

WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

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A GREAT revival, resembling that in Wales is going on in Norway. It is general over the country. The converts have shown the reality of their religion by their lives. Old debts have been settled, conscience money has been paid, stolen things have been returned and drunkards have reformed.

The revival began in the meeting in Christiana, conducted by a young Baptist layman, Albert Lunde. He was converted at the age of 18 when in this country, and went home to Norway five years afterwards. He began a meeting in a mission hall in the early part of this year. The house was soon crowded, and the meeting moved to the largest house in the city which holds 5,000. This hall was packed for months. The number of young men attending was very great and hundreds were converted.

"MAN can be defined as the animal that makes dogmas. When he drops one doctrine after another in a refined skepticism, when he declines to tie himself to a system, when he says that he has outgrown definitions, when he says that he disbelieves in finality, then he by that very process is sinking slowly backwards into the vagueness of the vagrant animals and the unconsciousness of the grass. Trees have no dogmas. Turnips are singularly broad-minded."

We commend these words of the *Index* to those who are in the habit of asking the first question: "We frequently hear it said, 'Will we be saved if we do not preach the gospel to the heathen?'—If we are saved by preaching the gospel to the heathen or any one else, then salvation is of works and not of grace. A better way to put it is: 'Are we saved when we willfully refuse to obey the command to preach the gospel to every creature?'"

A NEW YORK secular paper, speaking of the utterance of a "liberal" Episcopalian against creeds, says: "The manifest tendency of this liberal movement is to abolish creeds and the old theology. In fine, the outcome of this tendency, unless it can be checked, is apparently the establishment of the church as a creedless society to which well-behaved agnostics are cordially welcome. Only that and nothing more."

"It is ludicrous to suppose that the more skeptical we are the more we see good in everything. It is clear that the more we are certain what good is, the more we shall see good in everything. Bigotry may be roughly defined as the anger of men who have no opinions. It is the resistance offered to definite ideas by that vague bulk of people whose ideas are indefinite to excess."—Chesterton.

An Infidel Objection to Prayer Answered.

BY J. M. WEAVER, D.D.

Sometime since I answered two objections of skeptics to prayer. In this paper I propose to answer a third one equally prevalent among infidels. This objection is based upon the fact of the established constitution and invariable course of nature.

"The laws of nature," it is said, "are established, invariable and inviolable, with impunity." Like the two already answered, this objection, while containing an admitted truth, yet embodies an implied error. The truth is that the world of nature is governed by laws in its most minute details, and that in their actions are as inviolable as cause and effect, and as a matter of course they cannot be violated with impunity. No Christian denies the "reign of law," properly understood. The regularity of the course of nature demonstrates to him the power and wisdom of God. The latent error or sophism in the objection is in the assumption that in order to answer prayer God must violate the "laws of nature." No intelligent man believes or expects this; but all are satisfied that these laws are good and will be enforced. How, then, do you ask, can God answer prayer and yet not in the answer violate laws regulating nature?

Before answering I have this to say: The tendency of modern scientific men is toward the banishment from the universe of an intelligent, personal God! It is a startling statement, yet true. Atheism, which few profess to hold, is the denial of the existence of God. But Pantheism, now so popular and fascinating, is really Atheism so far as the practical result is concerned. The Pantheist looks upon the world and sees its beauty, order and harmony, but he rises to no higher conception than that all this is the result of a principle of order, not a personality or intelligence, governing all things by these beautiful laws or arrangements of beauty. God, he says, is a principle pervading all nature even as electricity pervades the earth and atmosphere. What is this but the enthronement of nature and the banishment of God? "God," it is true, as Clarke says: "is in all the universe, yet it does not follow that He is the soul of the world. The human soul is part of a compound, of which the body is the other part; and these two act mutually on each, as being parts of the same whole. But God is in the universe, not as a part of the universe, but as its Governor. He acts on everything, but nothing has the power of action on Him." The beauty and harmony of nature have so dazzled the eyes of men of science that they see not the God who controls nature and is Ruler over all "laws" and "arrangements" recognized in their philosophy. Thus, while admiring and complimenting "Nature" in all her works as beautiful and glorious, our wise men refuse to gaze upon what Christians see and consider a far lovelier vision—the radiant image of a holy personal God, who sits as the Author and Controller of these complex yet harmonious arrangements. "Pantheism," one has said, "gives us illusions which serve to alleviate nothing, to solve nothing, to illuminate nothing: they are vapors, which may indeed show bright and gaudy colors, when seen at a great distance, but in the bosom of which, if one enters, there is nothing but chill and gloom. The Pan-

theist wanders in a lovely region, but he meets there with no friend to cheer, to sympathize with, to support, to comfort him. He talks of communion with nature or the spirit of nature; but his idea is ever evaporating and vanishing into nothing; and the real thought is ever pressed upon him that the whole is an illusion, since there is no living being to feel responsive to his feelings, and his soul saddens under a sense of utter loneliness. He feels like a man shut up in an abode of surpassing magnificence, but without a friend to whom he can unbosom himself; he is worse than Rasselas in his Blessed Valley."

Pantheism, like atheism, denies the efficacy of prayer because there is no God to answer! Law, stern and inexorable, frowns upon him from every side, and man is simply a creature of blind fate. Let it be established that God as a personality, exists and rules by laws and is infinite in power and wisdom, and what then is in the way of His answering the cry of one of His creatures? May not this—His determination to answer every earnest prayer of faith—be one of the immutable and unvarying laws of His moral government? God knew from all eternity all that should be, every prayer that should be uttered in the coming centuries, and could He not—*nay, did He not*—so arrange His providence as to provide for special events as well as for general results, and especially to answer the prayers of His creatures? In the language of Dr. Wallaston: "It is not impossible that such laws of nature, and such a series of causes and effects, may have been originally designed that not only general provisions may be made for the several species of beings, but even particular cases, at least many of them, may also be provided for, without innovations or alterations in the course of nature. It is true this amounts to a prodigious scheme, in which all things to come are, as it were, comprehended under one view, estimated and laid together; but when I consider what a mass of wonders in the universe is in other regards, what a Being God is, incomprehensibly great and perfect, that He cannot be ignorant of anything—no, not of the future wants and deportments of particular men, and that all things derive from Him as their First Cause, must do this so as to be consistent with one another, and in such a manner as to make one compact system, befitting so great an Author;—when I consider this, I cannot deny such an adjustment of things to be within His power. The order of events, preceding from the settlement of Nature, may be as compatible with the due and reasonable success of my endeavors and prayers—as inconsiderable a part of the world as I am—as with any other thing or phenomena how great so ever. * * And thus the prayers which good men offer to the all-knowing God, and the neglects of others, may find fitting effects, already forecast in the course of Nature, which possibly may be extended to the labors of men and their behavior in general."

Thus we see how reasonable it is for the child of God to lay his petitions before God, his loving Father, with the glad assurance that He will answer in accordance with His will. The request will be granted if for his glory and the good of His child He knows best and answers accordingly. Hannah Moore well says:

"O sad estate
Of human wretchedness! so weak is man,

So ignorant and blind, that did not God
Sometimes withhold in mercy what we
ask,
We should be ruin'd at our own request."

Beautifully Milton represents Adam and Eve coming to God after the fall with confession and humble prayer upon their lips—

"They forthwith in the place
Repairing where he judg'd them, prostrate fell
Before him reverent, and both confess'd
Humbly their faults, and pardon begg'd
With tears
Watering the ground, and with their sighs
the air
Frequenting, sent from hearts contrite,
in sign
Of sorrow unfeign'd, and humiliation
meek."

Let the child of God then pray in humble faith and leave it to His wisdom to answer.

THE STANDARD.—It is safer to guide the vessel by the Polar Star, with lights on deck serving their limited but useful purpose. It is wise for us to be guided by the Polar Star of Revelation, with reason and the ethical sense as lights on the deck, serving the useful purpose for which they were intended; not as guides to the vessel, but rather as assistants to us in keeping on deck and assisting us in moving around. When I was in Greenwich, England, this summer, I was told that the great ball above the Observatory would drop exactly at one o'clock, and as the time approached I stood, watch in hand, waiting for the dropping of the ball, but it did not drop until four and a half minutes after one by my watch. Did I rush in and tell the superintendent that his time was wrong, and ask him to set it by my watch? No, indeed, I did the sensible thing of setting my watch by his time, having good proof that it was standard time and could be trusted. The trouble with some is that they are trying to regulate God's standard time by their own little watches. The Bible is the standard, tested through the centuries, by which reason and the ethical sense are to be regulated. Reason, unenlightened by revelation, is a blind guide, leading its followers into the ditch of false conclusions. And the ethical sense, unenlightened by the Word of God, is just as blind, leading its followers into the quagmire of indulgence as prompted by emotion, appetite, desire, or imagination.—Rev. A. C. Dixon, D.D.

So far as we are able to understand what is meant by that much used but vague term, "the larger hope," it is either that all men, without regard to character, and whether they will or no, are to be saved instantaneously at the end of life, or at the close of an indefinite period of purgatorial suffering, whereby all the dross of sin is burned away and the soul is made meet for the inheritance of the saints in light. The only serious objection to these theories is that they have no support in the divine Word. The only "hope" we have any warrant for entertaining is that which rests on conscious faith in Jesus Christ, exercised this side of the grave.

In the morning praise God for opportunity—but make some use of it before the morning goes.

Change of Heart.

BY REV. W. H. SMITH.

Our Saviour said, "Blessed are the pure in heart, for they shall see God" (Matt. 5:8). The Psalmist said, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart" (Psa. 24:3, 4).

The expression "pure in heart" carries with it the idea that the heart is naturally pure or impure, and the overwhelming testimony of the Scriptures prove conclusively that the heart is naturally impure; hence the necessity of its being changed.

The true meaning of the word heart can best be learned from the use of the word in the Bible. In a few instances, such as Ex. 28:30, it doubtless refers to the muscular tissue of the animal body, but this, it will be readily conceded, is not the meaning of the term heart as used by our Saviour and the Psalmist above.

"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise" (Psa. 51:17). By the word heart here used we understand the Psalmist to mean the spirit of man, and Peter evidently so used the word in 1 Peter 1:22. Meaning the soul, the spirit man; and Solomon's exhortation carries with it the same thought: "Keep thy heart with diligence, for out of it are the issues of life" (Prov. 4:23). So we are not mistaken when we conclude that the heart is the foundation, or the fountain of the issues of life, the thought, the intention and the affections. See Matt. 9:12; Mark 6:21.

The following Scriptures sufficiently indicate the natural condition of this fountain in our natural state: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). "The imagination of man's heart is evil from his youth" (Gen. 8:21). "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9). "But these things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murder, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:18, 19; Mark 7:20, 21).

Admitting this to be the correct picture of the heart in its natural state, it logically follows that there must be a radical change before it is elemented, adapted or prepared for the enjoyment of the unadulterated bliss of heaven. The necessity of the new birth at once appears to all, and no one who understands the naturally depraved state of the heart is at all surprised at the pointed declaration of the Saviour when he says, "Ye must be born again." Peter said, "God, which knoweth their hearts, bear them witness, giving them the Holy Spirit, even as he did unto us; and put no difference between them and us, purifying their hearts by faith" (Acts 15:8, 9). Here we learn that God knows the heart, and we may rest assured that he knows it thoroughly and all of its needs, that God gives the Holy Spirit to cleanse the heart from sin, to give it that new nature known by the term "new birth," and that God purifies the heart by faith. God first makes the tree good from which good fruit grows. He cleanses the fountain from which flow the issues of life. God says, "I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God: for they shall return unto me with their whole heart" (Jer. 24:7). This is too plain to need comment.

Again, "I will put my law in their inward parts, and write it in their hearts, and will be their God and they shall be my people" (Jer. 31:33). "And I will give them one heart, and one way, that they may fear me forever" (Jer. 32:39). "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit

within you, and cause you to walk in my statutes, and you shall keep my judgments and do them" (Ezek. 36:26, 27). "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5).

These Scriptures tell us how the heart is purified, and also show that the purification of heart, the new heart, the cleansed heart, is the work of God, and that it is a prerequisite to a genuine obedience. The heart, thus made pure, is prepared for acceptable obedience, and it will certainly receive the promised blessings. God help us to know our hearts, to yield them to the magic touch of his fatherly hand, to keep our hearts constantly with all diligence fervently ablaze with the indwelling love of God, and ever leading to higher and nobler living for God and our fellow-creatures.

Rochester, Ky.

Pull Your Own Oar—And Trust.

BY REV. THEODORE L. CUYLER, D.D.

Spurgeon was permitted to preach the precious gospel to more souls than any minister since Christianity was born. His printed discourses have been issued by the millions, and he received over ten thousand converts into his "Tabernacle" church. Some humble, hard-toiling pastor reads these wonderful accounts of success achieved by a single man, and throws down the narrative in a sort of envious despair. He feels as if he were less than nobody—a mere cumberer of the ground. When he compares the small results of his laborious ministry with those achieved by a Spurgeon or a Moody, he seems like a boy in a little row-boat alongside of a colossal Cunarder.

These foolish feelings disturb his mind, until he hears his blessed Master say to him, in a tone of loving-rebuke, "What is all that to thee? Follow thou Me." A sense of shame comes over him, and he sits down to his Bible and his sermon preparation, determined to do his little best, even if his name never travels beyond his own parish, or if he never accomplishes a thousandth part of what Spurgeon achieved. He comforts himself with the thought that, when Jesus crossed the tempestuous sea of Galilee on a certain night, "there were also with Him other little boats;" and he trusts that the eye of the Master is on his tiny skiff as much as on the lordliest argosy in the squadron. So he cheerfully picks up the oar of faith and pulls away again, while the waves thump like hammers against the bow of his little boat.

One of the most charming things about those New Testament Christians is, that they understood how to work without worrying. They simply did the duty that came to hand, and did not trouble themselves whether anybody noticed them or praised them, or whether any great result should come of their honest endeavors. Mary breaks her costly perfume on her Master's feet without the least idea that all the world should yet hear of the gracious deed of love. Dorcas plies her needle, and Tertius drives his pen as Paul's stenographer, and Phæbe goes off to Rome with the Epistle to the Romans in her satchel, and none of them knows or cares that they will ever be heard of again. The apostles were wonderfully calm men; they faced duty and endured obloquy and committed all results to God. If Paul ever worried, he never told us of it. He was the one cool man on board of the tempest-tossed corn ship in the hurricane. His assurance to his fellow-Christians was, "The peace of God, which passeth understanding, shall keep your hearts and thoughts in Christ Jesus." This is the deep, inward calm—like the tranquility which reigns an hundred fathoms down in the Atlantic, while the billows are raging and roaring up on the surface.

We are obliged to pull the oars of duty with our backs to the future; we cannot tell what is before us; we cannot foresee

the difficulties always ahead, and it is a mercy that we cannot. It is our business to pull at the oars of prayer and labor, and to leave the rudder in the all-wise Helmsman's hands. If we would only mind our work and let Christ's hand hold the tiller, we should be spared many a disgraceful worry and cowardly discouragement. I have always found that when I kept steadily at the work which my Master assigned to me, and took no anxious thoughts about the results, I could work with the most composure of soul and to the best advantage. "There is no condemnation to them who are in Christ Jesus," is a text that has a wide application. If I am in Christ, so is my poor, imperfect work there also;—so is every good undertaking that He sets me at; so is my preaching and pastoral labor, and everything I attempt for the salvation of souls. Spurgeon had no other Master to serve and no other promises to sustain him than the humblest pastor or city missionary has to-day.

Men and movements that have no Christ on board go to the bottom. The rocks are strewn with the wrecks of human schemes and ambitious enterprises; pulpit genius has often ended in splendid failure. Every man, every enterprise, every effort that Jesus takes into His hands is insured. Do your best, brother, and trust! We ministers and Sunday School teachers, and other servants of Christ, worry too much over the coming or withholding of revival seasons. We can plow, and we can sow, but we cannot force a single kernel of gospel seed to come up. Our only duty is to live right on, and toil right on, and pray right on, and leave the early and later rains to come when God chooses to send them. I never worried about "a revival" yet, and thus hastened its coming by an hour. But often, when I was not even expecting it, the gracious shower came. A true, earnest Christian life has its disappointments and its chastisements; but it has its blessed surprises, also. Heaven will have some glorious surprises for thousands of hard-working, ill-paid Christians who never made any prominent figure in this world. Some of them may sit up alongside of the Wesleys, the Spurgeons and the Moodys.

Modesty is a virtue; but that doesn't mean the hiding of one's talent in a napkin. Some church members seek to excuse themselves from active labors in the Sunday schools, the prayer rooms, or elsewhere, by the stereotyped apology, "If I were gifted like Mr. A—, or Mrs. B—, I would be as active as they are." The way to attain to large gifts is to use the gifts you have. Give Jesus thy one talent and He may make it two. If you cannot speak fluently in meeting, stammer out what is in thee. I once had an old Christian in my church who could stutter out more in a dozen sentences than some glib exhorter in an hour. Christ judges us according to what we have; never according to what we have not. The best work is not done either by the few who have the biggest brains or biggest purses. It is the combined pull of all the oars that propels a church; and it is the combined efforts of all Christ's ministers and members (and not a few powerful Spurgeons and Moodys), that sends forward the kingdom of God. While the Master is at the helm, don't worry or lose courage. Pull with all your might at your own oar—and trust! —Exchange.

In your treating with Christ, beware of all secret reserves that will spoil the treaty between Christ and you. Be honest with Christ, and say not of any sin, "The Lord be merciful to me in this;" and be sure there is no secret purpose or reserve in thy heart for a retreat in time of danger; but embark thyself with Christ for storms and tempests, trouble and afflictions, as well as peace and prosperity. Christ bestows himself wholly upon you. Give up all, or you will receive nothing from him.—John Flavel.

See our advertisement of Christmas books on the 15th page.

Repentance Unto Life.

The worst people in the world are sorry for sin sometimes, at least to the extent of being sorry for the consequences of it. When one has committed a crime, and is being punished for it he is sorry that the punishment has been measured out to him, and, sometimes, under these circumstances men will weep and mourn and lament in such fashion as to lead others to believe that they are really penitent.

But we must not be misled by such manifestations into giving the comfort which rightfully belongs only to godly sorrow. People do not relish punishment. Cain gave no evidence of any real sorrow for his sin, but he cringed and whimpered as his successors have usually done, saying: "My punishment is greater than I can bear." But in it all there is not a word of acknowledgement of his own wrong-doing.

True repentance is sorrow over one's own sinfulness, and such sorrow as leads him to give it up and turn from it to God, and a life of new and true obedience. If it does not result in this it is all mere sham or self-deception. It must be a godly sorrow that works life. It must be more than a mere self-pity and sorrow that one has been caught and made to suffer.

