

WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

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PRINCIPAL FAIRBAIN, of Mansfield College, said he learned at a German University "that God is necessary to man and man to God." To the first part of the proposition we heartily assent. But none of his creatures nor all combined are necessary to God. The whole universe is but to use Dr. Strong's beautiful illustration again—as a drop of dew on the fringe of the robe of God's sovereignty.

REV. THOMAS CHAMPNESS, who has just died in England, wrote these wise words to a pastor who had gone to a new field; "You will have new anxieties in the new sphere, but our Master is equal to the strain, if we are not. The manna falls wherever the pillar guides. Do not try to bear His burden, and remember that He has iron shoes if the road needs it."

The Strict Baptists in England, who in doctrine and in ordinances are like our Southern Baptists, have an Indian Missionary Society whose work is in India. The Society has just held their annual meeting in London. They report 730 members in the mission field, 41 having been baptized during the year. The outlook is most encouraging.

"CHRISTIANITY does not pretend to accomplish everything which the world says it ought; it does not profess to deliver every one from the ills under which he groans; it does not promise that state of things which the world craves and which it would count success. Its offers are explicit and it fulfills all its promises."—Weston.

DR. A. L. VAIL, in the Baptist Commonwealth, gives the statistics of baptisms in the Philadelphia Association in two decades a century apart, from 1795-1805, and from 1895-1905. In the first decade there was an average of one baptism to every 13 and one-third members. In the decade just ended one to every 23 and two-thirds members. One hundred years ago very little was said in the Associations of the amount of money raised and much about the sinners saved by grace.

A good brother in the Baptist Watchman wishes the Baptists to adopt a new motto for this century, "Man's Duty." Oh no—no motto without God first. The Baptist motto must ever be God's glory. Put that first always and other things will follow. The motto might be, "To love God with all his heart is man's duty."

Lux, misfortune, isolation, abandonment, poverty, are the fields of battle which have their heroes—obscure heroes, who are sometimes grander than those who win renown.—Victor Hugo.

The Christian's Conflict.

BY THEODORE L. CUYLER, D.D.

Paul was no perfectionist. He understood himself as well as the Gospel quite too thoroughly to fall into such a delusion. He not only disclaimed any such pretensions when he said "not as though I had already attained, either were already perfect," but he describes his own life as one of constant conflict. "So fight I," he exclaims, "not as one that beateth the air." It is no sham fight, but a desperate encounter. It is the hot duel between the flesh and the spirit, between Paul's new nature and the old Adam. Using the phraseology of the boxing match, he tells us—in the ninth chapter of his letter to the Corinthians—how he bruises and beats down his unruly carnal nature and gives it "a black eye." The experience of the great apostle has been the experience of the strongest and maturest Christians ever since his day. Spurgeon, when writing to a friend about his repeated attacks of disease, said, "The tendency of my sickness to return still abides—like original sin in the regenerate."

Probably no man since the apostolic days had a more profound knowledge of the human heart and the workings of the divine spirit than John Bunyan; his Pilgrim's Progress is the nearest to a work of divine inspiration of any book outside of the Bible. He makes the whole pilgrimage of Christian, from the time that he starts from the wicket gate until he enters the Celestial City, one of continual warfare and ever-recurring temptations. At one time he encounters Apollyon striding across his path, at another time a pair of lions beside it, and then again that path lies right through that horrible "valley of the death shadow," where the lightnings flash and the hideous hobgoblins howl their blasphemies into his ears. Even these open foes were not as dangerous as Madam Wanton and smooth-tongued Demas, who offered them a large profit from the silver mine in the Hill Lucre, and the white-robed Flatterer who entrapped the pilgrims in his net on the Enchanted Ground. More or less of all these enemies of Christ still assail every one who enlists in his service. Vanity Fair is larger and noisier and more booming than it was in Bunyan's day, and the stile over which pilgrims can step into the velvet path of self-indulgence has been lowered by several inches. This world is not yet a friend to grace, to help us on to God.

Paul's conflict was just like ours, it was with that inside demon—or "house-devil," as Rutherford calls it—of selfishness, which kept rising up in new disguises after he had smitten it down with sturdy blows. No one can become a true Christian until Jesus has been admitted into the soul. If this single process—which we call conversion—were the end of it, then the Christian life would be comparatively easy. But "self" is adroit and cunning, and persists in stealing back into the heart under all kinds of subtle disguises. We sometimes gain a victory over it and imagine that we have attended its funeral, and lo! there it is again up and lively as ever. This is the battle which we have to fight every day of our lives; it is the ceaseless conflict between self in some form and the claims of our Lord and Saviour.

For example: A church member goes off after morning prayers to his place of

business. A friend comes in and offers him a chance to go into some "cornering" operation or some illegitimate speculation which promises a quick and liberal profit. It looks very much like a bit of gambling, but conscience is quieted by the promise of the big profit and the plea that "everybody else is doing these same things." In that battle self has carried the day. When evening comes this professed follower of Christ comes home richer in money but poorer in grace than he was when he started in the morning. He remembers that it is the evening for his church prayer meeting. It is the very place that he ought to go to offer such a prayer as David put into his Fifty-first Psalm. But self begins to plead excuses. "I am too tired to go to-night;" or "the weather is too bad," or else "my neighbor A— has an appointment to call on me." Self carries the point, and there is a vacant seat that night in the meeting. A bad day's work that, and it ends with a guilty conscience that leaves its possessor in poor mood for secret prayer when he retires to his pillow. Can that man be a Christian? Yes, he is just the sort of Christian that Simon Peter was when he cowardly self stammered out a falsehood in Pilate's courtyard. His besetting sin has tripped him up and he has got a terrible fall. It is upon just such backsliders that God sends chastisements to bring them to repentance, and nothing but penitence and a reconversion can save them.

This contest with the "old Adam" of self is renewed at a thousand points. The sight of the Lord's contribution box on a Sunday in church arouses the irrepressible conflict. When the appeal for funds to carry forward some scheme of Christian benevolence is made self begins to put in its cunning pleas. "These are hard times," or "My family expenses are too heavy," or else, perhaps, self mutters out, "There is no end to this eternal begging for the missionaries or something else every Sunday." Self has got hold of the purse strings and the Lord is likely to be robbed of his dues. That is the real secret of diminished contributions in our churches, and that accounts for the fact that, while God's church is growing richer at a rapid rate, so many grand institutions for the spread of his kingdom are often at starvation point. "The lust of the eye and the pride of life," steal in and under smooth pretenses commit their shameful larcenies of the moneys which God loans to his stewards. When Christians undertake to cheat God their sin is sure, sooner or later, to find them out.

There is another side to all this, a side that angels must delight to look upon. The victories which true grace is winning every day in human hearts are the trophies which will make the stars in the diadem of the conquering Christ. The story of self-denials and self-sacrifice runs like a thread of gold through the books of the Acts of the Apostles—it is the record that no scoffing skeptic can gainsay. If Paul had a daily battle with his old carnal nature, yet with divine help he gave that enemy "the black eye." So does every Christian now when he grasps his "whole armor" and obeys his Captain of salvation. Christ's people are never so exalted as when their pride is down in the dust; they are never so rich as when giving the most abundantly; they are never so full as when emptied of self; they never advance so nobly as when their am-

bitions of a worldly kind are set back; they never win such glorious crowns as those which are woven out of crosses borne for Christ Jesus.

Why has God ordered it that every Christian life shall be one of ceaseless conflict? If Paul is sinless to-day in heaven, why was he left to do battle with inward and outward foes at every step of his heroic career? Certainly for this one reason (whatever others there may be) that this life is only the preparatory training school for another world, and no man shall wear a crown unless he strive for it. The same law seems to prevail in the spiritual realm as in the natural, and no sane man is prevented from seeking wealth because he must toil for it or from seeking health because he must deny his bad appetites or sometimes take bitter medicine. No true child of God should be discouraged because his Christian life is an incessant conflict with self in a hundred forms, or with the assaults of the adversary, or with hard storm of afflictions. Even a Bull Run may become a blessing as poor Peter's disgraceful defeat taught him how to win splendid victories when he ceased to trust Peter and was driven to trust Christ. If that "old Adam" in my nature has such an ugly, rattlesnake vitality, then I must be all the more watchful and keep conscience always on his post. Fight without ceasing means "pray without ceasing," too. Spurgeon's last written words were:

"No cross, no crown—no loss, no gain. They first must suffer who would reign."

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

Brooklyn, N. Y.

COMMONPLACE SAINTS.—One of the blissful features of my friend's character was her readiness to be pleased with the little things and to see the fun in the daily course of the home. Some people are born without the blessed insight which separates fun from the happenings of the hour, as the cream rises to the top of the milk. I am sorry for those who have no innate sense of humor. Such a sense is a great help. To appreciate fun, to sweeten all bitterness with mirth, to brighten as well as to benefit the lives of others, is to command our Christianity in a very saintly fashion. That is a flawed ideal which would make every-day religion sombre, cheerless, reproachful, grave, a thing from which children run away. The twentieth-century disciple should be the happiest being on earth, a person radiant that out of the cold, dark, cheerless world every one will hasten to him for warmth and light. If we are to be saints most of us must find the sphere of our efforts in very homely places.—Ex.

A soldier who should go into battle with a doubt in his mind whether his sword was of tempered steel or only a tin imitation of it would be apt to lose courage as the enemy came sweeping toward him. In the same sad predicament is the preacher who is not sure whether the sword he bears is of divine origin or a blade of human manufacture. How can he fight with courage when he doubts the quality of his weapon?

QUESTIONS ANSWERED.

By Senex.

"This question I found asked by a brother in some newspaper, and I am anxious to have your answer to it, for I have been hearing a good deal recently about the baptism of the Spirit. The promise is to you and your children. Is the promise spoken of by Peter the blessings of salvation or the baptism of the Holy Spirit? There is no baptism of the Holy Spirit separate and distinct from the receiving Him when He comes in regeneration. Please fix that firmly in your mind and you will not be blown about by the wind of doctrine of these "Spirit-filled life" heretics who invest the land.

Baptism is only used of the coming of the Spirit in connection with two events. Our Lord promised just before his ascension that his disciples should be baptized into the Holy Spirit not many days hence. This promise was fulfilled on the day of Pentecost. Then the Spirit came down and began His dispensation. He came to the church then and He has never left the churches. It was to mark the beginning of His dispensation.

Again, when the Gentiles, as such, were admitted into the church there was another baptism of the Spirit. There were Gentiles in the church, Luke was a Gentile. But they had first been proselytes to the Jewish religion. Cornelius and his friends were the first Gentiles received who had never been such proselytes. It was the beginning of the Spirit's dispensation for the Gentiles, and it was opened just as the beginning among the Jews had been. And there has been no baptism since; the Holy Spirit has remained with the churches.

In both these instances miraculous power followed the baptism. It is said (Acts 10:46) that Cornelius and his friends spoke with tongues, that is, spoke in languages they did not understand. If any one professes to have any especial baptism of the Holy Spirit in these days, let him prove it by his power of speaking with tongues. In no other instances in the Acts or Epistles is any one said to have been baptized with the Holy Ghost.

Even the Apostles were never said to be baptized with the Holy Spirit after Pentecost, though He came to them with miraculous power, filling them on many occasions. Those extraordinary manifestations ceased with the Apostles and the ending of miracles. The expressions "indwelling," "receiving," "anointing," &c., are used of other instances, but they are invariably synchronous with regeneration. The Holy Spirit comes to every one when he repents and believes. He comes at regeneration and comes to stay. He is grieved by us often, but He does not leave the converted. The Bible asserts again and again that all believers have received the Holy Spirit. Paul says to all of the Corinthians, some of whom he reprimanded sharply, "Know ye not that ye are the temple of God and the Spirit of God dwelleth in you?" "What! Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God?"

These who talk of the Spirit-filled life so much, as though there were three classes on earth, sinners, Christians and the second blessing Christians, while Scriptures know of but two, base their argument greatly on a mistranslation in our version. When Paul went to Ephesus he found twelve brethren who had been baptized by some disciple of John and not by John himself. This is evident from the fact that John did speak of the Holy Spirit. According to our translation, Paul asked them, "Have ye received the Holy Ghost since ye believed?" But the Greek is, "Did ye receive the Holy Spirit when ye believed?" Paul did not know of any receiving of the Spirit after con-

version. In this promise about which I am asked what was promised to the elect was salvation and the gift of the Holy Spirit at the time of salvation.

"The papers have had much to say about the 'Old Believers' in Russia, to whom the czar granted religious freedom. How far back does their history go? Do they immerse? Are they the ones who are called Baptists sometimes? No, they have never been called Baptists. It is the Stundists of whom you are thinking. The Old Believers are the strictest sect of the Greek church. They immerse, as do all the Greek bodies; but they immerse babies.

The founder of the Old Believers was Nikon. He was a priest, and was filled with the idea of going back to the old ritual of the Greek church from which the majority of the priests had drifted in some particulars. So far as doctrine is concerned, I do not think he differed from those he undertook to reform. It was the worship and the usage he restored to the old paths.

He had secured quite a following when the Emperor—Alexis, I think—became interested and made him patriarch. This was at Moscow about the middle of the 17th century. All the more earnest souls flocked to his standard. These men believed what they professed with all their hearts and strove to bring others to their faith. Though the difference between them and the orthodox seems to outsiders very much like that between tweedledum and tweedledee. For example, one party makes the sign of the cross with three fingers and the other with two, one to indicate belief in the Trinity and the other belief in the dual nature of the Lord.

The persecution of the Old Believers attracted souls all the more. They went into Northern Russia and made settlements. As a general thing, they were better educated and more industrious and less drunken than the other Russians. They number nearly 20,000,000 and have great wealth. The papers said at the time the czar granted them religious liberty they could have said with the Roman officer, "With a great sum obtained we this freedom."

Is it not clear to you that Christ walking the sea met His disciples by the very thing they dreaded. It was not the first time, nor the last that He chose such an avenue. Have you not found it so? What did you dread most? Sickness? It came. Would you part with what it has left with you? Christ has many ways of approach and ingress into human souls, but it does seem as if He would never be received by some folk unless they were compelled to open the door. He would come now to us down the path of our joys, but we will not have Him; along the path of health, but we will not permit Him. Consequently He has to find a way we dread, taking the path of pain when we refuse to yield the path of joy in order to give us this peace. Or is the path you fear failure, disappointment? He would make our success a path, but we make that path a barrier, and He cannot pass. The garden of the Lord obscures the Lord of the garden. It is the veriest commonplace to say that Christ makes His way into lives which keep Him barred out over their deprivations and their failures. The hardest things to understand are never purposeless and never pathless.—Yates.

I compare the troubles which we have to undergo in the course of a year to a great bundle of fagots far too large for us to lift. But God does not require us to lift it all at once. He mercifully unties the bundle, and gives us first one stick which we are to carry to-day, and another which we are to carry to-morrow, and so on. This we might easily manage if we would only take the burden appointed for us each day; but we choose to increase our troubles by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it.—John Newton.

Athletics and Ethics.

An epidemic of dishonor is threatening athletics in our educational institutions. This has been amply shown in recent magazine articles, containing specific charges which have not been refuted. It is strikingly confirmed in the recent confession of a collegiate runner, holding several world's records, to the effect that all his life as an amateur had been a lie. This subtle miasma of dishonor is spreading, first of all, because of the practice of paying promising candidates for teams, in cash or its equivalent, for enrolling as students and helping to win victories. It is neither wrong nor disgraceful to play ball for a salary; it is both when the man who so plays and the men with whom he plays and the college for which he plays all unite in lying about it. In spite of the well known amateur code forbidding any man so classified from receiving money or its equivalent for his skill, or exercising it under an assumed name, these practices are prevalent in some of our colleges; and even where athletic committees make a show of prohibition, they as committees sometimes seem to be the only ones able to remain ignorant of frequent violations of their rules. It is a grave question whether we are not thus drifting rapidly to the point where the average professing Christian in college thinks it perfectly right thus to lie if only victories can come of the lie.

Another avenue for the diffusion of dishonor is found in the character of the rules and resulting usages of football as developed in our colleges in recent years. "Rugby" football it is called; yet one who watched a few days ago in the Harvard Stadium the genuine English Rugby, saw little in common between it and our game except the ball and the goal posts. Instead of being clad in armor like knights of old, these players wore respectable clothing, suitable to vigorous exercise. No staff of physicians and surgeons hovered on the side lines or held frequent clinics on the field, and yet the contest was sufficiently strenuous and exciting to satisfy any one, with every fine point visible to every spectator.

