such faith in this one straightforward thing, that I believe if it were carried out for three months, honestly and thoroughly, there would be no more question of the dying of that church.

But they won't do it?—Such a thing as all the members who can possibly be there going Sunday nights and prayer-meeting nights being an unheard of thing in that church? Then will you tell me why that church ought not to die? Assembling ourselves together, not to be entertained but to worship is one of the plainest and easiest done of all the duties, and Christians who won't do that are certainly soldiers that Immanuel needs not to be proud of and to bless. If a church is not willing to attend its own appointed meetings for worship, it had better dismiss its pastor and get a monkey and an organ at once to "draw" a crowd. Christ has promised to be there when we gather together in his name—what do you suppose he thinks of his professed children to whom that promise is not sufficient, but who must be entertained besides?—R., in Baptist Reflector.

Dwell for a moment on the thought of our Lord's humiliation. He was in the form of God—he emptied himself—took the form of a servant—was made in the likeness of men—humbled himself—became obedient unto death, yea, even the death of the cross. Con over the several steps of that marvelous emptying and humiliation, culminating in the abhorrent ignominy of the cross. Then remember that he endured all this for you. It is a profitable train of thought, well adapted to dispel some strange modern notions as to salvation by character. The Son of God suffering all that to save us, and we able to save ourselves! Either the one was a useless expenditure of divine love and suffering, or the other is presumptuous folly. Which is the more likely alternative?—Examiner.

Your anxiety does not empty to-morrow of its sorrow; but all it empties to-day of its strength. It does not make you escape the evil; it makes you unfit to cope with it if it comes.

When writing advertisements please mention this paper.

Baptist Churches in England in 1589.

BY JOHN T. CHRISTIAN.

There is positive proof that in A. D. 1589 there were several English-speaking Baptist churches in London and in other places in that country. Dr. Robert Some was a man of note and a violent churchman. He states: "The Anabaptistical conventicles in London, and other places, are sufficient proof of this." The Baptists had, therefore, in the year 1589, in London and elsewhere, several organized churches. The historians are quite unanimous on this fact.

Crosby says: "He (Some) acknowledges, that there were several anabaptistical conventicles in London, and other places." (Crosby, History of the Baptists, vol. 1, p. 77).

Ivimey says: "It seems then the Baptists had at this early period formed distinct churches of persons of their own sentiments, both in London, and in different parts of the country." (Ivimey, History of the English Baptists, vol. 1, p. 108).

Evans says: "In 1589 the same fact is admitted by Dr. Some in his reply to Barrow, &c. He affirms that 'there were several Anabaptistical conventicles in London, and other places.' They were not Dutchmen, certainly not exclusively so, for he says that 'some persons of these sentiments have been bred in our universities.'"

Herbert S. Skeats says: "It has been asserted that a Baptist church existed in England in A. D. 1417. (Robinson, Claude, vol. 2, p. 54). There were certainly Baptist churches in England as early as the year 1589. (Dr. Some's reply to Barrow, quoted in Guiney's Hist., vol. 1, p. 109); and there could scarcely have been several organized communities without the corresponding opinions having been held by individuals, and some churches established for years previous to this date." (Skeats, History of Dissenting Churches of England, p. 22).

Thus the historians are quite unanimous in referring to Baptist churches in London in 1589.

The book of Robert Some from which the above extract is taken is often quoted but does not appear to have been read by many. The full title is as follows: "A Godly Treatise, wherein are examined and confuted many execrable fancies, given out and holden, partly by Henry Barrow and John Greenwood: partly by others of the Anabaptistical order. Written by Robert Some Doctore of Divinitie. London 1589." (British Museum, 4134. bbb. 17).

It was written by Some from "his house in Canterbury" and dedicated to "the Right Honorable Sir Christopher Hatton, Knight, Lord Chancellor of England, and Sir William Cecil, Knight, Baron of Burleygh, Lord high Treasurer of Englande, of her Maesties most honorable priue Counsell, Knights of the Most Honorable order of the Garter, and Chancellour of the Vniuersities of Cambridge and Oxford, Robert Some, wiseth increase of Godes graces, in Iesus Christ."

The book was written against Barrow, Greenwood, Penry, and others of the Puritan sect; wherein he endeavoured to show what agreement there was between the opinions of the English Anabaptists and these men. His method is first to show, what was the opinions of the Anabaptistical Recusants, as he termed them; then wherein these men did agree, or differ from the Anabaptists; and then undertakes to confute their supposed errors. We are thus enabled to arrive at the opinions of the Anabaptists.

The Baptists had recently been bold, and had gone so far as to plead their cause before the Queen herself, and therefore, according to the opinion of Some, ought to be punished for it. He says: "The Anabaptistical sort, Right honorable, WERE VERY BOLD OF LATE. THEY PRESSED INTO HER MAIESTIES PRESENCE; they complained to her Highness of great persecutions: how lustly, your Lordships knowe, which by the Queenes commandment did examine and commit them. Henry Barrows and John Greenwood are the masters of that Colledge: men, as yet, very wilfull and ignorant. The way to cure them, if God will, is, to teache and punish them. So were Heretikes dealt with in the Primitive Church; so were the Arians in Constantinus time: so were the Donatists in Augustines time. And this is Gods order. If they will not be wonne, they may and ought to be repressed, lest mens soules be poisoned, the Church rent into peeces, and the Commonwealth disturbed. They which will preserue the sheepe, may not spare the wolfe. Melius vnus pfectus quam vltas. These men pretende great knowledge, great zeale, great holinesse. So did the Pharisees in Ierusalem: the Donatists

in Afrique: the Electi amongst the Manichees: but their knowledge is ignorance, their zeale madnesse, their holinesse hypocrisie. Ex pede, Hierusalem. Their writings, speeches, behaviour, are cleare demonstrations of this. It is high time my lords, to looke vnto, and to meete with this mischiefe. It is out of the swadling cloutes. Claudenda cauea, antequam aues euolaurint. The cage must be shutte before the birdes be flowne. If one sparke bee able to burne a house great flames will consume a forest. A worde is enough to your Lordships, whose fidelitie and wisdomer her Maestie and this Noble land hath singular experience of. You have already very honorable care of this. I doe thanks God very humbly for it: so doe and will many thousands beside."

Some further says: "I haue not set downe all their errors, for they are almost infinite; I haue examined and confuted some of the principall. By them you may easily iudge of the rest. The Anabaptistical crewe will storme at this my labour. If they doe, my thought is taken. It is my dutie to profite Gods Church what I can: and by Gods grace, I will. I should neuer performe this duetie in any sort, if I regarded the speeches of any Secretaries. It must not be strange to me to be laden with reproches, when the Church of Englande is not spared by them. That the Church of Englande is not spared by them, is cleare by these particulars. The Anabaptistical sort giue out, That Englande under her maesties government, hath not drawen other Nations to the true worship of God, but hath bene drawn by other nations to forraigne and false Religion. Secondly, that the Parishes in England, as they stand, are not the Lordes sheepe, spousecitie, Thirdly, that the Church of Englande doth not onely ioyne, but subject the Gospell to many Iewish ceremonies, and to an infinite heape of Antichristian traditions. Fourthly, that al sortes of wild beasts, as Tygres, Wolfes, Foxes, are receiued into the bosome of the Church of Englande. Fifthly, that the ministers in the Church of Englande are popish Ministers, popish Merchantmen, prond Pharisees, counterfite Scribes; and their Ministerie an Antichristian Ministerie, and a Romish priest-hoode. Lastly, that Gods faithfull seruant haue alwayes bene iudged and bound (as Barrowe, Greenwood, &c. are now, by proude Priestes and false Prophets, vpholden and assisted by the Ciuill swordes. What spirit these men are possessed of, let any godly man iudge. I am sure, the vessell is not cleane, that holdeth such licour. A little of this, is a great deale too much. God giue vs grace to detest popish and Anabaptistical fancies, and to serue and please him, that his blessings may be multiplied vpon us."

The Baptists were not the poor and degraded people usually described under the name of Anabaptists. In defending the universities Some declares that many of the Anabaptists were educated in these schools. He defends the universities in these words: "If our vniuersities were abolished, as some would haue them, learning and religion would shortly be at a lowe ebbe, and resemble rather the withered figge tree, then the flourishing palme tree. If any reply, THAT MANT Papiests, ANABAPTISTS, &c., HAUE BENE BREDDE IN OUR VNIERSITIES: my answer is, that the goodliest gardens haue some weeds in them. Cham was in Noahs arke, as well as Sem; Ishmael in Abrams house, as well as Isaac; Iudas in Christes companie were singularly to be accounted of. The wheate field may not be destroyed, because of the tares: Nor the vine, because a few wilde grapes, and weeds, are wisely to be removed by the husbandman and gardener," &c.

Thus far we are quite assured that at this time there were many Anabaptists in England, they were bold enough to plead their cause personally before the Queen, that many of them were educated in the universities at Oxford and Cambridge and that they had organized themselves into several churches in London and elsewhere.

Crosby gives a good summary of the charges which Some brought again them in his book. He says: "The opinions he (Some) charges the Anabaptists with, when they are stripp'd of his dress, are only to this purpose:

"That the Ministers of the gospel ought to be maintained by the voluntary contributions of the people:

"That the civil power has no right to make or to impose ecclesiastical laws:

"That people ought to haue the right of choosing their own ministers:

"That the high-commission court was an anti-christian usurpation:

"That those who are qualif'd to preach, ought not to be hinder'd by the civil power:

"That tho' the Lord's-prayer be a rule and foundation of prayer, yet not to be used as a form; and that no forms of prayer ought to be imposed on the church:

"That the baptism administered in the church of Rome is invalid:

"That a true constitution and discipline is essential to a true church; and that the worship of God in the church of England is in many things defective.

"He touches but briefly on their opinion of baptizing believers only; and brings up the rear with saying, that they count it blasphemy for any man to arrogate to himself the title of Doctor of Dicitinity; that is, as he explains it, to be called Rabbi, or lord and master of mens faith.

"He acknowledges, that there were several anabaptistical conventicals in London, and other places, that some of this sort, as well as the Papiests had been bred at our universities; and tells a story of one T. L. who at a conventicle in London took upon him to expound the scriptures, conceiue long prayers on a sudden, and to excommunicate two persons, who were formerly of that brotherhood, but had not left them.

"If this be what their adversaries had chiefly to charge them with; what an account might have we expected, had they been allowed to publish their own faith, and to transmit their own history down to posterity? And tho' this gentleman seems to deal more favourably with this sect than many others, yet he uses the unfair method which I suppose they thought lawful, in writing against heretics; that is, to assert they hold such opinions, without producing any proof of it, or referring to any of their works, lest they should publish them, and people should have opportunity to enquire what they say for themselves." (Crosby, The History of the English Baptists, vol. 1, pp. 76-78).

Dr. Some was much more fair toward the Baptists than were some others. He would have been regarded as more lenient toward the Baptists than others but in our times we would regard him as terribly severe. But he was anxious that the Baptists should be severely dealt with. "If euery congregation in England," says Some, "might set vp and put downe at their pleasure, popish and Anabaptistical fancies would ouerflow this land. The consequents would be dangerous, viz, the dishonour of God, the contempt of hir maestie, the ouerthrow of church and vniuersities, ciuill warre, and the vtter confusion of this noble kingdome. Queene Elizabeth and her honourable Counsaillours doe see; and will preuent this mischiefe. It is more time to look vnto it."

The Baptists on the other hand declared for liberty of conscience, and asserted that the Queen had no right to meddle with such affairs. Some continues: "The Anabaptistical Recusants say, that the Church neede not to stay for the Prince in reforming any abuse, but may reforme it, though the Prince say no."

To Dr. Some this was horrible doctrine and he replied: "I find no reason alledged, nor scripture quoted for this. If any will beleue them vpon their bare word, they may. I am sure, no wise and godly man will.

"The Emperour Theodosius enacted, that such as embraced Nestorius heresie, if they were Bishops and cleargiemen, should bee removed from their Churches: if they were lay-men, that they should be anathematized. This worthe Emperour made other godly lawes which aduanced Gods religion, and testified his godly zeale. Euagrius, lib. i. Chap. 12.

"The popish and Anabaptistical sort doe allow vnto Christian princes protestatem facti sed non iuris, that is, they will not allow Christian princes make and publish godly ecclesiastical lawes; but they are content that Christian princes shall defend, and put into execution such ecclesiastical lawes as are made by them. A goodly office forsooth." Queene Elizabeth will none of it. If her Maestie should accept such an offer, she should spoyle herselfe of the greatest and most princely prerogative which almightie God hath given her, and cast herselfe into miserable scruiditude."

When the mildest of the writers, a man who was himself accused of Anabaptism, speaks thus strongly we are allowed to see how far religious liberty was removed at this time from the English mind.

Briefly to sum up the testimony of Dr. Some: There were Anabaptist churches in London and elsewhere in England, there were among them many men educated in the universities, they believed in God-made ministers, they were opposed to persecutions for conscience sake and declared that the prince had no right to interfere in mat-

ters of conscience. The entire record is highly to their credit.

Little Rock, Ark.

Four Prophetic Woes.

BY REV. S. E. WISHARD, D.D.

Habakkuk was not a pessimist, nor was he blind. Because of his triumphant faith, he could look danger in the face, and cry his prophetic warning. His prophecy was uttered against the Chaldeans whom God used as a threshing instrument for the punishment of Judah. It was when the Chaldeans were riding forth in power, and sweeping everything before them. They supposed they were invincible, but had not taken account of their crimes, of the corruption that was eating as a canker at the heart of the nation, and soon to be their destruction.

The righteous providence that dealt with the Chaldeans is dealing with nations to-day. Nor are we as a people independent of the just government of God. The first woe has a modern application. "Woe to him that getteth an evil gain for his house, that he may set his nest on high... For the stone shall cry out of the wall, and the beam out of the timber shall answer it." One has but to move among the people, see with his eyes, and hear with his ears, to be startled at what he sees and hears.

The rushing current of financial prosperity that is sweeping through the nation to-day should raise the question in the minds of Christian business men, "For What am I Toiling?"

Self-seeking, luxurious living, extravagant expenditures, hunting for new pleasures on which to lavish wealth—these are the beginnings of decay in individual and national character. That line which indicates the beginning of decadence may not be distinctly marked. God has not, however, left the world without a warning in this first woe of Habakkuk. Scarcely less distinctly has that woe been written on the page of history that has marked the passing away of the great world powers of the bygone centuries.

Habakkuk's second woe was uttered in denunciation of civic crime. "Woe to them that build a tower with blood, and establisheth a city with iniquity!" The prophet is not in despair, for in the very echo of his denunciation he announces his faith that because Jehovah rules, "The earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea."

Perhaps there is no more alarming feature of present-day civic life than is to be seen in the inadequate conception of law that characterizes the average citizen. Consequently citizenship is too infrequently regarded, not as a valuable trust, but as a marketable commodity in political life.

The lax administration of justice has encouraged crime, until in some of our cities it is perilous to attempt to live. In all the cases of murder that have occurred in Salt Lake City in the last fifteen years, and they have been numerous, only one case of execution is now recalled.

The prophet's third woe is pronounced against the saloon and the man behind the bar, and the town council that sells to him the privilege of standing there and doing his work. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also." The saloon and the saloonatic are helping pay the expenses of the city by costing the city seven times more than they pay into the treasury. They put one dollar in the treasury and take out seven! Absurd as is this estimate, it is the merest shadow of the demoralization and crime inflicted upon the nation. The woe pronounced upon the saloon is now daily poured out upon the nation that puts this curse, the saloon, upon a legal basis.

Habakkuk's fourth woe is against the idolatry of to-day, as surely as that of the Chaldeans. "Woe unto him that sayeth to the wood, Awake: to the dumb stone, Arise!... Behold it is overlaid with gold and silver." That which dominates our life is the idol of every soul. It is the gold and silver that makes our national idol attractive. It is, indeed, the idol itself. Of course, gold and silver have their important uses as a medium of exchange, but reflecting men are to-day expressing their apprehension of the peril. When men barter character for this idol, when legislators put their honor in scales to be weighed out for so much gold and silver, when a Senator to whom is committed the high honor of his state barter himself and the trust committed to him, what shall we call the exchange? What revelations does it make to us? Did the most degraded heathen ever more conspicuously betray his devotion to an idol that has "No breath at all in the midst of it?"—Herald and Presbyterian.