The true penitent acknowledges that it is right for him to suffer. He knows that he has done wrong, he remembers the wrong he has done to others and to God, and he realizes that it is right for him to be punished. If there is an offer to him of pardon and release he does not simply congratulate himself over his escape, but he appreciates the grace that relieves him, and he pledges himself, heartily and sincerely, to a new life of real goodness and gratitude. If he is sincerely penitent he can be trusted to live a new and different life. If he is not penitent, in truth he will soon be found again in wrong-doing.

Repentance is a turning of the back upon sin and the traveling away from it fast and forever, as faith may be said to be involved in it as a turning of the face toward Christ and hastening toward him for all the future life. Faith in Jesus Christ as the personal Saviour is bound to include hatred of, sorrow for, and a turning away from sin. There is no vital religion which does not include renunciation of sin, in simple and sincere dependence upon Jesus Christ as the Saviour.

Repentance is not a solitary act to which the Christian may look back as marking his entrance upon the new life. Rather is it to be the life-long attitude toward sin which the Christian maintains at all times. He is one who hates sin, and has turned his back upon it. He is dead to it. He takes no interest in it. He finds no place in his plans for that which grieves Christ and harms his own soul. He puts it beneath his feet. He makes no provision for it to obey it. Sin has no more dominion over him. He is out of its kingdom. He belongs to the kingdom of God. His face is turned toward Christ, and it stays turned toward him, that he may see him, adore him, and be guided by him in all the days and all the ways of future life.—Herald and Presbyterian.

In a letter published recently a "great revival" was reported. There were "forty-one converts and six sanctifications," and no additions to the church. What went with them? A revival that adds no members to the church is like a fisherman who takes a whole netful of worthless fish. The success of revivals must be counted in thoroughly regenerated men and women, and not in noise, bombast and extravagant professions. When a man professing conversion refuses to join the church he has not yet religion enough to count him a convert. He should stay at the altar a while longer.—Methodist Protestant.

Make your life as beautiful as your opportunities will permit and draw on Christ for the balance.

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

BY MARK TWAIN.

(Continued from last week.)

"Listen and you will know. I quote her inspired words again: 'In the opening of the Sixth Seal, typical of six thousand years, since Adam, there is one distinctive feature which has special reference to the present age. Thus:

"Revelation 12:1. And there appeared a great wonder in heaven—a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

"That is our Head, our Chief, our Discoverer of Christian Science—nothing can be plainer, nothing surer. And note this:

"Revelation 12:6. And the woman fled into the wilderness, where she had a place prepared of God."

"That is Boston."

"I recognize it, madam. These are sublime things, and impressive; I never understood these passages before; please go on with the—with the—proofs."

"Very well. Listen:

"And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book."

"A little book, merely a little book—could words be modest? Yet how stupendous its importance! Do you know what book that was?"

"Was it—"

"I hold it in my hand—Christian Science."

"Love, Livers, Lights, Bones, Truth, Kidneys, one of a series, alone and without equal—it is beyond imagination for wonder!"

"Hear our Founder's eloquent words: 'Then will a voice from harmony cry, "Go and take the little book: take it and eat it up, and it shall make thy belly bitter; but it shall be in thy mouth sweet as honey." Mortal, obey the heavenly evangel. Take up Divine Science. Read it from beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth's if you find its digestion bitter.' You know the history of our dear and holy Science, sir, and that its origin is not of this earth, but only its discovery. I will leave the book with you and will go now; but give yourself no uneasiness—I will give you absent treatment from now till I go to bed."

III.

Under the powerful influence of the near treatment, and the absent treatment together, my bones were gradually retreating inward and disappearing from view. The good work took a brisk start, now, and went on quite swiftly. My body was diligently straining and stretching, this way and that, to accommodate the processes of restoration, and every minute or two I heard a dull click inside and knew that the two ends of a fracture had been successfully joined. This muffled clicking and gritting and grinding and rasping continued during the next three hours, and then stopped—the connections had all been made. All except dislocations; there were only seven of these: hips, shoulders, knees, neck; so that was soon over; one after another they slipped into their sockets with a sound like pulling a distant cork, and I jumped up as good as new, as to framework, and sent for the horse-doctor.

I was obliged to do this because I had a stomach-ache and a cold in the head, and I was not willing to trust these things any longer in the hands of a woman whom I did not know, and in whose ability to successfully treat mere disease I had lost all confidence. My position was justified by the fact that the cold and the ache had been in her charge from the first, along with the fractures, but had experienced not a shade of relief; and indeed the ache was even growing worse and worse, and more and more bitter, now, probably on account of the protracted abstention from food and drink.

The horse-doctor came, a pleasant man and full of hope and professional interest in the case. In the matter of smell he was pretty aromatic, in fact quite horsey, and I tried to arrange with him for absent treatment, but it was not in his line, as out of delicacy I did not press it. He looked at my teeth and examined my hock, and said my age and general condition were favorable to energetic measures; therefore he would give me something to turn the stomach-ache into the bolts and the cold in the head into blind staggers; then he should be on his own beat and would know what to do. He made up a bucket of bran-mash, and said a dipperful of it every two hours, alternated with a drench with turpentine and axle-grease in it, would either knock my ailments out of me in twenty-four hours or so interest me in other ways as to make me forget they were on the premises. He administered my first dose himself, then took his leave, saying I was free to eat and drink anything I pleased and in any quantity I liked. But I was not hungry any more, and I did not care for food.

I took up the Christian Science book and read half of it, then took a dipperful of drench and read the other half. The resulting experiences

"With the permission of the *Cosmopolitan Magazine* we republish this article of Mark Twain's. We do not like to republish such long things, but this is so rich we know our readers will enjoy it. And the request to publish comes from friends to whom we are under many obligations.

were full of interest and adventure. All through the rumblings and grindings and quakings and effervescings accompanying the evolution of the ache into the bolts and the cold into the blind staggers I could note the generous struggle for mastery going on between the mash and the drench and the literature; and often I could tell which was ahead, and could easily distinguish the literature from the others when the others were separate, though not when they were mixed; for when a bran-mash and an eclectic drench are mixed together they look just like the Apodistical Principle out on a lark, and no one can tell it from that. The finish was reached at last, the evolutions were complete and a fine success; but I think that this result could have been achieved with fewer materials. I believe the mash was necessary to the conversion of the stomach-ache into the bolts, but I think one could develop the blind staggers out of the literature by itself; also, that blind staggers produced in this way would be of a better quality and more lasting than any produced by the artificial processes of a horse-doctor.

For of all the strange, and frantic, and incomprehensible, and uninterpretable books which the imagination of man has created, surely this one is the prize sample. It is written with a limitless confidence and complacency, and with a dash and stir and earnestness which often compel the effects of eloquence, even when the words do not seem to have any traceable meaning. There are plenty of people who imagine they understand the book; I know this, for I have talked with them; but in all cases they were people who also imagined that there were no such things as pain, sickness and death, and no realities in the world; nothing actually existent but Mind. It seems to me to modify the value of their testimony. When these people talk about Christian Science they do as Mrs. Fuller did: they do not use their own language, but the book's; they pour out the book's showy incoherences, and leave you to find out later that they were not originating, but merely quoting; they seem to know the volume by heart, and to revere it as they would a Bible—another Bible, perhaps I ought to say. Plainly the book was written under the mental desolations of the Third Degree, and I feel sure that none but the membership of that Degree can discover meanings in it. When you read it you seem to be listening to a lively and aggressive and oracular speech delivered in an unknown tongue, a speech whose spirit you get but not the particulars; or, to change the figure, you seem to be listening to a vigorous instrument which is making a noise which it thinks is a tune, but which to persons not members of the band is only martial tooting of a trombone, and merely stirs the soul through the noise but does not convey a meaning.

The book's serenities of self-satisfaction do almost seem to smack of a heavenly origin—they have no blood-kin in the earth. It is more than human to be so placidly certain about things, and so finely superior, and so airily content with one's performance. Without ever presenting anything which may rightfully be called by the strong name of Evidence; and sometimes without even mentioning a reason for a deduction at all, it thunders out the startling words, "I have Proved" so and so! It takes the Pope and all the great guns of his church in battery assembled to authoritatively settle and establish the meaning of a sole and single unclarified passage of Scripture, and this at vast cost of time and study and reflection, but the author of this work is superior to all that: she finds the whole Book in an unclarified condition, and at small expense of time and no expense of mental effort she clarifies it from lid to lid, reorganizes and improves the meanings, then authoritatively settles and establishes them with formulae which you cannot tell from "Let there be light!" and "Here you have it!" 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.

IV.

A word upon a question of authorship. Not that quite; but rather, a question of emendation and revision. We know that the Bible-Annex was not written by Mrs. Eddy, but was handed down to her eighteen hundred years ago by the Angel of the Apocalypse; but did she translate it alone, or did she have help? There seems to be evidence that she had help. For there are four several copyrights on it—1875, 1885, 1890, 1894. It did not come down in English, for in that language it could not have acquired copyright—there were no copyright laws eighteen centuries ago, and in my opinion no English language—at least up there. This makes it substantially certain that the Annex is a translation. Then, was not the first translation complete? If it was, on what grounds were the later copyrights granted?

I surmise that the first translation was poor: and that a friend or friends of Mrs. Eddy mended its English three times, and finally got it into its present shape, where the grammar is plenty good enough, and the sentences are smooth and plausible though they do not mean anything. I think I am right in this surmise, for Mrs. Eddy cannot write English to-day, and this is argument that she never could. I am not able to guess who did the mending, but I think it was not done by any member of the Eddy Trust, nor by the editors of the "C. S. Journal," for their English is not much better than Mrs. Eddy's.

However, as to the main point: it is certain that Mrs. Eddy did not doctor the Annex's English herself. Her original, spontaneous, undoctored English furnishes ample proof of this. Here are samples from recent articles from her unappeasable pen; double-columned with them are a

couple of passages from the Annex. It will be seen that they throw light. The italics are mine:

1. "What plague spot, or bacilli were (sic) gnawing (sic) at the heart of this metropolis . . . and bringing it" (the heart) "on bended knee! Why, it was an institute that had entered its vitals—that, among other things, taught games," et cetera. (P. 670, *C. S. Journal*, article entitled "A Narrative — by Mary Baker G. Eddy.")

2. "Parks sprang up (sic) . . . electric street cars run (sic) merrily through several streets, concrete sidewalks and macadamized roads dotted (sic) the place," et cetera. (*Ibid.*)

3. "Shorn (sic) of its suburbs it had indeed little left to admire, save to (sic) such as fancy a skeleton above ground breathing (sic) slowly through a barren (sic) breast." (*Ibid.*)

You notice the contrast between the smooth, plausible, elegant, added English of the doctored Annex and the lumbering, ragged, ignorant output of the translator's natural, spontaneous and unmediated penwork. The English of the Annex has been slicked up by a very industrious and painstaking hand—but it was not Mrs. Eddy's.

If Mrs. Eddy really wrote or translated the Annex, her original draft was exactly in harmony with the English of her plague-spot or bacilli which were gnawing at the insides of the metropolis and bringing its heart on bended knee, thus exposing to the eye the rest of the skeleton breathing slowly through a barren breast. And it bore little or no resemblance to the book as we have it now—now that the salaried polisher has hollystoned all of the genuine Eddyities out of it.

Will the plague-spot article go into a volume just as it stands? I think not. I think the polisher will take off his coat and vest and cravat and "demonstrate over" it a couple of weeks and sweat it into a shape something like the following—and then Mrs. Eddy will publish it and leave people to believe that she did the polishing herself.

1. What injurious influence was it that was affecting the city's morals? It was a social club which propagated an interest in idle amusements, disseminated a knowledge of games, et cetera.

2. By the magic of the new and nobler influences the sterile spaces were transformed into wooded parks, the merry electric car replaced the melancholy bus, smooth concrete the tempestuous plank sidewalk, the macadamized road the primitive corduroy, et cetera.

3. Its pleasant suburbs gone, there was little left to admire save the wrecked graveyard with its uncanny exposures.

The Annex contains one sole and solitary humorous remark. There is a most elaborate and voluminous Index, and it is preceeded by this note:

"This Index will enable the student to find any thought or idea contained in the book."

V.

No one doubts—certainly not I—that the mind exercises a powerful influence over the body. From the beginning of time, the sorcerer, the interpreter of dreams, the fortune-teller, the charlatan, the quack, the wild medicine-man, the educated physician, the mesmerist, and the hypnotist, have made use of the client's imagination to help them in their work. They have all recognized the potency and availability of that force. Physicians cure many patients with a bread pill; they know that where the disease is only a fancy, the patient's confidence in the doctor will make the bread pill effective.

Faith in the doctor. Perhaps that is the entire thing. It seems to look like it. In old times the King cured the king's evil by the touch of the royal hand. He frequently made extraordinary cures. Could his footman have done it? No—not in his own clothes. Disguised as the King could he have done it? I think we may not doubt it. I think we may feel sure it was not the King's touch that made the cure in any instance, but the patient's faith in the efficacy of a King's touch. Genuine and remarkable cures have been achieved through contact with the relics of a saint. Is it not likely that any other bones would have done as well if the substitution had been concealed from the patient? When I was a boy a farmer's wife who lived five miles from our village had great fame as a faith-doctor—that was what she called herself. Sufferers came to her from all around, and she laid her hand upon them and said, "Have faith—it is all that is necessary," and they went away well of their ailments. She was not a religious woman, and pretended to no occult powers. She said that the patient's faith in her did the work. Several times I saw her make immediate cures of severe tooth-aches. My mother was the patient. In Austria there is a peasant who drives a great trade in this sort of industry and has both the high and the low for patients. He gets into prison every now and then for practicing without a diploma, but his business is as brisk as ever when he gets

out, for his work is unquestionably successful and keeps his reputation high. In Bavaria there is a man who performed so many great cures that he had to retire from his profession of stage-carpentering in order to meet the demand of his constantly increasing body of customers. He goes on from year to year doing his miracles, and has become very rich. He pretends to no religious helps, no supernatural aids, but thinks there is something in his make-up which inspires the confidence of his patients, and that it is this confidence which does the work and not some mysterious power issuing from himself.

Within the last quarter of a century, in America, several sects of curers have appeared under various names and have done notable things in the way of healing ailments without the use of medicines. There are the Mind Cure, the Faith Cure, the Prayer Cure, the Mental Science Cure and the Christian Science Cure; and apparently they all do their miracles with the same old powerful instrument—the patient's imagination. Differing names, but no difference in the process. But they do not give that instrument the credit; each sect claims that its way differs from the ways of the others.

They all achieve some cures, there is no question about it; and the Faith Cure and the Prayer Cure probably do no harm when they do no good, since they do not forbid the patient to help out the cure with medicines if he wants to; but the others bar medicines, and claim ability to cure every conceivable human ailment through the application of their mental forces alone. They claim ability to cure malignant cancer, and other affections which have never been cured in the history of the race. There would seem to be an element of danger here. It has the look of claiming too much, I think. Public confidence would probably be increased if less were claimed.

I believe it might be shown that all the "mind" sects except Christian Science have lucid intervals; intervals in which they betray some diffidence, and in effect confess that they are not the equals of the Deity; but if the Christian Scientist even stops with being merely the equal of the Deity it is not clearly provable by his Christian-Science Amended Bible. In the usual Bible the Deity recognizes pain, disease and death as facts, but the Christian Scientist knows better. Knows better, and is not diffident about saying so.

The Christian Scientist was not able to cure my stomach-ache and my cold, but the horse-doctor did it. This convinces me that Christian Science claims too much. In my opinion it ought to let diseases alone and confine itself to surgery. There it would have everything its own way.

The horse-doctor charged me thirty kreutzers, and I paid him; in fact, I doubled it and gave him a shilling. Mrs. Fuller brought in an itemized bill for a crate of broken bones mended in two hundred and thirty-four places—one dollar per fracture.

"Nothing exists but Mind?"

"Nothing," she answered. "All else is substanceless, all else is imaginary."

I gave her an imaginary check, and now she is suing me for substantial dollars. It looks inconsistent.

ANTI-FOREIGN FEELING IN CHINA.—

There is a decided effort in China to create prejudice against America and Americans. This is extended really to all foreigners; but America comes in for its share, and, ostensibly, for more than its share. The placards are largely anti-American. They have included such things as the burning of houses, the dragging of Chinese through the streets by a rope around the neck, by the hair of the head, and their burning alive. These are, in some cases, illustrated in color by prints. The cruelties and murders of the Chinese by Americans come in for their proportion of incendiary advertisements. They are intended to stir up the people.

This movement was inaugurated by the merchants and gentry, and can not always be held under control by the literati and official classes, lest they be thought out of sympathy. They have their difficulties in attempting to handle it. The turbulent classes are difficult of management. There is always present a large class who are eager to engage in these predatory attacks. The baser crowd has its following, and they have license and are believed. Many of the secret societies are in fullest readiness to throw their fortune in with the riotous classes in many cases in any anti-foreign manifestation. The officials are between two fires.

These people can only be dealt with after Chinese methods. They are unique. In other cases we know something of the customs and superstitions, and the people can be dealt with accordingly. No such thing can be depended on in the case of the Chinese. People at home know nothing of how a mob here is to be dealt with, Washington announces that the "boycott" is all finished. It is to be devoutly wished that it may be true in its horoscope, but the common people have the idea that Americans treat the Chinese worse than others treat them.—*Missionary Review of the World*, November, 1905.

Let us not be of those who discourage others by telling them how bad the way is, or that it is not for them, or that the sacrifice is terrible, or that they can never succeed. Let us go out of our way to cheer others up; let us make the entrance to the church and the Christian life as easy as we can for the little children, of whom the Saviour thinks a great deal more highly than he can of us.—Robert E. Speer.

When answering advertisements please mention this paper.

FROM SOUTH CAROLINA.

In the recent meeting of the State Convention the plans for the new year's work look to enlargement in all directions. An assistant to the Secretary of State Missions was provided for and a Sunday School man elected to take the field. The State Mission Board had been requested by the Convention, in previous years, to provide for an assistant secretary, but it was not done. It is likely that the matter will not be deferred longer.

The Greenville Female College has a man in the field who will endeavor to raise a fund of \$50,000 for new buildings and better equipment. It is also proposed to have a board of trustees, if the charter will permit, the institution having been managed previously by the trustees of Furman University, both of which institutions are under the immediate control of the Convention.

The meetings of the women, have been held at different times and places than those of the Convention for the last two years. This is thought best by some, though there are a good many who regret to see the women getting so far away, and especially so as there seems to be a growing disposition to have our women speak before mixed assemblies. That I am not mistaken about this you will see from the following paragraph which appeared in one of the denominational papers which was written by a woman who attended the recent meeting of the women in Bennettsville:

"Why discuss the question of admitting the brethren to our meetings, when the question solves itself by the brethren coming in without being admitted. One of our most conservative and timid women, who calls herself an old maid, but whom we allow to be not over fifty, admitted with open countenance that she spoke to a mixed assembly."

A brother informed the writer that at the meeting of his Association last summer a woman was called upon and addressed the body, and another told of a Baptist preacher who had a woman to fill his pulpit. The former remarked that he never intended to sit still and allow a thing of the kind again in his Association without a protest. It seems to have been quite the thing to call out the women missionaries at the Associations.