Our American football has become handball. In spite of public clamor for some running or kicking, these features seldom appear except in an emergency. The regulation thing is a preconcerted attack, signaled by cipher code to every member of the invading team, so that four or five men move like a battering ram upon a single unsuspecting opponent; a process which is repeated again and again upon any man who shows signs of weakness, until he is pounded to helplessness and carried from the field. These things, be it remembered, are the rules which encourage the crippling of a dangerous opponent, both legally and illegally; and are themselves responsible for a large share of the ethical objections now felt, irrespective of the frequent violations of these rules.

That the game has become deeply tainted with the immorality of brutality is admitted even by its leading exponents; but will they do more than admit it? President Eliot has repeatedly condemned the present defects of the game, as has the head coach of his university; yet when a different style of game is shown, where the rules make unpenalized brutality impossible, and insure sustained spectacular interest, the Harvard athletic leaders promptly condemn it as unsuited to American colleges.

Last year, the committee on rules, a select and autocratic body, apparently responsible to no one but themselves, joined lustily in the cry for reform and did nothing. There is reason to fear a repetition of such inactivity. Whatever physicians may conclude as to the physical aspects of the game, it is time for parents and teachers and pastors and all interested in training our youth away from falsehood and graft and dishonor to insist in united and clear tones that ethics shall without delay have a more vital connection with athletics.—Congregationalist.

Dead Flies.

"Dead flies cause the oil of the perfumer to send forth an evil odor" (Ecc. 10:1). Oil, at the time of this writing was very precious. A very few people had it. A good character is a very precious thing. It is priceless; it is worth more than a "good name," which "is rather to be chosen than riches." A dead fly is a very small thing; but its odor is offensive. So is a small vice in our character. Let us mention a few "dead flies."

Here is a boy who is generous-hearted, industrious; but he is rude. He does not hesitate to speak roughly to his parents; to correct them in company; to be rough with his playmates. His rudeness is a "dead fly." He is repulsive. People want to be somewhere else when he is near.

Here is a good woman in many respects. She visits the sick, administers to the needy, attends meetings regularly; but she is always talking about folk, thereby causing trouble in the church and community, severing friendship, making hearts sad. When such a person leaves the world, the people don't say so, but they rejoice exceedingly in their hearts. Tale-bearing is a "dead fly."

Here is a man that has a good heart in him; but he has an "awful" temper. He can not control it. When something is said that does not suit him, he is "up in arms," "raises sand." He makes himself and others miserable. I know of a man who becomes so angry with his mule that he bites the mule's ears. Yes, God gave us the temper; but we must control it, as we do other passions.

Righteous indignation is all right; for it is said of Jesus that "he looked round about on them with anger" (Mark 3:5). Again, "Be ye angry, and sin not." An uncontrolled temper is a "dead fly."

A grumbling spirit is repulsive. Some people are constantly complaining about their situation in life. After God had led the Israelites out of bondage, and was feeding them with bread from heaven, angel food, they murmured against him. Whereupon he became very much displeased with them, and sent fiery serpents into their tents. Many were bitten, and died horrible deaths. Their murmuring was an insult to God, their Father. Let us, therefore, be content with our lot, knowing that our Father has led us where we are.

How many have a good character, free from "dead flies?"

"Of making many books there is no end; and making many study is a weariness of the flesh" (Ecc. 12:12). Solomon proposes, therefore, to tell us our duty in a very few words. He could write many books teaching us our duty. While he tells us our duty so briefly, let men fall upon their knees with reverence and awe; let the trees, hills and mountains bow their heads in mid-night silence; let the angels cease their flight and listen with lifted hands in holy fear! "Fear God, and keep his commandments; for this is the whole duty of man" (Ecc. 12:15).—C. G. Vincent in Herald and Presbyter.

If you and I sincerely wish professors to be full weight, it is not improbable that we may wisely give prompt attention to the betterment of our own standard. Paul made the discharge of duty Godwards and manwards his one absorbing pursuit; but when Paul wrote to the Philippians he did not dare venture the assertion that he had already apprehended. On the other hand, he forcefully expressed his whole-hearted determination to continue in steadfast pursuit of the glorious prize. Like-mindedness on our part will accrue to the manifest betterment of both you and me.

A little thinking shows us that the deeds of kindness we do are effective in proportion to the love we put into them. More depends upon the motive than upon the gift. If the thought be selfish, if we expect compensation or are guilty of close calculation, the result will be like the attitude of mind which invited —Dresser.

***Christian Science and the Book of Mrs. Eddy.**

BY MARK TWAIN.

"It is the first time since the dawn-days of Creation that a Voice has gone crashing through space with such placid and complacent confidence and command."

I.

This last summer, when I was on my way back to Vienna from the Appetite-Cure in the mountains, I fell over a cliff in the twilight and broke some arms and legs and one thing and another, and by good luck was found by some peasants who had to st an ass and they carried me to the nearest habitation, which was one of those large, low, hatch-roofed farm-houses, with apartments in the garret for the family, and a cunning little porch under the deep gable decorated with boxes of bright-colored flowers and cats; on the ground floor a large and light sitting-room, separated from the milk-cattle apartment by a partition; and in the front yard rose stately and fine the wealth and pride of the house, the manure-pile. That sentence is Germanic, and shows that I am acquiring that sort of mastery of the art and spirit of the language which enables a man to travel all day in one sentence without changing cars.

There was a village a mile away, and a horse-doctor lived there, but there was no surgeon. It seemed a bad outlook; mine was distinctly a surgery case. Then it was remembered that a lady from Boston was summing in that village, and she was a Christian Science doctor and could cure anything. So she was sent for. It was night by this time, and she could not conveniently come, but sent word that it was no matter, there was no hurry, she would give me "absent treatment" now, and come in the morning; meantime she begged me to make myself tranquil and comfortable and remember that there was nothing the matter with me. I thought there must be some mistake.

"Did you tell her I walked off a cliff seventy-five feet high?"

"Yes."

"And struck a boulder at the bottom and bounced?"

"Yes."

"And struck another one and bounced again?"

"Yes."

"And struck another one and bounced yet again?"

"Yes."

"And broke the boulders?"

"Yes."

"That accounts for it; she is thinking of the boulders. Why didn't you tell her I got hurt, too?"

"I did. I told her what you told me to tell her: that you were now but an incoherent series of compound fractures extending from your scap-ular to your heels, and that the comminuted projections caused you to look like a hat-rack."

"And it was after this that she wished me to remember that there was nothing the matter with me?"

"Those were her words."

"I do not understand it. I believe she has not diagnosed the case with sufficient care. Did she look like a person who was theorizing, or did she look like one who has fallen off precipices herself and brings to the aid of abstract science the confirmations of personal experience?"

"Bitter?"

It was too large a contract for the Stuben-madchen's vocabulary; she couldn't call the hand. I allowed the subject to rest there, and asked for something to eat and smoke, and something hot to drink, and a basket to pile my legs in, and another capable person to come and help me to curse the time away; but I could not have any of these things.

"Why?"

"She said you would need nothing at all."

"But I am hungry, and thirsty, and in desper-ate pain."

"She said you would have these delusions, but must pay no attention to them. She wants you to particularly remember that there are no such things as hunger and thirst and pain."

"She does, does she?"

"It is what she said."

"Does she seem to be in full and functional possession of her intellectual plant, such as it is?"

"Bitter?"

"Do they let her run at large, or do they tie her up?"

"Tie her up?"

"There, good-night, run slow; you are a good girl, but your mental Geschirr is not arranged for light and airy conversation. Leave me to my delusions."

II.

It was a night of anguish, of course—at least. I supposed it was, for it had all the symptoms of it—but it passed at last, and the Christian Scientist came, and I was glad she was middle-aged, and large and bony and erect, and had an austere face and a resolute jaw and a Roman beak and

was a widow in the third degree, and her name was Fuller. I was eager to get to business and find relief, but she was distressingly deliberate. She unpinned and unhooked and uncoupled her unholsteries one by one, abolished the wrinkles with a flirt of her hand and hung the articles up; peeled off her gloves and disposed of them, got a book out of her hand-bag, then drew a chair to the bedside, descended into it without hurry, and I hung out my tongue. She said, with pity but without passion:

"Return it to its receptacle. We deal with the mind only, not with its dumb servants." I could not offer my pulse, because the connection was broken; but she detected the apology before I could word it, and indicated by a negative tilt of her head that the pulse was another dumb servant that she had no use for. Then I thought I would tell her my symptoms and how I felt, so that she would understand the case; but that was another inconsequence, she did not need to know these things; moreover, my remark about how I felt was an abuse of language, a mis-application of terms—

"One does not feel," she explained; "there is no such thing as feeling. Therefore, to speak of a non-existent thing as existent is a contradiction. Matter has no existence; nothing exists but mind; the mind cannot feel pain, it can only imagine it."

"But if it hurts, just the same—"

"It doesn't. A thing which is unreal cannot exercise the functions of reality. Pain is unreal; hence, pain cannot hurt."

In making a sweeping gesture to indicate the act of shoeing the illusion of pain out of the mind, she raked her hand on a pin in her dress, said "Ouch!" and went tranquilly on with her talk. "You should never allow yourself to speak of how you feel, nor permit others to ask you how you are feeling; you should never concede that you are ill, nor permit others to talk about disease or pain or death or similar non-existences in your presence. Such talk only encourages the mind to continue its empty imaginings." Just at that point the Stubenmadchen trod on the cat's tail, and the cat let fly a frenzy of cat-profanity. I asked with caution:

"Is a cat's opinion about pain valuable?"

"A cat has no opinion; opinions proceed from mind only; the lower animals, being eternally perishable, have not been granted mind; without mind, opinion is impossible."

"She merely imagined she felt a pain—the cat?"

"She cannot imagine a pain, for imagination is an effect of the mind; without mind, there is no imagination. A cat has no imagination."

"Then she had a real pain?"

"I have already told you there is no such thing as real pain."

"It is strange and interesting. I do wonder what was the matter with the cat. Because, there being no such thing as real pain, and she not being able to imagine an imaginary one, it would seem that God in his pity has compensated the cat with some kind of a mysterious emotion usable when her tail is trodden on which for the moment joins cat and Christian in one common brotherhood of—"

She broke in with an irritated—

"Pence! The cat feels nothing, the Christian feels nothing. Your empty and foolish imaginings are profanation and blasphemy and can do you an injury. It is wiser and better and holier to recognize and confess that there is no such thing as disease or pain or death."

"I am full of imaginary tortures," I said, "but I do not think I could be any more uncomfortable if they were real ones. What must I do to get rid of them?"

"There is no occasion to get rid of them, since they do not exist. They are illusions propagated by matter, and matter has no existence; there is no such thing as matter."

"There is no occasion to get rid of them, since they do not exist. They are illusions propagated by matter, and matter has no existence; there is no such thing as matter."

"It sounds right and clear, but yet it seems in a degree elusive; it seems to slip through. Just when you think you are getting a grip on it."

"Explain."

"Well, for instance: if there is no such thing as matter, how can matter propagate things?"

In her compassion she almost smiled. She would have smiled if there were any such thing as a smile.

"It is quite simple," she said; "the fundamen-tal propositions of Christian Science explain it, and they are summarized in the four following self-evident propositions: 1. God is All in all. 2. God is good. Good is Mind. 3. Good: Spirit, being all, nothing is matter. 4. Life, God, om-nipotent Good, deny death, evil, sin, disease. There—now you see."

It seemed nebulous; it did not seem to say any-thing about the difficulty in hand—how non-ex-istent matter can propagate illusions. I said, with some hesitancy:

"Does—does it explain?"

"Doesn't it? Even if read backward it will do it."

With a budding hope, I asked her to do it backward.

"Very well. Disease sin evil death deny Good omnipotent God life matter is nothing all being Spirit. God Mind is Good good is God all in All is God. There—do you understand now?"

"It—it—well, it is plainer than it was before; still—"

"Well!"

"Could you try it some more ways?"

"As many as you like; it always means the same. Interchanged in any way you please it cannot be made to mean anything different from what it means when put in any other way. Be-cause it is perfect. You can jumble it all up, and it makes no difference: it always comes out the way it was before. It was a marvelous mind that produced it. As a mental tour de force it is without a mate, it defies alike the simple, the concrete and the occult."

"It seems to be a corker."

I blushed for the word, but it was out before I could stop it.

"A what?"

"A—wonderful structure—combination so to speak, of profound thoughts—unthinkable ones—un—"

"It is true. Read backwards, or forwards, or perpendicularly, or at any given angle, these four propositions will always be found to agree in statement and proof."

"Ah—proof. Now we are coming at it. The statements agree; they agree with—with—any-way, they agree; I noticed that; but what is it they prove—I mean, in particular?"

"Why, nothing could be clearer. They prove: 1. God—Principle, Life, Truth, Love, Soul, Spir-it. Mind. Do you get that?"

"I—well, I seem to. Go on, please."

"2. Man—God's universal idea, individual, per-fect, eternal. Is it clear?"

"I—I think so. Continue."

"3. Idea—An image in Mind; the immediate object of understanding. There it is—the whole sublime Areana of Christian Science in a nut-shell. Do you find a weak place in it anywhere?"

"Well—no; it seems strong."

"Very well—there is more. Those three con-stitute the Scientific Definition of Immortal Mind. Next, we have the Scientific Definition of Mortal Mind. Thus, First Degree: Depravity. 1. Physical—Passions and appetites, fear, deprav-ed will, pride, envy, deceit, hatred, revenge, sin, disease, death."

"Phantasms, madam—unrealities, as I under-stand it."

"Every one. Second Degree: Evil Disappear-ing. 1. Moral—Honesty, affection, compassion, hope, faith, meekness, temperance. Is it clear?"

"Crystal."

"Third Degree: Spiritual Salvation. 1. Spir-itual—Faith, wisdom, power, purity, understand-ing, health, love. You see how searchingly and co-ordinately interdependent and anthropomor-phous it all is. In this Third Degree, as we know by the revelations of Christian Science, mortal mind disappears."

"Not earlier?"

"No, not until the teaching and preparation for the Third Degree are completed."

"It is not until then that one is enabled to take hold of Christian Science effectively, and with the right sense of sympathy and kinship, as I understand you. That is to say, it could not succeed during the processes of the Second Degree, because there would still be remains of mind left; and therefore—but I interrupted you. You were about to further explain the good results proceeding from the erosions and disintegration, effected by the Third Degree. It is very inter-esting; go on, please."

"Yes, as I was saying, in this Third Degree mortal mind disappears. Science so reverses the evidence before the corporeal human senses as to make this scriptural testimony true in our hearts, 'the last shall be first and the first shall be last,' that God and His idea may be to us—what divinity really is, and must of necessity be—all-inclusive."

"It is beautiful. And with what exhaustive exactness your choice and arrangement of words confirms and establishes what you have claimed for the powers and functions of the Third De-gree. The Second could probably produce only temporary absence of mind, it is reserved to the Third to make it permanent. A sentence framed under the auspices of the Second could have a kind of meaning—a sort of deceptive semblance of it—whereas it is only under the magic of the Third Degree that that defect would disappear. Also, without doubt, it is the Third Degree that contributes another remarkable speciality to Chris-tian Science: viz., ease and flow and lavishness of words, and rhythm and swing and smoothness. There must be a special reason for this?"

"Yes—God-all, all-God, good God, non-Matter, Maturation, Spirit, Bones, Truth."

"That explains it."

"There is nothing in Christian Science that is not explicable; for God is one, Time is one, In-dividuality is one, and may be one of a series, one of many, as an individual man, individual horse; whereas God is one, not one of a series, but one alone and without an equal."

"These are noble thoughts. They make one burn to know more. How does Christian Science explain the spiritual relation of systematic dual-ity to incidental deflection?"

"Christian Science reverses the seeming rela-tion of Soul and body—as astronomy reverses the human perception of the movement of the solar system—and makes body tributary to the Mind. As it is the earth which is in motion, while the sun is at rest, though in viewing the sun rise one finds it impossible to believe the sun not to be really rising, so the body is but the humble servant of the restful Mind, though it seems otherwise to finite sense; but we shall never understand this while we admit soul is in body, or mind in matter, and that man is included in non-intelligence. Soul is God, unchangeable and eternal; and man coexists with and reflects Soul,

for the All-in-all is the Altogether, and the Alto-gether embraces the All-one, Soul-Mind, Mind-Soul, Love, Spirit, Bones, Liver, one of a series, alone and without an equal."

"(It is very curious the effect which Christian Science has upon the verbal bowels. Particu-larly the Third Degree; it makes one think of a dictionary with the cholera. But I only thought this; I did not say it.)"

"What is the origin of Christian Science? Is it a gift of God, or did it just happen?"

"In a sense, it is a gift of God. That is to say, its powers are from Him, but the credit of the discovery of the powers and what they are for, is due to an American lady."

"Indeed! When did this occur?"