**Sunday-School
& Lesson**

SUNDAY, DEC. 10.

**READING AND OBEYING THE
LAW.**

Neh. 8:8-18.

Motto Text.—"Blessed are they that hear the word of God and keep it."—Luke 11:28.

Nehemiah had finished the walls of the city, completed the temple and restored the temple worship. The people had a mind to work and had worked hard, for these were great undertakings for comparatively few. The walls were necessary to guard them from their active and vigilant enemies. And the worship of God stood first in the heart of Nehemiah.

The walls were finished a week before the time for the Feast of Trumpets, which was the first day of their year, about the first of October. So Nehemiah sent the people to their homes for a week of rest. At the end of that time, they came together again to the feast.

They had just returned from seventy years of captivity in Babylon. The number of copies of the law of Moses which they had with them must have been very few. A generation had grown up ignorant of the Word of God. The wise Nehemiah knew that only through the knowledge of the law could the reforms he had made and wished to make be effectual and permanent.

On the first day of their Feast of Trumpets the people gathered in the great square south of the temple. Ezra the priest stood on a platform of wood where all could see him. With him were 13 men who probably aided him by reading and explaining when his voice was tired. For the people stood there for six hours listening reverently to the law of Moses and the expositions of its meaning.

"So they read in the book of the law of God distinctly."—When Ezra opened the book all the people rose to show their reverence for it and remained standing for six hours. The long meetings in the great Welsh revival showed a similar zeal in worship. Men whose hearts are on fire do not soon grow weary. The next verse speaks of Levites who taught the people, and it is thought they were stationed in various places in the great crowd to explain or to repeat.

"And Nehemiah, which is the Tirshatha,"—Tirshatha means governor. "This day is holy unto the Lord your God; mourn not nor weep. For all the people wept, when they heard the words of the law."—They saw their own sinfulness and how greatly they

had violated the commands of God. They were in danger of thinking too much of their own guilt, and too little of the love and the promises of God to those who would cease from their evil ways and obey the commandments. No doubt many of them were weeping to think of the low estate to which their nation had fallen. They had repented, God had forgiven them; it was time for rejoicing.

"Go your way, eat the fat and drink the sweet."—This was the day of the feast of the tabernacles. It was a day of rejoicing in the power and goodness of God as shown to their fathers. "And send portions unto them for whom nothing is prepared."—The poor who had nothing on which to feast. True joy never forgets those who are destitute and suffering. One who rejoices in the Lord wishes all men to rejoice with him. "Neither be ye sorry, for the joy of the Lord is your strength."—The day was a holy feast, not a fast. It was a time to recall all God's gracious promises to his people, and to rejoice that he was their covenant God. "For the joy of the Lord is your strength."—And yet men are found to say that the religion of the Old Testament was a gloomy religion! All through the Bible joy is commanded as a duty. But it is joy in the right things and not in evil ones. Above all it is joy in God. Joy because He has forgiven our sins and adopted us as sons because our Substitute died in our stead; joy in God for what He is, omnipotent, omniscient, loving, holy, merciful, wise, just, absolute in his sovereignty. This joy as we grow in grace surpasses the joy of what he has done for us in saving us. Joy is strong always, and joy in God is the greatest strengthener.

"So the Levites stilled all the people."—Which shows they were all weeping and weeping aloud. "And all the people went their way to eat and to drink."—They had been standing for hours unconscious of the flight of time in their deep interest in the Scriptures and their penitence when the law was held before them as a mirror. But the children of a King must not go mourning all their days. They must have been hungry and tired also.

They feasted in their houses; they sent of their best to the poor, and made great mirth, that is rejoiced greatly. They had heard God's Word; they felt He had drawn near to His people and restored them to their country, but their greatest joy was that they knew and understood God's Word. No man can have true joy unless he reads and loves the Word of God and makes that Word the light to guide his feet. Alas for the neglect of reading and memorizing the Scriptures! Verse 13. The princes and chiefs as well as the priests and Levites gathered together and went to Ezra to hear and learn more about God's Word. If the officials in our land thus made God's Word their first thought what a blessed change there would be. They wished to know in order that they might obey.

They found in the law the command to keep the feast of Tabernacles, and this was about the time for it. The command was that for eight days all the people should live in booths covered with the branches of the trees. This feast is not commanded to us Gen.

REPORT OF THE CENTRAL COMMITTEE OF THE W. M. U. OF KENTUCKY FOR SECOND QUARTER, 1905-1906.

Miss E. S. Broadus, President, 1319 Third Ave.; Miss Willie Lamb, Secretary and Treasurer, Box 398; Mrs. S. O. Mitchell, Distribution of Literature, 1185 Sixth St.; Mrs. W. H. Matlack, Boxes to Missionaries, 1517 Brook St.; Mrs. J. N. Prestridge, Recording Secretary; Mrs. J. A. Taylor, Sunbeam Leader, 2504 Catalpa Street; Mrs. Geo. L. Pope; Miss Lida Ramey, Mrs. T. R. Larrimore, Mrs. S. E. Woody, Mrs. W. L. Weller, Jr.

| SUNBEAMS | STATE | | | | | | Boxes | Totals |
|------------------------------|--------------|-------------|-------------|-------------|-------------|----------|--------------|--------|
| | Foreign | Home | Preaching | Mt. Sch's | Tral'g H. | Mar't H. | | |
| Bloomfield | 1 45 | | | | | | 1 45 | |
| Columbus | 1 99 | 95 | 50 | 45 | | 3 00 | 6 89 | |
| Campbellsville | 3 05 | | | | | | 3 05 | |
| Eminence | 1 00 | 1 00 | 1 00 | | | | 3 00 | |
| Glendean | 85 | 45 | 20 | 20 | | | 1 70 | |
| Irvington | 4 00 | | | | | | 4 00 | |
| Long Ridge | 2 57 | 2 57 | | | | | 5 14 | |
| Parkland | 1 21 | | | 4 50 | | | 5 71 | |
| Popular Grove | | | | 1 00 | | | 1 00 | |
| Taylorville | 55 | 35 | 25 | | | | 1 15 | |
| Upper Street, Lexington | 15 00 | | | | | | 15 00 | |
| Willing Workers, Clinton | 1 55 | 80 | 75 | 2 00 | | | 6 10 | |
| Woodburn | 77 | | | | | | 77 | |
| Henderson | 3 75 | | | | | | 3 75 | |
| SOCIETIES. | 37 74 | 6 12 | 2 70 | 8 15 | 3 00 | | 57 71 | |
| Auburn | 2 75 | 1 40 | 1 40 | | 2 75 | | 8 30 | |
| Audubon | | | 2 50 | | | | 2 50 | |
| Bardstown | 5 00 | 5 00 | 5 00 | | 10 00 | | 25 00 | |
| Beechland | 1 00 | 1 00 | 3 00 | | 5 00 | | 10 00 | |
| Bloomfield | 8 40 | | | | | | 8 40 | |
| Bowling Green | 130 00 | | | | 10 00 | | 140 00 | |
| Bowling Green Young Ladies | 5 00 | 25 00 | | | 5 00 | 5 00 | 40 00 | |
| Broadway | | | | | 20 00 | | 20 00 | |
| Burke's Branch | | 3 12 | | | | | 3 12 | |
| Buck Creek | 4 00 | 2 00 | | 2 00 | | | 8 00 | |
| Belleuve | 1 20 | | 2 00 | | | | 3 20 | |
| Big Spring | | | | | 2 40 | | 2 40 | |
| Campbellsburg | 20 00 | 5 00 | 5 00 | | | | 30 00 | |
| Cane Run | 13 00 | | | | 5 00 | | 18 00 | |
| Carrollton | 5 00 | 2 50 | 1 25 | 1 25 | | | 10 00 | |
| Chaplin Fork | 2 00 | 2 00 | 1 00 | 1 10 | | | 6 10 | |
| Clifton | | | | | 50 | | 50 | |
| Clinton | 20 75 | | | | | | 20 75 | |
| Colesburg | 5 00 | 5 00 | | | | | 10 00 | |
| Columbus | 3 95 | 1 95 | 1 00 | 95 | | | 7 85 | |
| Cox's Creek | 32 63 | 10 00 | | | | | 42 63 | |
| Cynthiana | 2 00 | 1 00 | 2 00 | | | | 5 00 | |
| Dayton | 2 72 | 2 73 | | | | | 5 45 | |
| Dry Run | 25 00 | | | | | | 25 00 | |
| Dover | 19 30 | 12 50 | | | | | 31 80 | |
| East | 200 00 | 10 00 | | | 11 50 | 181 26 | 402 76 | |
| East Hickman | 5 00 | | | | | | 5 00 | |
| Elizabethtown | 3 70 | 3 70 | 3 70 | | | | 11 10 | |
| Erlanger | 2 00 | | | | | | 2 00 | |
| Eminence | 5 00 | 2 50 | 1 25 | 1 25 | | | 10 00 | |
| Falmouth | | 4 25 | | | | | 4 25 | |
| Franklin | 21 25 | | 34 55 | 4 00 | | 5 00 | 65 80 | |
| Georgetown | | | | | | | 5 00 | |
| Ghent | 5 00 | 5 00 | 5 00 | | | | 15 00 | |
| Gilead | 4 00 | 2 00 | 1 25 | | | | 7 25 | |
| Glenn's Creek | | 5 00 | | | | | 5 00 | |
| Gratz | 63 | 62 | | | | | 1 25 | |
| Greenville | 1 50 | 1 00 | 75 | 75 | 5 00 | | 9 00 | |
| Henderson | 10 00 | 5 50 | 5 50 | | | | 21 00 | |
| Highland | 8 65 | 3 75 | 3 75 | | 39 75 | | 55 90 | |
| Hopkinsville | 6 70 | | | | | | 6 70 | |
| Lebanon | 6 25 | | | | | | 6 25 | |
| Lebanon Junction | 28 00 | | 28 00 | 7 00 | 5 00 | | 68 00 | |
| Little Flock | 80 | 75 | 75 | | | | 2 30 | |
| Little Mount | 10 00 | 5 00 | 2 50 | 2 50 | | | 20 00 | |
| Loest | 1 00 | 2 85 | | | | | 3 85 | |
| Logan Street | 3 00 | 4 00 | | 3 00 | | | 10 00 | |
| Long Ridge | 13 00 | 13 00 | | | | | 26 00 | |
| Lexington First | 10 00 | 15 00 | 35 00 | 4 00 | 15 00 | | 79 00 | |
| Lexington Fifth Street | | | | 100 00 | | | 100 00 | |
| Mavalick | 5 00 | | | | | | 5 00 | |
| McFerran Memorial | 7 50 | | | | 27 00 | | 34 50 | |
| Mt. Pleasant | | 5 00 | 2 00 | 2 00 | | | 9 00 | |
| Mt. Sterling | 10 00 | | | | | | 10 00 | |
| Mt. Vernon | 25 00 | | | | | | 25 00 | |
| Mt. Washington | 15 00 | 15 00 | | | | 10 00 | 40 00 | |
| Mt. Gilead | | | | | | | 10 00 | |
| Mt. Gilead Willing Workers | | 4 29 | | 25 00 | 11 00 | | 40 29 | |
| Murray | | | | | | 60 00 | 60 00 | |
| New Castle | 2 00 | 2 00 | 2 00 | | | | 6 00 | |
| New Haven | 2 60 | 1 30 | 65 | 65 | | | 5 20 | |
| New Liberty | 4 25 | 4 25 | | | 5 00 | | 13 50 | |
| New Salem | | | | 11 00 | 25 00 | | 36 00 | |
| Newport | | | | 25 00 | | | 25 00 | |
| Nicholasville | 5 00 | | | | | 96 00 | 101 00 | |
| Ormsby Avenue | 3 00 | | | | | | 3 00 | |
| Owensboro First | | 4 45 | | | | 187 31 | 187 31 | |
| Owensboro Third | | | | | | 42 00 | 42 00 | |
| Owensboro Walnut Street | | | | | | | 7 36 | |
| Owensboro First Young Ladies | 3 68 | 3 68 | | | | | 7 36 | |
| Paducah | 15 00 | 5 00 | 5 00 | | | | 25 00 | |
| Parkland | 15 00 | | | 8 28 | 12 30 | | 35 58 | |
| Paris | 31 50 | | | | | | 31 50 | |
| Pembroke | | | | | 5 00 | | 5 00 | |
| Poplar Grove | 2 35 | | | | | | 2 35 | |
| Providence | 5 00 | | | | | | 5 00 | |
| Pleasureville | 15 00 | 5 00 | 5 00 | 5 00 | | | 30 00 | |
| Riverview | 5 00 | 4 50 | | 4 50 | | | 14 00 | |
| Salem (Bethel) | 11 65 | 5 82 | | | 5 00 | | 22 47 | |
| Salem (Shelby) | 16 63 | 6 83 | 6 84 | | | | 30 30 | |
| Sharpburg | 13 50 | 3 30 | | 5 60 | | | 22 40 | |
| Shelbyville | 16 75 | | | 31 33 | | | 48 08 | |
| Smith's Grove | 7 00 | | | | | | 7 00 | |
| Smithland | 1 00 | | | 60 | 71 | | 2 31 | |
| South Union | 10 00 | | | | | | 10 00 | |
| Stamping Ground | 12 91 | 12 92 | | | | | 25 83 | |
| Stanford | 2 00 | 2 00 | 1 00 | 1 00 | | | 6 00 | |
| Sulphur | 5 00 | | 3 60 | 3 60 | | | 12 20 | |
| Simpsonville | 5 00 | | 2 50 | 2 00 | | | 9 50 | |
| Third Avenue | 1 50 | 1 50 | | | | | 3 00 | |
| Union Grove | | 2 13 | | | | | 2 13 | |
| Warr | 55 | | | | | | 55 | |
| Waddy | 20 00 | | | | | | 20 00 | |
| Walton | 4 02 | 4 02 | 4 01 | 15 00 | 5 00 | | 26 05 | |
| Walnut Street | 15 00 | 5 00 | 5 00 | 6 44 | 2 75 | | 34 19 | |
| Winchester | 8 00 | 4 00 | 2 00 | 2 00 | | | 16 00 | |
| Woodburn | 1 37 | 1 37 | 1 37 | | | | 4 11 | |
| New Hope | 2 25 | 1 70 | 2 25 | | | | 6 20 | |

Catarrh

Whether it is of the nose, throat, stomach, bowels, or more delicate organs, catarrh is always debilitating and should never fall of attention.

It is a discharge from the mucous membrane when kept in a state of inflammation by an impure, commonly scrofulous, condition of the blood.