A prominent member of the Convention remarked that the plan of the State Mission Board in employing women as missionaries was having a great deal to do with fostering this anti-Scriptural movement. The writer is just in receipt of a letter from a South Carolina pastor from which we quote the following:

"Dr. Broadus intended revising his tract on the woman question before his death. He was greatly alarmed at the prospect of this thing invading the South." What

would Dr. Broadus think of this thing, were he living, in conservative South Carolina, where the people have cherished the traditions of the past, holding woman in the highest esteem, and where the Baptists have been most loyal to the teaching of God's Word?

Low Country.

LOUISIANA BAPTIST CONVENTION NOTES.

The fifty-seventh annual session met with First church, Shreveport, Dec. 6th. Henry A. Sumrell, D.D., a native of Kentucky, and formerly the successful pastor of First church, Danville, Ky., is the popular and beloved pastor. As host he and his great church and their friends distinguished themselves. Messengers and visitors were entertained at elegant homes or at the hotels free.

Pastor R. M. Merrell, of New Orleans, preached the introductory sermon, and its clear orthodox ring elicited many compliments. He furnished report of proceedings of the Convention that appeared in last week's issue of the Recorder. Bro. Sumrell's pastorate began about one year ago, and the Ladies' Circle raised \$1,300 for missions and for benevolent objects, the church raised \$2,600, and \$1,000 of this amount was for foreign missions. The money was raised without church suppers or bazaars.

The address of welcome by the pastor was in well chosen words, and all were made to feel at home. The response by Pastor Tardy, of Monroe, was touching and appropriate. No one could doubt that he spoke from a heart loyal to Baptist principles.

The Convention Boards were represented by E. Y. Jamison, D.D., of Atlanta, Foreign Mission, A. J. Barton, D.D., Home Mission, and Dr. I. J. VanNess Sunday School Board. Newspaper brethren were on hand: Dr. J. B. Gambrell, *Texas Baptist Standard*; Dr. T. J. Bailey, *Mississippi Baptist*; S. A. Hayden, D.D., *The Texas Baptist and Herald*; Editor Bruce Benton and Manager David F. Lawrence of the State paper, *The Baptist Chronicle*, made us all feel welcome.

E. O. Ware, D.D., has entered on his fourteenth year as Corresponding Secretary of the State Board of Missions. He is a native of Kentucky. The first year's labor resulted in raising for all purposes \$5,031.81. Each year has marked an increase, until last year it reached the sum of \$18,500. For the coming year the Convention resolved to raise for State Missions \$10,000.

The Convention has finally agreed to locate Mt. Lebanon College at Alexandria, and about \$30,000 has been raised by the citizens of Alexandria to secure the location.

President Thigpen, of Keachie College for Young Ladies, reports a prosperous year. Twenty young ladies of the boarding department attended the meeting. This was only about half of the boarders in the College.

Superintendent Price, of Lake Charles Orphans' Home, was at the Convention with many of his little ones.

President L. E. Thomas made a model presiding officer. Among prominent brethren in the Convention not above mentioned were Brethren H. Beauchamp, District Secretary of Sunday School Board, with headquarters in Lit-

tle Rock, Ark.; Pastor Weayer, formerly of Lake Charles, and now of Texas; Pastor E. F. Lyon, of Ennis, Texas, formerly pastor in Louisiana; Elders J. D. Adcock, James B. Herndon, T. W. N. Rhymes, S. D. Almond, L. J. Pate, J. W. Braselton, J. W. Elliott, H. T. Cornish, A. C. Brister, W. H. Bledsoe, J. N. Winegart, J. L. Barrett, T. Buckley, J. R. Edwards, D.D., J. M. Peters, W. D. Harvell, M. J. Hoover, L. E. Howard, B. R. Womack, A. N. Walker, D. T. Brown, T. B. Moss, J. L. Baker, J. H. Thurman, J. B. Wood, E. W. McLendon, W. B. Brown, E. N. Norris, E. L. Blewer, J. B. Durham, M. M. Lee, H. P. Baker, W. T. Barnett, W. Wart, J. W. Plant, W. G. Odom, T. W. Howell, Dr. C. C. McCloud, Prof. W. E. Taylor, J. H. Prescott, W. J. Barron, A. W. Cheeseman, W. P. Leary, J. A. Stephenson, E. B. Herndon Judge J. C. Pugh and J. B. Brock.

After the Convention adjourned Dr. Penick kindly took me a ride over the city. I was surprised to see the improvement in fine buildings, also over thirty miles of new streets and sidewalks since I was there five years ago. Time has dealt gently with Dr. Penick, and he is happily surrounded by his children, who are prosperous citizens. He preaches every Sunday to Park View church, where he told me he has a good membership and congregation and said he never enjoyed preaching more.

He took me to the Genevieve Orphanage, named after his deceased daughter. He was instrumental in founding this noble charity.

During the Convention I enjoyed the hospitality of W. H. Williams, one of the leading citizens of the city and a prominent business man. He has a lovely family, consisting of wife and two accomplished daughters, both graduates of the Judson College for Young Ladies, at Marion, Ala., and a son, a student in Georgetown College, Ky.

It was my pleasure to dine with the following friends: The pastor and his family; also, in company with Rev. I. M. Wise, now pastor in Louisiana, but formerly of Kentucky, at the home of Bro. L. C. Allen and family, and also with Sister A. B. Dupree and daughter.

Pastor Boone, of Hammond, La., is reported to be doing a fine work. This is considered a hard field, but under his able leadership over 100 have been added to the church during the three years of his pastorate. During the time in protracted meetings held with other pastors he has been instrumental in the conversion of about 200.

Pastor A. L. Johnson, of Minden, is one of the ablest preachers in Louisiana. He has a good church and his people are greatly pleased with him. Time and space forbid the mention of other brethren equally prominent.

The last was by far the greatest Convention in the history of Louisiana Baptists. They only have about 40,000 white Baptists, and claim they are giving as much to missions as the Baptists in some other Southern States who have double their number. The Baptist Book Concern and Western Recorder representative was gladdened by many evidences of kindly interest and substantial support. W. P. HARVEY.

The least important duty should be done in the most excellent way.

VACATION RELIGION.

It must be portable, of course; else it will be of no use to you. It must be in shape and compass that you can carry it with you wherever you go, and have it always on hand. No man gets much good from, nor does much good with, a religion that he has left at home. The old-fashioned family Bible has its use, no doubt. It makes a capital ornament for the centre table; it supplies a sometimes-needed testimonial to one's respectability; it often comes in to service as a repository for genealogical details, or an impromptu press for flowers and ferns. We are hardly ready to give it up. But the Bible that we choose for every-day use is of another and a different sort. It is smaller, compact, easily handled; yet, withal, entire as to its typography. It is this pocket-Bible sort of religion that we want to carry with us on vacation—compact, easily handled, yet thorough and legible. Indeed, this is the only sort that amounts to much anywhere, or at any time.

And be careful how you carry it. Don't put it at the bottom of your trunk, lest it be covered from sight and from memory by the multitude of articles piled on top of it. Don't lay it aside to be packed at the last moment, lest it be crowded out by the thousand-and-one vanities which seem necessary for the summer's campaign at mountain or seashore. On the whole, you'd better not try to carry your religion in your trunk at all. You might lose your checks, and then what would become of it—and you? The safest way is to carry it with you. What is your religion? The law of your life? Then write it on your heart. Your apparel? Then put it on. Your ornament? Then wear it. Your very life? Then live it. Let it be in such sense a part of yourself that, wherever you are, your religion shall be seen.

It must be of the very best quality, too, this vacation religion. Thoroughly seasoned, and warranted not to warp or crack; all wool and a yard wide; kind and gentle in single and double harness, and guaranteed to stand without hitching; upright and downright; square-built; out and out; through and through. That jumble of metaphors is simply a longer way of saying that the religion that you take with you on your outing must be "the real thing".

If there is any reasonable ground for doubts as to its purity, thoroughness and power, better settle these doubts before you start.

A religion of this thorough sort will have a distinctively missionary character. The first disciples "went everywhere preaching the word". It is given to the modern disciples to do the same thing. How much good might, and ought to be, done by the scattering every year of Christians who in their own homes are strong and helpful in the work of the Lord!

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacement, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping sores up the Spine, Pains in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 212, Notre Dame, Ind.

Here is a neglected region into which you are going, with few religious privileges, or none. A simple service in the schoolhouse, or the gathering of a few children for the study of the Bible on Sunday-afternoon,—how much that might mean to that community for time and eternity! Here, in the village where you are "summering", is a little church struggling hard for life. The membership is small and poor; the pastor is well-nigh discouraged; the Sunday school superintendent is at his wits' end for the help necessary to carry on the school. How much you might do under such circumstances, if you were so minded! Your word of testimony, breaking the chill of the formal prayer-meeting; your consent to teach for a Sunday or two that class of unruly boys or simpering girls; the dollar that you might easily spare for the contribution-box; even your presence Sunday by Sunday in the little company of worshippers;—I wonder if you know and realize the opportunity and the power of such things as these! And I wonder, too, if you know the blessed enrichment of one's own soul that comes in doing them!

"But I'm going away for rest, and I don't intend to do anything at all but rest and have a good time."

Very well; that settles the whole matter. It is of course of no use to talk about "vacation religion" to those who mean to take a vacation from religion.—Zion's Adv.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting of the Ohio County Baptist Association, which will convene with the Smallhouse church, Saturday, Dec. 30, 1905, at 10 o'clock a. m.

Devotional exercises and organization.

The benefits derived from these meetings—E. W. Coakley.

Does a Christian sin after regeneration? If so, can he be forgiven?—H. P. Brown and L. P. Drake.

The means and agencies God uses to evangelize the world—O. M. Shultz and T. H. Balmain.

The duty of Baptists to Union evangelistic work—E. W. Coakley and L. W. Tichenor.

Should churches frequently change pastors?—E. J. Ashby and J. H. Falkerson.

6:30 p. m.—Sermon by J. N. Jarnigan; alternate, W. R. Oldham.

9:30 a. m.—Devotional exercises.

The duty of church to pastor; pastor to church—J. T. Casebier and M. D. Maddox.

The preacher in the home; in the congregation; in the pulpit—A. B. Tichenor and J. P. Miller.

11 o'clock a. m.—Sermon by L. P. Drake; alternate, E. W. Coakley.

Are the churches of Christ drifting?—Dr. J. D. Maddox and G. H. Lawrence.

History of Missions in Japan—L. W. Tichenor.

Is the Baptist church apostolic? If so, why so many people join other denominations?—J. N. Jarnigan and G. H. Lawrence.

L. W. TICHENOR,
L. P. DRAKE,
Committee.

Every virtue that is practiced grows other virtues.

Hood's

Sarsaparilla is unquestionably the greatest blood and liver medicine known. It positively and permanently cures every humor, from Pimples to Scrofula. It is the Best Blood Medicine.

LITERARY.

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

Men of the Bible. 17 volumes, 12mo, cloth, 75c each.— Edited by Rev. J. S. Exell, M.A. Fleming H. Revell Company, New York and Chicago.

Abraham. By Rev. W. J. Dean, M.A.

Isaac and Jacob. By Rev. Canon Rawlinson.

Moses. By Rev. Canon Rawlinson.

Joshua. By Rev. W. J. Dean, M.A.

Gideon and Judges. By Rev. J. M. Lang, D.D.

Samuel and Saul. By Rev. W. J. Dean, M.A.

David. By Rev. W. J. Dean, M.A.

Solomon. By Rev. Dean Farrar, D.D.

Kings of Israel and Judah. By Rev. Canon Rawlinson.

Ezra and Nehemiah. By Rev. Canon Rawlinson.

Elijah. By Prof. William Milligan, D.D.

Isaiah. By Rev. Canon Driver, D.D.

Jeremiah. By Rev. Canon Cheyne, D.D.

Daniel. By Rev. H. Deane, B.D.

The Minor Prophets. By Rev. Dean Farrar, D.D.

Jesus Christ, The Divine Man. By J. F. Vallings, M. A.

St. Paul. By Prof. Iverach, D.D.

This series is the result of much scholarly labor by scholars of various schools. There is a great variety from Canon Rawlinson on one side to Canon Cheyne on the other. Fortunately the more radical authors have themes where their radicalism makes least difference. Dr. Cheyne on Jeremiah has little or no occasion to give us any of his destructive views, and it is worth noting that when he wrote this book he was much less destructive than he has since become. Canon Rawlinson on Isaac and Jacob, Moses, Kings of Israel and Judah, and on Ezra and Nehemiah, is all that is to be desired.

Dr. Driver in treating Isaiah holds the dentero-Isaiah theory, and argues for it. He and Dr. Cheyne are the most radical of them all. They all follow the Scripture narrative and throw such light upon that as they can get from the monuments and the ancient writers.

There are only two books on the New Testament, on Christ and on Paul. Dr. Vallings says: "Jesus Christ, to the writer, is the Ideal Man, the supreme ethical Term and Spiritual Superlative, the Representative Man, the Divine Man, God over all blessed forever."

The cheapening of this scholarly set of books puts them within reach of the pastor and the Bible student with a moderate salary. The entire set can be had for \$12.75, or 75 cts. for a single volume. The whole field has been carefully gleaned.

The Unlighted Lustr. By the Rev. G. H. Morrison, M.A. \$1.50. A. C. Armstrong & Son, New York.

Thirty bright, strong and suggestive addresses, each one based on a text of Scripture and delivered from the author's pulpit in Glasgow, Scotland. The themes are: The Discipline of Thought; The League with Stones; Ashamed of Christ; The Unlighted Lustr.

tre, which gives its title to the volume; The Altar and the Temple; The Dislike of the Commonplace; The Grace of Receptivity; The Glorious Lamp of Heaven; The Severity of Christ; The Highway in the Sea; Christian Patriotism; The Wish to Escape; The Intrusiveness of Christ; The Tent and the City; The Burning Heart; Partial Exclusion of God; Doctrine of Delays; Not Worth While; Virtue of Forbearance; Forbidden Service; Looks of Christ; Spiritual Analysis; Hands beautiful; Outlook of the Optimist; The Boat's Breadth; Misunderstood; A Christmas Message; Feeding of the Lamb; The Apostolic Paradox. These discourses are rich, juicy and suggestive.

Sunday School Problems. Prof. Amos R. Wells. \$1.00. W. A. Wilde Company, Boston and Chicago.

One thinks in advance—what more needs to be said about Sunday School work that should be put into another book? But this book soon vindicates itself. It is not a philosophical treatment of the subject, but is concrete and practical. It is the result of a careful study of actual conditions. It is a discussion of practice rather than of theory. The author would enlarge the range of teaching in our Sunday Schools, for example he would have us teach the evidences of Christianity; and tells us how to treat the "higher criticism" in Sunday School work. It is a book Sunday School workers will find suggestive and helpful. It is testimony more than opinion.

Spiritual Sanity. Samuel H. Virgin, D.D., LL.D. \$1. American Tract Society, New York.

Never was spiritual sanity more needed than to-day, and this book is a valuable contribution in that direction. There are nineteen sermons: Spiritual Sanity; Spiritual Conference; Spiritual Intimations; Personal Friendship of Christ; Brotherhood of Man; A Public Man Deserted by Spiritual Friends; Present Profit of Godliness; Exultant Cry; Thrilling Vision; "A Pillar of Salt and Its Lessons"; Divine Ministry and Its Results; Mountain Lessons; Fraternal Greeting; Easter Message; Stephen; "The Prisoner's Sigh"; Consternation at Defeat; Christmas Aftermath; The Finality and Blessedness of the Spiritual Life.

Nature Cure. Wilhelmine H. Knepfer. \$2 net. The John C. Winston Co., Philadelphia.

What was called "water cure" is now called "nature cure," and this book sets it forth. The author tells us how to cure diseases at home without medicine. Fresh air, diet, exercise, "packs," baths—hot and cold—and other uses of water and massage, are the treatments proposed, and the great merit of these will not be called in question. The idea is to help nature get rid of the disease, and just this is the theory of all the schools of medicine.

The last 50 pages are devoted to hygienic cooking, certainly a most important and practical theme. Generally cook books tell how to make food toothsome, but we read how to make it wholesome.

Peloubet's Select Notes, 1906. \$1.25. W. A. Wilde Co., Boston and Chicago.

Peloubet's Notes have become so familiar to Sunday School workers that it is needed only to

announce that they are ready for 1906. This time Prof. Amos R. Wells is associated with Dr. Peloubet. A feature of special interest is the side lights and the extracts from great authors bearing upon the point in hand. The idea also is to make a book of permanent value, and not one whose value ends with the year and then becomes like last year's almanac. All the lessons for 1906 are in the New Testament.

MAGAZINES.

The New England Magazine for December is an exceptionally good number of an exceptionally good magazine. It deals with New England affairs, its history and its heroes, &c., but there is much more than this in the magazine. The stories are among the best we see; always wholesome as well as entertaining. The history of the old town of Groton is one of the best things in this number. The wives of the married students in the colleges and seminaries will be greatly interested in the "Harvard Dames." The editorials are always the ablest part of the New England.

RESTLESSNESS AMONG PASTORS.

There never was a time when there were more pastorless churches in Kentucky than now. There must be a cause, and what it is we would do well to find and remedy, if possible. The normal condition is a pastor for every church and a church for every pastor or churches for every pastor. In the first place these pastorless churches are not found where a good salary is paid—say, \$1,500 or more—but among the churches of \$1,000 and less salaries. The better paying churches are supplied, as a rule, with good men, men of splendid ability, but not always, but this is neither here nor there, for such churches have men and the work is going on in a normal way, for the pastors are getting salaries on which they can live and school their children, and maybe save a little for a "rainy day."

In the second place, the pastorless churches are the ones paying small salaries, or promising to pay. Many of these churches are not faithful to their pastors in meeting these obligations, and even his necessities are not supplied because he has not the means at his command to meet his requirements. God's people have not read their Master's Word aright, and as a consequence His cause is not as prosperous as we might wish. Keeping back that which belongs to God leads to penury and want. The laborers who have reaped the harvest have not received the wages due them, and their cry has gone up to God. There is not a hand on the place of any member of a Baptist church who would not grow restless if from month to month that which was due him was not forthcoming. The pastors are men, but not men only, they are God-called men; to them there is a primary obligation for our first obligation is to God, and these men of God stand for Him or in His place, as it were. This being true, our first obligation is to God's messenger—our King's messenger. In my travels among the churches and in my conversations with the ministers, the present statements are but in keeping with the conditions which prevail.

In the third place, the supplying mania has a part to play, and

is one of the most hurtful things to the liberality of our churches. To illustrate this point, an honored brother told me that he was asked to supply for one of our churches in a town of over 3,000 inhabitants, and so to comply with this request he called in one of his appointments where he would have gotten \$16 23 and went to this church, which was amply able to pay him for supplying, but when he came they told him they would send him check later. When the check came there was hardly enough to pay his railroad fare (\$4.00), much less compensate him for his trouble and self-denial to go to them. Or even if there should be a supply by one who is otherwise engaged, the puny sum given makes the supply feel as if the tax on his nerves was more than the game.