"In 1860. That is the immortal date when pain and disease and death disappeared from the earth to return no more forever. That is, the fancies for which those terms stand, disappeared. The things themselves had never existed; there-fore as soon as it was perceived that there were no such things, they were easily banished. The history and nature of the great discovery are set down in the book here—"

"Did the lady write the book?"

"Yes, she wrote all, herself. The title is 'Sci-ence and Health, with Key to the Scriptures'—for she explains the Scriptures; they were not understood before. Not even by the twelve Disci-ples. She begins thus—I will read it to you."

But she had forgotten to bring her glasses.

"Well, it is no matter," she said, "I remember the words—indeed, all Christian Scientists know the book by heart; it is necessary in our prac-tice. We should otherwise make mistakes and do harm. She begins thus: 'In the year 1860 I dis-covered the Science of Metaphysical Healing, and named it Christian Science.' And she says—quite beautifully, I think—'Through Christian Science, religion and medicine are inspired with a diviner nature and essence, fresh pinions are given to faith and understanding and thoughts acquaint themselves intelligently with God.' Her very words."

"It is elegant. And it is a fine thought, too—marrying religion to medicine, instead of medi-cine to the undertaker in the old way; for religion and medicine properly belong together, they being the basis of all spiritual and physical health. What kind of medicine do you give for the ordinary diseases, such as—"

"We never give medicine in any circumstances whatever! We—"

"But, madam, it says—"

"I don't care what it says, and I don't wish to talk about it."

"I am sorry if I have offended you, but you see the mention seemed in some way inconsistent, and—"

"There are no inconsistencies in Christian Sci-ence. The thing is impossible, for the Science is absolute. It cannot be otherwise, since it pro-ceeds directly from the All-in-all and the Every-thing-in-Which, also Soul, Bones, Truth, one of a series, alone and without equal. It is Mathemat-ics purified from material dross and made spir-itual."

"I can see that, but—"

"It rests upon the immovable basis of an Apo-dictical Principle."

The word flattened itself against my mind in trying to get in, and disordered me a little, and before I could inquire into its pertinency, she was already throwing the needed light:

"This Apodictical Principle is the absolute Principle of Scientific Mind-healing, the sov-ereign Omnipotence which delivers the children of men from pain, disease, decay, and every ill that flesh is heir to."

"Surely not every ill, every decay?"

"Every one; there are no exceptions; there is no such thing as decay—it is an unreality, it has no existence."

"But without your glasses your failing eyesight does not permit you to—"

"My eyesight cannot fail; nothing can fail; the Mind is master, and the Mind permits no retrogression."

She was under the inspiration of the Third De-gree, therefore there could be no profit in con-tinuing this part of the subject. I shifted to oth-er ground and inquired further concerning the Discoverer of the Science.

"Did the discovery come suddenly, like Klond-ike, or after long study and calculation, like Amer-ica?"

"The comparisons are not respectful, since they refer to trivialities—but let it pass. I will answer in the Discoverer's own words: 'God had been graciously sitting me, during many years, for the reception of a final revelation of the ab-solute Principle of Scientific Mind-healing.'"

"Many years. How many?"

"Eighteen centuries!"

"All-God, God-good, good-God, Truth, Bones, Liver, one of a series, alone and without equal— it is amazing!"

"You may well say it sir. Yet it is but the truth. This American lady, our revered and sac-ered Founder, is distinctly referred to and her coming prophesied in the twelfth chapter of the Apocalypse; she could not have been more plain-ly indicated by St. John without actually men-tioning her name."

"How strange, how wonderful!"

"I will quote her own words, from her Key to the Scriptures: 'The twelfth chapter of the Apo-calypse has a special suggestiveness in connection with this nineteenth century. There—do you note that? Think—note it well.'"

"But—what does it mean?"

(TO BE CONTINUED.)

SUNDAY-SCHOOL LESSON

SUNDAY, DEC. 24.

PILGRIM SONGS.

Ps. 121 and 122.

Motto Text.—"In all thy ways acknowledge him and he shall direct thy paths."—Prov. 3:6.

The 121st psalm is one of the most precious chapters in the Bible. It is full of comfort and strength for God's people.

"I will lift up mine eyes unto the hills from whence cometh my help."—It is a pilgrim band from Babylon on their way to Jerusalem. They were cheered when they could lift their eyes and see the holy hills around Jerusalem. It was not the hills which could help, but God. The reference is to the promise of God—see Ps. 133:3. That this is the meaning is shown by the next verse. "My help cometh from the Lord, which made heaven and earth."—Who is omnipotent as well as omniscient and who loves and guards his people.

"He will not suffer thy foot to be moved."—The wicked stand in slippery places—God guards the steps of his elect. "He that keepeth thee will not slumber."—As even the most powerful earthly helper must do. But God's eye is ever on his elect—they need not fear that he forgets them for one moment. He keeps each child as if he were the only one; he keeps all Israel as well.

"The Lord is thy keeper."—What, then, can his children fear? What can evil men and devils do to their injury? "The Lord is thy shade upon thy right hand."—Shade here means defence. The right side was the unguarded one in battle because there was no shield on that side.

"The sun shall not smite thee by day nor the moon by night."—A higher critic attacked the inspiration of this verse because he said the moonlight did not injure. He was crushed by a great naturalist who told him not to display his ignorance. For the moon causes strokes very much as the sun does, especially in the East. Night as well as day God guards his elect.

"The Lord shall preserve thee from all evil, he shall preserve thy soul."—Going out and coming in we are told in the last verse. In all circumstances, at all times, from all evil God keeps his chosen. Well might the hymn-writer ask, "What more can be said than to you he has said?"

"I was glad when they said unto me, Let us go into the house of the Lord."—That is the feeling of every true Christian. He is glad to go to worship his God in the house of the Lord. If any man

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feels it is a hardship to go to church, he ought to consider prayerfully whether the root of the matter is in him. If he does not go to church it is a strong reason to believe he has never been regenerated. Our Holy God cannot be mocked and is not to be trifled with by his creatures. Religion makes a man rejoice to go to the house of the Lord himself, and desirous to have others go. He says to his friends and associates, "Let us go unto the house of the Lord."

"Our feet shall stand within thy gates, O Jerusalem."—So the pilgrims sang as they wended their way towards the city. Jerusalem was very dear to them, it was the capital of their country; but, far more, it was the city of the temple of the Almighty. The temple and God's presence roused this feeling of joy which expressed itself in singing. Jerusalem is the type of the new Jerusalem which is above. All the elect are pilgrims going to that city. Are you singing as you go? Are your thoughts fixed upon that Jerusalem and God's presence there? Or are you absorbed with the things in this world which you are passing in your pilgrimage? Alas! how many of us are truly God's children and not merely worldlings, though members of the church?

"Jerusalem is builded as a city that is compact together."—Either in contrast with the scattered dwellings of the country villages, 'a compact line of stately buildings which form so imposing a feature of the capital,' or, more probably in allusion to the fact there are no more waste places, no more gaps and heaps of ruins."—Perowne. It is probable the compactness was thought of as a symbol of strength which no enemy could subdue.

"Whither the tribes go up, the tribes of the Lord."—Three times a year all the males were required to go to Jerusalem to worship. The Lord's promise guarded the homes which were left behind. Not one of the hostile nations ever attacked their families, although they knew the men were all gone to Jerusalem. At the time David wrote this psalm these words were true. But they were not true long. Jeroboam forbade the ten tribes going up to Jerusalem, and the custom was not re-established before they were carried away and disappear from view.

"Unto the testimony of Israel, to give thanks unto the name of the Lord."—Unto here means "for." They showed to Israel by their going their love for the house of God. Praising God is the highest joy of his people, praising him first of all for what he is, just, merciful, longsuffering, wise, sovereign, &c., and then for his goodness to his creatures. The next verse shows the chief thing for which the tribes gave thanks unto the Lord.

"For there are set thrones of judgment, the thrones of the house of David."—Justice is in Jerusalem and the hatred of all sin. Righteousness is a characteristic of the saints. David was chosen of God to rule all Israel, and his throne was established upon the principles of justice and righteousness. But there is reference to the King of kings.

"Pray for the peace of Jerusalem."—The peace of the church is very dear to the hearts of the saints. But it must be the peace of forgiveness with God, the peace



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of love and fellowship with each other, and not the peace of a grave-yard, all being too dead to care what false doctrines and wicked practices may be ripe in the church. Peace with God is the great thing; peace with the world they cannot have for they are bidden to overcome the world and fight the good fight.

"They shall prosper that love thee."—Jerusalem stood for the knowledge of God and the worship of God. They shall always prosper as God sees prosperity who love all that is meant by Jerusalem. Do we love God supremely and delight in worshipping and obeying him? If so no good thing will God withhold from us.

"Peace be within thy walls, and prosperity within thy palaces."—To all who belong to the city. So long as there is peace within Jerusalem the enemies on the outside cannot harm her. Nothing can injure the church except the unfaithfulness of the members.

"For my brethren and companions' sakes, I will now say, Peace be within thee."—David's was an unselfish religion. He cared greatly for the souls of others. Do you? Verse 9.—It was because the house of God was there that David loved Jerusalem.

REFLECTIVE INFLUENCE OF BOOKS AND ASSOCIATES.

The author of "National Education in Greece" says: "The early training of the boys in grammar and music (as the wants at that time were understood) developed a refinement which became instinctive; the close and constant study of the poets of their country filled their minds with noble thoughts and beautiful fancies and the assiduous practice of gymnastics shaped and moulded frames of manly grace and vigor. But that which made the Athenian intellect what it was, which lent its unrivaled suppleness, and created its unflinching versatility, was not so much the formal training of boyhood as the daily intercourse of the youthful citizen with acute and disciplined philosophers."

There is a lesson in the thought here embodied that needs to be studied. The refined and versatile activity of the Grecian intellect is proverbial. It ever has been and the secret of the acquirement of these sublime and noble mental achievements is here made manifest. It was by confining them-

selves to the study and practice of solid and refined sciences and by associating solely with refined and educated people. The philosophy which induces such results from such a course it is not necessary to discuss. It is enough for all practical purposes to know that such will be the uniform sequence in such cases, and I may add vice versa. It is thus, too, in mind and mental endowments as well. The history of nations in all ages, together with that of all individuals, confirms this fact. What a blessing to the world, then, if parents and guardians would seek to appropriate the benefits of the lesson embodied in the quotation from "The Education of Greece." T. E. RICHEY, Princeton, Ky.

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There's a reason. Read the little book, "The Road to Wellville," in packages.

TEXARKANA, ARK. AND TEX.

On my journey to Shreveport to attend Louisiana Baptist State Convention I stopped here over Sunday. Had the privilege of preaching for Pastor O. L. Hailey, D.D., in the morning, and of hearing Pastor E. F. Lyon, of Ennis, Texas, at night. Brother Lyon had addressed the Y. M. C. A. in the afternoon, to the great delight of over three hundred men. He is a graduate of the Southern Baptist Theological Seminary, and is regarded as one of the foremost young men of the South.

Had the pleasure of making the acquaintance of S. G. Hopkins, General Passenger Agent of Kansas City Southern R.R., and learned that he has kindly volunteered to furnish chair-cars and personally conduct the inmates of the Baptist Orphans' Home from their home, St. Charles, La., to Shreveport during the State Convention.

Dr. A. J. Barton has been called to become pastor of Beech St. church of this city, at a salary of \$2,000 per annum. The church is composed of some of the leading men and women of Texarkana, and among them are men of wealth and influence. The Home Board at Atlanta has given \$2,500 towards the \$30,000 new church building now being erected.

Dr. O. L. Hailey became pastor of First church over five years ago. He has during the time received into the fellowship of the church 555. Since then two new Baptist churches have been constituted in the city, and now the First church has 405 members. In addition, the church debt of \$4,500 has been paid and an additional sum of \$1,500 has been spent on the church, and besides \$3,000 has been paid on the pastor's home, and a lot is already secured for another church building. Altogether Dr. Hailey has done a great work in the city, and in the last twelve months he has had 150 additions to his church.

Found, as usual, some Kentucky friends, W. C. Hardin, formerly of Henry county, one of the city's most substantial and prosperous citizens; also Dr. D. E. Hatter, son of Bro. D. H. Hatter, of Franklin, Ky. He is not only a successful physician, but one of the most active church workers in the Baptist ranks.

W. P. H.

Subscribe for the Recorder.

SOUTH MISSISSIPPI.

I am delighted to state that from a religious standpoint this section of country is looking up. or, in other words, we are doing great and lasting work for the Master. The writer feels like one of the most insignificant of servants, for as our North Carolina brother, the Rev. O. L. Stringfield says, "The Lord has laid me on the shelf for awhile." But I am not complaining of God's dealings with me.

Bro. S. W. Sproles, of Liberty, is still giving out to the saints here, but has resigned at Mars Hill, to take charge of the Osyka church, Pike county, Miss. I will here give you Bro. Lane's letter which will explain itself:

"Magnolia, Miss.

"Dear Bro. Stringfield—I hereby comply with your request touching the condition of my work at South McComb, Miss. We organized here Jan. 17, 1903 with 14 members and no house of worship. Now we have a nice house and it is paid for, and have 235 members. Received 100 this year and 48 for baptism and 10 awaiting baptism. Contributions for various purposes \$1,235.40. The church has voted full time for next year. Owing to yellow fever situation, we have had no protracted meeting at Osyka, but I have been baptizing there all the year. I am going to help in meeting next year as the Lord may direct. God bless you and yours.

Yours very sincerely,
J. H. Lane."

We see from Bro. Lane's letter that he is a worker in our Master's vineyard. And beside this splendid church and people in McComb City, there are two other strong churches pastored by our beloved brethren, Ed. Solomon and J. B. Quin, both of whom are doing valiant service for the Master.

Bro. T. C. Shilling writes from Magnolia, Miss., Oct. 6, 1905:

"Dear Bro. Stringfield: I can report all my churches in fairly good spiritual condition. Each has a Sunday School well attended; no regular prayer meeting, my churches being in the country. Amount given for missions this year, \$108.25; for church extra services in meetings, \$86.75; for church improvements, \$160; total, \$355. Number of baptisms, 30. East Fork in Amite county, Silver Creek and Silver Springs in Pike county, membership about 700 aggregate. Will continue same for 1906. With fraternal regards, yours,
T. C. Shilling."

The Mississippi Association, in her 99th session, met with one of Bro. Schilling's churches—East Fork—Nov. 9. There were quite a number of visiting preachers representing different interests. This grand old body goes to Ebenezer church in Amite county. Here lie the bones of the beloved Curtis, one of our pioneer preachers.

Below you will find a report from Rev. W. A. McComb, of Gloster, Miss.

"The pastor has taken no vacation and has not missed a single

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service during the quarter, ending October 1. Congregations were more universally large and spiritual than during any quarter of the year. We have contributed to Foreign Missions during the year, \$402.95; Home Missions \$589.70; State Missions \$167.95; Orphans' Home \$351; Ministerial Education \$87.50; Total \$1,599.10. There is no strife between Baptists here, of Gloster, now worth mentioning. Bro. Johnston and I get along nicely together as Bro. Culpepper and I did!

May the Lord bless you and yours is my prayer. Truly and fraternally,

W. A. McComb.

I have failed to get a report from Bro. Johnson, of Gloster, but I am sure that he is doing a good work in the new church.

Bro. J. J. Walker is still located at Gladings, Miss., where he is doing a grand work. Bro. Walker believes in missions, Sunday school and discipline, and he don't fail to proclaim it to his congregations. The writer, with Elders W. K. Anderson, S. W. Sproles and Pastor T. J. Barksdale, met at New Zion church to ordain some deacons. The writer was called on to conduct the examination, concerning their conversion, and on Baptist principles. Bro. Barksdale gives up the work here to take care of the saints at Mars Hill.

J. J. STRINGFIELD.

THE ORPHANS' HOME
Thanksgiving and Pound Party.

On Tuesday before Thanksgiving there was a "pound party" at the Orphans' Home. The gifts, many and generous, were spread on tables in the hall, and during the afternoon the children gave their guests a musical and literary entertainment.

If it had not been for the heavy rain the house would not have been able to hold the people. As it was, the chapel was filled with a large and enthusiastic audience. The children, all neatly dressed, sweet looking and bright, sat on one side of the chapel, and when they stood up to sing you were sure that there were glad hearts singing through those voices. The exercises, which were all on the subject of Thanksgiving, included songs and recitations; and one of the older girls had an interesting well-written essay on the history of the day.

There were in that audience old and tried friends of the Home, and their delight with what was given was something more than ordinary approval. Since the change in the management they have been watching the inside workings of the Home very carefully—and there was nothing that could have given them a greater pleasure than what they saw that afternoon.

There were the children with happy faces and beautiful manners. They read well and with appreciation—they recited and sang with spirit—the essay that was presented was good, and the exercises of the kindergarten class took everybody captive.