Hood's Sarsaparilla

Cures all forms of catarrh, radically and permanently—it removes the cause and overcomes all the effects. Get Hood's.

| | | | | | | | | | |
|------------------------------|---------|--------|--------|--------|--------|-------|--------|---------|-------|
| Oak Grove | 1 30 | 70 | 30 | 30 | ..... | ..... | ..... | ..... | 2 60 |
| Lexington First Young Ladies | ..... | 17 00 | ..... | ..... | ..... | ..... | ..... | ..... | 17 00 |
| Mt. Vernon (Simpson) | 1 65 | 80 | 40 | 40 | ..... | ..... | ..... | ..... | 3 25 |
| Princeton | 4 00 | ..... | ..... | 4 00 | ..... | ..... | ..... | ..... | 8 00 |
| New Union | ..... | ..... | ..... | ..... | ..... | 5 00 | ..... | ..... | 5 00 |
| Shepherdsville | ..... | 5 00 | ..... | ..... | ..... | ..... | ..... | ..... | 5 00 |
| Cloverport | 33 82 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | 33 82 |
| Younger's Creek | 3 50 | 1 75 | 90 | 85 | ..... | ..... | ..... | ..... | 7 00 |
| Walnut Street Young Ladies | ..... | ..... | ..... | ..... | 5 00 | ..... | ..... | ..... | 5 00 |
| Bowling Green Second | ..... | ..... | ..... | ..... | 5 00 | ..... | ..... | ..... | 5 00 |
| Twenty-sixth and Market | ..... | ..... | ..... | ..... | 17 51 | ..... | ..... | ..... | 17 51 |
| Glendale | ..... | ..... | ..... | ..... | 4 45 | ..... | ..... | ..... | 4 45 |
| Collection (Elkhorn) | ..... | ..... | ..... | ..... | 9 50 | ..... | ..... | ..... | 9 50 |
| | 1071 20 | 300 73 | 193 07 | 290 50 | 206 02 | 48 00 | 500 57 | 2737 20 | |

Sunday School Board.—Walton Children's Band, 87c; Beechland, \$3.31; Sharpsburg, \$6.00. Beechland, District Board, 6c. Highland, for Miss Leachman, \$10.95. Boxes to Mountain Schools.—Lexington to Onida, \$10.00; Milton to same, \$12.40; Mt. Moriah to same, \$4.00; Nicholasville to same, \$15.00; Prestonville to same, \$15.30; Newport to same, \$50.00. Total for quarter, \$2,865.72. Miss WILLIE LAMM, Sec. and Treas., C. C. of Kentucky.

tiles, but it would be a great sanitary measure if we would adopt it. It took the people out of their stuffy houses in which the microbes had accumulated during the winter, into the fresh air and sunshine. Truly the religion of Moses was a joyous religion. Feasts were more frequent and of longer continuance than fasts. The secular and spiritual leaders told all the people of this commandment and they obeyed promptly. Their booths were everywhere throughout the city; all were out of doors for eight days. Since the days of Joshua there had been no Feast of the Tabernacle so grandly and so heartily kept. "And there was very great gladness." There always will be when God's people study His Word and strive with all their hearts to obey His law. "Also day by day, from the first day unto the last day, he read in the book of the law of God." Ezra, the priest, is the one meant. They did not forget their Scriptures in their rejoicing; nay, that was the source of their joy. Let us hope that the studying of these days when Ezra taught the people, in all our Sunday schools may cause a great interest in devotion to the Bible.

DEDICATION.

On Sunday, Nov. 19, 1905, notwithstanding the inclement weather, a goodly audience gathered again at the old Corn Creek church, Trimble county, Ky., to dedicate the house to Almighty God to be used yet in His service. The Corn Creek church is perhaps 106 years old. It is the mother of Locust church, Union Grove church and Milton church, all of which demonstrates its missionary spirit. It has had a varied history — it has been upon the mountain-top, then it has seen the valley, but God has preserved it, and the outlook seems bright and hopeful. The time had come to repair it and the people took hold of the work with a will, of course, the faithful few bearing the burden, the Lord helped them, the work is done and the people gladly gather to return it back to our Lord.

Bro. J. T. Sampson, of La Grange, a faithful and noble servant of our blessed Lord, preached a powerful sermon, full of the Gospel. Then the people preserved their reputation, known all over the world as "Kentucky hospitality," which was followed by a stirring appeal to raise money to release the remaining debt on the house; and in this we must say that while some did nobly, yet as a whole it was not up to the standard in some places. We feel confident, however, that the people will rally to their own interests and yet acquit themselves with honor. It is the Lord's work and it must not languish. The cere-

monial work consisted of reading of Scripture by Rev. J. T. Sampson, and then as a grateful audience stood the dedicatory prayer was offered by Rev. Mr. Tharp, a former pastor of the church, now a member of the Associational Board and a veteran in our Lord's service. A stirring song, "God be with you till we meet again," and the benediction, and a new epoch in the old Corn Creek church is begun. May God in His goodness, majesty and power preserve it to His honor and service is the earnest prayer of the pastor. The above day closes the three years' service, and, dear brethren, permit the humble pastor to rejoice with you as he sees many precious souls saved and the dear old Corn Creek church rebuilt and rededicated to Him who is worthy to receive honor and glory forever. May God bless you and make you a blessing is the very earnest prayer of the humble pastor. W. T. SEBURN, North Madison, Ind.

A GREAT MEETING.

We have had a truly great meeting in Owenton. On the evening of Nov. 23 I baptized 40 persons, 19 males and 21 females; one other was approved, 1 was restored, 1 received by relation, 4 by letter and 19 under watchcare to come into full membership so soon as letters can be secured, making 66 in all. Of course, our church was greatly revived and took on new strength. The entire community was brought under the influence of the meeting. I am sure there are others to follow, and I am sure we will be gathering from this meeting in the months to come. The meeting continued two and a half weeks. Bro. A. S. Pettie, of Mayfield, Ky., preached twice a day for fifteen days, and it was preaching from start to finish, and not a poor sermon in the whole series. Bro. Pettie is powerful in exposition, expression and pathos. He sweeps the whole circle of doctrine and crushes heresies without "calling names." I knew the man who preached for Mayfield church must be a preacher of power of the old Gospel, but I did not know before how lovingly he could do it.

The work of assimilation must now go on by God's help, and the co-operation of the brethren. "Praise ye the Lord."

B. F. SWINPLER.

DEAR RECORDER:

The people of Heidelberg have been made to rejoice the past 12 days in listening to the Gospel which has been very earnestly and forcibly preached by Bro. W. H. Setzer, of Jackson, Ky. We feel that many good seed have been sown which will tell in eternity.

On last Wednesday, November 15th, we organized a Mis-

sionary Baptist church. The presbytery for the consideration of the organization was composed of brethren from the following named churches: Elder W. H. Setzer, Jackson; Eld. C. T. Brookshire, Union City; Bro. T. H. Jones, Willie Lions and Carter Brandenburg, Beattyville.

There were eight to enter the organization. At the close of the service two came under the watch-care of the church, and one came as a candidate for baptism. There are a number of others who will follow. We expect to begin a new building soon. Brethren, do not forget Eastern Kentucky. We need your prayers and hearty co-operation.

Yours in the Master's service,
C. T. BROOKSHIRE,
Beattyville, Ky.

DEAR RECORDER:

Our pastor, J. R. Kennerly, with some of the ministering brethren of the church, has just closed a series of protracted meetings at Hazel Creek church. It was a grand and glorious revival, resulting in 30 conversions, with 22 additions to the church. Some were heads-of-families, most all of them being time-hardened sinners who had been shouting it out for many years. Never before was there a greater interest shown on the part of the Christians. Each one anxiously doing the will of him who hath said: "Go ye, therefore, and make disciples of all men."

The baptizing took place Sunday morning at 10 a. m., and our beloved pastor departed for his home at Auburn, Ky. Brethren, pray on that the good work may not stop here, but may continue until every community in this land and country shall have felt the power of God working in their midst in the redeeming of lost souls. Let us not become wearied of the work, but press on until God shall call us from this earth to that home that awaits us in the glory land. There we will be able to strike hands with those whose souls have been quickened while here on earth. ERNEST WHITRON, Wells, Ky.

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but, above all, the power of going out of one's self and seeing and appreciating what ever is noble and loving in another man.—Sel.

Christianity is the science of right living—the art of character building. It teaches man to make the most of himself.—Rev. N. D. Hillis.

Patience means the readiness to wait God's time without doubting God's truth.—A. Hadley.

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Yours truly,
B. H. Chalker, Ex. Chief of Police,
Ozark, Ala.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, poor digestion, nervousness, irregular heart-beating, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion.

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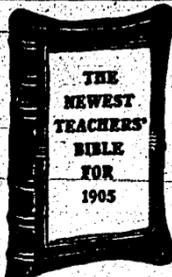
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Specimen of Type

The Ammonite insult. 1 SAMUEL, 12. *Samuel reasons with Israel.*

besh said unto Nahash, ^bMake a covenant with us, and we will serve thee. ^cAnd Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel. ^dAnd the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto ^eSaul, and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

CHAPTER 12.
1 Samuel reasons with Israel. 16 He admonishes them. 20 Comfort in God's



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I know not what my name shall be
When I shall cross life's narrow
sea,
But Christ has promised to His
own
A new name on a pure white
stone.

I know not what the song I'll
sing
When I shall stand before my
King,
But I shall join in songs of praise
To Him who kept me all my days.

I know not what the robe I'll wear
Save that it shall be wondrous
fair,
For He shall clothe in spotless
white
Each one who walks in His glad
light.

I know not what my change shall
be,
When clothed in immortality
This body shall be glorified
When in His presence I abide.

I know not what heaven's joys
shall be,
Nor what glad hope shall bloom
for me,
But filled with rapture rare and
sweet
My King shall make my joy com-
plete.

And to those heavenly mansions
fair
I shall not give one anxious care,
For He has built them for His
own,
And thus His loving kindness
shown.

I know not half the radiance
bright
That shines within that home of
light,
But this I know—the Lamb shall
be
Our light throughout eternity!

Our Pulpit.

THE CAPTAIN OF THE LORD'S HOST.

BY REV. ALEXANDER MACLAREN, D.D.

"And He said, Nay, but as Captain of the host of the Lord am I now come."—Joshua 5:14.

The army of Israel was just beginning a hard campaign under an untried leader. Jordan was behind them, cutting off their retreat; Jericho was in front, barring their advance. Not a man in all that host, with the exception of Joshua and Caleb, had ever seen a fortified city, and they had neither engines nor experience for a siege. So, no doubt, there were plenty of gloomy thoughts and fears in that host, and the commander had his full share of the sense of responsibility. He seems to have gone away by himself to brood over the situation; and, as a man plunged in thought is apt to do, he mechanically lifts up his eyes, not expecting to see anything, and he is startled by a figure there that seems to have sprung out of nothing—not coming toward him, but standing, with a drawn sword in his hand. There was nothing extraordinary about the

man except his strange appearance there; and the only thought that came into Joshua's mind was "Is this one of the hateful city that has intruded silently on my solitude with evil intention?" So, with prompt courage, he strides straight up to him and puts the question: "Art thou for us, or with our adversaries?" And the silent lips opened: "Neither the one nor the other. I am not on your side; you are on mine. I am the Captain, you are the subordinate. And as Captain of the Lord's host am I now come." And so Joshua falls on his face prostrate, recognizes his superior officer and waits for orders.

Let us see if we cannot get some lessons out of this incident that may be fitting for us, too.

Now, first I see here A Momentary Revelation of an Eternal Fact.

In common with, I suppose, the great majority of serious students of the progress of Old Testament revelation, I am disposed to see in this mysterious appearance no manifestation of a mere creature, however superhuman and exalted, but a momentary unveiling of that Eternal Word who from the beginning has been the source of all Divine revelation and the medium of all Divine communication. And I want you to notice—if you will bear with me for a moment or two—I want you to notice how such a conception (that here we have a kind of prelude of the Incarnation) throws light upon much of the Old Testament revelation, and especially upon one very significant feature of it which does not always receive the attention that it deserves; and that is,

that flashing out at intervals through the whole series of progressive manifestations of the Divine nature and will, we meet a figure, The Angel of the Lord!—The Angel of the Lord!

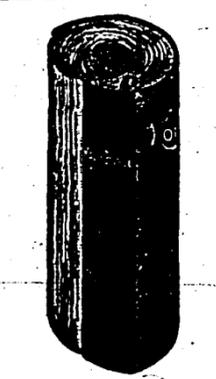
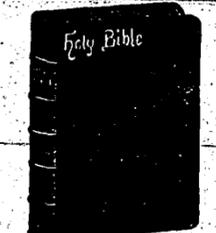
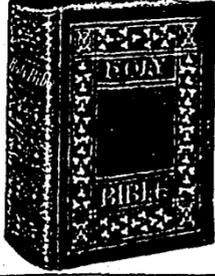
For instance, remember how Moses saw that strange sight—the bush burning and not consumed. We are told that "the Angel of the Lord" appeared to him out of the bush; and immediately thereafter we find that the name, the Divine name, is applied to the speaker and the speaker declares, "I am that I am." Remember, too, how, when the promise was given to Moses in later days, and at one crisis in the experience in the wilderness, it was worded to the effect: "Surely, I will be with thee," but also, "I will send with thee the Angel in whom is My name." Remember how the Psalmist, in a moment of devout inspiration and thankfulness, sings, "The Angel of the Lord encampeth round about them that fear Him and delivereth them," where religious awe is described as being the proper attitude to bear towards Him, and He Himself is said to be the Angel of the deliverance. Remember the prophet—in describing the great deeds of Jehovah in the wilderness says: "The Angel of His face saved them." And remember how, on the very verge of Old Testament prophecies, when the voices that had so long pointed to the future were just about to be silenced for ever, the prophet—the last of the prophets, who in many things sums up the whole prophetic testimony—declares: "The Lord whom ye seek shall suddenly come to His Temple, even The

Angel of the Covenant, whom ye delight in."

And so, brethren, it seems to me that, bringing all these thoughts together, and focusing them upon the incident that lies before me, we are only following the leading of the progressive revelation of Scripture, when in "the Captain of the Lord's host" we see a pre-embodied manifestation of—whom?—of the warrior Christ of the Apocalypse, the Leader and Commander of God's host, the Captain of our salvation.

And so here, though the vision is past and the spot that was hallowed by His feet lies unrecognizable somewhere in that hot plain that surrounds the ruins that once were Jericho—here is a transitory revelation of an eternal fact; and we recognize in the Captain of the Lord's host Him who is the Leader of all that fight the good fight and all struggle against the world's evil.

There is only one word more to be said by way of bringing out the full meaning of this great vision, and that is as to the armies which here are represented as obeying His supreme command. Now, of course, in the incident before us the Lord's host is only that little company of half-armed men who had before them the almost impossible task of capturing the strong city; but there is a mightier hold than theirs. And what befell their leader in his solitude is a true vision of what is always the fact, that above the little camp of the human soldiers who obey the Captain's command there is the great encampment, so that Jacob called the name of the place Mahanaim—the two camps;



the one of a handful of feeble folk down there, the other of the great army of mighty beings up above. And so what the centurion said, and got Christ's warm-hearted praise for saying, was said in this ordered regulation; for he, too, that Roman soldier, had learnt by his brutal trade of war the one thing that is good to teach—namely, the supreme might of a directing will and the virtue of prompt and perfect obedience, "I say to this man go, and he goeth, and to another come, and he cometh." My little century in the great legion is microcosm, a mirror, of the great universe, and Thou Man of Nazareth, Thou peasant and carpenter, Thou art the Captain of the Lord's host.

Now then, these are the facts of the case in my reading of them. And if they are, let me come for a moment to deal with some practical results.

Then let me urge upon you the thought that Jesus Christ is the Leader—the True Leader—of every Contest against Evil of any Sort that can be Successfully Waged in this World.

The fight is His. It is a dreadful mistake, and it weakens a great deal of Christian buoyancy and enthusiasm in Christian effort, if we suppose that Christ's actual work in this world, fighting its miseries and stanching its wounds, ended on His cross, and that henceforward He has, as it were, planted a certain power in the race and left it to develop itself. It is no such selfish withdrawal of Himself from the strife which was inaugurated when He ascended up on high, and when His disciples looked up and saw Him received into the cloud, and then looked at one another and said to themselves, "What are we to do now?" Now, without Him? Ah, they were not without Him! This Captain of the Lord's host does not sit on a safe knoll in the rear and direct the onset in the van; but, as an old legend has it with profound spiritual truth, though with no historical veracity, He charges like the saints the Spaniards adored as their pattern; He charges on his white horse in front of the ranks of his soldiers, and He Himself is fighting with us, for us, and by us, for ever and ever. He has not left us. He is with us to-day, and we shall not understand the forces that are on our side unless we fix this in our minds, that in no metaphorical sense, and not merely having deposited in His church mighty influences which, faithfully used by it will make it victor, but in the simple literal sense that His presence is with us, and

His energy in us and for us. Jesus Christ is to-day the Captain of the host of the Lord, and as much a fighter as any one of us.

I give all honour to all sorts of beneficent and philanthropic and social work in this day, and I know that it is to the shame of the church that so much of that work is done by people that care nothing about them or about their Master; but for all that, I am narrow and old-fashioned enough to believe that what the world wants is a Gospel of redemption, and that the only victory over the world's evils, the only stancher of the world's wounds, the only bestower of the world's blessings, the only source of the world's purity is "Christ and Him crucified," the Captain of the Lord's host, through whom and through whom alone it will be led to victory.