Now we have seen two of the causes, and if not two, certainly the one which is primary, viz.: the failure of God's people to do their duty to God's man or messenger. Then how can we remedy this evil, or rather these evils?

First, if one church is not able to pay a good man a living salary, let two or more agree, and let this agreement be a contract faithfully complied with; unite and locate a man whom they can agree upon, and then the way to keep him contented is to have a system, and God's Book speaks of such things: "As the Lord hath prospered." "On the first day of the week." When all of the churches come to God's way of doing business, then there will be fewer pastorless churches and fewer churchless preachers. Truly,
A. N. COUCH.

Trenton, Ky.

DEAR RECORDER:

After closing my summer and autumn work, I thought I would report to the dear old Recorder. My first meeting was with Sumnerville, Green county, church, of which I am pastor. I held a 10 days meeting which resulted in 15 professions, 15 baptisms.

Second meeting with Mt. Carmel church, Taylor county, of which I am pastor, resulted: 1 by baptism, 3 by letter; church greatly revived.

Third meeting with Pleasant Grove church, Larue county; 16 professions, 15 baptized; had the assistance of Rev. A. L. Brown for ten days. Church greatly revived.

Fourth meeting with Pleasant Ridge church, Green county, of which I am pastor. Several professions and baptisms.

Fifth meeting with Pleasant Valley, Green county, of which I am pastor. 7 professions, Rev. W. Y. Short did the preaching to the entire satisfaction of pastor and church, and greatly endeared himself to us.

I also held a meeting in August, at my old home church, Beech Grove, Bullit County, which resulted in 15 professions.

To the dear Lord be given all the praise. A happy New Year to the Recorder. I am as ever an humble servant.
REV. C. M. JOHNSON.

Mrs. Honeymoon (to husband in railway carriage): "Do you love me?"

Old party (confidentially from other seat, to bridegroom): "She's asked you forty-seven times already. I get out here, but I leave the score with the gentleman by the window."—The Sketch.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

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A PRAYER.

BY REV. T. L. BAILEY.

Saviour divine,
Within me shine,
And cheer this tender heart of
mine;

May all be bright,
And full of light,
And keep me safe by day and
night,

My footsteps guide,
Keep by my side,
And let me in thy care abide;
May thy dear love,
All things above,
A solace to my spirits prove.

And when I must
Return to dust,
Let me be number'd with the just;
A countless throng
And join their song
Of endless praise both sweet and
strong.

Our Pulpit

THE PLUMBLINE.

BY C. H. STURGEON.

"Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand. And the Lord said unto me, Amos; what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more."—Amos 7:7, 8.

I. First, the plumbline is used in construction. We are told, in the text, that "the Lord stood upon a wall made by a plumbline." that is to say, a wall which had been constructed with the help of a plumbline; and, therefore, he tested it with that which was supposed to have been used in its construction, which was a fair and proper thing to do. If the wall only professed to be run up without a plumbline, then it might be hard to try it with the plumbline; but as it was a wall which professed to have been constructed according to the rules of the builder's art, it was fair and reasonable that it should be tested by the plumbline.

In spiritual matters, it is very manifest that, whenever God is dealing with souls, he always uses the plumbline. In beginning with us, he finds that the very foundation of our nature is out of the perpendicular; and, therefore, he does not attempt to build upon it, but commences his operations by digging it out. The first work of divine grace in the soul is to pull down all that nature has built up. If God is to be everything to the man, then he himself must be nothing; and if Christ is to be his Saviour, he must be a complete Saviour, from beginning to end. So the foundation of human merit must be cleared right out, and flung away, for God could not build squarely upon it. With such a foundation as that, the plumbline would never mark a perpendicular wall.

After all human merit has been flung out, the Lord begins his gracious work by laying the foundation stone of a simple faith in Jesus Christ, and that faith, though simple is very real. When a man professes to convert his

fictional faith which is of no value to him; but when God saves a sinner, he gives him real faith. There may be little knowledge of the truth, but the little that the man knows is truth; and faith, though it be but as a grain of mustard seed, if it be of the right sort, is better than that faith which is as big as a mountain, yet all of the wrong sort, which will not stand in the time of testing. But the faith, which the Holy Spirit gives, is the faith of God's elect, the real faith which will endure even the tests which God applies to it.

Side by side with that faith, God puts true repentance. When a man attempts to convert his fellow-man, he gives him a sham repentance, or perhaps he tells him that there is no need of any repentance at all. Certain preachers have been telling us lately that it is a very easy matter to obtain salvation, and that there is no need of repentance; or if repentance is needed, it is merely a change of mind. That is not the doctrine that our fathers used to preach, nor the doctrine that we have believed. That faith, which is not accompanied by repentance, will have to be repented of; so, whenever God builds, he builds repentance fair and square with faith. These two things go together; the man just as much regrets and grieves over the past as he sees that past obliterated by the precious blood of Jesus. He just as much hates all his sin as he believes that his sin has been all put away.

The Lord never builds anything falsely in any man, or teaches him to reckon that to be true which is not true; but he builds with facts, with substantial verities, with true grace, and with a real and lasting work in the soul. When the Lord builds in a man, he builds with the plumbline in the sense of always building up that which is toward holiness.

And, blessed be his name, when our souls are really given up into the Lord's hands, he will continue to build in us until he has built us up to perfection. There will come a day when sin, which now makes its nest in this mortal body of ours, shall find this body dissolving and crumbling back to the earth of which it was made; and then our emancipated spirits, delivered from the last taint and trace of sin—free from even the tendency to evil—shall soar away to be with Christ, which is far better, and to wait for the trumpet of the resurrection, when the body itself shall also be delivered from corruption, for the grave is a refining pot; and, at the coming of Christ, our body shall be pure and white, like the garments of a bride arrayed to meet her bridegroom, and the soul, reunited with the body, shall have triumphed over every sin. This is the way that God builds. He does not build us up so that we can go to heaven with our sin still working in us. He does not build us up to be temples for him to dwell in, and let the devil also dwell in us. Antinomian building is not according to the fashion of God's building; but God builds up surely, solidly, truthfully, sincerely, and until we have reached that state of perfection which makes us fit for heaven.

Now, beloved, as God thus uses the plumbline in his building, I gather that we also should use the plumbline in our building. First, with regard to the upbuilding of our own soul, I would urge

upon myself first, and then upon you next, the constant use of the plumbline. It is very easy to seek after speed, but to neglect to ensure certainty. There is such a thing as being in a dreadful hurry to do what had better never be done, or else be done in a different style. We see some people, who become Christians in about two minutes; and I am devoutly thankful when that is really the case. We see some others become full-grown Christians in about two days, and instructors of others in the course of a week; and, very speedily, they attain to such vast dimensions that there is no ordinary church that is big enough to hold them. That is very quick work; that is the way that mushrooms grow, but it is not the way that oaks grow. I urge you all to remember that, often, the proverb, "the more haste, the less speed," is true in spiritual things as well as in temporal. My dear brother, if you only grow an inch in the course of ten laborious years, yet that growth is real, it is better than appearing to grow six feet in an hour, when that would only be disease puffing you up, and blowing you out.

I would like you young men who are here to use the plumbline when you begin your spiritual life-building. I mean this; your father and mother are members of a certain church, but do not you, therefore, go and join that church without a thorough investigation of the principles on which it is founded. Use the plumbline to see whether it is all straight and square. Try all the doctrines that are taught, and do not embrace that which is popular, but that which is Biblical. Then try with the plumbline the ordinances of the church; do not submit to them simply because other people do so, but use the plumbline of Scripture to test them all. You know that, as a body, we are not afraid that you will ever read your Bibles too much. We, as Baptists, have no objection to your bringing everything that is taught to the test of the Bible, for we know that we should be the gainers if you were to do that; but, instead of using the plumbline of the Bible, many people have a newly-invented test—the Book of Common Prayer, or Minutes of the Conference, or something else equally valueless. Now, whatever respect I have for books of that sort, I prize my Bible infinitely above them all, and above all the volumes of decretals of popes, and councils, and conferences put together. I should not like to feel that I had been building, and building, and building, and building, and yet there had been a radical error in the whole structure, for I had commenced with a mistake, and I had been building myself up, not in the most holy faith of the apostles; but in the most mischievous error of my own notions. Do, I pray you, apply the Bible plumbline continually to all your beliefs, and views, and practices.

But, even before you do that, use the gospel plumbline to see whether you really were ever born again, for our Lord Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." Do test yourselves as to whether you have really believed in Jesus Christ, for "without faith it is impossible to please God," and if you have believed in him, take care that, while you think you are get-

ting more faith, more love, more patience, more of every grace, you keep the plumbline going; otherwise, you may get a great deal into the structure that you will have to take out again, and you will get the building out of the perpendicular, and the whole of it may come down with a crash.

And this plumbline is also to be used upon all work that is done on behalf of other people. There is much teaching, which has been given with a pure motive, but which, nevertheless, cannot endure this test. See to it, ye who count up your many converts, that they are real converts, and not the mere fruit of excitement. See to it, ye who plod on from day to day so industriously seeking to save souls, that they are really saved, and truly brought to Christ; for, if not, your work will be in vain. Churches that are built in a hurry will come down in a hurry; wood, hay and stubble, that look all right in the building, will look terrible in the burning, when the day of the trial by fire shall come.

So that is our first point, that the plumbline is to be used in the construction of the building.

II. Secondly, the plumbline is to be used for testing the building when it is built.

Do not let us judge either ourselves or one another simply by the eye. I have frequently thought that a building was out of the perpendicular when it was not; and I have sometimes thought it perpendicular when it really was not so. The human eye is readily deceived, but the plumbline is not; it drops straight down, and at once shows whether the wall is upright or not. We must continually use upon ourselves the plumbline of God's Word. Here is a wall that needs to be tested—the wall of self-righteousness. This man thinks he is all right. He never did anything very wrong. Moreover, he is religious in his way. He says that he has kept the law from his youth up. That is a fine piece of wall, it is not?—with some very handsome stones inlaid therein with fair colours. You are very proud of it, my dear friend; but if I put the Bible plumbline to your life, you will be astonished to find how much out of the perpendicular it is. The plumbline is according to this standard, "If any man will be saved by his own works, he must keep the law of the Lord perfectly; for he, who is guilty of the breach of any one of God's commandments, has broken the whole law: 'therefore by the deeds of the law there shall no flesh be justified in his sight.'" That condemns your wall, does it not?—because you have not at all times kept the whole law in the fulness of the meaning which Christ gave to it. If you are to be saved by works, there must not be a single flaw in the whole wall of your life. If there is, it is not in the perpendicular.

Here is another wall, built by a man who says that he is doing his best, and trusting to Christ to make up for his deficiencies. Well, my dear friend, your wall is sadly out of the perpendicular, because there is a text which says, "Christ is all," and I know that the Lord Jesus Christ will never be willing to be put side by side with such a poor creature as you are, to be jointly used with yourself to your soul's salvation. Remember that, in the gospel plan, it is not Christ and Co.; it must be all Christ, or no Christ at all.

So, if you are depending partly upon self, and partly upon him, my plumbline shows that your wall is out of perpendicular, and that it will have to come down.

There are many other bowing walls beside those I have mentioned, but I cannot stop to try them now. I would, however, most earnestly urge you all to remember that, if you do not test yourself by the plumbline of God's Word, if you are God's servant, you will be tried and tested. Have you never known what it is to be laid aside, on a bed of sickness, and to have everything about you tried? In times of acute pain, I have had every morsel of what I thought to be gold and silver put into the fire, piece by piece, by the Master himself, until he has put it all in. Thank God, some of it has been proved to be gold; and has come out all the brighter for the testing; but, oh, how much of it has proved to be alloy, or even worthless dross! You can have a great deal of patience when you have not any pain; and you can have a great deal of joy in the Lord when you have got joy in your worldly prosperity; and you can have any quantity of it when you have no troubles to test its reality. But the real faith is that which will endure the trial by fire. The real patience is that which will bear intense agony without a murmur of complaint. The Lord will test and try you, my brother, sooner or later, if you are his. He will be sure to use the plumbline, so you had better use it yourself. It may save you much anxiety in the future if you stop now to question yourself, and to enquire whether these things be real and true to you or not.

And remember, once more, that God will use the plumbline, at the last great day, to test everything. How many of us could hear, without a tremor, the intimation that God had summoned us to appear before his bar? O my brethren and sisters, if the great scales of divine justice were swinging from this ceiling now, and the Judge of all said to you, "Step in, and let me see what is your weight," is there one of us who could solemnly and sincerely rise, and say, "Lord, I am ready for the weighing"? Yes; I trust that many could say, each one for himself or herself, "There is not anything good in me, but my hope is fixed on Christ alone; and though I am not what I ought to be, nor what I want to be, nor what I shall be, yet 'by the grace of God I am what I am.' My profession of being a Christian is not a lie, it is not a pretence, it is not a piece of religious masquerade; it is true, great God; it is true." My brother, my sister, if you say that, you may step into the scales without any fear, for the contrite and believing heart can endure being weighed. But into the scales you will have to go whether you are ready or not. Your building will all have to be tested and tried. Some of you have built fine mansions, and towers and palaces; but the plumbline will be applied to them all, and it is God himself who will use the plumbline in every case. No counterfeit will be allowed to pass the pearly gates, nor anything that defleth, or worketh abomination, or maketh a lie. At the last great day, none shall pass from beneath the eye of the Judge of all without due examination. He will not suffer even one of the guilty to escape, nor condemn any one of those

who have been absolved for Christ's sake. It will be a right and just judgment that will be given in that day; but judgment there will be.

III. My last point is this, the plumbline is used in the work of destruction.

When a city wall was to be battered down, the general would sometimes say, "This wall is to be taken down to this point, and then the plumbline was hung down to mark how far they were to go with the work of destruction. They thus marked out that part which might be spared, and that which must be destroyed.

The whole judgment shall be according to the plumbline. Not a soul, in that great day will be sent to hell who does not deserve to go there. If there be any man who can plead that it would be unjust to condemn him—if he can truthfully prove that he has been obedient up to the measure of his light—if he can prove that justice is on his side—God will not do an unjust turn to him, or to any other man. Those awful gates, that grind upon their iron hinges, never yet opened to receive a soul damned unjustly. It would be impossible, in the very nature of things, for such a thing to happen. If any man could truly say, "This is unjust," he would have taken away the sting of hell, for this is the essence and the soul of hell, "I am wrong, and can never get right. I am wrong and do not want to get right; I am so wrong that I love the wrong, and make evil to be my good, and good to be my evil. I hate God, for it is impossible, while I am in such a state as this, that I can be otherwise than unhappy; and this is the greatest hell that can happen to a man—not to love God, and not to love right." That is the flame of hell, the worm that gnaws forever—that being out of gear with God—that being out of harmony with the Most High forever. I ween that there needs to be no fiercer hell than that. So, the final judgment will be according to the plumbline, so that no one will be condemned unjustly. You talk to me about the fate of the heathen who have never heard the gospel, and I reply, "I know very little about them; but I know that God is just, so I leave them in his hands, knowing that the Judge of all the earth will do right." There will not be one pang, to a soul in hell, more than that—soul—deserves—not a single spasm of despair, or a sinking in hopelessness, that is imposed by the arbitrary will of God. It will be a terrible reaping for them, when they reap sheaves of fire; but they will only reap what they

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have sown. There will be an awful pouring out of divine vengeance upon the vessels of wrath fitted to destruction; but no one will be able to say that the judgment is unjust. The lost will themselves feel that they only have to eat as they baked, and to drink as they brewed. It will all be just to them; and this is what will make the teeth of the serpent of hell, and the flame of its fire—that it is all just—that if I were myself judge, I must condemn myself to what I have to suffer. Think of that, and escape from the wrath to come.

And as that plumbline hangs there in that great day of account there will be differences made between some lost men and other lost men. All hell is not the same hell, any more than all flesh is the same flesh. That man knew his Lord's will, and did it not; lay on the lashes to the full that the law allows. That other man did not obey his Lord's will; but then he did not know it, so he shall be beaten with few stripes. Few will be too many for any one to bear; so do not run the risk of them. But, oh, the many stripes, what will they be? There are the lost that perished in Sodom and Gomorrah—those filthy beings whose sins we dare not think upon. There they are, and there is the hell they suffer. There hangs the plumbline; and, by his unerring justice, God awards their doom. But what will he award to you, and you, and you, who have heard the gospel simply and plainly preached, and yet have rejected Christ? You will have to go lower down in hell than the inhabitants of Sodom and Gomorrah, for God's plumbline tells us that sin against light is the worst of sin, and that the wilful rejection of the atoning blood flowing from the loving Saviour's wounds, is the climax of all iniquity. That is how the plumbline will work. And when you come up, you rich man, who have spent money in sin—and when you come up, you poor man, who work so hard—there shall be a difference between the one of you and the other—between the seducer, whom the world allows to enter into her drawing-room, and the poor girl whom he led astray; for though both are guilty, God will make a difference, not as men make it here, but quite the other way.

"This is dreadful talk," some of you may be saying. It is; it is; and it is a dreadful business altogether for the lost—that being driven from God's presence when you die—hearing him say, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." You do not like to hear about this, and I do not like to preach about it; only I must do so, lest you come unto that place of torment because I failed to warn you. Then might you say in your despair, "O cursed preacher! O unfaithful minister! You tried to tickle our ears with pleasant things, but you left out all allusions to the wrath to come. You toned down the truth, you softened it, and now we are ruined for ever through your wicked desire to please our foolish ears." O sirs, you will never be able truthfully to say that, for I do pray you to escape from that awful future. Run no risk of it. I think every one of you would like to have his house insured against fire, and to know that, as far as proper title-deeds go, whatever you have is held on a good tenure. Then, I implore you,

WOMAN'S GENTLE NATURE CALLS FOR GENTLE TREATMENT



Delicately formed and gently reared, women will find, in all the seasons of their lives, as maidens, wives, or mothers, that the one simple, wholesome remedy which acts gently and pleasantly and naturally, and which may be used with truly beneficial effects, under any conditions, when the system needs a laxative, is—Syrup of Figs. It is well known to be a simple combination of the laxative and carminative principles of plants with pleasant, aromatic liquids, which are agreeable and refreshing to the taste and acceptable to the system when its gentle cleansing is desired.

Many of the ills from which women suffer are of a transient nature and do not come from any organic trouble and it is pleasant to know that they yield so promptly to the beneficial effects of Syrup of Figs, but when anything more than a laxative is needed it is best to consult the family physician and to avoid the old-time cathartics and loudly advertised nostrums of the present day. When one needs only to remove the strain, the torpor, the congestion, or similar ills, which attend upon a constipated condition of the system, use the true and gentle remedy—Syrup of Figs—and enjoy freedom from the depression, the aches and pains, colds and headaches, which are due to inactivity of the bowels.