And all this was not something simply gotten up for an occasion. The beautiful training that the children showed that afternoon is part of the regular work that Miss Abercrombie is doing for our Home. She enforces fine mental and moral discipline, and into every thing else she carries life and purpose. The older boys have been taught to bottom chairs. The old-

er-girls assist in the laundry, the kitchen and dining-room, help in the sewing, and, through it all, find an open door to make their own living when the time shall come.

The "pound party" will be an occasion long to be remembered by those who were there. The entire house was thrown open, and the guests, who generally accepted the invitation to go through, were united in their cordial admiration for the splendid management of the Home.

Everybody could not go to this "pound party," but every Baptist in Kentucky should give their orphan children a royal remembrance at Christmas.

Mrs. C. L. WOODBURY.

THAT MATTER OF PRESBYTERIES AGAIN.

I see that some one has been writing Senex about answering my questions about presbyteries, and he answers in the RECORDER of November 16. I hope my brother will not think for a moment that I have regarded his silence as that of "contempt." I have not thought of such a thing. I am quite sure that no person in his position as regards the RECORDER could at all afford to argue all the questions his answers refer to. I can also see that he is no more bound to argue those questions I asked than others. But it must be remembered that it was not argument that I asked for. I simply asked two questions: "1. How can a presbytery be composed entirely of persons who are not presbyters at all? and 2. Where do the Scriptures show that a deacon, as a deacon, ever did, or was commanded, to lay hands on any person for any purpose?"

Neither of these questions was at all noticed by Senex in answer to his questioner. And it looks a little significant that, while my second question especially asks for Scriptural authority, there is not a Scriptural reference in his whole article. He quotes statements from good and wise men, with almost all of which statements I heartily agree, and yet none of them either tell how a presbytery can be composed entirely of non-presbyters nor state that a deacon, as a deacon, ever did, or was commanded, in the Scriptures to lay hands on any person for any purpose. In fact, not one of them mentions deacons, as such, at all.

I could quote from great and good men, too; but that is not the point. The point is, where is the Scriptural authority for the practice he recommends? I am as strong for church independence as he can be and have no disposition to deny that a church can, if she wills, ordain a minister for herself, in her own way; but other churches are independent, too, and she cannot thrust him upon them. It is not a question of what a church can do, but of what she ought to do, but most especially what we have Scriptural command or example for. As for deacons in a council, so far from objecting to that, I believe I never participated in one without their presence. I am glad to have them present, for their counsel, since they are presumed to be men of good judgment; but as for their taking part in the actual ordination services, this is what I asked for the Scriptural precept or example for. This is precisely the request that has not been granted. Hence I renew my two questions

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63 COTTAGE ST., MELROSE, MASS.,
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Very truly yours,
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toms of which are, obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, head ache, back ache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

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above, not to Senex alone, but to anybody, and will try my best to procure the chromo when the conditions are met.

R. T. BRUNER.

Owensboro, Ky.

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A HYMN.

BY WALTER M. LEE.

The law of Jehovah is perfect,
His testimony is sure;
Supplying the simple with wisdom,
And making the heart more pure.

All of His precepts are righteous,
All His commandments are wise,

Rejoicing the heart of the upright,
Enlightening unto the eyes.

Pure is the fear of Jehovah,
Enduring for ever and ever;
Precious and true are His judgments,
Righteous are they altogether.

Rather than gold to be sought for,
Rather than purified gold;
More than the drippings of honey,
Have they a sweetness untold.

From them, moreover, Thy servant,
Receiveth his warning, O Lord;
And, keeping them, nothing can

ever
Deprive him of his reward.

Our Pulpit

THE CLOUD AND ITS MELTING AWAY.

BY REV. ALEXANDER MACLAREN, D.D.

"I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins." Isaiah 44:22.

It is nine years ago this evening since we began these Open Services. So far as my part in them is concerned I have not conceived it to be my duty, nor have I found it necessary, to take sensational subjects; to find my texts in the newspapers, or the last popular novel; or to deal with social and current questions. I think I have something better to do than that; and, rightly or wrongly, I have of set purpose confined myself to the great universal necessities of men, and the great fundamental verities of the gospel. God helping me, I mean to do so still.

In consonance with that purpose I have chosen this text, which deals with the most universal, and the deepest of all our necessities. In this congregation, what a variety of degrees of culture and ability are represented! What a contrast between the positions and the circumstances of so many as are assembled here! How can one speak of things that interest a section and a class when he looks you in the face? But, dear brethren, rich or poor, student or simpleton, happy or sad, there is one thing in which we are all alike, and the one heart that beats under the royal robe and the labourer's jacket, the velvet clothing and the rags, the bride's attire and the widow's weeds, has always this characteristic, that it is laden with sin. But whilst such a text as this ought to address us all, the fact is that to a great many of us it sounds as very remote and uninteresting because we have never gone down into the dark places of our own hearts, or been accustomed to look at our lives in immediate connection with the thought of God. And so I dare say some here this evening may have thought, when I read out the words of my text, that they were

in for a very uninteresting and threadbare dissertation. I do desire, as well as I can, with God's help, to bring this great message to all our consciences, to try to woo some of you, if I may, to yield yourselves to the salvation that is in Jesus Christ, and to rejoice in the load being taken away from your shoulders; for the load is there, whether you realize it or not.

Now looking at these words, they not only bring to us a great promise, but in the metaphor that is employed and the very words that the prophet uses to designate the fact of sin, they carry for us great lessons; and there are three points that I wish to dwell upon, as drawn directly from the words before us. First, what, according to them, sin really is; second, how it clouds a life; and, lastly, how it can be melted away.

Let me ask you, under the guidance of our text, to—

I.—Consider What Sin Really Is. Now you observe that there are two words employed here, which are rendered in our Bible "transgression" and "sin." They each carry in them a very striking metaphor, and taking them together, they may stand, as it were, like danger-signals which ought to warn us against the career that some of us are seeking to follow.

Now the first of these words literally means "rebellion." Get that into your hearts, that the essence of sin is rebellion against God. A wrong thing done, or thought by us may be looked at from a great many different points of view. We may think of it as merely a fault, a breach of some abstract law of duty, a thing that we ought not to have done. We may look at it in reference to our fellows, and then it may be a wrong to them or even a crime, but to look at my actions as regards myself, or as regards some law of right and wrong, or as regards my fellows, and to stop there, is to leave out the most important aspect of everything that I do. Open the shutters, and let the thought of God shine in, and then what was wrong, what was a crime, what was a fault, assumes another aspect. Then it becomes sin. Sin is a wrong act viewed in relation to God. And remember that, whether you view your acts in relation to God or not, that does not affect the fact that they all have a relation to him. Does not that make them far more solemn, make life a tremendous thing, make the smallest deed heavy with consequences? Bring the acts of your lives, dear friends, habitually into relation with God, cultivate the habit of thinking that you not merely owe obedience to a law of right and wrong, or certain duties to your fellows, or to your own character and circumstances and nature, but that you owe obedience to God. Bring in that living Person into your lives, and the whole aspect of your lives changes. But there are some of us, I am afraid, that never do bring God into our lives, and so we keep down on the low levels, and have never understood the essential majesty and mystery, and possible solemnity and awfulness of the acts, right or wrong, which come often so unthinkingly with so little of self-control, or even of reflection from you.

But that is not all; think for a moment of the solemn illumina-

tion which is thrown upon the most trivial act of wrong-doing when you give it its real ugly name, rebellion. The very essence of sin is setting up my poor, little, insignificant will against God's; a ludicrous sight, if it were not so tragically awful, that that little pinpoint of a will should assert itself in the face of, and in contradiction to, that great infinite will. Yet you and I do that every day of our lives, and yet we say of some sin, "Oh! it is only a little one." Ah! brethren, a small act may be a great sin. For it is not the size of the deed, but the quality of the motive that determines its greatness. A little wriggling viper, just born, no bigger than a packing-needle, is a viper all the same, and has poison-fangs in it. A rebel may do no greater deed than pull down his king's colors, or fling a handful of mud upon his proclamation on the wall, but all acts of rebellion are equally rebellious. And so, I repeat, my little deed may be a great sin. I beseech you, learn to look at sins through the spectacles of that great word "rebellion."

Does that name not suggest, further, what a stupendously stupid thing all wrong-doing is? It is the most absurd thing that a man can be guilty of it. "Art thou able with ten thousand to meet him that cometh against thee with twenty thousand?" Will a man fight his way up Niagara? That is what we do when we try to make our poor little wills good against God's will. Rebellion is sure to end in destruction. Dear friends, I cannot drive these thoughts into your hearts and minds, but I do beseech you to let them in.

And now let me turn to the other expression for sin in this text, which means, literally, "missing a mark." Think of that, and I beseech you think of it in connection with yourselves, for that is the way to get power into familiar and threadbare truths. Sin is missing a mark. Every wrong act misses what should be the great aim of every life. "Man's chief end is to glorify God," as some of us learnt when we were boys, and will never forget, whether we practice it or not. We are as clearly intended to love and obey, and find all our blessedness in God, as a bird is to soar, or a fish to swim. You may win a great deal by acts of wrong-doing, big or little—I am not denying that for a moment. But if you do not master your sinfulness, and live lives of holy obedience, and of joy in the fellowship of God—taking your lives as a whole, whatever you may have won in this world's prizes—money, fame, power, a loved home with wife and children, wisdom or any of the other goods that men set themselves to—your life in its net result is a dead failure, just as much as the bullet that misses the target and gets lost in the rubbish of the field. That is what comes to lives that do not aim at God, and every life that does aim at God hits the mark, blessed be His name!

But there is another application of this same thought, that the right name for all our wrong-doing is a miss, in so far as men never get what they expected by any act of evil. "Not get what I expected! Do not I?" says one man. "I have cheated, and I have made a fortune." "I have put

the reins on the neck of my passions, and I have wallowed to my heart's content in animal delights." "I did get what I wanted!" Yes; and was it as much worth getting when you got it as you expected it to be? And did you not get something else with it? The sirens do not show their fishy tails when they rise above the water, with their smiling lips and their golden harps. Sin of all sorts, the grosser and the more refined, keeps well in the background, and below the wave, its ugly conclusion. The young man has his fling, secures his sensuous delights, and he gets rottenness in his bones as well. Another man gets what coarse pleasures he can find in intoxication, and he gets also a corrugated liver, and a trembling hand, and an enfeebled will, and a lowered nature, and shattered prospects, and a blasted life. His sin is a mistake. And that is true about all sorts of sin, even the tiny and by no means gross transgressions that are perfectly compatible with respectability and a good appearance before men. There is never one of them but is a traitor. So I beseech you when temptations come upon you, as come they do every day of our lives to all of us, pull yourselves together, and say, "Rebellion—and a blunder: I will have nothing to do with it." Now that is my first point.

Turn for a moment to

II.—How All Sin Clouds a Life.

The prophet uses that metaphor of "a thick cloud" mainly in reference to what he is going to promise about its being taken away, but in the metaphor itself there are hints and suggestions of a very important kind. What is a cloud made of? An infinite number of the minutest atoms of moisture. And what is the blackness that lies over some of our lives made of except an infinite multiplicity of tiny deeds, passing thoughts, insignificant words. They are nothings as they would appear singly, but are capable of clustering themselves in serried blacknesses that shut out the heavens and darken the sun, that close the flowers and hush the birds, that take the glory from the landscape, and that presage the lightning and storm.

And so, brethren, I beseech you to ponder this, that every act of disobedience and sin which we do, adds its minuteness to the wreathed blackness of the cloud that separates us from God. Just as the darkness drawn across the sky blots out the mighty stars and the daily sunshine, so you will not know God, and, failing to know Him, you will know no deep and noble peace and joy in, nor exercise any strong and victorious power over life, if your sin hangs above you, having risen from the sooty furnaces of your heart like the heavy pall that sometimes shrouds our city. God is not known by thinking, God is not known by reason, God is not known by sense. It is only the pure heart that sees Him. And your sins—would that you would believe it and understand all the misery that lies in the words—"Your sins have separated between you and God." Nor can the most radiant beams of His whiteness of light come down into your hearts, if they are swathed

as some of my friends' hearts here to-night are, in worldliness and transgression. The sunshine cannot touch the earth, if that thick pall is drawn between. And there

passes away a radiance and a glory from the world, when God is shut out from it. Everything here flashes up into new beauty; love is better, knowledge is better, worldly prosperity is better, everything that a man can have is better, when the sunshine of God falls upon it. And when we shut Him out by our transgressions, it is as when on some summer's day the clouds gather, and all the lustre of the landscape is sucked out of it, and the stream flashes no more in golden ripples, and the little flowerets shut themselves up, and every bird is silenced. A doleful life is the life that is separated from God, and every man's life is so separated whose sins are not forgiven.

But let us remember that this very metaphor tells us the limits of that obscuring power. A thick belt of mist wraps the world, and above it the sunshine is pouring down, all the time, on its upper surface, and thinning away as it shines. Though there is no visible sun in that obscured and gloomy life, there is the diffused light of the invisible sun which manifests Himself in multitudinous blessings such as can find their way through the obscuring mist, and all the while the serene ray, unaffected in full lustre and energy, of the hidden sun is working on the mist. And so that brings me to my last point.

III. How This Cloud May Be Melted Away.

The picture is drawn, no doubt, from Eastern lands, where many a time, in seasons of drought, there gather on the horizon the heavy clouds, and the fierce sunshine sucks them up and they disappear. We can see the same thing in less potent energy in our more temperate clime. You know, too, how the moon will empty the sky of clouds with its pure white light. So, says our prophet, God shining down upon men melts away the clouds which obscure, black and dense as they may be. He can dissipate, or can take away, and He only can take away that element in sin which I press upon you as real, viz., its guilt. You cannot deal with that. Nothing that you can do can in the smallest degree alter the fact that having done wrong you therefore come under the conspicuous disapproval of your Judge. Have you ever realized that the evil thing is not done when it is done; that nothing human ever dies, that all our actions have a recoil backwards and inwards upon ourselves, and that not all the waters of the deep can cleanse away the stain? That stain attaches more or less to every man and woman and child among us. Only God can deal with my guilt and yours. He can take away too all sin's power, and make your heart and mine clean and pliable and Christ-like; just as the loving God laid His hand on the foul mass of feeble corruption in the leper, and His fingers brought cleansing, "and the leper's flesh came back to him like the flesh of a little child." Forgiveness for guilt—none can bring that but God. Cleansing from the power—none can give that but God. You can whitewash your character, but you cannot make it righteous. God can, and God will, if you will let Him.

In another place in this book of the prophet, He tells us, "I, even I, am He that blotted out thy transgressions, for My Name's sake." His own free sovereign

love moves Him to forgive and to accept. Jesus Christ comes not to alter, not to limit, but to confirm and explain, and carry out this great act of divine pardon; and He draws near to you tonight, even by my poor words, and pleads with you that you will let Him, by the power of His atoning death, bear away your sins, and by the power of His inbreathed spirit make you pure and clean. Is there anything else that will do these things? Nothing. And what will happen if they are not done?

This, melting away of the clouds is an accomplished fact. Do you notice my text—"I have blotted out, as a thick cloud, thy transgressions"? The verse goes on to say, "Return unto me, for I have redeemed thee." The melting away of human sin was accomplished in the divine mind when the prophet spoke, and accomplished as an historical fact in the mission, and the death, and the ascension, and the glory in heaven, of Jesus Christ.

But that accomplished fact will become a fact about us, only on condition of our own personal faith in the personal Christ. "The Lord hath made to meet on Him the iniquity of us all"; but it depends on you whether your iniquity is there. "The Lamb of God hath taken away the sins of the world"; but it depends on you whether your sins have been laid on Him, and borne away into the wilderness for ever. I beseech you, do not make light of your sin. You are a very respectable man, no doubt! I know nothing about that. But I know that, like myself, you are a sinner. And I know that these sins are separating you from God; that is, from true happiness, from a quiet heart, from a noble life, from an immortal hope. Do not fancy that you can deal with them yourselves. No man can forgive his own or his brother's sin, but God only. And, blessed be His Name! He has dealt with them. Only unite yourself, by personal faith, on that Saviour, and then you will become partakers of the forgiveness that comes from His atoning death, and the cleansing that comes through His quickening life. The cloud is melted away. Do you choose still to live in the shadow of its doom, or will you walk in the light as He is in the light, and so have the blood of Jesus Christ to cleanse you from all sin?—The Freeman.

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GOD'S BEAUTY IN THE EARTH.

BY REV. EDWARD HERBRUCK, D.D.