Then I would venture upon another advice flowing from this text, and that is, Be Sure You Fight as He Bids You, and as He Fought.

A great old Psalm that had deep insight into what belonged to the Jewish conception of the Jewish Messiah, says: "Thine arrows are sharp in the hearts of the king's enemies"; but then the writer dropped the rough force of the imagery and said: "In thy majesty ride prosperously because of"—arrows? swords? spears?—"because of truth and meekness and righteousness." These be the weapons with which the Captain fought and won; and these are the only weapons which will ever bring to His soldiers true success and victory. Remember the old vision—very far below the ideal and very external in its literality, but with a profound truth in it rightly interpreted—which tells how the very questionable Christianity of Constantine was confirmed by the vision in which he saw the cross and round it, "*Hoc signo vinces.*" In this sign thou shalt conquer. But it is not by flourishing crucifixes; it is by ourselves taking upon our own shoulders our own cross that the Christian warfare is to be waged. The world is to be won by love, and love is to be evoked by utter self-sacrifice, and, if need be, by crucifixion.

Once more I would venture to say, Go Into the Battle with buoyant Assurance that You will Come Out a Victor.

We have had hard work in these days, we Christian people have sore toil in our great city. The complexities and miseries and the devildoms of our city populations and English civilization are enough to break our hearts, and we often feel as if it were making very little more progress than Joshua's men did when they tramped round Jericho for a whole week and not a stone tumbled out of the wall; but the seventh day is coming, and with the blare of the trumpets the strong fortifications will fall down into hideous ruin with a crash, and over the rubbish the soldiers of the Captain of the Lord's host will stride right into and possess the conquered city. Be sure that you will not fail, and you will not!

Then, again, I would venture upon another suggestion, and that is, Don't Repent Joshua's Blunder and Think of Christ as Being on Your Side. Turn it round about the other way. Christ will be on your side if you are on His. There is a vast deal of what is supposed to be fighting for God

and Christ which is little better than fighting for my own prejudices and my own fancies and my own self-assertiveness, and my own superiority over other people. Make sure that your motive is clear, and that you think yourself and your successes to be nothing, and then you may be quite sure that He will be with you; and that, as I have said, He will be on your side when you are on His. If you fancy yourself to be the leader either of the host or of a corporal's squad of it, He will not be on your side. It is only when you recognize that He is the Master and you are only a very subordinate official—perhaps not a commissioned officer at all, only a sergeant or a corporal—it is only then that you can be sure that you will fight as with him, because we are fighting not for our own hands, but for His glory and for men's good.

And now there were two or three other things which I meant to have said, but I leave them and come to this last thought, which I would like to press upon you, and that is that Jesus Christ, as He is the Leader in all the warfare against our own evil selves, which are our worst enemies, is finally, The Power Against Which it is Insanity to Fight.

Think, on the one hand, of what that great, dear Lord is, think of what His claims are to our allegiance and service; think of what the forces at His command are; think of the victory to His servants, sure and certain, and of the laurel crown and throne that

are safe to be won by Him that overcome. Put this on the one side. Put on the other the thought of the destructive energy that lies for the present dormant in Him. Ponder upon the deep and awful meaning—which I pray God neither you nor I may ever experience—of that word, "The Wrath of the Lamb," and think of that vision that we read together this evening of the Captain of Salvation going forth on his white horse with the garment dipped in blood and the sword girded upon his thigh, in righteousness to judge and to make war. Put these two pictures over against each other, then, dear friends, as a matter of common-sense, not in different to your own highest and perpetual well-being, ask yourself whether it is better to stop in Jericho and be crushed beneath the toppling walls, or to go out to the host that is sure to conquer, and swear allegiance to its Captain-General. Can you with your ten thousand come against Him with His fifty thousand? Is it common-sense to take up a position of antagonism which is so certain to end in ruin? You are fighting a losing game, and you know it. Don't try conclusions with Him. You will be sure to be beaten. Rather, I beseech you, yield to Him. I see many old friends' faces in this audience; I see many faces that I never saw before and perhaps will never see again, but I come to you all with the imploring message: Don't fight when you are sure to lose. Rather, like the man in "The Pil-

grim's Progress," go up to the scribe at the table and say, "Set my name down"; and then go out and put on the uniform and follow the Captain of the Lord's host. He'll cover your head in the day of battle; he'll teach your hands to war and your fingers to fight; and he'll bring you at last, palm-bearing and laurel-crowned, to the place where—though still there will be service and the opportunity of obedience, and still He will be our Commander—swords will be beaten into ploughshares, and none of us will need to learn war any more. —Freeman.

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LIFE-INSURANCE CLUB OF NEW YORK

(Section 2-1)
RICHARD WIGHTMAN, President
425 Fifth Ave., New York



Editorial

The *Christian Standard* devotes nearly a page and a half to a reply to our recent editorial of about half a column, on salvation essential to baptism. Our esteemed contemporary thinks we ought to publish its articles in full, as it published ours. It forgets that ours were very short while the *Standard* articles were very long. We quoted the language on which we commented, and that is all that should be asked. Does the *Standard* quote the whole of all articles on which it comments? Is it necessary to quote a whole book, if you wish to make a comment on that book?

We quoted language from the *Standard* which we understood, and still understand, to mean that baptism was indispensable to salvation. Our contemporary denied intending this and we promptly accepted its denial. We called for a statement of the other way of salvation which does not require baptism, since the *Standard* admitted that people might be saved without baptism. To this our esteemed contemporary replies: "There is one plan of salvation for the unconverted, given into the hands of the apostles and the church, and from this we have no right to deviate. The church and the minister are limited to this one 'plan of salvation,' and have no right to promise remission to alien sinners on any other terms than those laid down in the Great Commission. But that is quite different from saying that God is inflexibly tied to the conditions for remission of sins he has instructed the church and the ministry to proclaim."

Now in all good conscience we ask—what right has the *Standard* to even intimate that sinners can be saved in any way different from the "one plan of salvation" to which "the church and the minister are limited?" If we have "no right to promise" salvation on any other terms, we have no right to hint salvation on any other terms.

Moreover, if there be salvation on any other terms, then there certainly must be two plans of salvation, if not more. If the "one plan of salvation" includes baptism, and yet sinners may somehow be saved without baptism, there must be another plan of salvation that does not include baptism. Necessarily so.

Still again, if we are at liberty to tell sinners they may be saved without complying with one of the terms in the "one plan of salvation," we are at equal liberty to tell them the same thing in regard to any other terms. We have as much right to omit one as another of the conditions laid down. The *Standard* says: "In insisting that baptism is for the remission of sins, as the Scripture undoubtedly teaches, we are not saying that God cannot save a believer who has not learned that baptism is a part of the 'plan of salvation,' or who mistakenly substitutes sprinkling or pouring for baptism, but only that he has authorized no apostle, preacher, or church member to proclaim remission on any other terms than faith in Christ, repentance, and baptism." With equal propriety the *Standard* might say: "In insisting that faith in Christ is for the remission of sins, as the Scripture undoubtedly teaches, we are

not saying that God cannot save an unbeliever, who has not learned that faith is a part of the 'plan of salvation,' or who mistakenly substitutes incantations for faith, but only." &c.

We insist that the one plan of salvation is to be insisted upon to the limit. It is God's plan, and cannot be improved upon or altered in any respect. And it is not right to throw out any sort of hint that perhaps, after all, sinners may be saved in some other way.

The *Standard* wishes us to publish the passages of Scripture it cited in its first reply. We have no objection to doing so, but we do not happen to have at hand a copy of the *Standard* containing them. If our contemporary will send us a copy we will cheerfully make the publication.

The issue between us and the *Standard* is not as to the interpretation of certain Scriptures, though we differ on that, but as to whether or not the teaching of Scripture is final. If the Bible teaches that baptism is a part of the plan of salvation, then there can be no salvation without baptism. We insist, and we have proved, that the Bible teaches salvation essential to baptism, and there can be no baptism without salvation. True, we cited only one passage, but that is decisive. We might have cited many. Here is another decisive passage: "Verily, verily I say unto you, he that heareth my word and believeth [present tense] on him that sent me, hath [present tense] everlasting life, and shall not come into condemnation; but is [present tense] passed from death unto life." Jno. 5:24. It is impossible to state in plainer language that just so soon as a man believes he "is passed from death unto life." It is admitted that faith is essential to baptism, and since faith cannot exist without salvation, it necessarily follows that salvation is essential to baptism.

EPISCOPALIANS are scandalized because when Dr. I. N. W. Irvine, who has been an Episcopalian priest, joined the Greek church in New York, he was re-ordained to the priesthood. They think their ordination should be recognized, and they are disgusted that it should be counted for nought.

It is really funny. The Episcopalians recognize Greek and Roman Catholic ordinations, but neither the Greeks nor the Roman Catholics will recognize Episcopalian ordinations. Not long ago the Archbishop of Canterbury, along with other leaders of the Church of England, made special efforts to get the Pope to agree that their ordinations were valid, but they failed. And here comes the funny part of it. Presbyterians and Methodists admit the validity of Episcopalian ordinations, but the Episcopalians refuse to admit the ordinations of the Presbyterians and Methodists. The Episcopalians admit the ordinations of the Greeks and Roman Catholics, and these refuse to recognize Episcopalian ordinations. Thus Episcopalian ordinations will pass among those Pedobaptists whom the Episcopalians refuse to recognize, and will not pass among those whom they do recognize.

It is curious how ignorant of the Bible are those men who attack men's faith in its inspiration. Dr. Edward Everett Hale is a

very good illustration. In a recent newspaper article he went so far as to charge that the preachers who teach that the Bible is inspired are not sincere. Among other things he says such a preacher "does not believe that David was inspired when he prayed to God to dash the heads of the little ones against the stones, but in the pulpit he gives his people to understand that he accepts David's Psalms as coming from the direct inspiration of God."

This would be rich if the subject were not serious. The Psalm that contains the language about dashing the little ones against the stones, is the 137th, and nobody we ever heard of, except Dr. Edward Everett Hale, has ever claimed that David was the author of that Psalm. Here is an exhibition of crass ignorance on the part of a man who makes high pretensions to sacred learning. The 137th Psalm begins: "By the rivers of Babylon there we sat down," and it is manifestly a song of the captivity, written long after David's time.

Moreover, there is no prayer "to God to dash the heads of the little ones against the stones"—nothing of the sort. It is simply a prophecy of what would happen to Babylon when she would be treated as she had treated the Jews. And this prophecy was literally fulfilled. That Psalm is all right and all the Bible is all right, and the doctrine of plenary inspiration is all right, it is only Dr. Edward Everett Hale that is all wrong. It is to be hoped he will keep quiet about the Bible till he learns more about it.

We have received a copy of the Fifth Annual Report of the Women's Convention, Auxiliary to the National Baptist Convention. The frontispiece is a likeness of "Miss N. H. Burroughs, Corresponding Secretary," and we take it the language comes from her, though it was adopted by the Convention. She is the Negro woman who was so lionized at the recent Baptist World's Congress in London. In this Report we find, p. 26: "There is not a self-respecting Negro woman in this country who desires or who would tolerate a closer social relation between the races. The idea is repulsive. White men have shown too little genuine respect for our women, and further, because there is nothing to be gained by this amalgamation. Moral and intellectual weakness would be the consequence, and since we have gained nothing and lost much from the past social contact, we pray God that the day will never come when the future of our race will be doomed by this intermixing and intermarrying. We stand out for 'social purity,' and not for 'social equality.' If we have the latter we cannot have the former. Let us contend for that which is best and noblest—Negro blood in Negro veins."

This is a timely utterance and it is straight to the point. It comes from representative Baptist Negro women. Will not all intelligent Negroes thus take their stand squarely against social equality between the races? Will not our white Negrophillists who have been tempting Negroes to social equality, quit their foolishness. For, to the credit of the Negroes he said, what social equality has been practiced, has been at the solicitation of white people. It was so in London, and

it has been true everywhere, so far as we are informed.

The "Baptist Congress" had its meeting in Cincinnati according to announcement. The *Journal and Messenger* devotes a good deal of space to answering heretical views that were advanced in the Congress. Our contemporary tells, among other things, of the last session, where Dr. A. K. De Blois claimed that children are born Christians and need only to be rightly trained, while Dr. Carter Helm Jones took the true view that children do not become Christians till they are regenerated. The J. and M. adds: "At their close, the hour of adjournment having come, President Peters made a brief but significant address, expressing regret that something in the religious world might not be regarded as settled; that something might not be regarded as authority. He had been interested in the suggestion how awfully profound and abstruse have become the simplest truths of God."

Evidently President Peters has not been in touch with the "Baptist Congress," and hence does not appreciate the beauty and the glory of contradicting "the faith once for all delivered to the saints." After he has attended several of the sessions he may see the importance of reaching no conclusion on any subject, and of keeping his mind always "open to new truth."

On the cars last week the writer fell in with Prof. J. H. Fuqua, Superintendent of Instruction for Kentucky and a most efficient official, who told of his perplexity in reading the WESTERN RECORDER when a boy. Dr. W. C. Buck was editor, and reading so many communications beginning "Dear Brother Buck" the boy was greatly amazed at the number of brothers Dr. Buck had, and the immensity of the Buck family. It was afterward explained, but not till after the boy had been a good while perplexed. Prof. Fuqua is one of our Old Guard.

We congratulate the Baptists of Virginia on the fine showing they made of their year's work at their General Association at Charlottesville. In their state mission work there were 3,406 professions of faith and 1,997 baptisms. Beside the state missionaries there are 42 colporters and 2 Bible women at work. The money reported was as follows: State Missions, \$29,127.23; Sunday School and Bible work, \$6,902.82; Education of preachers, \$4,499.97; Foreign Missions, \$39,311.55; Home Missions, \$19,396.67; Ministers' relief, \$4,378.68; and Orphanage, \$18,104.25. The meeting next year is with Grove Avenue church, Richmond, where Dr. Hawthorne is pastor.

In reviewing a recent book attacking "higher criticism," *The Standard* says: "It is only just to presume that a fair and thorough examination of critical methods and results is desired by none more than by the critics themselves." &c. This is the most violent presumption we have seen. We have read many thousands of pages of the writings of these critics, and we have nowhere seen any utterance indicating the slightest desire for "a fair and thorough examination of critical methods and results." If the *Standard* knows of such an utterance we will take it as a great favor if it will kindly let us have the utterance.

Editorial Varieties

Application has been made in Atlanta for a charter for the "Bible Missionary Society," whose object is "the promulgation of the Christian religion and the dissemination among the heathen of the Gospel of Jesus Christ." The incorporators are Len G. Broughton, E. C. Calloway, J. P. Simpson, F. S. Etheridge, C. E. Mason, C. J. Hood and F. L. Mallary. We understand this is to enable those who have sent out some missionaries, apart from our Board, to own church property where these missionaries are working. We hope they will do none the less, but even more, for our regular work.

Prof. Frederick Boyle, a British scientist has declared that people should not wear any clothes. He claims that wearing clothes is "most unnatural." For absurdly ridiculous statements, commend us to a certain class of "scientists." Let Prof. Boyle show his faith by his works, and go to some savage country where the natives do not wear clothes and live there a few years naked. Then let him report the results in his own case, and possibly he can persuade other "scientists" of his class to join him.

The Rev. J. M. Deschamps, who caused such trouble to the Baptists in Hawesville by his doctrinal views, is now in Iowa. He has come out in favor of "infant dedication." He says: "I believe that the lack of a simple service for infants or small children, in which they are commended to God and his blessings invoked upon them, is a serious defect in our Baptist churches." No passage of Scripture is cited in favor of such a practice, and none can be cited.

Wm. M. Gladdish, Esq., one of our Old Guard, in renewing his subscription, writes: "I pay this for the best paper published. I have been reading it for 64 years, and it has been better every year—no telling the worth of it. I learned my letters from the heading 66 years since. I want to read it as long as I live." We prize such commendations of the paper most highly.

Of course you are going to make Christmas gifts to friends. If any given friend is not a reader of the WESTERN RECORDER, would not having the paper sent to that friend for a year be a wise Christmas gift? If you want to present your friend a Bible or other book, you can be supplied by the Baptist Book Concern.