Only those who buy the genuine Syrup of Figs can hope to get its beneficial effects and as a guarantee of the excellence of the remedy the full name of the company—California Fig Syrup Co.—is printed on the front of every package and without it any preparation offered as Syrup of Figs is fraudulent and should be declined. To those who know the quality of this excellent laxative, the offer of any substitute, when Syrup of Figs is called for, is always resented by a transfer of patronage to some first-class drug establishment, where they do not recommend, nor sell false brands, nor imitation remedies. The genuine article may be bought of all reliable druggists everywhere at 50 cents per bottle.

CALIFORNIA FIG SYRUP CO.

make sure work for eternity by laying hold on Christ Jesus. Yield yourself up to him, that he may make you right where you are wrong, put you in gear with God, and set you running parallel with the will of the Most High; that he, indeed, may build you up on the perpendicular, on the solid foundation of his eternal merits by faith, through the power of the ever-blessed Spirit—that you may be so built that, when God himself holds the plumbline, it may hang straight down, and he will be able to say, "It is all right." Happy will you be if you hear his verdict, "Well done, good and faithful servant; thou hast been faithful in a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

May God grant this mercy to every one of you, for Jesus Christ's sake! Amen.

THE DUTY OF WINSOMENESS.

BY NOLAND RICE BEST.

Ordinarily neither winsomeness nor "mixing" appeal to us as Christians; doubtless they are not Christian as generally practiced. For the young woman endeavors to make herself attractive, and the young man tries to put himself on good terms with the people he meets oftenest, all with very selfish purposes in mind. They want to be popular, so that they may have admirers, may be bidden in pleasant society, may acquire enough influence to get their ideas of things deferred to.

It would be shocking to speak of these efforts at agreeableness as Christian. Anything that counts first on personal advantage is never religious.

But the same arts of winning and holding friends may be made truly Christian. Paul said that he made himself "all things to all men" in order to "save some." That is, his adaptation of himself to other people and his ingratiation of himself into their favor, had them in view all the time. It wasn't for himself. Now Paul was undoubtedly talking about his style rather than his friendships, but the same principle holds in social relations—it is only the unselfish purpose which makes advances for the friendship of others a Christian line of action.

What does this mean for Christians? That the Bible encourages them to make just as many good friends as they can, but discourages them from using those friends for any advantage of their own. It commands them instead to use themselves for the benefit of those friends. This is getting into a territory where most young Christians are very blind. It is common to think that people who need help can be helped offhand by just running over to them and doing the kind thing that their necessities seem to require. But the truth of human nature is that no real help can ever be given anybody except there is friendship to carry it. Without the friendship it is charity and patronage,—not help.

This necessity of friendliness is

most apparent in the fact that until we have won the trust of the needy person, there is no chance of finding out what the real need is. Nobody tells all to a casual caller; confidences are only for friends. But there is another deeper necessity; it is only the heart which really wants to win another heart that possesses the genuine fellow-feeling capable of comprehending another's condition; only the heart of winsomeness that understands what is best to do.

The friendships that we work our way into thus, we are under chief obligation to take advantage of for introducing our better Friend, Jesus Christ. "Individual evangelism" is sometimes successful between strangers, but generally speaking, the field of its exercise is between friends. And it is worth a good many years of careful approach to get into a place where one may speak to an unconverted man with a trustful friend's urgency in favor of the Saviour. But besides this evangelistic use, there are many other advantages of his friendships that the Christian man is bound to take—the advantage to say things which will stimulate faith in God, eagerness in Christian work, generosity towards Christian causes, and good cheer in general.—Interior.

Life's uncertainties give us a new hold upon the everlasting.—Mark Guy Pearse.

Let prayer sweeten prosperity and hallow adversity.—Macduff.

Editorial

MUCH is said and written in regard to the number of young men preparing for the ministry, and we hear in several directions the wail that the number is declining. It is to be noted that the falling off is greatest among those who believe least and are most "advanced". Certainly there is no use in a man's preparing to preach unless he has a sure-enough gospel to proclaim.

Within the past few weeks we have written to various Baptist institutions in this country, asking for the number of students for the ministry and how this compares with previous years. It should, of course, be borne in mind that these figures include only those students who entered in the first term of the year's session. In all these schools new students come in for the second term. The following are the figures:

Institution	No. present	More or less than last yr.
Sou. B. Theol. Sem.	216	6 less
Chicago, Ill.	180	Few more
Baylor, Waco.	112	Large increase
Newton, Mass.	62	Same
Colgate, N. Y.	115	4 more
Crozer, Penn.	82	17 more
Rochester, N. Y.	154	9 more
Kansas City, Mo.	27	2 more
Colby, Me.	12	same
Brown, R. I.	40	same
Bucknell, Pa.	40	few less
Denison, O.	60	increase
Franklin, Ind.	17	2 more
Shurtleff, Ill.	40	5 more
Ewing, Ill.	12	same
Des Moines, Ia.	14	same
California, Cal.	8	2 more
Richmond, Va.	57	8 less
Wake Forest, N. C.	70	6 more
Furman, S. C.	17	5 more
Mercer, Ga.	36	7 more
J. B. Stetson, Fla.	7	1 more
Georgetown, Ky.	30	5 more
Bethel, Ky.	24	same
Car. & Now., Tenn.	19	1 less
S. W. Bapt., Tenn.	38	increase
Howard, Ala.	48	increase
Mississippi, Miss.	62	increase
Mt. Lebanon, La.	8	3 less
Wm. Jewell, Mo.	135	good increase
Onachita, Ark.	28	same
Oklahoma, Ok.	12	6 more
Simmons, Texas	20	increase

These are interesting and instructive figures. There is no discouragement in them. Here are 1,792 students for the ministry in the first terms of the institutions named, and if the other schools were reported, these figures would be considerably increased. There is no falling off; those institutions which report a loss being more than offset by those that report a gain. And the losses are small and easily accounted for. No doubt in several of these cases the loss will be made good before the session is over.

We have not gathered the figures for our Negro institutions; that being a separate inquiry.

It is interesting to note how the students are distributed—863 are in the North and 929 in the South; the proportion being greater in the North; but there are more Southern students for the ministry in the North, than Northern ones in the South. It is interesting also to note the distribution East and West. The Pacific Coast shows only eight. New England has 114. The Middle States, north, have 391. The Northwest 323, leaving out Iowa has 309. The South Atlantic States have 187. The Middle South has 537, including those at the Seminary at Louisville. West of the Mississippi we have 348.

It is to be recognized, of course, that we have many entering our ministry who do not come from these institutions. Many are called from business and professional life into the ministry. Some of these have had college or university training, but while pursuing their studies they were not ministerial students. Others who go from business to the pulpit pick up ministerial training in such schools as Northfield and the Moody Institute, and hence they are not counted in the above figures.

It is still true that "the harvest is great and the laborers are few", and the command remains "pray ye the Lord of the harvest that he send laborers into his harvest".

SINCE last August the Rev. G. W. Argabrite, of Georgetown, has been doing good service as state evangelist, under the appointment of our State Board. Now, by the generosity of the South District Association, the services of the Rev. E. W. Coakley, in the same line, have been secured, as has been announced. We are glad to tell our readers that by the generosity of a good brother and his wife, the Board are enabled to secure the services of the Rev. W. D. Powell as state evangelist. He will enter upon this work with the new year, and at first will labor in Western Kentucky. Those wishing his services should write at once to Dr. Bow, Dr. Powell is one of the strongest men in the denomination and we congratulate the State, the Board, and especially the generous pair, on securing his services. We most heartily welcome Dr. Powell to Kentucky, where he is already well known and greatly loved.

We are also glad to tell our readers that the Rev. J. T. Watts has been secured as Sunday School Secretary for Kentucky under the appointment of our State Board. This is a most happy arrangement. Part of the salary is provided by the Sunday School Board at Nashville.

Along with all this, it is proposed to inaugurate in Kentucky a special campaign for missions. However, it may be explained, Kentucky has not kept pace with some of the other States in the work of missions, and there is no reason why we should not lead them all. It is proposed to hold mission institutes at chosen points and to lay the facts and the needs, as well as their obligations before our people. We will be glad to co-operate in this work. We will rejoice to see Kentucky at the head of the column.

The Executive Committee of the Baptist Convention of North America organized last May in St. Louis, met in Norton Hall on Tuesday last and held two sessions. Beside the Louisville contingent there were present Drs. Morehouse, Meeser, Crandall, Geistweil, Dickerson and Morris, along with the Hon. E. W. Thresher, who is chairman. There was a full, free, frank and fraternal discussion. It was decided to hold the next meeting on Tuesday night and all day Wednesday, immediately after the meeting of the Southern Baptist Convention, the location being left to a special committee. The topics agreed upon, the details being left to a special committee on programme, were the hopeful outlook, Christians in public life, young people's work, and education. Only 20 minutes are to be consumed by an

address of welcome and a response. The relation of Baptists to general reforms is also to be considered and it may be that a deliverance on some subjects in that line may be asked from the Convention. The daily papers said this Convention would meet in Chattanooga immediately after the Southern Baptist Convention, but that statement is premature. The place has not yet been determined.

The most fraternal spirit prevailed in the meeting, and an earnest desire to do what is wisest and best.

SPEAKING of the removal of Prof. Mitchell from the Methodist Divinity School of Boston University by the Bishops, on account of heretical teaching, the *Journal and Messenger* says:

"It is devoutly to be wished that some of our Baptist Divinity Schools were subjected to examination by some power beyond their Boards of Trustees, as they are at present constituted. Prof. Mitchell is an inspired saint compared with one or more men now teaching in Baptist schools. What are we going to do about it? Our weakness was never so manifest as just now."

That is the question—"What are we going to do about it?" Two things can be done. One is to cry aloud and spare not, that young men may be warned away from wrong teaching and public sentiment among Baptists may be aroused. The other is to have our schools for training young preachers put under denominational control. If it be impossible to correct some we now have, let others be established that we can control.

WHILE we are always glad to hear of large amounts of money given for missions, and we wish the amounts were far larger, we think more emphasis should be laid on the benevolence involved. Suppose, for example, Mr. John D. Rockefeller should give ten million dollars to foreign missions. That would be a great gift and it would support many missionaries and open many new stations. But would it not be far better for 1,000,000 Baptists to give \$10 each? In each case the amount is the same, but in the latter case the benevolence is far greater, and the result is far more wholesome to the cause of Christ. It means far more for the progress of the kingdom for a million men to give ten dollars each than for one man to give ten millions. It is plain therefore that more is to be considered than the amount contributed. Let us stress the benevolence, the spirit of sacrifice more. Let our giving be more general, and let it be more generous. Let the spirit of loving sacrifice be cultivated.

THE "higher critics" attack the truth of the stories told in the Old Testament on the plea that similar stories are found in other ancient writings, and they assume that therefore, hence, consequently nothing of the kind really happened. Mr. Gilbert Chesterton wittily meets this objection. He says: "If the ruin of Samson by a woman, and the ruin of Hercules by a woman, have a common legendary origin, it is gratifying to know that we can also explain, as a fable, the ruin of Nelson by a woman, and the ruin of Parnell by a woman. And, indeed, I have no doubt whatever that, some centuries hence, the students of folk-

lore will refuse to believe that Elizabeth Barrett eloped with Robert Browning, and will prove their point by the unquestionable fact that the whole fiction of the period was full of such elopements from beginning to end."

Along the same line Mr. Chesterton also says: "That a large number of fishermen have falsely asserted that they have caught a pike, two feet long, does not in the least affect the question of whether any one really did so. That numberless journalists announce a Franco-German war merely for money is no evidence, one way or the other, upon the dark question of whether such a war ever occurred. Doubtless in a few hundred years the innumerable Franco-German wars that did not happen will have cleared the scientific mind of any belief in the legendary war of '70 which did."

Yet this is just the way these critics reach their "assured results." They seem to have utterly lost their power of reasoning and to have become incapable of either making or understanding an argument. "All of their alledged "assured results" are simple nonsense. If any brother who reads this statement thinks it is too sweeping, he will confer a favor on us by giving us one of these "assured results" that is not nonsense. We will make proper acknowledgment.

We have received a copy of the minutes of the Lauderdale Baptist Association, which includes Meridian, from our good friend, the Rev. J. R. Farish. The meeting was held in October. In the Report on Publications, reference is made to Baptist papers designed to circulate beyond the State of their publication, and it is stated: "Among them in the South, the WESTERN RECORDER, published in Louisville, Ky., stands without a rival. It deserves the patronage of all our people. It does not aspire to take the place of our State paper, but it does seek to supply the demand which the importance of the Baptists of the South demands. It is sound, able and may be justly regarded as competent to represent our people everywhere. Its adherence to Bible teaching and loyalty to Baptist principles makes it a bulwark against the errors and follies of a restless and demoralized age." We appreciate the good opinion of our brethren.

PROF. Cox complains of the decision of the Methodist Bishops against Prof. Mitchell thus: "This great church is therefore subjected to the humiliation of having its Board of Bishops unanimously assert in principle, if not in detail, that the authority of Jesus' teachings stands or falls with the historic character of the early chapters of the Book of Genesis." Of course "the authority of Jesus' teachings stands or falls" with the truth of what He said about the Old Testament. The man who denies the truth of what Jesus said about the Old Testament, ipso facto, sets aside the authority of His teachings. The man who denies what Christ said about Abraham, has no warrant for believing what Christ said about the kingdom of Heaven or about anything else.

If you can find no bright side in your trouble to look upon, polish up the dark one.—Moody.

Editorial Varieties

Our friend, Mrs. Belle Thornton Dick, has brought out a handsome book of "Beautiful Thoughts of Noble Men." It is dedicated to Miss Zudie Harris, the brilliant musician, daughter of Mr. Theodore Harris. The illustrations are pictures of the writers and are by Mrs. Ethel Standiford. The writers are Reuben T. Durrett, Madison Cawein, Francis R. Beattie, Cale Young Rice, J. Stoddard Johnston, E. L. Powell, T. T. Eaton, Bennett H. Young, T. M. Hawes, W. B. Haldeeman, Bert Finck, H. A. Cottell, Wm. F. Wood, B. G. Enelow, S. S. Walz, Isaac T. Woodson, Charles E. Woodcock and Theodore Harris. It is published by John P. Morton & Company, and the price is \$1. It is a Louisville production, though containing much to interest people everywhere. It is a unique book, and is the execution of a happy idea of Mrs. Dick.

Henry James discusses New York and the Hudson. Here is one of his sentences: "The great thing, at any rate, was that they were all together so visibly on the new, the lifted, level—that of consciously not-being what they had been, and that this immediately glazed them over as with some mixture of indescribable lime and consistency, the whole varnish of consecration, that might have been applied, out of bottomless receptacle, by a hugh white washing brush." This beats Mrs. Eddy.

The Rev. Wm. R. Covington, of Texas, and Miss Mary E. Lyons, of this city, were married at Walnut St. church (3rd and St. Catherine Sts.) by the writer on Tuesday, the 19th instant, at 7 p. m. During the present pastorate this church has lost thirty-three of its brightest and fairest by their marrying preachers. We heartily congratulate the bridegroom in this case, both on the rich prize he has secured and on his name's going on the brilliant list of Kentucky Baptist sons-in-law. In this Kentucky leads all the states.

"My large family of children consisting of 15 cannot be without the RECORDER. It is a regular and a pleasant visitor to our home." So writes the Rev. L. D. Bassett. What great possibilities for usefulness are in that family! God grant that these possibilities may become realities, and that the RECORDER may contribute to that end.

In its report of the South Carolina Baptist Convention, the *Baptist Courier* says: "Dr. J. N. Prestridge, of Kentucky, made remarks concerning the real strength of Baptist individuality. Standing in St. Peters, London, he saw the wrinkles of oblivion disappearing before the Baptist host."

"Dr. J. T. Christian had a strong article in the WESTERN RECORDER proving that there were Baptist churches in England in 1589." Even so. It would be a good idea to send Dr. Christian to England and to the Continent of Europe to spend five years in studying Baptist history.

Dr. W. A. Whittle, of Evansville, recently preached a sermon on Civic Righteousness which was issued as a tract and which has now reached its second edition. The Rev. Sam P. Jones pronounces it "the best, bravest, strongest sermon I think I ever read."

We had a pleasant call from Dr. J. J. Taylor, Monday. He was on his way home from Owensboro, where he preached Sunday. He is busy mustering his "regiment" of 1,000 friends of Georgetown College, who will agree to give something when called on, and he is meeting with gratifying success.

We hope the educational meeting in Louisville, Dec. 27th, 28th and 29th, will do good. Dr. Felix and his committee have a serious problem before them, on whose proper solution great issues depend.

The Rev. Ervin F. Lyon, of Ennis, Texas, has issued a neat tract (10 cts.) on *Infant Baptism*. The history of infant baptism and its unscripturalness are clearly and vigorously set forth.

We rejoice that our good Baptist brother, the Hon. Lloyd-George, is in the new British Cabinet. Let us hope that deliverance of the oppressed "Discenters" in Great Britain is at hand.

We are sorry to lose the Rev. I. N. Strother from Kentucky, though we congratulate Memphis on securing him.



We are glad to present to our readers a picture of John Bunyan's "anvil," recently recovered near Elston, England. We made a note of this discovery at the time. On this "anvil" Bunyan did his tinkering as he went about preaching the gospel of the kingdom. It is a relic of surpassing interest.

AMONG THE Churches.

Walnut St. (Third and St. Catherine Sts.).—Pastor Eaton: Unjust judge; Israel's repentance. One by letter. Sunday School entertainment Friday night.

Broadway—Pastor Jones: Symphony of prayer; Testing times. Bro. Watts resigned to become State Sunday School Secretary.

Chestnut St.—Pastor Weaver: Startling words (Matt 25:46; Jesus presence. One by letter.

East—Pastor Wilson: Will of God; Generosity. One for baptism.

McFerran Memorial.—Pastor Hamilton: Let us make man; What makes a nation great. Five by letter, one restored. Sunday school entertainment Friday night.

Twenty-second and Walnut. — Pastor Hunt: Bible study; Conversion of a skeptic. Two professions, one by letter.

Clifton.—Pastor Foster Seventh anniversary sermon. "Thanked God and took courage." Who may abide his coming. Church social Monday night. 410 added and \$17,750 raised during the seven years. Two by letter, two for baptism.

Highland. — Meeting God; The woman thou gavest me.

Immanuel—Pastor Watts: Four Bible boys; Bro. W. M. Bruce; Christ's power to save.

Parkland—Pastor Taylor: Church at Sardis; Sinner already lost.

Southgate St.—Pastor Gillon: Walk to Emmaus; A despised virtue. One by letter, one restored, one for baptism. Contract let for new building.

Third Ave.—Pastor Ransom: Contrary winds; Punishment of the wicked.

Twenty-six and Market. — Pastor Reed: Gross hearts; Royal charge. Two by letter.