It is not often that we think of the beauty of the Lord when we are permitted to look upon some scene of surpassing beauty in nature. We do not in any way connect God with it, as though these varying forms of glory could take on their expressive beauty without the touch of his finger. Our minds have gone out in imagination to the beauty of the Lord in the city of our God, and with his servant have we desired to dwell in the house of the Lord, all the days of our life, to behold the beauty of the Lord, and to inquire in his temple. Weary with the march of life, and with hearts burning with intense desire for the rest above, our spirits have revelled amid the glory of the "Sweet fields, beyond the swelling flood," and we have quieted our souls by gazing upon the beauty of God as seen in the holy city with all its indescribable glories. O my soul, why art thou cast down? Is the heaven above thee dark, and gloomy, look up! There is the land which imagination has often pictured to you, but which eye has never seen. The land of perfect beauty—beauty such as we have never beheld here. There you shall be satisfied, the imperfections which have so annoyed you shall not mar the even serenity of that place. How appropriate the prayer then, "Let the beauty of the Lord our God be upon us." The beauty of heaven, its perfection and bliss. A soul surrounded by this will need no greater glory to inspire it to adoration and praise.

It is not so much the beauty of the Lord in his holy temple, that we wish to speak of now as his beauty in the earth, in his material house, and especially at this season of the year. How lavish God is with his beauty now. A short time ago and his face shone out in the brightness of the summer, making the soul glad, but now he has put a tinge of sunset sadness upon the land—and the heart yearns. What multitudinous forms of beauty we see in these autumnal days. The summer gave us more of a monotony in color, but now we can see gray, green purple, crimson and gold all blended in most perfect harmony. This is the beauty of God in the earth. It is true, it is nothing like the beauty of God above, for that is perfect, but this is a revelation to imperfect creatures. They who have truly seen God in the variegated forest, and have been moved thereby, as by the touch of a divine hand, will only long for the greater beauty of the country above. Who can move about the fields and forests to-day and not be impressed with the beauty of the Lord? These autumn-woods, these meadows green again after their summer mowing, these hillsides all on fire with the burning sumac, these low hung clouds, all declare God to be a master artist, every touch of whose brush leaves a mark of beauty. That must be a dull soul indeed who can walk amid this glory and not see God in it. The devout mind will rise from the contemplation of these pictures to the hand of him who gave them form. God is love, and he is beauty. His beauty is impressed upon everything. It is impossible for us to look upon such scenes

YOU CAN CURE Yourself of Catarrh



While engaged in the general practice of medicine I had many patients suffering from catarrh whom I was unable to cure, although I prescribed for them by the rules taught in medical books and colleges. I saw that the methods of treatment were wrong. I reasoned that as catarrh is produced by breathing cold and damp air, so it should be cured by breathing a warm, medicated vapor. After nine years of investigation I discovered a combination of healing herbs, leaves and flowers, which, when ignited, and the warm fumes inhaled, would instantly relieve and in a short time cure catarrhal diseases. The ACCOMPANYING ILLUSTRATION shows how the warm, healing vapor is carried directly to the very parts affected. This remedy fights and kills Catarrh where liquids, sprays, douches, saives and medicated creams cannot possibly go. It is the only reliable treatment ever discovered, and is so simple and convenient that it can be used at home by man, woman or child. It will cure ninety-five in every one hundred cases. My discovery proved so successful that I was obliged to give up my general practice and for thirty-one years have made Catarrh my specialty.

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WRITE TO-DAY. Address Dr. J. W. Blosser, 115 Walton St., Atlanta, Ga.

as we have been permitted to look upon this autumn and not say, the Being that made these must be a Being of wondrous beauty himself; he must be perfection.—Presbyterian.

THE OUTLOOK IN MEXICO.

Rev. Isaac Boyce, of Jalopá, writes encouragingly of the attitude of Mexicans toward Americans and Protestants. Any hostility that has been manifested has been by the rowdy class, or against unchristian invaders from the United States. Mr. Boyce writes:

"Twenty years has brought about an astonishing change in the attitude of the Mexican people towards foreigners, and a not less notable change has come about in the character of the Americans present in the country. It is no longer the American 'adventurer', about whose antecedents it was not prudent to make too close inquiry, that predominates among the American residents of Mexico; but solid business men, who have invested their money in farming, in mining, in banking, and manufacture, and who are taking an active part in developing the native resources of the country, are to be found all over the republic. This cordial spirit has been shown most notably along political, social, and religious lines. It certainly can not be said that there is any general acceptance of Protestant Evangelical Christianity. Yet there is a strong undercurrent which is strongly opposed to religious intolerance, and which is ready to second and help every effort for the advancement of morality, and the uplifting of the people as a whole.—Missionary Review of the World.

The happiest people in the world are by no means those who have the most to be happy with, but those who are most aware of what they have and who make the most of it.—Rev. W. H. Lyon.

Ethel: "That Mrs. Gossip has a motor car tongue." Grace: "A what?" Ethel: "One that's always running people down."—Penny Pictorial.

"CUT IT OUT"

says the doctor to many of his lady patients, because he doesn't know of any medicinal treatment that will positively cure womb or ovarian troubles, except the surgeon's knife. That such a medicine exists, however, has been proved by the wonderful cures performed on diseased women, in thousands of cases, by

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It has saved the lives of thousands of weak, sick women, and has rescued thousands of others from a melancholy lifetime of chronic invalidism. It will cure you, if you will only give it a chance. Sold at every drug store in \$1.00 bottles. Try it.

WRITE US A LETTER
freely and frankly, in strictest confidence, telling us all your troubles. We will send Free Advice (in plain, sealed envelope). Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

GAVE UP SUPPORTER
"I wore a supporter for years, for my womb, which had crowded everything down before it, writes Mrs. S. J. Chrisman, of Mannsville, N. Y. "I suffered untold misery and could hardly walk. After taking Cardui I gave up my supporter and can now be on my feet half a day at a time."



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I was helpless and bed-ridden for years from a double rupture. No trust could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 143 Watertown, N. Y.

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Editorial

Several friends have asked that we give some reasons for rejecting "alien immersions." In the compass of an editorial we can do so only in general outline. We recommend that all interested read the Sumter Debate, between Drs. Porter and Brown, where the subject is fully discussed and both sides ably presented.

"Alien immersions" are confessedly not "according to the Scriptures." The claim, by those who receive them, is that "they are irregular but not invalid." Underlying this claim there seems to be a sacramental notion of validity—that the grace, or whatever it be, in baptism took effect in spite of the irregularity, and so the immersion should be accepted. This is to make baptism like vaccination—if it takes it should not be repeated. This notion of sacramental grace is utterly foreign to the New Testament. There is no taking or failing to take in baptism.

Being confessedly "irregular," alien immersion is not to be accepted as obedience; since the New Testament does not teach irregularity. "Let all things be done decently and in order." The famous Dr. Spencer H. Cone said of alien immersions that they "are too irregular to be in any case allowed."

To receive them is to subvert the New Testament church order. To favor irregularity is antagonistic to regularity and New Testament church order, as expressed in our Baptist churches, must be maintained. Dr. John A. Broadus rejected "alien-immersion" because he regarded it as subversive of New Testament order.

If "alien immersion" is to be accepted, then there is no necessity for having Baptist ministers. For what would they be needed? Would they be needed to advocate general Baptist principles? But a man can do that without being ordained. Of course, baptizing is not the only thing Baptist ministers are expected to do, but on the principle of accepting alien immersion all necessity for their existence evaporates.

A man who does not believe in immersion should not immerse others. Such an act on his part is not an act of faith, and Scripture says: "Whoever is not of faith is sin." What is obedience to Christ is not sin. The candidate is a party to the act and so is guilty of the sin, and the act should not be accepted as valid baptism. For a man to perform an act he does not believe in and to perform it "in the name of the Father and of the Son and of the Holy Ghost," seems to us sacrilege.

Then to be immersed for a wrong design violates obedience. When the writer was pastor in Petersburg, Va., a Methodist lady applied to him for baptism and church membership in order to cure her of rheumatism. Not long before a Methodist rheumatic gentleman had joined the Baptists and had rapidly recovered. This lady had "tried everything" and now she proposed to try "joining the Baptists." Of course the request was declined—but suppose the writer had immersed her as desired—would it have been valid baptism? We have found no one who says it would have

been valid; although the candidate was a true believer and the administrator and the church were regular. If, then, immersion to remove disease be invalid, how can immersion to remove sin be valid?

As a rule, the candidate in a case of "alien immersion" is administering an anodyne to his conscience. He feels that he must be immersed, the New Testament is so plain on the subject, but for various reasons he does not wish to be a Baptist. So to satisfy his conscience he accepts immersion and gives his membership and his support to a Pedobaptist church, though he is not a Pedobaptist in belief. Finally he concludes to join the Baptists, and it is proposed that this "alien immersion," this anodyne he administered to his conscience, be accepted as valid baptism. Our question in such cases is—"If you had it to do over again, with your present light, would you accept such an immersion?" Generally the answer is—"No." "Then," we reply, "do not stick to it." The fact that an ordinance has been administered wrongly is no reason it should not be administered rightly.

Pastor Thomas Spurgeon's attitude toward the World's Baptist Congress is further seen in his report of the meetings in his monthly magazine, *The Sword and Trowel*. The Congress met in July. In the July *Sword and Trowel* there are three brief notices connected with the Congress. 1st, that Dr. Strong would preach Wednesday night in the Tabernacle; 2nd, that there would be a tea to the "Continental Delegates" on Monday, July 10th, this being in advance of the meeting of the Congress, and 3d, that on the Sunday of the Congress the Rev. J. J. McNeill, of Canada, would preach. With a copy of the July *Sword and Trowel* open before us, these are all the references to the Congress we can find.

Turning to the August *Sword and Trowel*, which we might expect to find pretty well filled with reports of the meetings and with editorial comments. Instead of that we find a note that "the Tabernacle was lent to the coloured contingent of the Congress on Wednesday evening, July 19th," and a few lines added about that meeting, but with no further reference to the Congress.

Also we find the following editorial note, which we give in full, about the Congress:

"The Baptist World Congress has met, deliberated and dissolved. Amongst the delegates were many good men and true, whom we honour for their work's sake. Of these none were more welcomed than our esteemed and beloved friend, Dr. A. C. Dixon, of Boston, whose helpful words at the Prayer Meeting on Monday, July 17th, will not soon be forgotten.

Again he spoke to us on the following Thursday, and has kindly promised to occupy the Tabernacle pulpit upon two of the Sabbaths of August, when we are on holiday.

"The Congress Sermon was preached in the Metropolitan Tabernacle, on Wednesday evening, July 12th, by the Rev. A. H. Strong, D.D., of Rochester, U. S. A., upon 'The Greatness and the Claims of Christ.'"

This is all, absolutely all. There is not the slightest commendation of any feature of the Congress, and surely there were some features he might have com-

mended, and not even any mention of any of the proceedings of the body. When the "Baptist Congress" met last year in Louisville we gave nearly a whole page of the *WESTERN RECORDER* to an editorial report of its proceedings, and our readers know our attitude toward the "Baptist Congress." Can any one have the slightest doubt as to Pastor Spurgeon's attitude toward the Baptist World Congress, in view of the above facts and in view of his published letter?

PRESIDENT STEPHENS, of the Southern Baptist Convention, approves the action of the committee locating the next meeting of the Convention in Chattanooga. There has been an impression that this committee was to name the time of meeting as well as the place. This is not correct. The Convention voted to meet on Friday before the second Sunday in May, 1906. The committee's work was to arrange for the place.

Not only does Chattanooga furnish an ideal assembly room, convenient to headquarters, but ample and comfortable quarters for all who attend will be provided at reasonable rates. Then the people of Chattanooga pay the entire expenses of the officers of the Convention (not including vice presidents) and also they pay the entire expenses of the state secretaries. Thus there will be no tax on any mission funds on account of the meeting of the Convention. This is as it should be. Going on the pay plan, the meeting of the Convention is a source of great financial advantage to the city securing the meeting, and certainly they should protect our mission funds from any tax on account of the meeting.

THE New York Life Insurance Company (in which the writer regrets to say he has a policy) has said in an advertisement, quoted in the *N. Y. Evening Post* of Dec. 2nd, that "no scintilla of evidence has been produced, not a claim has been made, of graft on the part of any officer or any trustee of the New York Life." This statement the *Post* characterises as a "monumental lie." Yes, the writer has a policy of ten year's standing in the New York Life, and he has sent his proxy to Mr. Thomas W. Lawson, of Boston. All our readers who have policies in that company are advised to do the same. Whatever may be said of Mr. Lawson, his attitude toward the New York Life is proper, and through him is the only hope we now see of redress for the policy holders. He fully commits himself to do what must issue to the advantage of the policy holders; and he is a man of such large means as to be fully responsible for all his pledges.

Our neighbor, the *Christian Observer*, is badly posted on the subject of baptism. For example, in its issue of Nov. 22nd it says editorially: "The English Church never has recognized immersion and does not to this day, nor do any large proportion of the Non-conformists." The fact is the "English Church" never saw the day it did not recognize immersion. Queen Elizabeth was immersed, and for centuries affusion was allowed only in cases of weakness or sickness. In the Church of England Prayer Book in use to-day, immersion is put before sprinkling and pouring. What is the matter with the *Christian Ob-*

server? So far from its being true that the "English Church has never recognized immersion," it has never failed to recognize it. We will see if our neighbor will correct its statement.

THE South District Association have guaranteed the support of an evangelist to labor under appointment of the State Board. The services of Bro. E. W. Coakley have been secured. A good brother and his wife have enabled Dr. Bow to secure the services of another. So we are to have at once three state evangelists, and we ought to have more. Individuals who love to do good have here a fine opportunity. Single churches might become responsible for an evangelist, and then other associations might line up in this good work with South District Association.

By the constitution of the Ministers' Aid Society one-half of the designated funds contributed go to the endowment fund, and only one-half to current work. In view of the temporary disability of Secretary Bennett and of the falling off in receipts on this account, it is needful that the contributions be increased, and also that they be designated for current use. Those who are dependent on this Society should not be allowed to suffer this winter.

THE committee on charter for the affiliation of our schools in Kentucky will meet in Walnut St. church, Louisville, Dec. 27th, at 9:30 a. m., and will hold a three days' session. At night there will be public addresses on educational themes as published in another page of this issue. Dr. W. H. Felix is the chairman. The members of the committee will be entertained free, and they are requested to notify at once the editor of the *WESTERN RECORDER* of the time of their arrival. We hope the committee will be divinely guided to the wisest conclusions.

BRO SANDERS, who represents the Orphans' Home in the field, has been doing his work so well that he is finding homes for the children faster than they are coming in. Hence the number in the Home is diminishing. It is therefore desired that friends knowing of Baptist orphans or half-orphans in the state communicate with the Home that such children may be duly cared for.

BRO G. M. MCNEILLY asks: "Is it right for a Baptist church to dispense with preaching services to attend a Campbellite meeting? Is courtesy to be esteemed above the true plan of salvation?" To the first question we answer that we are unable to conceive of circumstances that would warrant such a proceeding. To the second, we answer—no.

In the recent Church Federation Conference in New York, Southern Baptists and Southern Presbyterians were not represented. This was not because they were excluded, but because they did not care to take part.

ONE of the most famous Presbyterian ministers in the land writes us a private letter in which he expresses gratification that "you like to give your readers a bit of stiff practical theology." That is the best kind.

Editorial Varieties

Are there not some churches where there is more joy over one rich sinner in the congregation who contributes freely than over ninety and nine poor people who contribute little or nothing?

The Rev. W. D. Uphaw—"Earnest Willie"—has bought the Rev. G. S. Anderson's interest in the *Religious Forum*, and has become one of the editors. The paper is to be enlarged both in size and price. We welcome him to the fellowship of the tripod.

The quondam evangelist, B. Fay Mills, has started a new denomination. It is called the "Fellowship," or the "Church of the Zeitgeist." There is to be no creed, and old ideas are to be cast aside. It is to be up-to-date in denying what people believe.

A new and enlarged edition of the editor's book on "Getting Married" has been issued and is now on sale at the Baptist Book Concern, 642 Fourth Ave., Louisville. It is an appropriate gift for people just married, for those contemplating marriage and for those who have long been married.

The writer had a pleasant visit on Thanksgiving day to Middleton, Simpson county, where he went to lecture on Egotism. It is a fine community. Pastor Beard is highly esteemed and is doing a good work. The writer was most handsomely entertained by Dr. Claypool and his charming family.

We acknowledge an invitation to attend the inauguration of Prof. W. L. Potent as President of Wake Forest College. We extend our heartfelt good wishes to the President and to the College. We hope the new administration will be even more prosperous than that of Dr. C. E. Taylor.

That prince of business men, L. H. Hale, makes a Christmas gift of a year's subscription to the *WESTERN RECORDER* to each of five friends who have not been getting what he calls "the greatest Baptist paper published." We commend his example to others.