The death of Bishop S. M. Merrill, of the Northern Methodists, removes a leading figure among that people, and it is a loss to the cause of evangelical Christianity. He preached Sunday morning in Brooklyn a memorable sermon, and died that night at eleven o'clock. Brother, preach every Sunday just like you would, preach if you knew you would be called home that night.

Dr. Dawie, "the first Apostle," who would cure all diseases by prayer and faith, discarding the use of all doctors and remedies, has had what he calls "a terrible attack of bronchitis" at his winter home in Mexico. The use of means to cure disease, so far from being contrary to faith is according to faith. A good doctor should be called in when needed.

Bishop Potter, of New York, has come out strongly against receiving "tainted money" for objects of benevolence. This is the same Bishop Potter who advocated drinking saloons which sold only pure liquors, and who opened a saloon in New York with prayer and the doxology. The Bishop's conscience breaks out in queer ways.

To-day is Thanksgiving Day. Let us all thank God for the many blessings wherewith He has crowned our lives; and above all for the glad hope we can cherish through riches of grace in Christ Jesus, our Lord.

The *Congregationalist* calls the Greek Church Archbishop Tikon, "a marplot of the nth degree" because he would re-ordain the Episcopalian preacher who went over to the Greek church.

Deacon J. F. Tyler, of Fairview, Kansas, has just given ten thousand dollars to the Kansas City Baptist Theological Seminary. He had given \$3,000 before. This young institution now has assets of over \$100,000.

AMONG THE Churches.

Walnut St. (Third and St. Catherine).—Pastor Eaton: Nobleman's son healed; Dr. P. A. Baker: The Anti-Saloon League. Bro. J. W. Beckman lectured Monday night on The Upsetting Sin. It was a good lecture and much enjoyed.

Broadway—Pastor Jones: Patriotism and piety; Wedded life. Two by letter, one for baptism.

Chestnut St.—Bro. G. W. Young: Anti-Saloon League; Pastor Weaver: Gehazi.

East—Bro. E. C. Dargan preached at both hours. Pastor Wilson is preaching in Glasgow.

McFerran Memorial—Pastor Hamilton: Astonishing teaching; Besetting sin. One by letter. Union Baptist Thanksgiving service 10 a. m. Thursday.

Twenty-second and Walnut—Pastor Hunt: Christian stewardship; Peril of neglect. Two for baptism, two baptized.

Clifton—Evangelist G. C. Cates: Refusing and choosing faith; Harvest is past. Pastor Foster continues the meeting. 36 for baptism, 9 by letter and 1 by relation. In all 105 additions.

German—Pastor Janzen: Lord's labors; Heart religion. One by letter.

Highland—Pastor Dawes: Pay your debts. God's search for a man. Two by letter, one for baptism. Cornerstone to be laid next Sunday.

Inmanuel—Pastor Watts: Young people's work; Christian joy.

Parkland—Pastor Taylor: Message to church at Smyrna; Bro. S. C. Humphreys: Diligent in business.

Portland Ave.—Pastor Neale: Chief architect; Through suffering to glory.

Southgate St.—Pastor Gillon: Peter's shadow; Star of hope.

Third Ave.—Pastor Ransome: Christ's mission ours; A great question. One for baptism, three by letter, one by relation, one baptized.

Twenty-sixth and Market—Pastor Reed: Excellence of Scripture; The heavy laden. Six by letter.

East Mead—Pastor Greathouse: Duty; Repentance.

Hazelwood—Pastor Althoff: Conversion; Nebuchadnezzar.

Highland Park—Pastor McDaniel: Co-workers with God; Repentance. Two by letter.

Oakdale—Pastor Mohler: Discouragement; Baptism. Six by letter, two for baptism, seven baptized. Meeting closed. Bro. Sims aided.

Marydale—Pastor Million: Fire in the mouth.

Hope Mission—Pastor Bruce reported a fine week.

Bro. C. C. Early was present at the Pastors' Conference, and spoke of the church extension work. President Mullins told of the gratifying Baptist progress in Germany, particularly in Berlin. Dr. W. T. Bruner presented a strong and interesting paper advocating a Baptist sanitarium in Louisville. Bro. Hunt, Prestridge, Eaton, Mullins, Jones and Foster spoke.

Bro. J. B. Gambrell came into the Conference. He told of the subscriptions of over \$100,000 to the new Baptist Sanitarium in Dallas.

SEMINARY NOTES

BY C. W. KNIGHT.

Pastor R. L. Sproles is being aided in a meeting by Bro. M. O. Patterson at Grayford, Ind.

Bro. W. Y. Popham lectured to the students last week on "Mother, Home and Heaven."

The following brethren officiated in marriages: H. R. Smith at Dupont, Ind.; M. P. Edwards at Glenview, Ky.; Dr. G. B. Edgar at Mobile, Ala.

Drs. E. Y. Mullins, E. B. Pollard and J. N. Prestridge dined in the hall last week and made speeches.

Forty-five Northern men enrolled this year in the Seminary.

Next Friday will be our monthly missionary day. Dr. J. T. Johnson, of St. Louis, Mo., will deliver the address. Reader, you and your friends are invited.

The following brethren have been in meetings: C. B. Jones at Sharon, 2 additions; Pastor C. K. Dozier, aided by A. C. Pyle, 9 additions, Campbellsburg, Ind.

Bro. U. S. Clutton raised money enough last Sunday to liquidate the entire debt of Culbertson Ave. church, New Albany, Ind. Good and happy pastor.

Bro. J. P. Boone, J. P. Stuart and H. A. Vernon have been called to the following churches: Meadow Home, Erlanger and Dover, Ky.

Bro. C. H. Cosby preaches the union Thanksgiving sermon, Cincinnati, O.

Dr. Dargan aided Bro. Brown in a series of services the latter part of the week in Indiana.

The Seminary will observe Thanksgiving Thursday, some going to Mammoth Cave, others to their churches and the remainder, both faculty and students, will have Thanksgiving dinner in New York Hall.

Bro. Walsh has charge of the music class this year.

Supplies for Sunday: Bro. M. L. Keith, Oak Ridge; T. Takahashi, Chaplin; Bunyan Stephens, LaGrange; C. B. Jones, Union; Dr. E. C. Dargan, East church, city; Dr. W. J. McGlothlin, Owensboro, Ky.

Our chapel exercises were very edifying and suggestive. Monday afternoon Drs. J. B. Gambrell, Texas, Lansing Burrows, Tennessee, W. Lunsford, North Carolina; T. T. Eaton, Kentucky, and W. E. Hatcher, Virginia, made us short speeches. It was good to be there.

THE STATE.

Evangelist Paul Price has been helping Pastor Dorgan in a meeting in Danville, resulting in 23 additions to the church.

Pastor Loving in Glasgow is being aided in a meeting by Bro. Lloyd T. Wilson with good prospects.

We are pained to hear of the critical illness of Mrs. M. F. Ham, wife of the well-known evangelist. She was taken

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severely ill while in Beaumont, Texas, where Bro. Ham has just conducted a great meeting. She has been brought to Bowling Green. Many prayers are going up for her recovery.

Pastor J. P. Campbell, who did such good work at Hinton, W. Va., has entered upon his pastorate at Mayslick with good prospects. We welcome him to Kentucky.

The First church, Covington, have done well to secure Bro. G. C. Skillman as supply till Jan. 1st, when Pastor Wood takes charge.

Bro. J. M. Walker, of Arkansas, but now in the Seminary, has been called to Pewee church, and will enter upon his work at once.

Pastor J. H. Moore writes: "Beginning the fourth Sunday in October, the much beloved and honored pastor of the Adairville church, Bro. J. E. Martin, aided the writer in a splendid meeting which lasted 11 days. There were 7 additions to the church. The meeting helped the church in many ways and was a most satisfactory one. Bro. Martin is one of the most pleasant men I have ever labored with."

We hope the Trenton brethren will hold to Bro. Snyder so tightly that he cannot get away. Kentucky cannot spare such a man. His equals in piety and ability are not to be found on every corner. We are not surprised that South Carolina wants him, but in this thing of holding such valuable men, charity begins at home.

We rejoice with Pastor Blake and the First church, Lexington, on the gracious results of their meeting. At last accounts there were 93 additions, 75 of them for baptism.

Evangelist Geo. C. Cates went to Paducah Monday to help Pastor Cheek in a meeting.

The meeting at Croppers resulted in 14 additions.

Pastor A. B. Gardner writes: "I have just closed a meeting of seven days with my church at New Friendship, Logan county, which resulted in 14 professions and 15 additions to the church by baptism. Bro. J. H. Tiv, of Rockfield, did part of the preaching to the pleasure of all who heard him. The church was so much revived that she decided to have preaching two Sundays in each month beginning with January, 1906. Bro. Tiv is to be the pastor. New Friendship is one of the very best country churches in the land, and Bro. Tiv is a young preacher with bright prospects. May the Lord bless their work together."

Pastor W. H. Smith writes from Rochester: "Our meeting began the third Sunday. Don Q. Smith, the writer's son, came to us on Monday, and has since been doing the preaching. The Lord is graciously blessing us. To date we have had 7 professions and 7 approved for baptism and 1 received by letter. The work grows all the time, and we are expecting great things."

OTHER STATES.

Pastor J. R. Nutt writes from Ackerman, Miss.: "Ackerman Baptists have decided to build a brick house of worship. Pray for us."

Evangelist H. M. Wharton is aiding Pastor A. J. Dickinson in a great meeting in Birmingham, Ala. The Alabama Baptist publishes a fine likeness of Bro. Wharton and devotes two pages, besides, to the meeting.

Bro. J. J. Wicker has resigned the pastoral care of the First church, Trenton, N. J., and has removed to East Northfield, Mass. He will devote himself to evangelistic work.

Pastor H. A. Smoot writes from Fredrickton, Mo.: "We closed our evangelistic meeting here on the evening of the 19th. The meeting continued just two weeks. There were a number who professed conversion in the meeting. There were 22 who united with the church, 14 of whom are for baptism. The Lord and the pastor conducted the meeting. The Lord has graciously blessed us, and The Lord has graciously blessed us, and favors."

Pastor F. M. Meyers writes from Sunbury, O.: "Please change my address on your mailing list from Sunbury, O., to Pomeroy, O. I become pastor at the latter place the second Sunday in December."

Pastor J. H. Grime writes: "Please change my address from Corsicana, Tex.,

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to Frost, Texas. I go there to take charge of the work."

Pastor E. Holliswell writes from Oil Springs, Ontario, Canada: "Will you please change my paper from Woodbridge, Ont., to Oil Spring, Ont., as I have taken up permanent work there. I want to say also that I am pleased with the RECORDER, because it stands by the old Gospel. May it find its way into many more homes."

Pastor G. W. Perryman, Knoxville, Tenn., writes that the name of his church (Centennial) has been changed to Deaderick Avenue.

Bro. Sid-Williams writes from Maccagee, I. T.: "We are in a great meeting; more than 100 conversions, 70 additions to the First church."

Chattanooga is the place. The committee to locate the next meeting of the Southern Baptist Convention met Monday night in Dr. and Mrs. Harvey's parlors (do not the parlors belong to the lady rather than to the gentleman?) and decided unanimously in favor of Chattanooga. The committee met in Chattanooga Nov. 2nd without reaching a decision and adjourned to meet in Louisville Nov. 27th. Invitations from Baltimore, Asheville, Jacksonville, Louisville, Hot Springs and Chattanooga were considered; while attention was given to other places from which no formal invitations were received. Beside the editor of the WESTERN RECORDER, who is chairman, the committee was composed of Drs. Lansing Burrows, J. R. Gambrell, W. E. Hatcher and O. F. Gregory. The causes of the various places were earnestly urged, especially those of Asheville and Chattanooga. Hot Springs made the most generous offer, though both Asheville and Chattanooga complied readily with every request of the committee.

The usual reduced railroad, hotel and boarding house rates are assured, with ample accommodation for all who go. A splendid auditorium, with every convenience is placed at our disposal, and it is only four blocks from hotel headquarters. The expenses of the officers of the Convention (not including vice-presidents) along with secretaries of our general and state boards will be provided, so that there will be no draft on any missionary funds on account of the Convention. Of course, the Committee on Location asked no favors for themselves.

Chattanooga is very convenient to Southern Baptists, and it presents a number of special attractions, e. g., Lookout Mountain, Chickamauga Park, the Army Post, &c., &c. The whole city will welcome the Convention heartily.

MACON, GA.

The 84th session of the Georgia Baptist Convention met with First church of Macon on 23rd inst. We are happy to have the report of proceedings furnished by Rev. A. B. Vaughn, D.D. By the way, he preached the introductory

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sermon, and it was great in all respects. It was a great Convention in attendance, 1,200 delegates and visitors were assigned to homes. It was great in receipts for the year. Secretary Jamison reported for Foreign Missions \$51,800; for Home Missions, \$24,800; for State Missions, \$31,760; \$32,000 for Monroe College, and for other objects enough to make amount for the year \$165,000. In the Convention there was one gift by a Baptist gentleman and his wife of \$37,000 and another gift of \$20,000. In addition, money for other objects subscribed during the Convention amounted to \$75,000.

One of the great events of the session of the Convention was the inauguration of Dr. Charles Lee Smith, President of Mercer University. The banquet at Hotel Linier, where 62 guests were at table for three hours, eating and hearing great speeches by representatives of the greatest colleges and universities of the United States, commending the President and congratulating Mercer University on securing him. The writer attended the banquet, and will long remember the happy occasion. Macon is a city of 50,000, and located in the center of the Empire State. H.

25 were baptized into the fellowship of the Rolesville church, N. C., result of a meeting in which Bro. J. T. Jenkins aided the pastor.

Family Circle.

Stories for the Young and Old.

AUTUMN.

BY MRS HELEN BROWN.

Autumn doth remind us when the leaves are red, Of the aged persons with their silvered heads, When the leaves are rustling, rustling overhead Then it doth remind us, life is almost fled.

When we hear the winds moaning through the woods so bare, And all else is silent, silent everywhere, Then will come the chilly rain, Pattering on the window pane.

When the nuts have fallen on the earth so bare, When the leaves are scattered, scattered here and there, When we see the footprints on the fallen snow, Then you cannot tarry, Autumn, you must go.

"SUNSHINE IN THE HEART."

BY VERNON J. CHARLESWORTH. (Head-master of Stockwell Orphanage).

Ernest Edgar Bray came to us after he had lost both parents. He was a simple-minded, affectionate boy, but his conduct at times was a severe strain upon the patience of his matron and teachers, and on several occasions he brought himself into disgrace by his folly and sin. We mention this at the outset to show that he had no natural bias towards goodness, and that his Christian character was not due to the development of inherited virtues. The child-piety of the orphans is a quality we have never met with during a long experience; but the piety which springs from a regenerated nature is a beautiful adornment we have often witnessed.

If it be claimed by some that the artless simplicity of childhood carries with it the germs of a Christian character, and that children ought to grow up under proper nurture and "never know themselves other than Christian," we challenge the theory by demanding an illustration. The divine life in the soul is a heavenly exotic, and sanctification is the result of the Spirit's operation.

In the case of Ernest Bray, the change in his character was so apparent that no one could question the fact of the divine agency by which it was wrought.

When it became evident that Bray would not long survive, as his lungs betrayed deep-seated disease, he was very reluctant to enter the infirmary, and bravely tried, as consumptives usually do, to conceal his worst fears respecting himself. For some time after his admission the buoyancy of a child's hope threw the thought of death into the shade, but at length the conviction gained strength that his end was not far distant. The loving ministry of his constant attendant became more and more welcome, and his hope of salvation deepened into a settled conviction, and the "peace of God" shed a holy calm over his spirit. He conversed freely of the preciousness of Jesus, and the prospect of being "forever with the Lord." His face soon betrayed the secrets of his soul's experience, revealing, as in a mirror, the tranquility of peace and ecstasy of joy. He said to one of his playmates who came to see him on his return from the Christmas holidays, "Do you see any difference in my face?" "Yes," he replied, "it is thinner." "Oh," he replied, "that is not what I mean. Don't you see it looks more shining?" "Beholding, as in a glass, the glory of the Lord, he was being changed into the same image," and he was conscious of the transformation. He often remarked, "I have sunshine to the bottom of my heart." One morning he was singing very softly to himself, when one of the boys remarked, "I know why you feel happy just now, it is because the sun is shining." Bray replied, "It's not that; it is something inside! Jesus!" On another occasion he said, "I do love to talk about Jesus; it makes me so happy. I did not begin to love Jesus until I came into the infirmary. I have loved him ever since but not half so much as I do now. The Lord makes me happy all day and all night. I don't mind the long nights as I did because Jesus is near me!" "I want to sing," he remarked to a loving friend who was visiting him, "but I can't." She said: "Well, you will raise a loud note when

you enter heaven, won't you?" He replied, "Ah! I shall sing there! I sing now inside, but I shall sing out loud then, and wait and watch for you to come!"