Thirty-sixth and Grand—Bro. M. P. Hunt at 3 p. m.

Hazelwood—Pastor Althoff: Faith needed for salvation; Almost but lost.

Highland Park—Bro. Bryden: Daniel; Pastor McDaniel: Voyage of life.

Oakdale—Bro. I. W. Bruner: Prayer; Pastor Mohler: Sin's reward.

Ormsby Ave.—Pastor Williams: Providence; Used of God.

Utica (Ind.)—Pastor Sills: Watch; Home. One restored.

Marydale—Bro. C. H. Cosby; Love of Christ.

Hope Mission—Pastor Bruce reports a good week.

Bro. E. Y. Mullins continued before the Pastors' Conference, his interesting talk on conditions in Europe, especially as affects the Baptists. Russia's fall has had a great effect and has disillusionized the world. Another important matter is the agreement between Great Britain and France. Germany is behind the times, a young nation, and is on the alert. Socialism is making

strides in Germany. The equilibrium has been disturbed in certain parts, and it may soon be more so, but the outlook is toward freedom, and the Baptists are to be more and more a factor.

Pastor Green was present at the Conference.

SEMINARY NOTES.

C. W. KNIGHT.

Dr. Carver conducted chapel services Monday.

Supplies for Sunday: Bren. C. H. Cosby, Marydale; J. K. Smith, Ash St.; C. S. Treadwell, Van Buren St.; R. L. Peoples, Colesburg; Bunyan Stephens, P. C. Barkley, Portland Ave.; J. P. Stuart, Walden; C. E. Bryden, Highland Park.

Bro. Watts, assistant pastor of Broadway church, becomes state secretary of the Sunday school work.

Bro. W. J. Shafer attended the State Volunteer meeting in Lexington and delivered an address.

Bro. C. S. Humphreys was in the Hall last week.

Bro. A. C. Odom, Jr., has been called to the care of Providence church, Fla.

Bro. W. R. Covington, one of our last year students, married a Louisville lady Tuesday evening.

Bren. O. Petterson and O. K. Dozier delivered addresses last Sunday in the different churches in Lagrange in behalf of the Y. M. C. A. work.

Bro. T. V. Neal is better, having been operated on for appendicitis.

THE STATE.

We have hoped that Pastor I. N. Strother would reconsider his decision to accept the pastorate of the Seventh church of Memphis, Tenn. For we regret greatly losing him from Kentucky. He has been with us for ten years and has won the admiration and love of all who have known him and his work.

The meeting at Rockport, conducted by Bro. B. F. Jenkins continued 10 days and resulted in 61 additions to the church, 46 of them on profession of faith and baptism.

The meeting at Glasgow in which Bro. L. T. Wilson aided Pastor Loving resulted in 27 professions of faith, five of them Jews.

Pastor John S. Cheek writes: "Sunday was a great day for Paducah. I believe God is going to give us the greatest meeting Western Kentucky has ever seen. I want to ask all who read this to pray that this may be true." Bro. Cates is holding up well, but he needs the prayers of God's children."

Pastor C. W. Chadwick writes: "Marysville enjoyed the excellent preaching of Bishop Geo. W. Clarke, of Paris, in a series of meetings. Voices long silent were heard in prayer and praise, and manifest tokens of real repentance were shown. Six were received for baptism; one was baptized just before the meetings began. The results were not so far-reaching as we had hoped for, but the work in general is in good condition and we look for better things still. Pray for us. A Sunday at Paris showed good results of Pastor Clarke's work there. You may expect to hear of large fruitage here."

Pastor W. J. Puckett writes from Cave City: "Bro. J. S. Gattton assisted me in a two weeks' meeting here the

last half of November, resulting in 5 additions and church revived and edified. Bro. Gattton took the hearts of the people and did some of the best preaching we have ever had. I went then to Greenwood church, near Bowling Green and held an eleven days' meeting, doing the preaching myself. There were 5 conversions, one of them a Catholic and another an Episcopalian; church much revived, 4 approved for baptism. Owing to throat trouble I have been out of protracted meeting work much this year. To-day Cave City church gave me a unanimous call for another year. I will preach during 1906 to Cave City, Hiseville and Greenwood churches."

Pastor Don Q. Smith writes: "We close to-day a good meeting with Looke church. A good revival and 6 additions by baptism. Bro. W. J. Watson, Brush Creek, Tenn., was with us and did nearly all the preaching to the delight of all. He is a fine preacher. We are happy over the results. God bless you."

Pastor B. B. Bailey writes: "The church at Shelbyville has recently closed a meeting in which the pastor had the assistance of Bro. W. D. Wakefield, who conducted the singing and devotional exercises so as to win and hold the hearts of the people. Bro. Wakefield has the gifts and consecration of the New Testament evangelist, and is a preacher as well as a singer of much ability. He is now in Iowa conducting meetings of much power. He was for years an efficient member of the Walnut St. church, Louisville, in whose fellowship he was ordained. Our meeting resulted in 29 accessions and a general quickening of spiritual interest. The church has just completed a handsome pastorium, easily worth \$6,000. Eighty persons have been added to the membership in the past year."

OTHER STATES.

Bro. W. L. Payton, well known in Kentucky, has removed from Elk City to Geary, Oklahoma. He has a fine field. He is conducting a protracted meeting with good prospects.

The Woman's Missionary Union of Arkansas elected the following officers at the last meeting: Mrs. E. Langley, President, Mrs. S. H. Campbell, Vice President, Mrs. F. F. Gibson, Vice President, and Mrs. J. T. Love, Secretary. The headquarters are in Little Rock, where the Secretary lives.

Bro. J. M. Phillips writes from Springdale, Ark.: "Held a meeting at Westville, Indian Territory with Pastor E. Moss. Thirty-two additions, 26 by baptism. 7 heads of families. Also held a meeting at Lowell with 36 added, 30 by baptism. I did most of the preaching in each meeting."

Pastor T. O. Sallee writes: "Please change my paper from Waelder, Texas, to Stockdale, Texas; I go there to take charge of the church."

Pastor D. W. McLeod writes from Harrisville, Miss. Please send my paper to McComb, Miss., instead of Harrisville, Miss. I go to McComb next week where I become pastor of the South McComb church, and do not wish to miss a copy of the "old reliable," as it is ever true to Baptist principles—the principles of our fathers. I enjoy your weekly visits very much."

Pastor E. G. Shouse writes from Christian, Ill.: "The building of the First church here was dedicated yesterday (Dec. 10). Total value of property \$15,000. The building was dedicated free of debt."

Pastor J. W. Porter writes from Newport News, Va.: "Had a meeting with Pastor J. C. Johnson, of Charleston, W. Va. There were 56 additions to the church. The editor of the Recorder is at a premium in Charleston."

MARRIED.

On the evening of Dec. 6, 1905, in First church of Shreveport, La., B. D. Ilgenfritz and Miss Martha B. Penick, the youngest daughter of Rev. W. S. Penick, D. D. The marriage was solemnized by the bride's father. We extend congratulations. H.

It is with pleasure that the writer expresses his grateful appreciation for courtesies extended during his journey from Tazarkana, Texas, to Shreveport, La., to S. G. Hopkins, D. P. A., of Kansas City Southern R. R.; also to Mr. Marshall, formerly of Henry county, Ky., now of Shreveport, La., G. P. A. of Louisiana Railroad and Navigation Co. W. P. HARVEY.

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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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Family Circle

Stories for the Young and Old

A LITTLE WHILE.

BY CLARA MARCELLE GREENE.

A little while,
Be it loss or cross, be it birth or bier,
Time's wing is fleet. Nor smile nor tear
Stayeth the passing of a year
In a little while.

A little while,
A day, an hour, is it joy that thou hast?
Look to no future, nor to thy past;
Rejoice in to-day! It will only last
A little while.

A little while,
Is sorrow thine? Is it night with thee?
Wait, wait! Light cometh to thee and
me,
At dawn of the great Eternity,
In a little while!
—Christian Work.

POLLY ANN'S WAY.

BY ADELAIDE D. BOLLSTON.

"But you've gone with us every Fourth of July, and this year we've planned to have a nicer celebration than we've ever had yet," argued Mrs. Raynor, as she moved her chair in the shade of the balsam vines, and took the fan Polly Ann offered her. "And every one of us will be disappointed."

"Oh! I think you'll manage very well without me," put in Mrs. Leland, with a laugh, though the heightened color in her cheeks belied her indifference to the matter under discussion. "You know very well why I am not going," she added, with sudden earnestness. "So what's the use in saying anything more about it?"

Mrs. Raynor moved her fan to and fro in silence for a minute. Then as she saw the dejected look on Polly Ann's face she felt constrained to pursue the subject further, even at the risk of giving offence.

"Well, all I've got to say is that you are a simpleton to allow such a trifling thing to keep you away from Spring Grove and that celebration!" she exclaimed in a disgusted tone. "Now I don't know what you and Sallie Marshall fell out about five years ago, and I'm not going to try to find out either. But whatever it was I'll bet my last year's bonnet that it was some silly, childish thing not worth remembering. And I expect Sally had forgotten all about it till she moved back here in the neighborhood and you reminded her of it by the way you treated her."

"I'm sure I've never mistreated her," began Mrs. Leland defensively.

"Oh! you've never openly snubbed her," interrupted Mrs. Raynor, "but you've avoided her on every occasion, and have refused to go to see her. She's had no chance to renew the old intimacy. And you used to be so fond of her, too!"

Mrs. Leland suddenly turned to Polly Ann, who stood open-mouthed and wide-eyed, taking in every word of the conversation.

"Polly Ann," she said, in a peremptory voice, "go back to the kitchen and finish your dishwashing. And don't come out here on the veranda again unless I call you." Then as the child went reluctantly indoors she drew her chair closer to her visitor's.

"If you are determined to remind me of all my little sins of omission and commission I prefer you should do it while we are alone," she remarked with some vexation. "Polly Ann's ears are quite as sharp as her eyes, and her faculty for putting two and two together is remarkable, considering her years and her origin. And she has the queerest ways imaginable! Whenever she wants to carry a point she doesn't rush headlong into an undertaking, but reasons it out first. Sometimes I am almost sorry I ever brought her into the house, she's so different from any other child I ever knew. But she's only an experiment, you know, and I can send her back to the Home. As a rule these shanty-boat children are a bad lot, and Polly Ann may prove no exception, though, aside from an insatiable curiosity, and a fondness for asking unanswerable questions, I really have no fault to find with her. Andrew dubbed her 'Miss Curiosity Box' the very first day she came, and now he seldom calls her anything else."

"She was counting on going to our picnic," said Mrs. Raynor, passing over

the allusion to Polly Ann's peculiar mental traits. "I saw her countenance change the moment you declared you wouldn't go. Poor little mite! it seems such a pity to disappoint her."

"Oh! she'll enjoy herself here at home quite as much as she would with a lot of children who, likely as not, would snub and slight her because she once lived in a shanty-boat. Besides, she says she never celebrated the Fourth of July in her life."

"The more reason then that she should be allowed to attend this picnic. And really I don't see how you expect to enjoy the day when everybody—that is anybody you care anything for, will be at Spring Grove."

"But I do expect to enjoy it. I'm not a bit patriotic and never did care for Fourth of July celebrations. I only pretended to because the rest of you did and I was afraid to express my feelings in the face of so much enthusiasm. And this annual picnic of ours has grown to be quite a tame and spiritless affair. Everything about it is tiresome, from the reading of the Declaration of Independence down to the recitation of that little Tommy Grant."

"You don't mean a single word you're saying, Rachel Leland!" exclaimed Mrs. Raynor, indignantly. "You've enjoyed those celebrations just as much as the rest of us, and you needn't say you haven't. Didn't you read a patriotic poem of your own composition last year? And didn't you furnish more flags than anyone else? And didn't you try to engage the Edgfield brass band for the occasion? And now to declare that you are not a bit patriotic and don't care for Fourth of July celebrations! You ought to be ashamed of yourself! But I'm not going to say another word on the subject, or we'll be quarreling presently. The Fourth is nearly two weeks off, and maybe you'll change your mind before then."

Mrs. Leland made no reply to this half-veiled appeal, but cleverly turned the conversation into other channels.

Meantime in the kitchen Polly Ann's sharp little brain was as busy as her fingers. For weeks the proposed Fourth of July celebration had engrossed her thoughts almost to the exclusion of every other subject, and now it was interfering very seriously with her peace of mind.

To her numerous questions, Andrew, the hired man, had explained, with many embellishments of his own, just how Mrs. Leland, the Raynors, the Johnsons, the Grants, and a few other families of the neighborhood, always celebrated Independence Day, and she had listened in breathless excitement to every detail. But, after raising her hopes to the highest pitch, he had finished his story with the discouraging remark, that he was "no wise certain that Miss Leland would take part in the celebration this year."

And when she had pressed him for a reason he had answered that he did not know, and didn't consider it his business to try to find out, and that prying little girls had better not ask any questions.

And Polly Ann had been wise enough to heed the warning.

But now that she had learned the reason, without any prying on her part, she set her wits to work to remove the obstacle in the way. She must bring these two estranged women together in some manner and the rest would be easy enough.

"For if they was to make-up, betwix now and the Fourth, then Miss Leland would go to that celebration and take me along," she reasoned. "Now when Mammy uster have a fallin' out with any of the wimmin around Island Creek she allus went to 'em the very next day, and spoke out her mind free and bold-like, and then when both had rased one another for awhile, and slung a few brickbats, they was ready to make friends. But I reckon it's different with these wimmin folks up here. They don't appear to know how to act in such cases. Miss Leland says it's a sin and disgrace for wimmin to fight, but when Mammy couldn't settle her fusses no other way she allus lit. And then she made-up with 'tother woman right away. But maybe that was 'cause she allus come out ahead in the fight. Anyhow, I don't believe it would work with these wimmin. I'll have to study up some other way."

Several days passed, however, without any reasonable plan suggesting itself to her usually fertile and inventive mind, and she grew so dejected that even a day's shopping in Edgfield, with Mrs. Leland, failed to revive her drooping spirits.

Mrs. Leland herself was tired and out of sorts when they started home that afternoon. She had been unable to find a certain shade of silk she wanted, though she had visited every store in town. And the dinner she had eaten at

the one little hotel in the place had been so meagre that she had gone away hungrier than ever.

And to add to her discomfiture she found the visiting card of the new minister's wife, under her door when she reached home.

"How provoking!" she exclaimed, as she laid the card away and removed her hat. "I wanted to talk to her about the mission work and a dozen other things."

"Do folks allus leave a card when they go a-visitin'?" inquired Polly Ann, with sudden interest.

"If they have one," replied Mrs. Leland, shortly.

"And do they put it under the door and then go away when they don't find nobody at home?"

"Yes."

"And are them your visitin' cards in the top drawer of the dresser?"

"I wish you wouldn't ask so many questions, Polly Ann. Of course they are. Can't you read my name on them? And now run set the table and let's have tea, for I'm nearly famished."

Polly Ann thought long and deeply as she lay in bed that night. And when at last she fell asleep it was with a mind relieved of a heavy load. For, of a sudden a daring little scheme had suggested itself to her perplexed brain—so daring indeed that at first she had been inclined to reject it as quite out of the question. But the more she thought of it the more reasonable it seemed, till finally she was convinced that, given the opportunity she could carry it out both easily and successfully. The fear of being punished afterward did not trouble her in the least. It wasn't Polly Ann's nature to borrow trouble. Her life among the "shanty-boaters" on Island Creek had taught her a number of things that many grown-up people never learn, and one of them was to meet and endure with stoical patience and punishment that came to her as the result of her own mistakes and wrong-doing.

"Miss Curiosity Box has been actin' right curious here lately," remarked Andrew, as he came into the sitting-room with a pitcher of fresh water one evening after Polly Ann had gone to bed.

"I haven't noticed anything unusual in her manner," replied Mrs. Leland with some concern. "A violent headache had kept her closely confined to her room for two days, and she had been glad enough to banish Polly Ann and her inquisitive tongue from her presence every time the child had intruded."

"She hasn't asked me a half-dozen questions for a week now," continued Andrew; "and she seems sorter nervous. Jumps every time I speak to her."

"I'll keep a watch on her to-morrow," said Mrs. Leland, as she poured herself out a glass of water.

But Polly Ann was her usual self the next day, and Mrs. Leland quite forgot Andrew's remarks of the previous night.

"Please, ma-am," said Polly Ann, bursting into the sitting-room late that afternoon; "there's somebody at the front door, and I think it's Miss Marshall."

"Sallie Marshall?" exclaimed Mrs. Leland, rising hurriedly from the lounge where she had been resting. "Impossible! She'd never come here—" then she suddenly stopped, and, pushing Polly Ann out of the way, went herself to open the door.

It was Sallie Marshall, flushed from her long walk through the hot sun, yet radiant with youth and good humor.

"I know it is quite early to be returning your call," she said, without noticing the other's astonishment and confusion. "but I wanted to talk to you about the Fourth of July celebration, and so I just put on my hat and came."

"Yes," said Mrs. Leland, as she led the way to the sitting-room. Just then she found it impossible to get beyond that one monosyllable.

"You see I went into town Tuesday, and it was nearly night when I got back home," continued Mrs. Marshall, as she accepted a proffered chair. "That is how I happened to be away when you called. I was so sorry and disappointed when I found your card on the door."

The startled and mystified look on Mrs. Leland's face suddenly gave place to an expression of comprehension.

"Some of Polly Ann's work," was her mental comment. Then with a great effort she recovered her composure.

"It is very provoking to miss a visitor," she remarked, with a slight smile. And then the conversation drifted from the Fourth of July celebration to the new mission work in the church, and finally to Polly Ann.

"She is such an interesting and clever little thing," commented Mrs. Marshall. "Yes, Polly Ann is quite interesting and—clever," stammered Mrs. Leland. Then feeling an almost uncontrollable desire to laugh, she got up quickly and, going over to a table, brushed an imag-

inary speck of dust from its smooth, polished surface.

When presently she came back and sat down again her face was quite serious and composed.

"Then it's settled that we are to go to the celebration together," remarked Mrs. Marshall, as she took her leave an hour later. "And Polly Ann—"

"Will go, too," said Mrs. Leland, with a quick smile. "She's thought of nothing else for a whole month."

What passed between Polly Ann and herself in the privacy of her room that night, was known only to themselves, though afterwards Andrew made several sly efforts to find out.

However, Polly Ann's punishment must have been nothing more than a mild lecture; for, when at last she was released and sent to bed, her eyes were shining with happiness, and there was a smug smile on her funny little face.

THE MUSIC HE LIKED.

"I always thought I was fond of music," said Farmer Greene, "but since I visited Matilda in Boston I've had my doubts about it. I hadn't been there a day before Matilda she says to me, 'Now, father, we're goin' to have a musical, and I do hope you'll enjoy it!'"

"Of course I shall," says I. "You know how fond I am of them famous old Scotch songs you used to sing, and how I'm always ready to jine in when anybody strikes up 'Coronation.'"