The Associated Press dispatches, speaking of a new hospital, said "the sanitarium is to be open to indignant persons," &c. Though this was evidently a misprint for "indigent," yet it contains a suggestion. Would that there were a sanitarium for "indignant persons," where they could go and be cured of their ill-temper. Possibly some preachers and even some editors might be benefited by such an institution.

President Edmund Harrison, of Bethel Female College, Hopkinsville, writes: "Allow me to say that the *WESTERN RECORDER* grows better and better. The article in a former number by Dr. Vail on 'Lexicography and Theology' was packed with hard common sense and hard philosophy, and was worth the cost of the year's issue. This is high praise coming from such a source. We thank Dr. Harrison for his kind words and congratulate him on the great work he is doing in female education.

Most persistently have the agents of the whiskey traffic circulated reports that the abolition of the sale of intoxicants in the army "canteens" has greatly increased the cases of drunkenness in the U. S. Army, and a vigorous effort is on foot to restore whiskey to these "canteens." But these reports are false, as proven by Gen. Davis' official report of the cases of Drunkenness in the army for successive years. They are as follows:

- In 1900—1,496 cases of drunkenness.
- In 1891—1,127 cases of drunkenness.
- In 1902— 969 cases of drunkenness.
- In 1903— 811 cases of drunkenness.
- In 1904— 616 cases of drunkenness.
- In 1905— 568 cases of drunkenness.

Mr. W. N. Hartshorn, Chairman of the International Sunday School Executive Committee, was in Louisville with his secretary, Mr. Penniman, from Friday till Monday morning. He is certainly one of the choice spirits of the world. He held conferences with a small number Friday night at the Louisville Hotel and with a larger number Saturday night in the Second Presbyterian church. It was the writer's privilege to dine with him and to drive over the city with him. He has been on a tour through the South in the interest of the great International Convention to meet in Louisville in 1908. He is one of the great business men of the world, and he has time to devote to the Lord's work.

AMONG THE Churches.

Walnut St. (Third and St. Catherine).—Pastor Eaton: Jesus bound; Ephraim let alone. Bro. W. M. Hartshorn, of Boston, made a brief talk after morning sermon. One by letter, one profession.

Broadway.—Pastor Jones: The Lord reigneth; Bro. G. W. Young: Anti-Saloon League. Two by letter, one for baptism.

Chestnut St.—Pastor Weaver: Adoption; God's word dwelling in us.

East.—Pastor Wilson: Higher thinking and plainer living; Honesty. One for baptism.

McFerran Memorial.—Pastor Hamilton: In the beginning God; Voyage of life; Series of Sunday night talks on his travels in Europe. Four by letter, one for baptism.

Twenty-second and Walnut.—Pastor Hunt: Unity; Blessedness of giving. One by letter.

Clifton.—Pastor Foster: God's presence with us; Christ's warning. Three baptized, one by letter.

Franklin St.—Bro. H. P. Fudge: Religion.

Highland.—Pastor Dawes: Word of the Cross; The nation's curse.

Immanuel.—Pastor Watts: Reconversion; Christian and the Day of Judgment.

Parkland.—Pastor Taylor: Letter to Thyatira; Lest we forget.

Southgate St.—Pastor Gillon: Why in the kingdom; Profit and loss.

Third Avenue.—Pastor Ransom: The Nine; Destiny of the wicked.

Twenty-sixth and Market.—Bro. I. W. Bruner: The blood of Christ; Pastor Reed: The furnace of fire.

East Mead.—Pastor Greathouse: Scene at Nain.

Hazelwood.—Pastor Althoff: Faith; Haman.

Highland Park.—Pastor McDaniel: Joining the church; Bro. I. S. Baker: God's care.

Oakdale.—Bro. G. W. Young: Anti-Saloon League; Pastor Mohler: Straight and crooked. One by letter.

Ormsby Ave.—Pastor Williams: Doing His will; Seeing Jesus. Marydale.—Pastor Willison: Samson.

Bro. E. Y. Mullins gave the Pastors' Conference an interesting talk on his impressions on his recent travels and sojourn abroad. He spoke particularly of the World Congress and the Baptists in Germany, dwelling upon the latter and speaking of the Baptist outlook in Europe. He was requested by the Conference to continue the last theme next Monday, and also to speak of European political conditions.

SEMINARY NOTES.

BY C. W. KNIGHT.

Bro. J. R. Williams has been called to the care of Ormsby Ave church, city.

Dr. McGlothlin attended the Georgia State Convention last week.

Supplies for Sunday: Bren. C. D. Wood, Glenview; A. C. Hutson and J. E. Wills, East Mead; R. P. Walker, Evergreen; M. L. Kieth, Riverview; Ernest M. Harris and F. H. Farrington, Portland Ave.; L. L. Gwaltney, Leitchfield; I. S. Baker, Highland Park; W. R. Rickman, Eagles.

Bren. O. B. Falls and U. S. Clutton conducted funeral services at Millville and New Albany.

Bro. T. S. Hunter is holding a meeting at Crothersville, Ind.

Bren Edwards and Neal are on the sick list.

Dr. Carver dined in the Hall last week.

Bro. J. L. Jackson is pastor of Butler

church which ordained two deacons Sunday.

Mr. W. N. Hartshorn, Chairman of the International Sunday School Committee, made a talk before the students last week.

Dr. Sampey conducted chapel services Monday evening.

THE STATE.

Pastor A. F. Baker, assisted by Bren Hill and Cates held a meeting at Jellico in October, beginning the 21st. There were 45 added to the fellowship of the church, and 13 by letter. Pastor Baker has been greatly blessed in his work. This is the second good meeting in the church in six months.

Pastor W. D. Nowlin writes from Owensboro: "Yesterday was a good day at Third church; good congregations, 2 additions, 1 by letter and 1 by profession. During my pastorate of eighteen months we have had 241 additions."

Pastor J. E. Martin writes: "The Adairville church has just had a good meeting, the pastor being assisted by Bro. J. J. Porter, of Joplin, Mo. He did some magnificent preaching fearless, logical, faithful and purely Scriptural. There were 24 professions of faith, 16 of them were buried in baptism; there were 18 additions to the church in all. Large crowds attended and the church and community were revived by deep and lasting impressions to serve God. We were moved to deep sympathy for Bro. Porter in the death of his oldest daughter a few days before our meeting. Since coming here in April the pastor has seen the congregation grow, every interest take on new life and 29 added to the membership. The future promises steady growth. The pastor aided Bro. J. H. Moore at Whippoorwill in October. Had a good meeting and found that church a fine people with a progressive, energetic and much-beloved pastor."

Pastor F. M. Jones writes from Bernstadt: "I have just returned from one of the best meetings I ever held. It was with Slate Lick church. I delivered first sermon November 24, expecting Eld. T. P. McCracken, who failed to come. I was disappointed, but the church decided for the meeting to go on, and it did, closing Dec. 6, with 12 sound soldiers of the Cross, 11 additions to the church and many members who came to the front in prayer and speak to penitents. I have held meetings that more were saved in, but such a sweet spirit of love for each other and for sinners, one family or two excepted, I never saw before. I entered the pastorate of this church one year ago; at that time I was informed it was unsafe to hold night services on account of the bad boys, but I held night services during the past year and in this blessed revival with the best of order. I formed acquaintance with the young men; I told them that Christ came to save sinners; I told them, in as tender a way as I could, to stop and think of their soul's worth. Dear reader, if you could see the great change in these dear boys and girls you would rejoice, too. Here is the secret, the weapons of our warfare are not carnal but spiritual."

Pastor O. M. Huey writes: "Please change my paper from Stanford to Somerset. I have taken charge at the latter place—a great field. Come over and see us; you have lots of friends here."

Bro. E. G. Sills writes: "On the 16th of October I left Louisville for Crittenden county to assist Bro. J. W. Oliver in a meeting at Caldwell Springs church, but it rained continually and had to close. No conversions as far as we know. On the 5th Sunday in October commenced a meeting at Bethany church, Logan county, lasting two weeks, resulting in 10 conversions, 8 baptized, 1 by letter and the church greatly revived. To God be all the glory. Went from there to Paducah; preached three times in the Third church. Bro. T. E. Richey, pastor. The church has prospered under his pastorate—I think he said 40 additions during the year."

OTHER STATES.

Pastor Henry D. Allen writes from Wooster, Ohio, where he has just taken charge: "Our work here is opening up with bright prospects. Congregations are increasing and a deepened interest is being manifested in all departments of the work. This church was organized in 1812 and has many choice spirits, descended from the pioneers of those days. I am delighted with my pastorate."

Pastor Sam H. Campbell writes from Pine Bluff, Ark.: "Six weeks ago I entered upon my new work as pastor of

Ohio Street church, and on yesterday (Dec. 4th) we laid the corner-stone of our new building. An elaborate programme had been prepared and a large crowd came to witness the exercises. Among the prominent speakers were Bro. W. T. Ams, the gifted pastor of the First church, Hot Springs, whose charming personality draws all men to him, and Bro. Ross Moore, the eloquent pastor of the First church, this city. Bro. Junius Jordan, who at one time was Superintendent of Public Instruction in this state, but is now superintendent of our city schools, also delivered a most beautiful address. Nine have been added to the membership since I came, and we are coveting the prayers of all God's people that He may give us a great increase when we get into our new church home. In order that unborn generations might some day know how greatly the Recorder is esteemed all over this Southland, we deposited in the corner-stone a copy of 'Old Reliable,' which has battled always 'for the faith once delivered to the saints.' May her subscribers continue to increase and her usefulness to be multiplied as the years roll by."

Pastor Eldred M. Stewart writes from Montgomery, Ala.: "Bren. T. T. Martin and J. P. Hasley recently held a meeting at Southside church of Montgomery. The church and community were greatly blessed and the effects of the work were felt in other parts of the city. The largest congregations that have ever gathered in this church were hearers of the Gospel as was clearly preached by the evangelists. Men who had not been to church in years were there. The Lord revived His people, many souls were saved, and the inside of homes remodelled. In one day 48 made public professions of faith in the Lord Jesus. The total number of public professions was not kept further than of those added to the churches. Thirty have been added to Southside church and others to those in other parts of the city. The work accomplished was that of the greatest importance. The other Baptist churches of the city realized that fact and the evangelist has been invited to return to Montgomery at the earliest date possible."

FROM DR. B. H. CARROLL.

THE RECORDER is always four-square for the old-time faith of the fathers and for the integrity and inspiration of the one Book. I don't know when I have been so interested in a paper as in your number of Nov. 23rd. The object of this brief letter is to bear testimony to one mighty article in that issue entitled "The Lawman and the Word," by the Hon. J. M. W. Hall. In my judgment this address is worth more to the world than all the books ever written by all the radical critics of the world. It is timely to an intense degree; it is sound as a gold dollar fresh from the mint; it is as nearly perfect a production as ever came from the lips of an uninspired man. It deserves the widest possible circulation.

My present object is to ask that this address be sent to J. M. Frost, Nashville, Tennessee, and embodied in a tract to be sent to every preacher in the Southern Baptist Convention. I am writing to the same effect by to-day's mail to Dr. J. M. Frost. This article furnishes my only basis of acquaintance with the author. Wherever he is I invoke on him the blessing of God and the favor of men. Truly yours, B. H. CARROLL.

Waco, Texas.

PROGRAMME.

Of Educational Meeting at Walnut St. church, Dec. 27th, 28th and 29th. The Committee will meet daily at 9:30 a. m., and will do their work through each day. At night there will be addresses as follows:

Dec. 27th, 7:30 p. m.—Importance of higher denominational education—W. D. Nowlin.

Relation of our Schools to the denomination—W. H. Felix.

Dec. 28th, 7:30 p. m.—The co-ordination of our schools—A. S. Pettie.

Why is so much money needed for our colleges?—J. J. Taylor.

Dec. 29th, 7:30 p. m.—Religion in our Colleges—W. H. Harrison.

The equipment for our preachers—E. C. Dargan.

This is a most attractive programme, and it will no doubt attract.

The Atlantic Monthly (\$4 a year, Houghton & Mifflin Co., Boston) has steadily resisted the tendency to make our magazines picture galleries. It goes on giving simply ideas instead of pictures. It was prophesied that this sturdy monthly would be obliged to surrender on this point, that "the age" demanded pictures, and the magazine that relied entirely on ideas would fail. But the Atlantic has gone on prospering. It



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of the current year with a brilliant number and without a picture, except in the advertisements. The articles this month are: Riches, a Christmas Essay; Is the Theatre Worth While? The Evangel; A Daughter of the Rich; Woman Suffrage in the Tenebraments; Christmas; Andrew Johnson and "My Policy;" Flow-ers of Paradise; German Ideals of Today; Choice of Circumstance; French Critic of Old Imperialism; Interchange of Courtesies; The Little Christ; Sir Henry Irving; Judge Banks' Mary; Books New and Old; Significant Books of Music; As to Old Houses; The Contributors' Club. This number completes the 90th volume.

The church at Ringgold, Va., closed their revival with 16 baptisms.

We expected to learn the particulars of the death and burial of the Rev. J. N. Hall from the American Baptist Flag of last week, but no copy came to hand. We learn that he was taken sick at Texarkana, and the next day he went to Prescott, Ark., where he was to begin a meeting, and getting worse he went on him to Fulton, where he died the night of his arrival. The funeral was in the Baptist church in Fulton, conducted by Pastor M. E. Dodd, assisted by Dr. J. B. Moody and I. N. Penick. Talks were made by Drs. Powell, Ellis, Barker and Bogard. Over 200 went over from Martin to attend the funeral. Certainly he was a wonderful man. His death is widely mourned and he will be greatly missed. Our readers will recall what we said of him last week.

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

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Stories for Little Ones.

A VERY SHORT LESSON.

"Oh, dear!" whined James, "I just hate to do errands. Does Sarah need the sugar right away?"

"Right away," said mamma. "She is making doughnuts, and wants the powdered sugar to roll them in while they are warm. Run, dear, and get it as soon as you can."

"When I get big, I'll never do a single thing that I don't want to," said James, when he was back at his play once more. "It seems little boys have to do all the mean jobs, and it isn't fair."

"But you like doughnuts so well," said mamma, "and Sarah does so many nice things for you that I should think you would like to do errands for her once in a while. Do you think you would be happier if you only did the things you enjoy?"

"Course," said James, promptly. "I'd like to try that way for awhile."

"Well, suppose you do this week. We'll all do just the things we like, and see if we get along better. I think you will be ready to go back to the old way before supper-time, though."

"Indeed I won't, mamma. That is the best thing you could say, for I want to play in the sand pile all day at my fort without having to do a single thing. Are you sure you mean it?"

"Perfectly certain, James. We will wait till you are ready to go back to the old way, if that is a month."

"Nothing-but-bread-and-butter-for dinner?" said James, in great surprise. "I'm as hungry as anything."

"I told Sarah to get some other things," said mamma, buttering a slice of bread for herself, "but she said she wanted to finish canning her berries. She hates cooking anyway. Don't you want anything for dinner?"

"Yes, please spread me some bread, mamma."

"I just hate to spread bread, dear. Help yourself."

"This is the afternoon of the party, mamma," said James, watching the hands of the clock drag slowly around to three. He thought that surely he would get something besides bread and butter at the party, and he was so hungry! When he asked Sarah for a doughnut in the kitchen, she was too busy to do more than complain because he bothered her.

"Is that so?" asked mamma, without looking up from her book.

"When will you get me ready, mamma?" went on James, as the big hand moved a little farther. "I'm afraid I'll be late."

"I don't want to stop reading," said mamma. "I thought we were to do only the things we liked today, and I don't like to leave this comfortable chair."

James went slowly to his room and began to put on his new suit by himself, but everything went wrong. A button came off, and he couldn't find his shoes, and his hands looked dirty in spite of all his efforts, and the first thing anybody knew the big tears were rolling down his cheeks. "I want to go back to the old way, mamma," he sobbed, throwing himself down on the floor by her side. "I

didn't know how horrid it was to be selfish till to-day."

"Are you sure?" asked mamma, lifting the little head from her lap to look straight into the tearful eyes. "Do you want to do the hard jobs along with the easy ones?"

"Indeed I do; and, mamma, won't you please hurry, so I can go? I am so hungry!"

"Well, well," said Sarah next day, "how's this? My kindling-basket is full, and I didn't have to say a word about the scraps for the chickens. I think a small boy must have had a very good time at the party yesterday."

"I did, but I found out before I went that it doesn't pay to be mean and selfish," said James. "Could I have a cookie, Sarah?"

"Half a dozen if you want them," said Sarah heartily. "I wish all boys and girls would learn that lesson, and the world would be a lot nicer place then." —United Presbyterian.

HE WAS A GENTLEMAN.