Much of his time was spent in prayer. Entering the room one morning, the nurse heard him say, "So happy! so happy! Oh Lord, may this be a glorious day! Let me praise Thee! Bless all the boys! May they love Jesus! Forgive all my sins for Thy Son's sake!" Not a day passed, as he heard the boys at play, without a prayer for their conversion. He said to the nurse who was with him, "I do want to do something for Jesus. Oh! I know! I will try to write to my brother. I do want him to love the Lord!"

Added to his prayerfulness and anxiety for others, his patience in enduring pain was another evidence of his thorough conversion. As he lay, week after week, with declining strength, so that the weight of his bed-clothes became at length a burden, and he was unable to shift his position without assistance, not a murmur escaped his lips. Any little service rendered by his loving attendants evoked a cheerful smile or a grateful "Thank you! God bless you!"

He said to Miss A., one of the teachers, a few days before his departure, "I have been so worried this morning; Satan came to me and said, 'What's the use of you trusting?' but God gave me the victory over him, and I am happy now." She then quoted the lines—

"Sin, my worst enemy before, Shall vex my eyes and ears no more; My inward foes shall all be slain. Nor Satan break my peace again."

and the thought of his final and complete triumph over sin and Satan cast a flush of victory over his face. "He then thanked me so gratefully," his friend writes, "and, putting his thin arms around me, kissing me many times, he said, 'Oh, I do love Jesus, and you! You are all such kind friends to me, and I feel Mr. Charlesworth is a father to me. But do pray for me that I may go soon.'" He added to the same friend, "I wish I had strength to do something for nurse; she has done so much for me." With what little strength he could command he tried to sing a simple impromptu couplet, after the manner of the Jubilee Singers—

"Oh, come along with me to Jesus; 'Oh, nurse, come along!"

Mrs. C. said to him as she sat by his bedside, "You will soon be home." Putting his thin hand on her face, he exclaimed, "Oh, Mrs. C., I do hope I shall. I am ready;" and then he added, "I will give you another smile." Before

THE VALUE OF CHARCOAL.

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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.

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

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

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in the 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."

she left she kissed him and said, "If we find you gone, we shall not sorrow; it will be your gain." He very sweetly replied, "I shall be sorry for you to sorrow; I shall be free from pain; safe at home." So certain was his conviction that he would soon be home that he said one day, "I should like a sandwich, and then I don't want anything more on this earth."

While Mr. Spurgeon was in Mentone, Bray was very anxious to write and tell him how happy he was in Jesus. The following was the letter he sent—

"Dear Mr. Spurgeon,—As Dr. Wylie said he was going to Mentone, I thought I should like to send you a few lines. The last time you saw me you thought I should soon be in heaven, and you asked the Lord if you could soon be there, too, but the Lord has spared us both; and may the Lord soon bring you back again to serve and praise Him. I can't do much for Jesus, but I am trying to bear patiently all I have to suffer. I am still in bed, and I feel I can't write any more—From one of your orphan boys, E. BRAY."

To which Mr. Spurgeon replied:—

"Dear Bray,—I was pleased with your little note. It was so good of you, with all your pain, to sit up and write to me. I hope when the spring weather comes you will feel better, but if not, you know of the sweet fields beyond the swelling flood which stand dressed in living green." The Lord Jesus will be very near you. He feels for dear, suffering children. He will keep you patient and joyful. O, how he loves! If there is anything you want, be sure to let me know.—Your loving friend, C. H. SPURGEON."

On Mr. Spurgeon's return he came to see him, and the visit seemed to yield an equal pleasure to each. The dear boy was full of gratitude to his kind friend and benefactor, and expressed himself with touching simplicity and clearness as to his faith and hope and joy. He talked with all the freedom of a veteran believer whose long experience of the goodness and faithfulness of God had made doubt impossible, and faith a natural impulse. Calling the nurse to his side, Bray requested her to give him his purse, and, taking out four shillings, which he had saved, he asked Mr. Spurgeon to accept it for the Girls' Orphanage. Such an expression of gratitude was very welcome to the pastor's heart, and we doubt not, the offering was acceptable to "The Father of the fatherless," whose smile has always rested upon the Institution. We suggested that a portion of one of the new houses should be built with the money, and be called "Bray's Bricks," as an appropriate memorial of "a folded lamb."

In the course of the interview he said to Mr. Spurgeon, "Do you remember I once came to your house with another boy, and you asked us if we could eat a piece of plum cake?" It is not surprising the pastor confessed he had forgotten this special act of kindness, and after admitting the fact, he said, "And you can eat a piece of plum cake now?" We shall not soon forget how the child's eyes brightened as he replied, "Yes; but only a piece of yours." It is scarcely necessary to add that a cake was promised, and that the following morning it was duly forwarded. Mrs. Spurgeon sending at the same time some crystallized violets and rose leaves from Mentone. A very touching prayer from the Pastor closed the interview, and kissing the little sufferer he promised to carry a request to the prayer-meeting, and ask the elders to join in prayer for the conversion of all the boys. The message was duly delivered, and the assembly engaged in prayer in response to the expressed wish of the little sufferer. The following Monday he sent a piece of the cake to the elders, with the message, "Tell them I want them all to pray for me to-night, that I may soon go home. Ask Mr. Spurgeon to pray for me, too; and ask him to pray for all the other boys in the Orphanage, that they may meet me in heaven;" and then he added, "Oh, I do long to go home!" He said to Mr. Bartlett, who visited him on several occasions, "How good of God to bless me, a poor, weak boy! Oh, how happy it makes me! I long now to be with Jesus, and I hope he will soon take me, for I want to see His face."

The highest aspiration of an advanced saint never reached beyond this—to find the fullness of heaven's bliss in the vision of the face of Jesus. On the eve of his departure his soul went out in the prayer—"Dear Lord, do come soon! Jesus, come quickly! Take me!" During the last night of his sojourn here the hours wore wearily away, and the twilight of the early morn had scarcely chased the lingering shadows from the landscape when it became evident that another and a brighter day was dawning

which would never be succeeded by night.

The friend whose loving ministry had been greatly blessed to him, was early at his bedside. The first request he proffered was "Don't leave, Miss M.—I can't live through the day!" When his posture was changed to afford him temporary ease, he lay in silence for a few seconds, and then repeated the consoling message which had reached his spirit as by an angel's whisper. "My lamb, it's nearly over."

OVERDOING.

Helen Sanderson fell and hurt her knee yesterday, and the doctor says she must not walk a step for two or three weeks at least," said Ruth at the tea table one night.

"I am almost if not quite tempted to say that I am glad," said Aunt Margaret. "It seems to me sometimes that overdoing is one of the most alarming epidemics of the age. Don't count your chickens before they're hatched, we used to say, but, dear me, nowadays they sell the wheat before it is even put into the ground. Helen's life is just a rush from one thing to another. I often think of the little anecdote about the poet Southey. He was telling a friend—a Quakeress—how he spent his time. Not a moment was lost. While he shaved he was studying Portuguese, while waiting for breakfast he studied Spanish, he read in the forenoon, he wrote in the afternoon. 'When does thee do thy thinking?' asked the good soul in amazement. As I read somewhere, some of us not only burn the candle at both ends, but we cut it in two and set all four blazing."

"But, Aunt Margaret," exclaimed Ruth, "there is so much to be done, and comparatively so little time for doing it."

"Certainly, but God does not expect any one of us to do it all," replied Aunt Margaret, placidly. "Don't you think in our anxiety to take care of other people's garden plots we neglect our own? I remember a lesson I had in my younger days. We were expecting an aunt—the one for whom I was named—to visit us. She was to arrive early in the afternoon. That morning while mother was busy getting ready for her one of the neighbors sent word begging her to come at once to see her sick baby. Mother never refused such calls if she could possibly go. She said: 'I shall have to leave you to take the cake out and to mold the bread. The cake will be done in ten or fifteen minutes—don't forget it. The bread will be light in half an hour I am sure—don't let it get too light.'

"I promised faithfully to see to both cake and bread, but after mother had gone I went out to see if my brother Tom was washing the carriage as father had told him to. Tom was a faithful little fellow, but I chose to think he needed my supervision and vexed him almost beyond endurance by my interference. What is worse, I entirely forgot my own work."

"When mother came hurrying home about noon the cake was burned to a cinder, and the bread had run all over the table! Mother made a fresh loaf of cake, but we had to have sour bread for supper. 'Daughter,' said my father gravely that night, 'a good soldier is faithful to the duty assigned him. You are not responsible for your comrade's picket post, but you are for your own.' It has seemed to me as I have watched Helen that she was trying to care for too many posts."

"This one thing I do—or these forty things I dabble in?" is a good question for us to ask ourselves now and then. The fact of it is, God never meant any one person to do everything. He has not made us capable of it, and it is far better to do a few things well than to half-do many things. Besides, we all need to take time to grow. We should never be satisfied unless we are doing the very best we can for ourselves. We cannot give to others what we have not acquired for ourselves. So as I said, I am almost glad that Helen is obliged to stop and think, as the Quakeress said.—Kate S. Gates, in The Classmate.

The true order of learning should be, first, what is necessary; second, what is useful; and third, what is ornamental. To reverse this arrangement is like beginning to build at the top of the edifice.—Signatory.

Every noble impulse, translated into a noble action, becomes a permanent addition to a life's spiritual energy.

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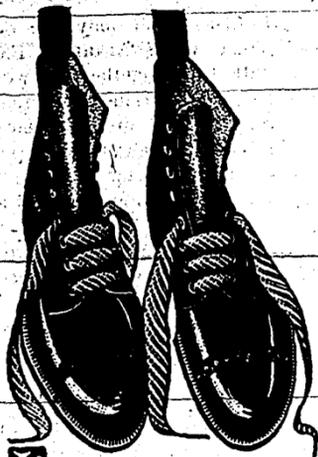
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Stories for Little Ones.

THE BIRD THAT TOLD.

BY JOSEPHINE E. TOAL.

Dudley wasn't very good-natured. It was a warm afternoon. "How would you like to eat supper out-doors?" said mamma. "O, goody!"

"Papa won't be home, so you and Helen and I will take something in a basket and go down to Squaw Lake. Run and find Helen."

Dudley ran outdoors. "O Helen!" he called, "we're goin' down to Spuall Ache, and eat our supper in a baxit."

Helen bounced out of the hammock, and was in the house before her brother.

Mamma was getting ready brown bread sandwiches and apricots and cookies and milk. "O, can I have a papercot now, mamma?"

Dudley was very fond of apricots. Mamma gave him two.

"I think you'd better have your shoes on, my boy. Briers are bad for bare feet."

"Helen ran to find the shoes.

"I don't fink we better stop now, mamma. Sides I can't wear 'em, 'cause my sore toe isn't got well."

"Let me see." Dudley stood on one foot, and thrust five little toes up over the edge of the sink.

"Why, there's no sore toe there, child."

"I fink it was the iver foot."

Five more little toes showed up.

"Nor there," said mamma, looking carefully. "Well—it's so warm—never mind his shoes, Helen. I suppose they'll fret him."

It was cool and shady by the lake. Mamma put the basket into a bunch of tall ferns at the foot of a big tree, and they all went down to the water's edge to find conch shells. There was ever so many, and Helen filled her handkerchief with them. Dudley amused himself by digging his toes into the sand and watching the holes fill with water. It was such fun! He would never have dreamed of crying if a sharp stone had not hurt his foot.

"I know just the place for a boy with a hurt foot," said mamma. "It's on the shawl under that big tree."

Dudley limped slowly away into the shade, and after much fussing found a soft place to lie down. Soon his little nose sniffed something.

"I smell papercots, I do b'lieve, Maybe they grow on this tree. I fink I'll climb it and see."—He jumped up quickly. "O, I most stepped into a baxit. Here's where the papercots are! How many? One, two, free, four, ten, eight—and—O, lots more. I fink I'll take one. Course I'll ask mamma. Maybe I'd better have two, free. O' dear, I've squeezed 'em! Course they're spoiled now. Course I better eat 'em, 'cause nobody wants 'em now."

Dudley ate the fruit and threw the stones away.

"You — you — took three-e-e! took three-e-e!" cried a bird voice overhead.

Dudley started and looked up

into the tree. A brown bird was whisking his tail and flirting about.

"You — took — thre-e-e!" it repeated.

Dudley threw a stick. It touched one of the lower branches, and the bird flew away.

It was a very quiet little boy that mamma and Helen found sitting in the middle of the old gray shawl when they came up.

"We'll have supper now. This little boy is hungry. Hand up the basket, Helen."

Dudley brightened up when mamma told the children stories of the woods and seashore as they ate sandwiches and cookies.

"Here's the biggest apricot. Dud can have it," said Helen, dropping it into his outstretched hand.

"Took — thre-e-e!" called the thrush from a tree-top.

Dudley's apricot rolled away in the grass, while he hid his face in mamma's lap and burst into tears.

"What is it, dear?" asked mamma, anxiously.

"I did take free papercots, mamma. I was going to tell you," he sobbed, "but they all got squeezed. an' I—I—didn't. 'At old b-bird fowht I was a f-fief, an' he mus' t-tell."

"Took—took — thre-e-e!" sang the thrush, and mamma understood.

They had a sober little talk then. When it was over Dudley felt much better.

"I'm glad 'at frush told," he said as they finished the apricots. "cause I might have forgotten if he hadn't 'membered for me."—Sunday School Times.

HIS FACE VALUE.

A gentleman who called on a member of Parliament one day, and was waiting in the reception-room, was attracted by the manner of the small attendant, and started a conversation, says *Tit-Bits*, which resulted as follows:

"How much do you earn a week, my boy?" asked the caller.

"Ten pounds," said the youngster, promptly.

The visitor had no time to express his surprise or incredulity, because he was admitted to the member's private office just then; but once inside he said:

"Mighty bright youth you have there, to be getting ten pounds a week."

"Ten pounds a week! What are you talking about?" said the member of Parliament. "He gets twenty-two shillings."

"But he told me just now that you are giving him ten pounds a week," persisted the caller.

"Nonsense!" said the member of Parliament, and touched the bell. "Billy," said he, "did you tell this gentleman I was paying you ten pounds a week?"

"No, sir."

"You didn't? Well, what did you say?" asked the indignant caller.

"I said I earned it," was the prompt rejoinder.

A South Sea Islander, at the close of a religious meeting, offered the following prayer: "O God, we are about to go to our respective homes. Let not the words we have heard be like the fine clothes we wear—soon to be taken off and folded up in a box till another Sabbath comes around. Rather let thy truth be like the tattoo on our bodies — ineffaceable till death."—*Carellon's Magazine*.

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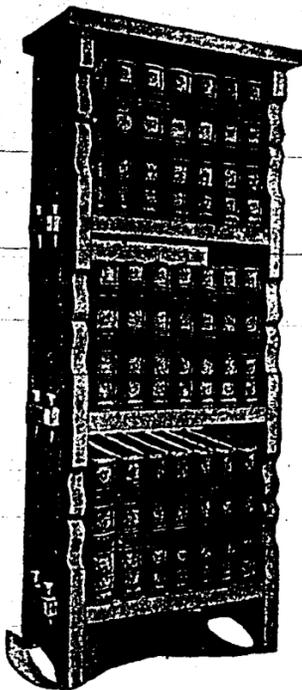
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ARKANSAS STATE CONVENTION.

The Arkansas Baptist State Convention convened with the First church of Fort Smith, November 27th.