"Well, this will be the best music you ever listened to," says Matilda, and my mouth watered to hear it.

"The night of the concert you ought to ha' seen the folks pour in, all silks and satins and flowers. Matilda wore, well, I don't rightly know what, but I think 'twas silk and lace. Pretty soon we all got quieted down, and then a German, with long hair and a great bushy beard, sat down to the piano and began to play. My, how he did bang them keys! There was thunder down in the bass, and tinklin' cymbals up in the treble.

"The lady that sat side of me whispered when there was a minute's stop, 'Do you distinguish the different motives?'"

"My, no!" says I. "I don't see what anybody's motive could be for workin' so hard to make a noise."

"Then she smiled behind her fan, but I don't know what at, whether 'twas the music or me."

"When the piece stopped everybody hummed and whispered to each other how lovely 'twas, and a good many told the German how much obliged they were. I didn't say a word."

"Then a tall woman, all fixed up with silks and furbelows, sang a piece that almost made my hair stand on end, it went so high and had so many ups and downs in it. She was master smart; anybody could see that, but somehow I didn't fancy that kind of singin'. It made me uneasy. When she was climbin' up to her high notes, I wondered if she'd ever get there; and when she dropped down again I wanted to say: 'Now, you've got through it safe once, don't try it again!'"

"Well, pretty soon Matilda came round to me and whispered, 'Father, how do you like it?'"

"I don't care much for it," says I. "It's a little too much like frosted cake when you want plain bread."

"She laughed, and in a minute I heard her sayin' to one of the performers, 'My father's a little old-fashioned, you see, and would you mind?'"

"What do you suppose happened then? Why, that woman that sung the trills and warbles stood up and, without any piano playin' at all, sung 'Ye Banks and Braes' and 'John Anderson.' How she knew what I liked I never could tell, but she sang the songs I've loved since I was a boy, and when she got through the tears were streamin' down my cheeks."

"Bless, you, my dear!" says I, and I went up to her and shook both her hands. And it seemed to me she liked the songs herself, for when she looked at me her eyes were wet, too.

"I had a beautiful time, but I suppose it's no use thinkin' I appreciate real music."—Youth's Companion.

A JOKE WITH THE KAISER.

Although somewhat short-tempered, the German emperor is more easily diverted from anger to good humor by means of a piece of wit than many of his fellow-sovereigns, says *Tid Bits*, which relates the following:

"Some years ago, when old Baron Boetticher, who was Secretary of State for the Interior, was discussing with his majesty the most suitable nominations to be made in the case of a number of vacant offices, the latter became greatly irritated by the statesman's unanswerable objections to the candidate whom

he himself desired to obtain a certain post. His anger, in fact, grew quite violent, and when the baron inquired if there were no other person upon whom his majesty would like to confer the appointment, the kaiser replied curtly: "O, confer it on Satan himself, if you like!"

"Very well," replied the old minister, with a twinkle in his eye, and then continued in his most suave and courtly manner, "And shall I allow the patent signed by your majesty in that case to go out in the usual form; 'To my trusted and well-beloved cousin and counsellor?'"

AS A MAN THINKETH.

Mrs. Blank, a Christian Scientist, recently met a doleful small boy, who told her that "father's awful sick."

"Now, my little fellow, father will be all right. You run home and tell him he is not sick, only thinks so, and he will get well."

When the lady met him a few days later the lad was in tears.

"Now, I know your father is well. He is all right now."

The boy looked up and said, "Father thinks he is dead!"—Mrs. W. B. Phipps in *Lippincott's*.

Give us this day our daily bread is a prayer which our souls need full as much as our bodies. Give us the bread of life; give us our best and most necessary food, without which we can not live.—Thomas Arnold.

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Dr. Blosser, the noted catarrh specialist of Atlanta, Ga., is the discoverer of a wonderful remedy for Catarrh, Bronchitis, Asthma and Catarrhal Deafness. He has decided to send free a trial package of his remedy to any sufferer who will write him.

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Emily Knapp, 920 Galena St., Milwaukee, Wis., writes:—"The 'Actina' I purchased from you a year ago saved my brother's eyesight. My brother was near sighted, wore number five and six glasses, and now he can go to school and do all his work and study without glasses."

F. R. Holdbrook, Deputy County Clerk, Fairfax, Va., writes:—"Actina" has cured my eyes so that I can do without glasses. I very seldom have headaches now, and can study up to eleven o'clock after a hard day's work at the office."

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If you will send your name and address to the New York & London Electric Association, Dept. 88 N. 929 Walnut St., Kansas City, Mo., you will receive absolutely FREE a valuable book—Prof. Wilson's Treatise on the Eye and on Diseases in General. You can rest assured that your eyes may be cured, no matter how many failures you have experienced.

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Makers,
Lynchburg, Virginia.

Stories for Little Ones.

THE WATERMELON TRAP.

For two years the doctor had been disappointed in his intention of enjoying the fruits of his watermelon patch. Just as soon as the melons ripened some boys of the neighborhood stole them at night. That was why the aged physician now stood grimly in the midst of the bearing vines with his medicine case in his hand. He stooped down and thumbed two melons.

"These will be about ripe to pick by to-morrow," he said to himself; "but I suppose some of these pesky boys will 'hook' them before morning. Well, if I can't eat them, at least I'll try and find out what boys are stealing them."

With this he "plugged" the two melons, and, taking a little vial from his medicine case, inserted a little white powder into each of the reddening hearts of the luscious fruit.

The vial was labeled "Ipec." which was the doctor's abbreviation for ipecacuanha—a drug whose effects are decidedly unpleasant.

Now, Tom Browning had a cousin from the city visiting him, and the cousin was in search of experiences. The country was new to him, and he got most of his ideas concerning it from what he had read in story books. One idea that he had obtained this way was that it was the proper thing for a boy in the country to steal watermelons.

Therefore he broached the subject to his cousin.

"Tom," said he, "isn't there some place we can go hooking watermelons to-night?"

Tom shook his head. "No," said he. "I've given up hooking watermelons. It's just as much stealing as any other kind."

"Didn't you ever hook watermelons?" queried Archie.

Tom hesitated, stammered and blushed a little as he confessed.

"Well, yes, I have. I took some of the doctor's last summer. But I'm older this year, and know better. I shan't do it any more. You wouldn't steal a watermelon out of a store in the city, would you?"

"No," said Archie, "of course not. But it's different when you are in the country. It isn't stealing, really, when you get them out of a garden—it's just hookin'."

"No difference," replied Tom, and so the two boys argued the question until finally Tom fell, and promised to accompany his cousin on a raid that night, "just this once."

When it came to the actual creeping into the doctor's garden in the dark and taking the melons, Archie, who had been so keen for the project in the broad light of day, weakened perceptibly, and just as the two boys began to crawl through the fence he had a sudden attack of fear, which he tried to convince himself was conscience.

"I don't know but it is wrong to steal watermelons, after all," he whispered to Tom. "In fact, I am sure it is. Let's go home."

"Pshaw!" said Tom. "You're afraid. That's what the matter with you."

Tom had been ready to back out at any time before this, but now that he saw his cousin show-

ing the white feather he was determined to carry it through. So he went forward, followed by the trembling city boy, who was ready to run at any sound.

Suddenly a blind on the doctor's house was blown to with a bang. Archie was off like a shot, but Tom stood still with his heart beating violently, till, seeing that it was only a loose blind, he went on with his looting. Had he come on the expedition alone he would have run home as fast as he could, but he "wanted to show Archie," and so, recovering himself, he carefully thumped the melons and, with unflinching accuracy of a marauding small boy in somebody else's melon patch, selected the two ripest melons—the very ones that the doctor had plugged and medicated.

Taking them under his arms he joined his cousin who was waiting for him half a mile down the road. The two boys smashed the melons against a stone wall and proceeded to eat the rich, juicy hearts of them. The doctor had put in only a small dose of ipecacuanha, and the boys did not notice anything suspicious in the flavor.

At 2 o'clock that morning the doctor's door-bell rang violently, and the old man poked his head out of the window.

Farmer Browning stood below and called: "Come over to the house as quick as you can, doctor! My boy and my nephew, who is visiting us, are both dying, I think. Oh, dear, hurry, hurry up!"

To the surprise of Farmer Browning the doctor laughed.

"Oh, they won't die," said he. "They are all right. I know what is the matter with them. I'll be right down."

Farmer Browning had driven over in his buckboard wagon, and soon, with the doctor seated beside him, he was driving home again as fast as his old mare could get over the road. There was confusion and distress in the Browning homestead when the two men arrived, but the boys were reported to be comfortable, though badly scared.

"Oh, doctor, will I die?" cried Archie.

"Not for about seventy years yet," answered the man of medicine.

"And it will take you about seventy-five years," continued he, turning to Tom.

Then the doctor turned everybody except his patients out of the room, and proceeded to tell the boys what was the matter with them.

"It was a mild dose of harmless emetic," he said, in closing, "and will do you no harm. But I want you both to promise me, right here and now, that you never will steal watermelons—or anything else as long as you live."

The boys promised, and kept their promise. As for the doctor, he never "gave them away," as the boys put it, though he did charge Mr. Browning two dollars for the visit, considering that little enough return for his watermelons and his midnight ride.—American Boy.

EVOLUTION OF A NAME.

Chapter I.

"What is your name, little boy?" asked the teacher.

"Johnny Lemon," answered the boy.

And it was so recorded on the roll.

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Chapter II.
"What is your name?" the schoolmaster inquired.
"John Dennis Lemon," replied the big boy.
Which was duly entered.

Chapter III.
"Your name, sir?" said the college dignitary.
"J. Dennison Lemon," responded the young man who was about to enroll himself as a student.
Inscribed in accordance therewith.

Chapter IV.
"May I ask your name?" queried the society notes contributor to the Daily Bread.

"Jean D'Ennise Le Mon," replied the fashionable personage in the opera box.
And it was thus jotted down. The End. Til-Bits.

Mr. Kornerstoon: "I've half a mind to start for Dawson City, Sarah. Here's a fellow went up there six months ago, and has just got home with fifteen thousand dollars in his pocket."
Mrs. Kornerstoon: "But that would never do for you, John. You can't even get home Saturday nights with your little fifteen dollars."—Judge.

Character grows from the plane of our common little lives.

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ALEXANDRIA, LA.

Before returning home from Louisiana I visited Alexandria and preached for Pastor M. J. Hoover, morning and evening, to good congregations. In five years, since Brother Hoover took charge, the net increase in the membership is 216. Contributions have increased during this time from \$370, to all missions, to \$1,266. Brother Hoover is greatly loved not only by the church, but by the community, irrespective of creeds. He is Chairman of the State Board of Missions and President of the Education Commission.

The Sunday school has enrollment of 200, and 163 were present. The officers and teachers are faithful. Brother Frank Bolton is an ideal superintendent and Mrs. James G. Bolton is a model infant class teacher—she had thirty-six in her class.

While in the city I visited Dr. E. O. Ware and family, and also the pastor and his family. Also the home of Brother G. W. Bolton, one of the leading bankers of the State. Out there I found Mrs. John E. Roach, the accomplished daughter of Brother Bolton, seriously ill. During the Confederate Reunion, at Louisville, in 1900, she was a guest in our home, and all of us greatly admired her for her many graces and accomplishments.

I found her cheerful and patient, and hopeful. Surrounded by a noble husband and a family that loved her, she has every comfort that life can afford. In her affliction, she and her loved ones have our deepest sympathy.

It was my happy privilege to enjoy the hospitality of Brother and Sister James W. Bolton. Brother Bolton is not only one of the most intelligent of our Baptist laymen, but in business he ranks among the foremost. He knows how to make money and how to give it to the Lord's cause.

THE PRAYER-MEETING.

By H. Allen Tupper, Jr., D.D.
Brooklyn, New York.

The prayer-meeting is one of the most important services of the Church; and it should be one of the most attractive; it is a family meeting of the Church; and why not have a general participation in the talks about matters of mutual interest to the membership? It is a mistake for a few members to monopolize the occasion. In many of our churches there is no meeting so dull and so dry as the prayer-meeting; and why the wonder of it? The pastor feels in duty bound to give a formal lecture; week by week the same brethren offer the same prayers and deliver the same exhortations; the music is weariness to both the spirit and the flesh; and from the countenances of the brethren and sisters you are led to think that they have met to sympathize with each other in an overwhelming calamity. From the opening to the closing moment of the prayer-meeting there should be a joyous movement to an inspiring climax.

The pastor's privilege is to strike the key note and then merely to lead in a tactful manner. He should beware of a set address which is to cover most of the hour; but he should come to this meeting with the most thorough preparation. Attractive subjects are to be announced beforehand; Scripture readings are to be selected with intelligence; topics are to be assigned, at times, to a number of participants; the singing is never to go by default; and the egotistic, long-winded brother, whether at the desk or in the pew is not to be tolerated but once. Everything is to be bright, brief and breezy, if the prayer-meeting is to be a burden lifter and an inspiration to those who attend and an attraction to those who do not. A sweet taste in the mouth, a new joy in the heart, a fresh thought in the mind—a blessed impulse to the mind—this is the golden fruit of the ideal prayer and praise meeting of the Church in the family session; and, if otherwise, the pastor is largely to blame. This mid-week meeting is, indeed, the thermometer of the Church; and if here the mercury is high, you may be sure that the Church cannot be an ecclesiastical refrigerator!

The world will never be won to Christ by the exploitation of schemes for ethical culture. The only preaching that will be effective for the salvation of lost men is that which holds up Jesus Christ and him crucified. That is the Gospel, and that only. Whatever aspect of the truth may be preached, that must be the heart of the preaching, or it will fail of its highest purpose.

The man who leads does not wait for the crowd.

TEMPERANCE.

Taking the Bible as a guide, than which there is no safer, we are admonished to be temperate in all things. Of course, this refers to those things that are not sinful when used, or practiced in moderation. There are many things that a strict prohibition can be applied to, however; one of which is strong drink. There are cases of suffering that may be eased by the use of whiskey, and in such instances it becomes a medicine, and may be used without violating the law of total abstinence, the meaning of which is clear to all who take a common-sense view of it.

It is the use of liquor as a beverage that we wish to call attention to, and we make the assertion that it sends more souls to ruin than any other two evils in existence. There are many other evils that are bad enough, but when the proper light is placed upon them, we generally find that there has been present at some stage of the crime that has been committed, a little of the Indian's firewater.

The moderate dram-drinker is doing more to ruin the rising generation than the poor drunken sot. He seems to think, however, that he is not doing any harm, and looks upon those who drink to excess as poor unfortunates, who could resist, as he does, if they would. He seems to be oblivious of the fact that the young men and boys are watching him, and are going to attempt to follow in his footsteps. He may not care enough for their welfare to deny his own appetite, and follow Paul's advice: "If eating meat make my brother to offend, I will eat no more meat while the world standeth." Many who attempt to follow in his footsteps find they are very weak in will power and ere long begin to realize that the ways of the moderate-dram-drinker "take hold on hell."

God pity the poor mortal who cares not enough for his fellow-man to deny his appetite of what it craves, in order that he may not be an instrument of the devil in sending that fellowman's soul to hell! Does he not think more of his own good time than of his brother's eternal welfare? My brother, the day is coming when God will require your friend's life of your hand, even as he did of Cain for slaying his brother Abel. But, if you do not love him enough to abstain for his sake, let me impress upon you the fact that it is a duty you owe to him, to yourself, and above all to your God. What will it profit you to appease your appetite for the present, and send your brother's soul, and possibly your own, to hell in the end? May God help you to get your eyes open to your surroundings!

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Then there is the poor drunkard wallowing in the gutter. Its true no one wants to follow in his way, but the suffering he causes, not only to himself, but to others, is not to be overlooked. Go with me to the hut of the widow and orphan, whose husband and father now fills a drunkard's grave! Look upon their suffering and wail! Go with me to the place of abode (we can not call such places home) of the wife and children of that poor slave of the fiery fiend, who has sold all, even the little ones' clothing, for strong drink; now brother Christian, get down upon your knees in the presence of such scenes as these, and tell your God that you will do all you can to put a stop to this sin and suffering!

RICH POOR PEOPLE.

BY THEODORE L. CUYLER, D.D.

A letter has reached me from a venerable lady whose life-clock has reached to-day the high mark of eighty-eight. She has been for many years an inmate of a charitable "Home" for the aged and the impoverished—a kindly provided "Snug Harbor" for those whose fortunes have been wrecked by the storms of adversity. This good woman is one of God's heiresses, and is getting part of her great inheritance in this world; for, poor as she is in purse, she writes me that she is daily feeding on the Bible, and has just been reading a book of consolation which has "greatly joyed her heart." No letter of condolence for such a happy soul as that; in God's sight she is one of the richest women in that city. "The Lord is my portion," saith her cheerful soul.

There are plenty of earthly cisterns that are being shattered, or are running dry. The chief thing in the cistern was money, and that has leaked away. The bags that hold a rich man's money are "full of holes". While he is sleeping, the fire may consume his warehouses, the gales may wreck his ships, or his stocks and bonds may be dwindling toward worthlessness. I once overtook and walked in a New York street with a man who in former days had been a financial king; I talked with him out of sheer compassion, for he looked so lonesome and nobody noticed him. His scepter had been broken, and those who had courted him in the days of prosperity had "cut" him in the wintry days of his adversity. His investments had been swept away; and that raises the vitally important question whether there are not some investments in this world that we can make which are absolutely certain never to depreciate.

Yes, there are. The Bible speaks of them as the "portion of the soul". It is an actual solid possession, and it is one that meets the soul's necessities. That man or woman is well off who has what meets and satisfies his or her real wants. Many of the so-called "wants" are really fictions. Daily bread is an actual necessity, and Christ teaches us to pray for that; but a sumptuous dinner is a luxury. It is not really necessary for anyone's health or happiness of heart that he should have a handsome house, or a large bank account, or a luxurious table, or high social rank, or any of those things "for which the Gentiles seek". There are certain possessions, however, that

are indispensable to our happiness; they are peace of mind, a clear conscience, the forgiveness of our sins, the favor of God, the chance to be more or less useful, and that infinite wealth that is summed up in having Jesus Christ in our souls.

More than one person who is under the harrow of pecuniary anxiety or some other affliction will read this article, and say, "Well, I wish I could feel as contented as that cheerful old lady in that charity 'Home'. Her fortune has been lost, and yet she is rich; her kindred are gone, and yet she is not lonely." My friend, just inventory the good things that you may have if you will seek for them in the right place and in the right way.