A few days ago I was passing through a pretty, shady street, where some boys were playing baseball. Among their number was a little lame fellow, seemingly about twelve years old—a pale, sickly looking child, supported on two crutches, and who evidently found much difficulty in walking, even with such assistance.

The lame boy wished to join the game, for he did not seem to see how much his infirmity would be in his way, and how much it would hinder the progress of such an active sport as baseball.

His companions very good-naturedly tried to persuade him to stand at one side and let another take his place; and I was glad to notice that none of them hinted that he would be in the way, but they all objected for fear he would hurt himself.

"Why, Jimmy," said one of them at last, "you can't run, you know."

"O, hush!" said another, the tallest of the party; "never mind, I'll run for him," and he took his place by Jimmy's side, prepared to act. "If you were like him," he said, aside to the other boys, "you wouldn't want to be told of it all the time."

As I passed on I thought to myself, there was a true gentleman. —The Presbyterian.

Mrs. Emma E. Porter, of Marysville, sister of Congressman Calderhead, tells this story:

Evelyn is the little daughter of a Marshall county family. She is very cowardly. Her father, finding that sympathy only increased this unfortunate tendency, decided to have a serious talk with his little daughter on the subject of her foolish fears.

"Papa," she said at the close of his lecture, "when you see a cow ain't you 'fraid?"

"No, certainly not, Evelyn."

"When you see a horse, ain't you 'fraid?"

"No, of course not, Evelyn."

"When you see a dog ain't you 'fraid?"

"No!" with emphasis.

"When you see a bumblebee, ain't you 'fraid?"

"No!" with scorn.

"Ain't you 'fraid when it thunders?"

"No!" with loud laughter. "Oh, you silly, silly child!"

"Papa," said Evelyn solemnly, "ain't you 'fraid of nothin' in the world but mamma?" —Short Stories.

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SOUTH CAROLINA CONVENTION.

The 85th session of the South Carolina Baptist State Convention has just closed in Columbia, the capital city, having continued five days, Dec. 1-5. Four hundred delegates and visitors were most hospitably entertained and all went away feeling glad and happy because they came.

The meetings were held in the old First church, of which Dr. Jas. P. Boyce was pastor in his early ministry. Dr. Boyce gave personally \$10,000 for the erection of this handsome old building; Dr. W. C. Lindsay, a grand and noble brother and preacher, is the much beloved pastor now, and has been ever since the year 1877.

The Baptist State Convention was organized Dec. 4, 1821, in the city of Columbia, Dr. Richard Furman, Sr., President. Only 9 delegates were present representing three Associations, there being at the time only seven Associations in the state. Now we have 37 Associations and 110,000 white Baptists in affiliation with the Convention.

We had this year the best reports on all lines of work that we have ever had, and still greater things are marked out for the coming year. Every year now brings us an increase of progress in every direction.

For Missions, Education, Orphanage, Sunday School work, Temperance and the like the prospect was never so bright before.

Rev. J. S. Corpening, of Timmonsville, S. C., was elected Sunday School Field Secretary, to labor under the supervision of the State Mission Board. We earnestly hope he will accept and thus begin a needed work, for which some of us have been pleading for about twelve years.

We gave last year nearly \$20,000 for State Missions, and Dr. T. M. Bailey, the secretary, receives hearty congratulations upon the good results of the work. It was a pleasure to hear the able and melting speeches of Drs. Willingham, Gray, Lodge (President of Limestone College), Carver (from the Seminary), Frost and others who came, whom we were glad to welcome, and who added much to the interest and profit of our meetings. To Dr. Lindsay and his assistant pastor, Rev. W. E. Wilkins, Rev. R. N. Pratt, pastor of the Second church, and the efficient Committee on Entertainment, we are all under lasting obligations for the many kind things done for us.

In a brief communication of so general a sort as this one purports to be, the writer must leave out many interesting details relating to the Baptists and Baptist affairs in the Palmetto State. The anti-dispensary movement among us has developed great interest in the temperance and prohibition cause. Under local option privileges given to each county, under the force of what is called "The Brice Bill" of the Legislature, 14 counties have already voted out the dispensary. Others will follow.

Many pastoral changes are taking place among us. Dr. D. W. Key, pastor so long of Central church in Greenville, goes to Washington, Georgia; Dr. J. A. Brown, of Due West, succeeds Dr. Key. Rev. J. D. Higgins goes to Allendale, S. C. Rev. Mr. Cooper, of Johnston, becomes financial agent of the Greenville Female College.

Many good speeches, whose authors and whose contents cannot here come in, were made in our Convention. For the Recorder's use, doubtless enough has been given. R. W. SANDERS.

LOUISIANA CONVENTION.

This body has just concluded its annual meetings with the First church of Shreveport. To meet in winter was an experiment, but it proved in all respects a happy one. More than four hundred messengers and visitors came from well nigh every portion of the state. Hon. L. E. Thomas was chosen president and J. S. Campbell, secretary. Despite the hindrances incident to the yellow scourge, Secretary E. O. Ware was able to present decidedly the most encouraging report in the history of the body. There were 43 missionaries under appointment during the year, 483 baptisms, 455 by letter reported.

However, Louisiana Baptists are weakest where they should be strongest in the work of State Missions, only about \$5,000 being raised for this important object. Emphatic steps were taken to remedy this condition.

The cause of Christian Education was given quite an impetus in a splendid discussion led by Dr. J. R. Edwards, of Ruston, and late president of Mt. Lebanon College. For this school and our Louisiana Female College at Kenchie a collection followed, amounting to more than \$3,000. Great enthusiasm was evoked in the discussion of State Missions, which led to the adoption of a resolution instructing the State Board to lay out its work for the ensuing year upon the basis of \$10,000 for this work.

General Manager J. E. Trice has been instrumental in creating for our Orphanage at Lake Charles a loving and wide-spread devotion of the denomination to that worthy charity, so that no fears now exist regarding the comfort of the increasing number of children there.

The report on Home Missions said Louisiana Baptists record their unfeigned gratitude to God, and their profound thankfulness to the Home Mission Board for its large and unflinching help to the cause of Christ in our beloved state.

It is clear that the Home Board has an abiding place in the hearts of Louisiana Baptists. The discussion was of an inspiring sort, being led by R. W. Merrill, chairman of the committee, followed by Dr. A. J. Barton, one of the secretaries of the Board, Secretaries B. D. Gray, R. J. Willingham and J. M. Frost were really missed, but their respective departments were most satisfactorily represented by Drs. A. J. Barton, S. Y. Jamison and I. J. VanNess, and they were cordially greeted by the entire brotherhood.

Among the visitors who came to bring help and to get help your

Advertisement for Kidney Cure: 'CURE YOUR OWN KIDNEY and Bladder Diseases at Home at a Small Cost.—One Who Did It Gladly Tells You How. Mr. A. S. Hitchcock (Clothing Dealer), East Hamilton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder disease, 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 such 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.'



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correspondent recalls Drs. T. J. Bailey of The Baptist, J. H. Gambrell, of the Texas Baptist Standard, Harvey Beauchamp, one of the field secretaries of the Sunday School Board, and last but by no means least, Dr. W. P. Harvey, of the WESTERN RECORDER. This happy and redoubtable champion of the faith "once for all delivered to the saints" is certainly "world conscious" and "thinking imperially."

The final session Friday night was given to a mass meeting on Foreign Missions. Drs. H. H. Shell and A. J. Barton gave this live subject a most effective presentation.

Dr. E. O. Ware continues as Secretary of Missions with the Board at Alexandria.

Finally, the entertainment was simply sumptuous—a wealth of hospitality, Christly cordiality and perfect arrangements in every way. The princely pastor, Dr. F. A. Sumrall, late of Kentucky, is enthroned in our hearts. Meeting next year, at Lake Charles. R. W. MERRILL.

What if the days are dreary, What if earth wears no smile; A gate will open outward In such a little while. E. L. Beers.

First chauffeur: "Did you run over anybody?" Second chauffeur: "Don't know; I haven't read the morning papers yet."

A LOVELY COMPLEXION New York Lady Proves that Every Woman May Have It by Using Cuticura Soap. Mrs. R. Reichenberg, wife of the well-known jeweler of 146 Fulton St., New York, says: "I had a friend who was justly proud of her complexion. When asked what gave her such a brilliant and lovely complexion, she replied: 'A healthy woman can be sure of a fine skin if she will do as I do, use plenty of Cuticura Soap and water.' She insisted that I follow her example which I did with speedy conviction. I find that Cuticura Soap keeps the skin soft, white and clear, and prevents redness and roughness."

Note This Column Each Week!

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REV. R. WATSON ON BAPTISM BY IMMERSION.

If you have ever seen anything on the subject of baptism to compare with the following for sheer ludicrous nonsense, it must be superb.

"It is most of all improbable that a religion like the Christian, so scrupulously delicate, should have enjoined the immersion of women by men, and in the presence of men. In an after age, when immersion came into fashion (italics mine), baptisteries and rooms for women, and changes of garments, and other auxiliaries to this practice came into use because they were found necessary to decency; but there could be no such conveniences in the first instance, and accordingly we read of none.

"It is not probable that in a religion designed to be universal, a mode of administering this ordinance should be obligatory, the practice of which is ill adapted to so many climates where it would be exceedingly hard, to immerse the candidates, male and female, strong and feeble, in water; or, in some places as in the higher latitudes, for a great period of the year, impossible.

Comment on the above is unnecessary. The learned Doctor sets aside a direct command for personal reasons of supposed delicacy and modesty, and assumes that in the early ages provisions were lacking for the proper and esthetical administration of the ordinance.

DEAR RECORDER— The Woman's Missionary Union auxiliary to the Arkansas State Convention met on Thursday, Nov. 16th, in its seventeenth annual session in the First Presbyterian church at Fort Smith.

There were fifty messengers present representing 150 societies. After organization and election of officers, Mrs. Gardner, of the Orphans' Home, made a talk on the Home during the time that the nominating committee was out.

The regular reports on Missions, Band Work, Central Committee work, Publications, Orphans' Home, Resolutions, etc., were presented and discussed with much earnestness and enthusiasm. Another line of work was added, that of the Margaret Home at Greenville, S. C. The money, \$125 for furnishing a room in the Home, to be known as the Arkansas room, was pledged by the different societies.

Mrs. M. G. THOMPSON.

WHY IS CHRISTIANITY TRUE?

BY J. M. FROST, D.D.

Under this as a title Dr. Mullins, President of the Seminary, has produced a great book on Christian Evidence. The book is sure to take high rank, and be counted a masterpiece in Christian Apologetics.

By this means every subject treated is within easy reach, though the book is of wide range and shows a vast field of research. It is easily read, and the average reader will find much joy and satisfaction in its reading.

The argument is easy, clear, cumulative and powerful. The four great divisions of the book are as follows: The Christian View of the World; Jesus Christ the Evidence of Christianity; The Evidence of Christian Experience; The Evidence from Christian History.

More and more pastors will be using text books with their members in courses of study. One may be able to hold even young people for five chapters or even seven. This would give a large range of study and in the course of time much could be carried through in this way.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him at 804-84 Carney Bldg. Boston, Mass., he will direct them to a perfect cure.

an invaluable service in this work of his hand and heart. His publishers, The Christian Culture Press, Chicago, have issued the book in attractive shape and have made a page easy to read. The book is written for believers and unbelievers. The unbeliever never finds the great question settled; the believer never tires seeing the light turned on the path and person of his Lord.

Nashville, Tenn.

ADAIR.

We have just closed a ten days' meeting at Gradyville. Bro. W. M. Kuykendall, of Burkesville, assisting. There were four conversions and a genuine revival as a result. Our brother delighted everyone with his excellent preaching; taking his texts principally from the old Bible.

At Columbia we have twice failed in attempts to hold a series of meetings owing to dissatisfaction in securing aid. The Ladies' Missionary Society is busy with the needle and has other plans ahead for raising money.

October 26th, Brethren Jo. Nat. Conover and Alex. S. Chewing were ordained deacons. Pastor J. S. Gatton, of Campbellsville, assisted, making an instructive talk on "The Qualification and Duties of a Deacon."

The men who stand straightest in the presence of sin bow lowest in the presence of God.—F. B. Meyer.

A man's religion should be in the line of construction, not destruction.—Rev. D. C. Garrett.

RAY.

After a lingering and painful illness, Mrs. Ruth A. Ray fell asleep in Bloomfield, Oct. 7th. Born Dec. 9th, 1829, she lived a faithful Christian life for more than fifty years. She leaves four children who rise up to call her blessed—Mrs. J. J. Wakefield, at whose home she died, Mrs. Samuel Fulton, Mrs. Kate R. Wilson and Dr. J. M. Ray, of Louisville.

A New Book.

THE MORAL DIGNITY OF BAPTISM. By J. M. Frost. Cloth 12mo. 282 pages. Price 90 cents, postpaid. Sunday School Board Southern Baptist Convention, Nashville, Tenn.

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I. Having Fellowship in Baptism. Fruitage of Former Years. Walking in the Old Paths. Baptist Faith and Fellowship. Recalling Your Baptism. 7-14
II. Moral Dignity of the Act. Reproduces an August Scene. Monument of Glorious Achievement. A Commemorative Figure. A Memorial Witness for God. Symbol of Great Heart Experience. Revealing Hidden Wonders. Emphasizes Stupendous Doctrine. Remembering Baptismal Scenes. Foretells the Crowning Event. Redemption of the Body. Its Voice a Prophetic Voice. Resurrection in Fact and Figure. 15-44
III. Baptism of Jesus in the Jordan. The Ordinance Made Great Forever. The Pattern Set for Us. Foretold Death and Resurrection. A Commanding Lesson. Rightly Estimating Obedience. The Strategic Point in Life. 45-63
IV. Jesus Buried in Joseph's New Tomb. His Death a Real Death. Death Made His Burial Necessary. The Tomb Made Doubly Secure. The Prophecy of His Baptism. Out of Darkness Into Light. 64-74
V. Problem of the Empty Sepulchre. Face to Face with Fact. The Historic Basis Impregnable. Maintaining Unbroken Consistency. Natural and Supernatural. Settling Baptism for the Centuries. 75-88
VI. Baptism and Other Monuments. All True or All False. Put to the Severest Test. Naming and Emphasizing the Monuments. (The New Book; The New Day; The New Ordinance; The New Institution). Their Value as Positive Proof. Evidence Cumulative and Convergent. A History of Their Own. The Far-off Brought Near.
VII. Baptism and the Trinity. Its Special Emphasis of the Trinity. The Doctrine in the Ordinance. Baptism and the Lord Jesus. His Redemptive Work. Symbol of the Real Fountain. Baptism and the Holy Spirit. Baptism and Church Membership. Significant, but Without Efficacy. 113-133
VIII. The New Birth and then Baptism. Making a Statement of Doctrine. Different Figures of Speech. This Work is of God. Manifestly a Human Side. Example of the Principle. Finding Outward Manifestation. 134-150
IX. Baptism of the Believers. No Room for "Infant Baptism." An Essential Difference. His Believing Precedes His Baptism. The Order of Experiences. Facing the Form and the Formula. Baptism, the Believer's Privilege. Baptism, the Believer's Obligation. The More Insistent View. 151-170
X. The Believer's Risk Life. Its Basis and Definition. Real Life From Real Death. The Faith of the Operation of God. Gloriously Set Forth in Baptism. Necessarily Immersion in Form. Inspiration and Commanding Outlook. 171-187
XI. The Lord's Baptism and the Lord's Supper. The New Testament Law. Their Relation to Heart Religion. Of Equal Rank and Importance. Must Be Kept for Christ. A Serious Violation. The Supremacy of Christ's Law. 188-205
XII. The Essential Form of Baptism A Plea For Obedience. The Form Commanded by Name. The New Testament Form. Immersion the Form Used. One Word for All Cases. The Change from Baptism to Sprinkling. Historical Statement and Contrast. Design Dependent upon Light Form. Individual Obligation in Baptism. Indifferent but Responsible. The Place of Divergence. At the Pool for Baptism. 206-234
XIII. Foretold of the Final Resurrection. The Engagement Ring. The Sure Foundation. Immortality and Resurrection. The Resurrection of the Ungodly. The Present and Future Body. The Statement of Scripture. The Resurrection Power. God's Symbol and Signal. 235-257
XIV. Three Visions of the Son of Man. Baptism as Loyalty to Our Lord. The New Testament Emphasis. We Worship Him in Baptism. Conflict Concerning His Person. Baptism Set for His Defense. Illustrations of His Saving Power. An Experimental Conception. The Son of Man's Final Triumph. Praise With a Prayer. 258-282
This book was given to the Board as a contribution to its work, and is now published in the interest of a new emphasis of the ordinance of baptism. Some pastors have said they intend using these subjects and chapters in a series of prayer meeting talks; and even a larger number have said they will use the book as a text-book, and will undertake to carry a class through it in consecutive study, using each chapter as a weekly lesson. I am much interested as to how such an experiment will work. In such cases, and when as many as twelve copies are ordered at one time, a discount of twenty-five per cent will be allowed, with transportation extra. J. M. Frost, Nashville, Tenn.