The following officers were chosen: President, John Ayers; Vice Presidents, A. H. Autry and W. T. Amis; Recording Secretaries, M. F. Dorris and Sam Campbell; Treasurer, J. H. Kitchens; Auditor, W. W. Byrd; Statistical Secretary, E. J. A. McKinney.

The white Baptists of Arkansas number about 85,000, in about 1,500 churches and 50 district associations. This was the largest and the greatest assembly of Baptists that ever met in the state. Messengers and visitors numbered between 500 and 600. Pastor Gibson, with his committee on entertainment, distinguished themselves. Brother Gibson repeatedly announced that there was homes for all and requested that no messenger or visitor be permitted to even go to a hotel unless they were willing for the committee to pay the bill.

The writer attended the Baptist State Convention that met in Fort Smith thirteen years ago. To his agreeable surprise the city had grown from 10,000 population to 30,000. Instead of cheap frame churches there are now many handsome houses of worship. The First Baptist church house is a new stone building that cost \$40,000, and the \$1,300 balance of indebtedness is provided for. The public school buildings, store houses and residences would do credit to a city of double the population. Pastor Gibson and his noble Kentucky wife are greatly loved by the church and community. The success of his pastorate has been phenomenal. In nearly four years during his pastorate he has held no regular protracted meeting, but he has enjoyed a continuous revival, and has on an average received into the fellowship of the church 75 members each year. In membership the Baptists lead all evangelical churches in Fort Smith.

Among the prominent visitors present were Secretaries Frost, Gray and Willingham of the Boards of the Southern Baptist Convention, and Dr. Searcy of Mississippi. There were several from Indian Territory, among them J. H. Parker, A. L. Duncan, W. S. Andrews, J. M. B. Graham, W. W. Danner and Mrs. R. S. Wilson. Saw some of our native Kentuckians and gladly greeted them, among them Revs. J. A. McCord, J. H. Burnett, H. C. Roberts, M. W. Wayne, and our Dr. J. T. Christian. There are others whose names I failed to get.

All seemed to miss the great Baptist leader, ex-Governor J. P. Eagle.

The introductory sermon was ably preached by Pastor Ben Cox, of Little Rock, in a style and manner peculiar to himself.

The Baptist Woman's Missionary Society was attended by many of the leading ladies of the State. They reported a prosperous year's work, and determined by God's help to do more in the future.

The greatest harmony and brotherly love prevailed. There was not an unkind word uttered in the sessions of the Convention, and the conciliatory spirit is bound to reunite the Baptists of Arkansas.

Secretary Love has done much to harmonize and unite our people

in Arkansas, and may the day soon come when Arkansas Baptists will stand together and work together, because in union there is strength, and divisions mean weakness. The secretary's report showed a gratifying increase in additions to the churches, and an increase of over \$2,000 contributed to missions. During the year the State Board missionaries baptized 991, organized eighteen churches, built eleven church houses. Collected for State Missions, \$2,437.77; for Home Missions, \$390.49; for Foreign Missions, \$418.11. The total amount raised for State Missions, \$10,769.47; Foreign Missions, \$4,988.63; Home Missions, \$3,327.20; Sunday School and Colportage, work about \$3,000. This is a magnificent report considering the environments, and Secretary Love and his Board and the Baptists of Arkansas deserve to be congratulated.

On Saturday night there was an effort to raise money for the endowment of Ouachita College at Arkadelphia, and the magnificent sum of over \$20,000 was subscribed. The stockholders of the Baptist Advance, in order to make up a deficit, and to supply money to help support the paper until it becomes self-supporting, made up \$4,500. For this they deserve the greatest credit. They appreciate the importance of their state paper, and seem contented not to receive dividends, but to supply money as it may be needed to make the Advance worthy of the patronage of the Baptists of the State. The stockholders of the Baptist Advance Publishing Co. have done themselves great honor and their denomination great service.

The Convention number of the Advance has the pictures of leading brethren, viz., Mr. Jno. Ayers, President Convention; Rev. F. F. Gibson, popular and able pastor First church, Fort Smith; Dr. W. J. Conger, President Ouachita College; F. C. Fox, of Pine Bluff; W. F. Dorris, E. J. A. McKinney, Dr. J. H. Kitchens, W. W. Byrd, R. A. Clarkson, chairman entertain committee, and J. M. Langston, Jr., secretary entertainment committee.

President Conger reports Ouachita College in a prosperous condition, and the effort to raise \$50,000 endowment seems assured.

President Rivers reports Central Female College overflowing with young lady students. Those who know Bro. Rivers and wife are not surprised at their great success at Central Female College.

The Convention was not only composed of the leading ministers, but leading business men, lawyers and physicians and many noble women—Col. G. W. Bruce, W. T. Amis, S. B. Galloway, H. H. Haynes, H. Beauchamp, J. T. Christian, T. M. Oldham, P. C. Barton, Hon. W. E. Atkinson, A. H. Autry, Ben Cox, Prof. J. A. Kimbrough, J. J. Hurt, H. C. Rosamond, J. M. Lovelace, R. J. Matthews, W. S. Andrews, C. M. Parfin, R. D. Hill, F. A. Whiteley,

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mention, did space admit in this report. With such men composing the Convention we expect to realize great results.

Sunday morning it was my privilege to preach for Elder E. T. Edwards, pastor First Disciples' church. He has an elegant house of worship and his people love him. At night, by special request, I preached for Pastor Wm. Jones of Ninth St. colored church. Found him and his people wide awake and aggressive in the Lord's work.

During my sojourn it was great pleasure to enjoy the hospitality of J. C. Amis, M.D., and his cultivated family. He and his wife are Kentuckians. When in Fort Smith thirteen years ago they entertained me, and this time they asked the entertaining committee to send me to their home. 'Some time ago I was in Hickman, Ky., and was told the family that entertained me twenty years ago asked that I be sent to their home. I justly considered that in both cases I was complimented, and when I told the above incidents when introduced to the Convention Dr. Love exclaimed, "You were invited in both cases because your visits were so few and far between." Who could have thought that Bro. Love could be so unkind as to mar my emotions of self-congratulation? He, too, is a brother of much travel and the facts may conflict with his experience.

The writer had a most hearty welcome and many substantial evidences of the high esteem in which the WESTERN RECORDER is held. W. P. HARVEY.

WAY NOTES.

The First church, Memphis, Tenn., meeting house has been sold for \$75,000, and one of the choice locations of the city has been secured for the erection of a \$100,000 temple. Dr. Boone has been visiting various cities in order to select an architectural model. While in Memphis, Tenn., met our genial friend, Hon. Charles Lovejoy, one of the leading lawyers of that city, and Rev. B. F. Whitten, Business Manager Southern Publication Co. Pastor U. S. Thomas, well known in Louisville as a Seminary student and as a successful pastor in Kentucky, has had charge of the First church, Jonesboro, Ark., for one year. In that time he has welcomed into the fellowship of the church 140. Most of the number by experience and baptism, and led the state in the contribution of \$1,132.23 to State Missions. No wonder they have increased his salary \$300.

Rev. Sam Campbell, formerly a student in our Seminary and for a time pastor at Glenview near Louisville, and then pastor in Arkansas, and later had a prosperous pastorate at Dothan, Ala., is now pastor Second church of Pine Bluff, Ark., and is building a church home to cost \$15,000. The welcome accorded him and his wife on their return to Arkansas was most cordial.

Having missed connection at Chattanooga I took advantage of the opportunity and called on Bro. R. H. Parrant, who was a member of my church at Lawrenceburg, when I was pastor over thirty years ago. He is now one of the most prosperous business men in Chattanooga. Had the pleasure of dining with him and his family.

DEDICATION.

The church building belonging to the Baptist church in Princeton, Ky., was formally set apart to the worship and service of God Nov. 5, 1905. Dr. P. T. Hale, President of the Southwestern Baptist University, Jackson, Tenn., after delivering an excellent and appropriate sermon at 7 o'clock p. m., offered the dedicatory prayer. Pastor R. W. Morehead presided, making some remarks with regard to the demands for the new building, the labor and expense involved in the erection of a substantial and commodious house of worship, stating that the entire cost of building and furnishing the house, of over \$10,000, had been paid nearly two years ago; so there was no collection at this service.

During the five years' pastorate of Elder I. M. Wise the work of erecting and completing the house was done, he superintending and raising about \$6,500, the remainder being paid during the first four years of the pastorate of the present incumbent.

Since the dedication I have closed my pastoral work here having served two terms, one of eight years, this of six years.

R. W. MOREHEAD. Princeton, Ky., Nov., 1905.

DEAR RECORDER:

I notice you state in the RECORDER of last week that Bro. W. R. Ivey, of Oxford, Ala., assisted me in both meetings here and at Mt. Pisgah. This is a mistake. Bro. Ivey assisted me at Sharpsburg and Bro. W. C. Chadwick, of Maysville, assisted me at Mt. Pisgah, in Fleming county. The preaching by both of these brethren was first-class. Both rely solely upon the Holy Spirit for results. Bro. Ivey has helped me in three meetings and the people never tire of hearing him. His appeals for a pure church are great, and his work is lasting, usually bearing fruit for months after the meeting closes. We had an addition for baptism yesterday and know of another one to come next meeting.

Bro. Chadwick is great in simplicity. His work is fundamental, and not a word of it superficial. Our people were greatly blessed by his preaching. We predict great things for the Maysville church, for we feel sure that he will lead them to greater consecration.

We baptized two at Pisgah last second Sunday and have two more to baptize yet. A notable thing took place in the Mt. Pisgah community just before the election and during our meeting. In the primary election much corruption was practiced by the use of whiskey and the improper use of money. We felt that such was an insult to the citizenship of our community, and that it devolved upon the Christians to use every righteous means to prevent such happening again. We accordingly circulated resolutions to the effect that we would not support men who would use whiskey or money immorally to secure an election. Some of the brethren were slow to take hold of it, but enough signed it to scare the candidates out. The result was the cleanest election we have had in a long time. Fraternally, L. C. KELLY.

God gives to the body—he is to the soul.—John Ker.

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The Farm

and Household

The growing wheat is getting a good start.

In Owen, June Gayle paid \$110 per head for 25 weanling mules.

B. T. Franklin sold 30 cattle last week to Jonas Wiel at \$3.35. They averaged 1,070 pounds.

Several sales of corn have been made in Montgomery county at \$2.10 per barrel in the field.

Connor & Horton sold to Mr. Mann, of Paris, a mare mule for \$232.50.

McCullum & Pigg sold to Mack McCormick a pair of mules for \$2.90.

D. M. Lipps, the Hustonville miller, has bought 15,000 bushels of wheat at 80c to 85c.

J. E. Kieth, of Cloverport, is credited with raising 800 pounds of potato pumpkin from one vine.

A Woodford county farmer is preserving watermelons by waxing the stem of the vine an inch from the melon.—Danville Adv.

The Woodford Sun says: While the price of corn has advanced to \$2.10 a barrel in Woodford, we continue to see sales reported in adjacent counties at \$1.75 and \$2.

G. M. Middleton, of Shelbyville, sold his prize-winning yearling Berkshire boar, Premier Baron No. 77887, to Wm. Green, of San Marcos, Texas, for \$500, which is probably the highest price ever received for a Berkshire boar in the State.

Bush & Ramsey report the sale of Mrs. Lula Hisle, administratrix, last week, as follows: Aged work horse, \$40; old pony, \$20; pony, \$71; yearling steer, \$15; 13 common sheep, \$3.45 each.

R. B. Scott bought recently of C. M. Clay, of Bourbon county, 125 trimmed lambs at 4 1-2 cts. per pound. He also bought for Mr. Freyburger, of Illinois, 23 cattle, wt. 1,300 lbs., at \$3.80, and 15 cattle, weighing 1,050 lbs., at \$3.50.

The following fat cattle were purchased by Joe Frakes, of Paris: Wm. Bedford, 55 head, average 1,500 lbs., at \$4.85; Wm. Woodford, 117 head, average 1,500 lbs., at \$4.75; John Woodford, 54, 1,550 lbs., at \$4.65; Thomas Judy, 44, 1,350 lbs., at \$4.25; Ed. Rash, 20, 1,450 lbs., at \$4.25; Wm. Young, 20, 1,400 lbs., at \$4.25—Paris Kentuckian.

Turkey flocks are means of livelihood for a great many families in the Sacramento Valley, Cal., says the Country Gentleman. Turkeys are raised in flocks of from 1,500 to 3,000 birds, valued at from \$2 to \$3 apiece. A flock of 3,000 turkeys is more difficult to manage than a flock of sheep, for a turkey is a wanderer, a drifter and a tramp. The only way to keep the bird healthy and plump is to let it drift. The turkey herder merely follows the flock with his shepherd dogs, and in a general way directs the course of the bunch.

VEGETABLES.

Three Ways with Parsnips.—The plain boiled parsnip, fresh from the ground, has a welcome waiting for it, but if cut in dice or neat rounds and served with a good cream sauce, it makes a daintier dish. The sauce may be made from the water in which the parsnips are boiled, with the addition of an equal quantity of thin sweet cream or rich milk, and the usual thickening of flour rubbed with butter.

Enough plain boiled for a dish of fried parsnips may well be reserved when cooking. Cut in slices lengthwise and try dipping each slice in a little molasses on a deep plate. It browns easily and makes a delicious crusty finish. Fry in butter or a very nice fat.

The third way of serving is with vermicelli, which must first be boiled in salted water until tender. Arrange in layers in a deep pudding dish, the parsnips cut in rather thin slices and the upper layer of the vermicelli. Dust with grated cheese and dot with butter; then brown lightly in a hot oven. This dish may be served as a separate course for a luncheon.

Dressing Greens.—The relish of a dish of boiled greens, whether it be a spinach or any of the collard tribe or taken from the various wild growths, such as dandelions, marsh marigolds and plantain, depends largely upon the addition of a savory dressing. This may be either one of two distinct sorts. The old practice of boiling greens with salt pork or bacon suggests the first. A few slices of fine bacon is an excellent accompaniment. In the same order is the French cook's method of serving spinach. When thoroughly drained and chopped or pressed through a sifter, it is returned to the fire with enough good meat stock to moisten well, a liberal lump of butter and a dash of vinegar or lemon juice, with salt and paprika. Hard-boiled eggs as a garnish complete this dressing. Two tablespoonfuls of butter, two of sour cream, salt and pepper to taste, and a teaspoonful of mixed mustard, made smoking hot and poured over the dish of greens, first sprinkled lightly with vinegar, give another dressing that enriches.

The second order is more after the fashion of salad dressing. A good boiled dressing, equally suitable for serving hot with a hot vegetable or cold with a salad, follows: Beat the yolks of two eggs, and mix with half a teaspoonful of salt and as much mustard, adding tabasco to suit the taste. Heat in a double boiler six tablespoonfuls of vinegar with three of butter, stir in the first mixture, and keep stirring until it thickens. If used cold, it may be mixed with a cupful of whipped cream.

Spinach as a Salad.—Cold boiled spinach makes a good early salad, and if packed into egg cups

to cool, it may be served daintily turned out on thin slices of cold boiled tongue or ham. A sour-cream dressing for it is made by beating the stiff cream when very cold to a foam, and stirring in lightly a little salt, cayenne and lemon juice or very sharp vinegar.

Asparagus.—Asparagus tips form one of the real delicacies of the vegetable kingdom, an elegant addition to a fine soup or a dainty salad. In preparing asparagus for cooking, any tough portion of the stem should be rejected. If served upon toast, let the toast be thin, carefully browned and freely buttered with the finest butter. Very little water should be used in cooking, and a little sweet cream added to this makes the best sauce with which to moisten.

Ornate Salads.—Salads arranged with an eye to decorative effect make quite a feature of the up-to-date refined table. Very suitable for a salad is one of these arranged from cottage cheese, with mayonnaise upon lettuce. The cottage cheese is first made in small flat cakes of the size of a poached egg, and from these the center is cut out with a small cutter. Serve as individual salads on pretty plates, placing the cheese on a few leaves of lettuce and filling with mayonnaise to imitate the yolk of the egg.

Another style is also of cottage cheese made in small balls, with two meats of English walnuts pressed on the two sides. Put three of four of these small balls on each plate of lettuce or cress, and dress as preferred.

A Japanese Salad.—Rice with sardines makes a pretty and rather odd salad. Boil the rice hard in plenty of water, and drain thoroughly. Mix while hot with a French dressing made of two tablespoonfuls of salt, a quarter teaspoonful of pepper and a tablespoonful of scraped onion. When cold, arrange a little lettuce or cress on a round dish, form the rice into a mound in the center put a dozen sardines round the base in swimming order, and over the whole sift the hard-boiled yolks of two eggs.—Dorothy in Country Gentleman.

TECHNICAL POINTS.

The mechanical construction or texture of the soil has a certain bearing upon the ultimate character of a plant. A loose soil often produces a long-jointed, loose-habited type of plant—a compact and solid medium, a close and sturdy habit. With this end in view experienced gardeners trample their seed-bed for onions, consolidate the site for strawberry plantations, choose a hard soil for broccoli, and ram the pot-soil of chrysanthemums, tomatoes, etc. The prevailing condition of the soil as to porosity and moisture must, of course, be taken into account, for adjoining gardens often differ in this respect as much as light and dark.

Dr. M. A. Purdy, a prominent veterinarian of Shelbyville, reports no little amount of sickness among horses in that county. He says that while most of the new crop looks good, when closely examined it will be found to contain a mold next to the cob which contains a deadly bacteria. Though in all cases it does not produce death, it causes a serious disorder of the stomach and unfits the animal for work for some time.

A CURE GIVEN BY ONE WHO HAD IT

In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address
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The Nashville, Chattanooga & St. Louis Railway is distributing a very beautiful lithograph, 18x25 inches, of the famous engine "General" which is now on exhibition in the Union Depot, Chattanooga, Tenn. The picture is ready for framing and will be mailed to any address for twenty-five cents. The "General" was captured by the Andrews' Raiders at Big Shanty (now Kennesaw), Georgia, on the Western & Atlantic Railroad, April 12th, 1862, and was recaptured by Conductor W. A. Fuller, Anthony Murphy and others, near Ringgold, Ga., after an exciting chase of about ninety miles. It was one of the most thrilling exploits of the Civil War. The object of the raid was to burn the bridges on the Western & Atlantic Railroad and cut off the Confederate Army from its base of supplies. A booklet, "The Story of the General," sent free upon application.

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Mr. A. R. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used. Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and without positive means of restoring themselves to health. Our advice is to take advantage of this most generous offer while you can do so without cost.

BETTER THAN SPANKING.

Spanking does not cure children of bad habits. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 212, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Items of Interest

News the World Over

M. Jules Rochat, a Frenchman, ran his automobile into a rocky ravine in the Tyrol and was killed. In his note book, which was recovered from his body, he had written a statement which showed he was aware of the fact that when running at a high speed he was sometimes seized with a wild rage to run down and crush everything that opposed his progress. He became reckless of everything, including his own safety. The question is, does this same mania attack others?

Modern progress again. The side wall of No. 284, St. Nicholas Ave., N. Y., fell down killing a Mr. Sheehan and more or less injuring several others. This building was a large house which was built twelve years ago. The wall has bulged for some years. When will modern man learn to build houses that will stand as those of our fathers stood?

The German soldiers gave the money to erect a massive statue of their famous general, Von Moltke, one of the greatest military strategists who has ever lived. They presented it to the German people. The speech at the unveiling was made by the Emperor William.

Secretary Root has received a cablegram from China saying that dislike to American exclusion laws had nothing to do with the murder of the American missionaries at Lienchow, and confirming the statement that the trouble arose from a medical man and not a preacher, seizing the small cannon with which the Chinese were celebrating a festival. Wisdom and discretion should characterize all men who go into foreign countries, especially when they go as missionaries.

The board of consulting engineers who went to Panama to advise Congress in regard to the best canal to build have reached a conclusion, and recommend the sea-level canal. If the canal there is to be a failure, as many have come to think, building a sea-level canal will put off the time when the failure will be known. But if a sea-level one can be built, it will no doubt be the best in the long run.

Norway has decided to remain a kingdom. King Oscar of Sweden refused to allow one of his sons to take the throne, the Norwegian Cabinet asked Denmark for Prince Charles. The Danish government has given consent, and there only remains the vote of the Norwegian Parliament which will no doubt favour Prince Charles. He is the second son of the Crown Prince Frederick, and is 33 years old. His wife is a daughter of King Edward of England. The family of the old Danish king is on nearly every throne of Europe.

Dr. Russell, of New York City, having said consumption can be cured by vegetable and fruit juices, the London Daily News interviewed Dr. Josiah Oldfield, who has had wide experience with the disease. He said he was anxious people should not run away with Russell's idea. Doctors know that the right use of vegetables and fruits is of the utmost importance in increasing the stamina of the blood corpuscles. Flesh food is largely a stimulant.

Dr. Oldfield added that raisins are the first of all foods, being better than grapes. Next after raisins come apples and pears. The best vegetable for the blood is the carrot eaten raw. Water-cress is also good. Potatoes are not at all a good vegetable. Neither are cabbage and rhubarb. Cooked vegetables are not as good as raw because the chief salines in the vegetables are thrown away in the water. The best way to cook them, if you wish their curative power, is to keep all the water or steam them without it.

Lord Leigh, who died recently in England was a devout Christian, and he cared far more for the salvation of souls than for wealth and rank. A boy had been discharged from Warwick jail and Lord Leigh heard of his evil plight in having a contaminating home life. He went to the boy's home. The floor was wet but the nobleman knelt in the water and dirt and prayed for the boy and the parents. He did not go on his way and forget them. The result was the boy grew up to be a good man.

WHEN SLEEP FAILS. Take Borstford's Acid Phosphate. Half a teaspoon in half a glass of water just before retiring brings refreshing sleep.

DEATHS

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

GOODRIDGE.

The angel of death came into the home of Hubbard B. and Sallie Goodridge and took from them their darling child, Eugene Irven, Sept. 10, 1905, aged two years and six months. Oh, how our heart is saddened by the loss of our loved one! But we know that we will meet again on that beautiful shore where he is.

"Safe in the arms of Jesus,
Safe on His gentle breast;
There by His love o'ershadowed,
Sweetly his little soul's at rest."
MOTHER.
Ballardsville, Oldham Co., Ky.

TRIP NOTES.

While journeying it was our pleasure to stop at Mayfield while the pastor was away. We did good work for the Recorder. Mrs. A. S. Pettie gave us all the help she could and was indeed very kind. Dr. Pettie has a strong hold on his people. Mayfield is planning to have a second Baptist church.

At Murray it was the Recorder man's pleasure to hear H. B. Taylor preach twice; he being in the midst of a meeting with good results. Bro. Taylor was very busy, but not too busy to help us in getting several new names. He is stronger with his people after three years' pastorate than ever. May such men become more plentiful.

At Benton a meeting was in progress, and being young the pastor and Bro. Castleberry prevailed on us to preach at 2 p. m. Pray that the Lord may revive his work at Benton and add many saved to the fold.

The Recorder is growing more and more popular, and justly so, for every one says to whom we talk that as it grows older it grows better. Fraternally,
Trenton, Ky. A. N. Couch.

Enjoy the blessings of this day, if God sends them; and the evils of it bear patiently and sweetly; for this day only is ours, we are dead to yesterday, and we are not yet born to the morrow. But if we look abroad, and bring into one day's thoughts the evil of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreasonable.—Jeremy Taylor.

IMPORTANT CHANGE OF TIME On Southern Railway.

On Friday, December 1st, the following changes in time of Southern Railway trains will become effective:
No. 1 now leaving Louisville at 7:40 a. m., will depart at 8:00 a. m.
No. 9 now leaving Louisville at 3:50 p. m., will depart at 3:30 p. m.
No. 23 now leaving Louisville at 7:25 p. m., will depart at 7:15 p. m.
No. 24 leaving Lexington at 6:00 a. m., will depart at 5:45 a. m.
No. 2 now leaving Lexington at 5:30 p. m., will depart at 5:00 p. m.
Corresponding changes will be made at local stations and passengers intending to use these trains should consult ticket agents for complete information. C. H. Hungerford, D. P. A.

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Items of Interest

News from the World Over
Sir J. S. Sanderson has died in London aged 77. He was one of the greatest medical men of the age. He was regius professor of medicine in Oxford University, and was placed at the head of many commissions for studying special diseases, and his reports were always of great value. He was the author of many scientific papers, and these also have very great value. Rev. R. R. Booth, D.D., one of the greatest men among the Northern Presbyterians, a man who stood for orthodoxy like a stone wall, has died at his home in New York City, aged 75. His death is a great loss.

Here is news! The secular papers report thus: "Members of the Baptist churches in Brooklyn learned yesterday that at a meeting of representatives of the three national organizations the American Baptist Home Mission Society, Missionary Union and Publication Society held Wednesday afternoon, they had abolished close communion in the Baptist denomination." It is needless to say those Societies have no control whatever over the Baptists, and the only thing they can have done is to get themselves into hot water, the hottest kind of water, with the Baptist churches.

The London Daily News gives a picture of an anvil belonging to John Bunyan recently discovered at St. Neots. It is inscribed "John Bunyan, Helstow." Bunyan's father was a maker and mender of pots and kettles and his son carried on the same trade. The anvil will be sold at auction at Sotheby's next month. What it will bring no one knows. The original warrant for Bunyan's arrest, dated 1674, sold last year for \$1,525. A few years before at Dr. Chauncey's sale it brought only \$12.50.

In a football game between the teams of Harvard University and Dartmouth College, D. J. Hurley, captain of the Harvard, was struck on the head. A clot of blood on the brain was the result, and he is in the hospital dangerously, though they hope not fatally, wounded. This will probably end football in Harvard until the rules are radically changed.

The Sublime Porte has advised the Sultan to refuse to obey the "ultimatum" of the Powers in regard to their taking control of the taxes, &c., in Macedonia. "Turkey is a nation at all, it is difficult to see how she could agree to such foreign control of her domestic affairs." The Powers have been threatening to send their warships up the Dardanelles. The Sublime Porte has ordered the forts to be put in fighting trim, and warned the Powers that an attack by them is in danger of causing a Mohammedan attack on the Armenians in Turkey. The mayors of the towns in Porto

Rico and other delegates held a meeting last July and protested against their present government. It seems this consists of forty delegates elected by the people and six officials from the U. S. This seems fair enough to the face of it, but the six U. S. men outvoted the forty representatives of the people. As no attention was paid to their protest last winter, they have sent a committee of their leading men to bring the matter before Congress.

"Hwfa Mon," or as his English name, Roland Williams, the Archdruid of Wales, has died aged 86. He was a great scholar, the best of the Welsh poets, an eloquent speaker with a voice of wonderful power. Hwfa Mon's ecclesiastical robes were designed by Prof. Herkimer and are famous for their beauty. The robes are white with massive gold decorations with a coronet of oak leaves. He had presents from all lands, among the most beautiful were those from the Celts of Brittany.

The student body of the San Jose Cal. High School passed a resolution barring football until the rules of the game are changed. Every school in the county has barred out football on account of the death of Clarence Van Bokelen from injuries received in a game. The students of Central College, Nebraska, by a unanimous vote, have passed a resolution barring football from among the college sports.

We had last week pleasant visits from Drs. A. C. Graves, Wm. D. Nowlin and J. J. Taylor, among others. We were glad also to see the members of the Location Committee, and the visitors who came to urge the claims of their towns. Dr. Wm. Lunsford's majestic form and pleasing countenance is always in benediction. He accompanied Mayor Barnard in pressing the claims of Asheville, and they did it ably. Newell Sanders, Esq., one of our staunchest and sturdiest Baptist laymen, came from Chattanooga, and he was ably supported by Dr. Carter Helm Jones, his brother, Dr. Howard L. Jones, of Chattanooga, being unable to come.

Dr. Powell represented the Western Recorder in the great meetings in Dallas, and we expect to publish a report from him. We congratulate the brethren. Nearly \$100,000 raised on the spot for the Baptist Sanitarium! Yes, they do big things in Texas.

MARRIED.

Mr. Ray E. Tabb and Miss Katie Lee Brashear, of Elizabethtown, Ky., were married by the writer on the 22nd inst., at the home of the bride's parents, Mr. and Mrs. V. C. Brashear. These young people belong to prominent Baptist families. They will go to house-keeping at once near their home city. W. J. FUCKETT, Cave City, Ky., Nov. 23.

This is God's way; He does not allow us to store up manna for the morrow. For those who trust Him, He finds both the morrow and the manna. Joseph Parker.

GREAT LIFE.

Do not try to do a great thing; you may waste all your life waiting for opportunity which will never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile of approval, and to do good to men. It is harder to plod in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people that try and molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—F. B. Meyer.

Life is a constant want, therefore it should be a constant prayer.—Exchange.

WANT COLUMN

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost. Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situations wanted, etc., etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, postal or Express money order must accompany all orders for insertion of copy in this column.

WANTED—Position as Illustrator. Address Box 186, Ellsville, Miss.

WANTED—Four men to travel in each state, distribute samples and advertise our goods. Salary \$21 per week and expenses, guaranteed. Expenses advanced. Experience unnecessary. Address, with stamp, stating age and occupation. REEVE CO., 429 Dearborn St., CHICAGO.

FOR SALE—Underwood Typewriter, latest model, never been used. Cost \$100. Will sell at a reasonable discount. Address Typewriter, 305 Tyler Building, Louisville, Ky.

WANTED—The applicant to know that my business is now with the west coast. Address Hillman Chemical Co., 1618 Market Ave., Louisville, Ky.

THE MARKETS.

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Report for week ending Nov. 18.
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Roughs... 4 50a 4 75
Med. to good bulls... 2 00a 2 40
Choice veal calves... 5 50 6 00
Com. to med. calves... 3 00a 4 00
Choice milk cows... 30 00a 35 00
Medium milk cows... 20 00a 25 00
Plain milk cows... 12 00a 18 00

HOGS.

Choice pack and butch... 5 75
Medium packers... 5 75

Choice light shipping...
Choice pigs...
SHEEP...
Good to ex. ship sheep... 3 50a 4 00
Fair to good d... 3 00a 3 50
Common to medium... 2 00a 2 50
Bucks... 1 50a 2 00
Extra ship lambs... 7 00
Butcher lambs... 6 00
Fair to good butch. lambs... 4 00a 4 50
Common tail end lambs... 3 50a 4 00

Following is report for week and year ending Nov. 18, 1905:

| Week | Year |
|----------------|---------------|
| Jan. 1 to date | 1,768,122,018 |
| Year 1904 | 618,000,000 |
| Year 1903 | 1,350,000,000 |
| Year 1902 | 1,049,146,636 |

COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales of new crop to date, 1905, 1,076,627; 1904, 98,539; 1903, 101,548. Sales of new crop to date, original inspection, 1905, 91,090; 1904, 76,026; 1903, 84,166.

REJECTIONS.

Rejections this week, 1905, 227; 1904, 65; 1903, 261. Percentage of rejections to auction sales, 1905, 14; 1904, 42; 1903, 21.

Rejections Jan 1 to date, 1905, 17,531; 1904, 12,240; 1903, 17,106.

RECEIPTS.

Receipts this week, 1905, 1,304; 1904, 316; 1903, 1,101. Receipts Jan 1 to date, 1905, 90,886; 1904, 78,962; 1903, 77,038.



SALE OF MISSES' AND CHILDREN'S READY-TO-WEAR.

Girls' Cravenette Raincoats; an ideal school garment; colors dark brown and gray; sizes 6, 8 and 10; \$10.00 values—Special price, \$6.00.

Children's Gray Astrakhan Coats—Neat, dressy, comfortable garments; sizes 2 to 6—Special price \$8.50.

Girls' Tailor-made Sailor Dresses; pretty assortment, in dark blue rough serge; nicely tailored and trimmed with emblems; sizes 6 to 12 years—Special sale price \$5.00.

Children's Heavy Winter Coats in dark blue rough cloth, brass buttons and emblem trimmed; sizes 6 to 14 years—Special price, \$5.00.

Misses' Tan Covert Cloth Coats, in the popular 34 length, loose back; beautifully tailored; sizes 16 to 20 years; \$15.00 values—Special price \$10.00.

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STEWART DRY GOODS CO.

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