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The Farm and Household

A Robertson county woman raised 73 well developed squashes on one vine.

J. C. Caldwell bought of Cowan & McCormack, of Hustonville, a bunch of 1,200-lb. cattle at \$3.35. They were feeders.—Danville Advocate.

N. D. Myers, near Carlisle, had a volunteer tomato vine to grow near his stable that measured over 17 feet in height and bore over 300 tomatoes. The only cultivation it was given was done by throwing fresh dirt over the roots and pruning. It grew up the side of the stable and on to the roof.—Winchester Democrat.

Bush & Ramsey, auctioneers, report the sale of J. P. Lowry last week as not well attended on account of bad weather. Among the prices obtained were the following: Aged harness horse, \$72; three-year-old horse, \$90; 2 work horses, \$50 and \$65; yoke of oxen, 1,000 lbs. each, \$69; yoke of oxen, 900 lbs. each, \$55; several milch cows, \$20 to \$35; steer calves, \$12 to \$15; heifer calves, \$10 to \$12.

Mr. Evan Sutzer, one of our most up-to-date farmers, has just imported one of the finest herds of angora goats ever seen in this country. He procured them in Texas and for one he paid \$400. This animal was sired by Dick, the South African goat that cost \$1,050. Sutzer's herd has reached the 309 mark, and ere long he will have one of the best herds in the state. This is the kind of enterprise needed among our farmers.—Elizabethtown News.

W. H. Lillard purchased from Wm. Hoskins, of Hustonville, a bunch of feeders at \$3.50, and from Bowen Gover a lot at \$3.35 per hundred.

American cattle were quoted higher in the British market last week. The Live Stock World's cable reports urgent demand in London, best States steers selling at 12 1-2c against 12c the week before and 11 1-2c a year ago. At Liverpool American steers sold at 11 1-4c against 10 3-4c the week before and 11c a year ago. Demand is good and supply light. At Liverpool American sheep are nominally steady at 12 1-2c. Practically none are being sent across the water at present.

The average in corn this year is 94,011,000. Taking the yield per acre of last year of 26.8 bushel would show a crop of 2,529,000,000 bushels. A yield per acre of 27.5 bushels gives a crop of 1,586,000,000 bushels. Stocks in farmers' hands last year was 81,000,000 bushels and this year is not expected to show any larger. Quality is expected to be higher than the 86.2 last year.

The largest yield of corn in Meade county is from the farm of Alonzo Moremen. The shredder has been at work for Mr. Moremen the past week and 92 bushels has been the yield per acre so far. This is for river bottom. Mr. Moremen is expecting to have 12,000 bushels of corn this year.—Mountaineer.

SAUSAGE AND SOUSE.

A common fault with sausage is that the meat is not chopped fine enough. Some let their meat freeze and then plane it, which is not so bad a way. Here is an old time rule for making sausage, and the result will be found very palatable: To thirty pounds of meat put ten ounces of salt, three ounces of sage, one ounce and a half of pepper and two table-spoonfuls of all spice. Let the measure be exact. It is often most convenient to keep sausage meat in a cloth; when this is done a bag of strong cotton cloth can be made, of such size that when filled it will be as large round as a half-pint mug. Dip the bag in strong salt and water and dry it before filling. It should be crowded full and each end tied up; when wishing to use the meat, cut open one end, and rip the seam a little way, turning the cloth back; cut off slices an inch thick or so, flour and fry them. Sausage meat can be kept good all winter in a cool place. In cutting the lean meat for sausage there are always a great many bones to be taken out; these can be boiled with the rest, as there is generally considerable meat upon them which is too good to be thrown away. As soon as the meat begins to be tender, salt sufficiently and when done so that the meat will cleave off easily from the bones, take out into a

colander, pick out all the bones, season with black pepper and more salt if required; turn a plate over the whole, placing a weight upon it to press out most of the grease. It can be turned out when cold, in a solid, shapely cake. Slices from it are handy for lunch and to warm up at a moment's notice. If not wishing to eat it right away, it will keep good and sweet much longer to pickle it. To do this cut in slices, place in an earthen dish and cover with vinegar.

For a small family, this will last a good while, but if more is required, take the whole of the head. Pig's feet, after being thoroughly cleansed may be pickled by first boiling them in slightly salted water, then packing in a jar; pour over them very strong vinegar with or without spice to suit the taste.

One of the favorite dishes of the old folks, and it was popular among the young folks, too, was "souse" or "headcheese." This was made by taking all the legs to the first joint and half the head, soaking them in cold water over night so as to remove the blood and make the rind soft and easier to clean. In the morning they were taken from the cold water and boiling water was poured over them, and they were scraped and cleaned thoroughly and put into an iron kettle with enough water to boil. The scum that rose when the water first began to boil was removed. Seasoned properly, they make a dish that either warm or cold is epicurean.—Christian Work.

The Coffee Heart

It is as Dangerous as the Tobacco or Whiskey Heart.

"Coffee heart" is common to many coffee users and is liable to send the owner to his or her long home if the drug is persisted in. You can run 30 or 40 yards and find out if your heart is troubled. A lady who was once a victim of the "coffee heart" writes from Oregon:

"I have been a habitual user of coffee all my life and have suffered very much in recent years from ailments which I became satisfied were directly due to the poison in the beverage, such as torpid liver and indigestion, which in turn made my complexion blotchy and muddy.

"Then my heart became affected. It would beat most rapidly just after I drank my coffee, and go below normal as the coffee effect wore off. Sometimes my pulse would go as high as 137 beats to the minute. My family were greatly alarmed at my condition and at last mother persuaded me to begin the use of Postum Food Coffee.

"I gave up the old coffee entirely and absolutely, and made Postum my sole table beverage. This was 6 months ago, and all my ills, the indigestion, inactive liver and rickety heart action, have passed away, and my complexion has become clear and natural. The improvement set in very soon after I made the change, just as soon as the coffee poison had time to work out of my system.

"My husband has also been greatly benefited by the use of Postum, and we find that a simple breakfast with Postum is as satisfying and more strengthening than the old heavier meal we used to have with the other kind of coffee." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in packages.

WHISKY NOT A CURE FOR SNAKE BITE.

Despite the popular creed, it is now pretty sure that many men have been killed by the alcohol given to relieve them from the effects of snake-bite, and it is a matter of record that men dead drunk with whisky and then bitten have died of the bite.—Prof. S. Weir Mitchell and E. T. Reichert, in Researches on Serpent Poison.

There is no known antidote by which the venom can be neutralized, nor any prophylactic. Whisky intoxication favors the injurious effect of the poison. What is required is to keep the patient alive until the poison is eliminated.—Prof. W. Watson Cheyne, Kings College Hospital, London, in International Encyclopedia of Surgery.

In India whisky used to be given for snake-bite, but it was found to interfere with the processes of repair, so is being abandoned.—Dr. Sims Woodhead, Royal College of Physicians and Surgeons, London, England.

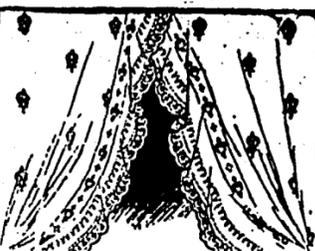
Whisky has obtained its reputation as a cure because, as Dr. Mitchell has pointed out, if a snake strikes several times before inflicting a wound, the sacs containing the venom may be emptied, and the bite not introduce enough poison for fatal results.

Dr. Shepard, of Brooklyn, says a hot air bath will drive out of the system any animal poison, heat being the most perfect eliminator known to man.

The draft horse is the farmer's horse—always ready to market as fast as they mature, without any trouble or expense in breeding, just as you sell cattle, and always at good prices, as the demand is greater than the supply.—Exchange.

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Secretary Taft's speech in St. Louis is proof that President Roosevelt is not as autocratic as some have accused him of being. If he were, Secretary Taft would have not denounced and held up to ridicule the expression "making the dirt fly" in Panama. For that is the President's own expression. When the Yale Professors sent him a protest against recognizing Panama in such haste, before she had any government or Colombia had had time even to hear the state had seceded from the union, President Roosevelt replied, "Tell them I am going to make the dirt fly on the isthmus."

In the treaty of peace Japan bound herself to respect the independence of Korea. The treaty had hardly been signed by the Japanese Emperor before Japan broke her pledged word. The Emperor of Korea was required to sign an agreement which makes Korea a possession of Japan. He refused, when the Japanese marched 3,000 men to his palace and told him he would be held a prisoner till he yielded. Accordingly he signed the paper.

A MEDICINE 300 YEARS OLD.

Our readers will probably be surprised to learn that for nearly 300 years cod liver oil has been used as a medicine. During the past 25 years nearly all the cod liver oil brought to this country from Norway has been used in the form of Scott's Emulsion. It is by all means the most pleasant preparation of cod liver oil you can buy.

Great as have been the ravages of drunkenness and dreadful as have been the results of the liquor habit, the morphine and the cocaine habits are fearful also, and they are increasing. It is time society was aroused against these habits also. We have been interested in reading a pamphlet issued by Dr. B. M. Wooley, of Atlanta, where he has a sanitarium for the treatment of the liquor and opium habits. He has been an expert in this for twenty-five years, and we take it, what he says can be trusted. He discusses at length the physiological effects of opium particularly, and the picture drawn is a ghastly one. It seems that reading this pamphlet would of itself stop the reader from indulgence in the dreadful habit.

But the moral effects are more dreadful still. People who stand high in church and in society are led to form the opium habit because they take morphine to relieve their pains. Insidiously the habit grows. The pains are there again, in order to get more morphine. It is a curious fact that when pains are relieved by morphine, and the cause of the pains is removed, the pains continue, being simply morphine pains, which are simply the craving of the victim for more of the fearful drug. Lying, stealing and worse are common among the victims of the opium habit, no matter how high they may have stood before. People generally know the results of the liquor habit, but few understand the horrors of the opium habit. Both these habits are treated by Dr. B. M. Wooley and his coadjutors, and successfully, if we can believe the numerous testimonials. The Christian Index says he "is a gentleman in every sense of the term."

DIGESTION AND APPETITE.

Although Shakespeare at no time claimed to be a medical man or scientist, he possessed to a marked degree what we of today would call "Hard Common Sense." What is more to the point than his expression in Macbeth—"Now good digestion waits on appetite, and health on both." He tells us in less than a dozen words a deduction that would require a medical man or scientist a page to bring about. Without proper digestion and assimilation of food there can be no health, without appetite or desire for food there can be no perfect digestion.

Vite-Ore promotes a desire or appetite for food and enables the system to properly digest and assimilate it. The half-starved, dyspeptic individual wants to eat after partaking of this Remedy, and finds that he can eat without undergoing the tortures with which he has long been familiar, and that his food feeds him. As a stomach and blood tonic it has no equal, and as a kidney and liver regulator it is unsurpassed, and brings relief to and cures old chronic cases of Bright's Disease, Diabetes, Gall Stones, Biliousness, Rheumatism, etc. In a prompt and efficient manner where other remedies fail even to benefit. The Theo. Noel Company, Chicago, offer to send a full-sized one dollar package of Vite-Ore on thirty days' trial to every reader of this paper who will request it. Hundreds of the readers of this paper and their friends have already accepted this offer, and are not sorry that they did so. Read their magnificent announcement which appears in this issue on page 16.

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Items of Interest

News the World Over

Marshall Field, Jr., only son of Marshall Field, the great merchant of Chicago, has died of a bullet wound received while handling a revolver. Gen. Joseph Brent has died in Baltimore, aged 98. He was chief of artillery under Gen. Taylor in the Southern army. Since the war he gained a high place as a lawyer.

Report comes of another "German reverse" in Africa, where the brave negroes are fighting against the invaders of their country. Chief Marengo, after severe fighting, captured the German camp near Warmbad. Marengo disarmed the German soldiers whom he took prisoner and sent them back to Gen. Trotha with a letter saying that he and his people meant to fight for independence to the bitter end. The small garrison at Kiplants, hearing of Marengo's approach, burned their stores and retired.

There is one thing we beg all who read this column of secular news to remember. We do not publish "items" because we are glad the thing happened or agree with the words quoted. In fact, we often regret greatly the event we chronicle, and are far from agreeing with what is said. We simply cull from the secular papers which we consider trustworthy things which have happened, or have been said, which we think will interest a sufficiently large number of our readers to make it worth while to give a few lines to it.

The mail brings the account which had been telegraphed in a few words, of the unveiling of the colossal statue of Gladstone, which has been erected in London. It was put at the open space at the meeting of Aldwych and the Strand, in the heart of the city. There are four figures at the corners of the pedestal, "Brotherhood," "Education," "Aspiration," and "Courage." The addresses were made by the Duke of Devonshire and by John Morley.

Rev. A. W. Cooke, Episcopal missionary in Tokyo, whose church was one of those wrecked by the mob, writes to the Spirit of Missions an account of the mob. He says the mob was angry at the peace made in Portsmouth which the Japanese considered a disgraceful surrender, and were attacking the government buildings only. A missionary from this country had so little discretion, while preaching on the streets to say that all the Japanese Christians wished peace and rejoiced in the peace which had been made. Then the mob became angry with the Christians and attacked the churches. Mr. Cooke's church was wrecked, but it was not burned because it was too near other buildings.

Prince Louis of Battenberg, a German prince, is an admiral in the British navy. He is a brother of the Prince Henry of Battenberg who married Princess Beatrice, Queen Victoria's youngest daughter. He and his fleet have been visiting New York harbor and were duly winned and dined in that city. He has sailed home, but is short 200 sailors who took advantage of being in this country to desert. It does not speak well for the morale of the British navy that so large a proportion of the men were willing to desert.

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PISO'S CURE FOR CONSUMPTION

Items of Interest

News the World Over

U. S. Senator Mitchell, of Oregon, has died from loss of blood from extraction of a tooth.

The city of Guildhall, Eng., has just elected Ferdinand Smallpiece. This is of interest because he is the fourteenth member of the Smallpiece family who has been mayor in the last four hundred years.

The papers are saying that the Secretary of the Navy declares the navy of this country is large enough and he will only ask Congress for ships to take the place of those that must go out of commission.

Dr. W. A. Shaw, of Indianapolis, has been investigating the cigarette smoking among boys in the public schools. He has recently investigated nine grammar schools in Providence, R. I.

Captain Rould Amundsen, of Norway, has discovered the northwest passage at last. He has gone from Greenland to Alaska in his little ship, the Gjon, of 47 tons register.

The French House of Deputies some months ago passed the bill for the separation of church and state in France. This was published in the papers as if their action was final.

It gets increasingly hard to be an optimist. Two hundred and seventy-three of the 316 teachers in the public schools of Bremen have presented a petition, saying that they "regarded religion as at variance with the ideas of the modern world."

It is a great pity we cannot secure such workmen and architects as the ancients had. For their buildings could be relied on to stand. In London the roof of the large depot of the Charing Cross main line collapsed, causing the collapse of the Avenue theatre adjoining.

When Arctic expeditions began the object was not to get as far north as possible, but to find the northwest passage. The first expedition was that of Sir Hugh Willoughby, who sailed from England, May 20, 1553.



YOUR DOCTOR

May Tell You that your disease is incurable, may say that medical and surgical science or medicinal skill is unable to help you, may claim that all relief...

Let Him Think So! He has had his term in college, has had his period of practice and is certainly entitled to and must be allowed his opinion...

Many People Today Living in this broad land, enjoying health and happiness, were told that their ailments were hopeless of recovery...

It is Offered Direct to the People, offered by advertising direct to those who are suffering from disease...

You are to be the Judge

Six short words, but they mean a volume to the sick and suffering man and woman who has paid dollar after dollar for sweet tasting alcoholic compounds...

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I have been ailing for many years, and was unable to do any work, for pains came upon me as soon as I exerted myself in the least.



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will do the same for you as it has done for hundreds of readers of this paper if you will give it a trial. Send for a \$1.00 package at our risk.

THE MARKETS.

Table with columns for 'LIVE STOCK', 'Report for week ending Dec. 9', and various livestock prices like 'Extra good export steers', 'Medium shipping steers', etc.

Table with columns for 'Good bologna bologna bulls', 'Light pigs', 'Roughs', 'Med. to good bulls', 'Choice veal calves', 'Com. to med. calves', 'Choice milk cows', 'Medium milk cows', 'Plain milk cows', 'HOGS', 'SHEEP', and 'COMPARISONS WITH PREVIOUS YEAR'S SALES'.