The value of a bank note depends on the assets of the bank; and the value of God's promises depends on the resources of His power and boundless love. My friend, just open your casket, and read such promises as these: "No good thing will He withhold from them that walk uprightly." I will never forsake thee." "My grace shall be sufficient for thee." God never defaults in His promises. Do you crave friendship? Then find a friend who "sticketh closer than a brother". Are you lonesome? Listen to that sweet voice, "Lo, I am with you always". Are you often distracted with worries? Cast your cares on Him; He cares for you. Just think who it is that says, "My peace give I unto thee". Do you crave a full assurance that all is well with you? Then practice the faith of adherence to Christ. Remember that faith is the milk, and assurance is the cream that rises on it; if your milk is half water, you cannot expect much cream. When incomes run down low, invest more in kind deeds to other people; that gives solid comfort. Is your heart aching at the sight of that empty crib, or of that empty chair at your plain table? Then don't let your grief stagnate, it will turn to poison; draw it off by trying to help somebody poorer than yourself. The saddest thing about grief is that it tends to make us brood and grow selfish. Wealth or poverty, cheerfulness or discontent, sunshine or darkness depend on our own hearts. With Jesus Christ securely there, you are rich. That cheerful letter that inspires this article was written by an aged hand in the "Lovely Home" in a certain city. Methinks the dear Master was whispering to her, as He does to all of us who trust Him, "A little while and ye shall see Me; I go to prepare a place for you, and will come again and receive you unto Myself."—N. Y. Advocate.

Men who have once been caught in a mine and have expected to die of fire damp or to starve to death, have usually a great fear of mines. Cases are on record where, when they have escaped, they would never be influenced to descend into the mine again. Men should have this fear of sin. Having once committed sin and felt the gnawing of conscience and the fear of judgment to come, they should flee from it and should never enter into it again. Christ's mission is to give men a fear of sin and a determination for righteousness.

Make use of time, if thou valuest eternity. Yesterday cannot be recalled; to-morrow cannot be assured.—Jeremy Taylor.

THE VALUE OF THE BLOOD.

It is no new thing for the doctrine of the atonement to be called in question. It has always had its enemies. It is contrary to human reason, and to human conceptions. It is a revelation of God. Those who controvert it are obliged to shut their eyes to many passages of the Bible, both the Old and New Testaments. The fact that the idea is so imbedded in the Scriptures has compelled many modern teachers to revise their position on the authenticity and integrity of the Bible. They must get rid of a large part of it, else they can not escape the conclusion that God the Father gave his Son Jesus to be made flesh, to become a sufferer, to shed his blood, to lay down his life, that he might thus redeem his people and secure for them eternal life. Effort has been made to evade the clear meaning of many passages teaching the great truth, but without success; the only thing left to the objectors is to discard the writings, and this they do.

The idea of a bloody sacrifice as an atonement for sin came into the human soul very early in the history of the race; just how we are not sure. It was evidently in the thought of Abel when he brought "of the firstlings of his flock and of the fat thereof" an offering unto the Lord. It is to be presumed that God had made known his will and that Abel made his offerings as an act of faith and obedience, while Cain presumed to bring bloodless sacrifices. God had respect to the offering of Abel, because it was made in obedience, and he had not respect to Cain's offering because it was made in defiance of the divine command. Noah the one righteous man in his generation, offered bloody sacrifices and received in return a blessing and a promise. The time came when the will of God was definitely stated, and bloody sacrifices were commanded and definite rules for their offering were given by Jehovah, so that there could be no mistaking the design and the fitness of the observance.

The New Testament is full of the idea of a substitutionary sacrifice for sin. Jesus himself declared again and again that the great virtue of his incarnation was in the fact that he would lay down his life for his people. He wrought his miracles for proof that he was the Son of God, and he declared that all power was given into his hand; that he had power to lay down his life and he had power to take it again; that he would give his body for the life of the world; that figuratively (or spiritually) his people were to eat of his flesh and drink of his blood, and if they did not do this they had no life in them. He laid down his life for his sheep. To interfere, either to prevent or to dissuade him from giving up his life, was to act a Satanic part, was an effort to thwart the divine will and the purpose for which he came into the world, as surely as was the act of Satan when he deceived and betrayed the mother of the race.

The best interpreters of the life and work of Jesus have held out that his death was substitutionary, or vicarious. He suffered in the place, or instead of the guilty, but penitent and believing. This was the argument of Paul, and it is attested by the other New Testament writers. All the way through the New Testament the

language used to represent the work of Christ implies that his death was in our stead, or in our behalf, taking the place of the sinner. The prepositions are used more frequently than any others in this connection; they are *anti* and *huper*. The first signifies in behalf of, and instead of, and the latter in behalf of. It is said that he gave his life a ransom, *anti* (instead of) many; that he gave himself a ransom, *anti* (instead of) all. It is said by the grammarians that the word *anti* is the "preposition of price," and signifies that one thing is given in exchange for another, or in place of another. So the blood of Jesus was given instead of the life of the believer, that whosoever believeth in him may not perish, but have everlasting life. While we were yet weak (without strength), in due season Christ died (*huper*) for (in behalf of) the ungodly. For scarcely (*huper*, for (in behalf of) a righteous man will one die; for peradventure (*huper*) for, (in behalf of) a good man some one would even dare to die. But God commendeth his own love toward us in that while we were yet sinners, Christ died (*huper*) for (in behalf of) us. The Greek language has no other words which so clearly express the idea of substitution as do these two prepositions, *anti* and *huper*. If a Greek writer wanted to express the idea of substitution in the clearest and strongest light, he must use one or the other of these words. It is the blood which avails, and we are right when we sing:

"His precious blood did once atone,
And now it pleads before the throne."

In the "Epistle to the Hebrews" this conception of the atonement is most prominent, and is put forth as a reason why the believer should never lose hope, but should persevere in his faith and his attachment to Christ until the end.

Objectors — Unitarians and their sympathizers — have said that it is "unjust" and "brutal" to lay the sins of a transgressor upon an innocent victim and allow or compel him to suffer instead of the guilty. And because they cannot get rid of the fact that the vicarious or substitutionary principle is taught in the New Testament, some would cut out of it all those passages which teach the great doctrine. Just now we are confronted by this kind of work. To those who tell us that the substitution of an innocent being for a guilty one is unjust and contrary to our thought of God, we reply that, in the first place, such facts are common to humanity. Everywhere, and at all times, one human being is suffering for another. We do not know absolutely what is right and just until we learn it from the mouth of God. It is enough to know that Jesus suffered, being innocent. We can account for his suffering on no other principle. — Jour. and Mess.

Through the week we go down into the valleys of care and shadow. Our Sabbaths should be hills of light and joy in God's presence; and so, as time rolls by, we shall go on from mountain top to mountain top, till at last we catch the glory of the gate, and enter in to go no more out forever. — Beecher.

IS THERE ANY MORAL FREE-AGENCY?

BY J. L. D. HILLYER.

Dr. J. M. Weaver, who always writes so wisely and so well, has given us a characteristic article, showing when we ought to suspend our curiosity while dealing with Divine truth. He begins his catalogue of unprofitable questions with the old and familiar enquiry, "How can God's sovereignty and man's responsibility be reconciled?"

Of course we cannot handle that question. The two things are not in the same plain of thought. There are no common data. There is no standard of measurement that applies to both. "For my ways are not as your ways, nor my thoughts as your thoughts, saith the Lord." But it seems to me that the question does not fairly include the real facts of the case, it presupposes man's free-agency.

Some years before the death of my father, Rev. S. G. Hillyer, D. D., he published in *The Index* a series of articles on Free-agency. His conclusions reached higher and different ground from any heretofore occupied. I have not the articles with me, and must refer to his conclusions from memory. His dominant conclusion was that moral Free-agency for unregenerate people is a logical impossibility. The very word moral carries with it the idea of restraint. If a man be under restraint, he is to that extent not a free man. Moral qualities that effect the conduct of men are expressed in moral law. Such law forbids certain things. By that, those things are declared to be wrong, and all men are restrained from doing them. Hence, no one is free to do what moral law forbids — As Blackston puts it "No man has a right to do wrong." That is no man is free to do wrong. The word moral covers the whole subject of right and wrong. If a man is not free to do wrong he is not morally free. He is free to perform actions that have no moral quality, that is that are not forbidden by moral law. But that is not moral free-agency. Morals are not involved in such actions at all.

An unregenerate man is in bondage to the devil. He may do what he pleases among the things not forbidden, but he is not free to do right. His master, the devil, will not allow him to do right. The unregenerate, therefore, are moral bondsmen. Restrained by the law from doing wrong, restrained by the power that rules within from doing right. The devil is discreet he does not make his victims uniformly, and perpetually bad; he allows them to do right sometimes. But "the hour is coming, and now is, when the dead shall hear the voice of the Son of Man, and they that hear shall live." When the voice of the Son of God is carried to the enslaved conscience of the unregenerate, he at once throws off the bondage of Satan, and comes to life and freedom through Jesus Christ. He is made free by the power of the Atonement. In the new birth he receives a new set of volitions, which are in accord with the Divine will, and he is perfectly free to act in that direction. "Ye shall be free indeed whom Christ maketh free."

FISHING FOR MEN.

How admirably does the calling of the fisherman represent the work of the apostles whom Jesus called. For just as the fisherman casts his net into the sea, proverbially uncertain of the result, and ignorant if successful, what kind or number of fish he may take, so the fisher of men knows not whether he shall have many souls for his hire. The work both of the natural and spiritual fisherman is one which eminently demands faith and patience and trust. The Lord often teaches his servants by a long, dark night of fruitless toil how weak and insufficient they are in themselves, how incapable of bringing anything they desire to pass. By this discipline He gives them "gainful losses," higher and better things than those for which they let down their net; and at the same time prepares them for success when it does come, to enjoy it meekly, and to give God the praise, instead of sacrificing to their own net, and burning incense to their own drag. He who is the Lord of nature and of grace, who holds the hearts of all men in His hands; and turneth them as the rivers of waters are turned, guides those who are to be the subjects of converting grace in ways that they know not to the human ministry appointed for the purpose, just as He guides the unconscious movements of the fish in the sea, and regulates the kinds and ways in which they shall come into the fisherman's net.

But you will notice that in the last interview of our Lord with His disciples, He combined the two occupations of the Shepherd and the Fisherman, the distinctive teachings of the Old and New Testaments as they are represented by those two characteristic images. The motto of the old dispensation was "keep," but a new dispensation was inaugurated by Jesus Christ, whose motto is not so much "keep" as "catch." The disciples were told to meet Christ after His resurrection at the accustomed haunt on the shore of the Sea of Galilee. The angel told them at the sepulchre that Jesus was risen, and that He had gone before them into Galilee, and that they should see Him there, and when they went a fishing, and resumed their old occupation as if they had given up all hope of anything coming out of their brief connection with Jesus, and when they toiled all night and caught nothing, Jesus by that significant circumstance showed them that they were no longer to be mere fishers of fish, and by the repetition of the former miraculous draught of fishes in the same spot he re-consecrated them to be fishers of men. There beside the net full of great fishes dragged to the shore, and the fire of coals with fish laid thereon, and bread for a sacramental meal, Jesus connected the occupation of a fisherman with the occupation of the shepherd, enabling them to carry over into the higher truth to which He was summoning them the very characteristics that gave them success in their natural calling. To the persistent fisherman of Galilee He said in that last touching scene of restoration, "Lovest thou me? Feed my sheep, feed my lambs." He made a shepherd of the fisherman; for it would need the combination of the two offices to make an apostle of Christ. A fisherman can show his skill and patience, his courage

and hope in braving the stormy deep and catching his scaly spoil, but the fishes which he catches have no need of his care; they have no personal relation to him; they are mere dead spoil taken from the deep. But sheep are living creatures of sensitive nature, weak and erring and defenseless, and are placed under the protection of man, and need to be watched over and tended continually. They know their shepherd and he knows them. The minister of Christ must be the pastor of those whom he catches by the Gospel net, feeding them by his teaching and leading them by his example. — Rev. Hugh Macmillan, D.D.

DEAR RECORDER:

Suppose the world to-day was without the Bible, what would the higher critics be found doing? How would those philosophical minds be employed? There being no Bible upon which their energies may be expended in an effort to show its fallibility, where would such scholars be found, and what would be the direction of their line of thought and research? For such minds must be in some way employed. To answer these questions we have only to take a journey to ancient Greece. Suppose we join hands with the Apostle Paul and take a stroll through Athens; what do we find? Philosophers of all schools; "a city wholly given to idolatry;" "a people in all things too superstitious," with altars to gods innumerable, and one even to the unknown God.

Would the philosophers of to-day, whose talents and energies are devoted in the direction of instilling doubt into the minds of Christian people as to the infallibility of the Bible, do less harm if they were employed in the erection of altars to the gods of the ancient Grecian philosophers?

If the Bible is not the infallible Word of God, it offers the world nothing better than that which any human mind may be allowed to doubt. J. R. SAMPLE.
Summit, Miss., Dec. 10.

Christian love is not the dream of a philosopher sitting in his study and benevolently wishing the world were better than it is, congratulating himself, perhaps, all the time on the superiority shown by himself over less amiable natures. Injure one of these beaming sons of good humor, and he bears malice, deep, unrelenting, refusing to forgive. But give us the man who, instead of retiring to some small, select, society, or rather association, where his own opinion shall be reflected, can mix with men where his sympathies are unmet and his tastes are jarred and his views traversed at every turn, and still can be just and gentle and forbearing.

Give us the man who can be insulted, and not retaliate; meet rudeness and still be courteous; the man who, like the Apostle Paul, buffeted and disliked, can yet be generous and make allowances and say: "I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved." That is "fervent charity." — F. W. Robertson.

No one can hope to excite interest in that in which he himself has no interest.

We write our blessings on the water, but our afflictions on the rock. — Guthrie.

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The Farm and Household

Thomas H. Clay, of Austerlitz, bought of C. S. McDonald 600 shocks of corn at \$1.95 per barrel in the field.

A novelty on the Louisville market two weeks ago was ten hogheads of Texas tobacco. It was of good color, but very short and light bodied, and sold for \$3.50 to \$5 per hundred.

Winfield Tuttle sold to Bishop Hibler & Bros., of Paris, 45 cattle, weight 1,500 lbs., at \$4.50 per hundred; Brutus Clay sold to same parties 50 cattle, 1,400 lbs., at same price.

D. C. Allen bought a carload of hogs averaging about 115 pounds, of G. J. Cunningham, last week for \$4.20 per hundred.... W. G. Cowan sold three car loads of hay last week to J. P. Harper, of Salisbury, N. C., at \$10 per ton.... James Yowell sold 31 head of export cattle to Johnson at \$4.35 per hundred. The average weight was 1,400 pounds. Mr. Yowell also bought a bunch of cattle.—Jessamine Journal.

An egg-laying contest has been in progress during the last year at the Kansas State Agricultural College. Seven varieties of chickens were entered, and this is the record of eggs produced in twelve months for each breed, each contesting pen consisting of one rooster and six hens: Single comb White Leghorns, 885; Rose comb White Leghorns, 828; American Reds, 820; White Wyandottes, 799; Buff Wyandottes, 764; Barred Plymouth Rocks, 619; Light Brahmas, 539.

Mr. Jess Riddle, of Franklin county, was a visitor on the Ciu. Mr. Riddle is the largest tobacco grower in Franklin county and speaks very intelligently about conditions in the tobacco trade. Concerning the new 1905 crop Mr. Riddle states that a great deal of the tobacco in his section is house burned. One grower, a neighbor of his, removed from his barn the crop of 20 acres and threw it away for this cause. He said that this man had to pay \$2 a day for help to store it way originally in the barn, and is inclined to believe that many landlords and tenants will realize small profits from tobacco this season. Mr. Riddle stated that Owen county had a better crop of tobacco this year than for five or six seasons past. This he claims is due to the hilliness of Owen county. In wet weather the hill crops are best, and this year's Owen county crop is a light color one. On the lowlands and level lands, on the contrary, the crop grown is dark and heavy.—Western Tobacco Journal.

Among the sales reported at Paris court Monday were 35 yearling steers at 3c; a car of hogs at \$4.50; 80 fat hogs at \$4.75; a few meat hogs at 5c; 1,000 bushels of wheat below commercial grade at 69c; 50 fat hogs at \$4.40; two premium Shorthorn steers, 1,500 lbs., at \$4.75.

EASY DESSERTS.

Winter shortcakes are easy desserts. They are made with a cake foundation, using canned apricots or preserved strawberries or other preserves. Whipped cream is served with the shortcake, and the appearance of the dish is improved if the cream is piped over the top in fancy forms.

Nesselrode Pudding.—Make a rich sweet custard of eight eggs and a quart of milk, and, when cold add a half pint of rich cream, turn into a freezer, grind until half frozen. Take out the dasher and beat in a pound of chopped marrons glaces, using the long-handled wooden spoon. Fit on the cover, pack down in ice and salt, and stand for three hours before turning out upon a chilled dish. Heap whipped cream about the pudding.

Baked Indian Pudding.—Boil one quart of milk and pour it gradually on three tablespoonfuls of Indian meal. Put it back in the double boiler and boil one hour, stirring frequently. Then add three level tablespoonfuls of butter, one tablespoonful of salt, half a cupful of molasses, two eggs and one quart of cold milk. Mix well, pour into a buttered dish and bake one hour. Eat with hard sauce.

Chocolate Ice Cream.—Perfect chocolate ice cream is made with cream, grated chocolate and sugar—nothing else. To one quart of cream allow a quarter of a cake of chocolate, and nearly half a pint of sugar. Whip the cream and melt the chocolate. Make the sugar into a syrup with a little water, and when both syrup and chocolate are cold, stir together. Have the cream in the freezer a little while before adding the other ingredients. Flavor with vanilla, if liked.

Buttercups.—Boil two cupfuls of molasses, one cupful of sugar, one-half cupful of boiling water, two tablespoonfuls of butter, one-third teaspoonful of cream of tartar, together until, when tried in cold water, a firm ball may be formed in the fingers, not stirring until the last few minutes of cooking. Pour on a buttered platter, and when cool enough to handle pull until light colored. Shape on a floured board, having a strip wide enough to inclose a roll of fondant one inch in diameter. Place fondant on candy, bring edges of candy together and press firmly over fondant. With both hands pull candy into a long strip. Cut in small pieces; each piece will consist of fondant encircled with molasses candy. Care must be taken that candy is not cooked too long, as it should be soft rather than brittle.—Baptist Commonwealth.

IN THE TURKEY SEASON.

Old corn is better than new for heavy feeding of turkeys, as the latter is apt to cause looseness of the bowels. If necessary to use new corn, it should be introduced into the ration gradually. If poulted have gained a strong, well developed physique by early fall they will be in fine condition for heavy feeding. As soon as they have become accustomed to grain feeding they may be fed once or even twice a day on ground oats and cornmeal mixed with milk. This should be given in addition to an abundance of wheat and corn. They should be fed each

time just what they will eat up clean with a relish. Feed the grain mornings and evenings and the mixture at noon or twice between morning and evening, as best suits your convenience. See than plenty of sharp grit is always at hand for their use and provide a constant supply of fresh water where they may help themselves.

In cold climates where shelter must be provided for turkeys a house may be built that is fashioned after many of our poultry houses with the slanting roof. An open ventilator should be placed in front close to the roof and never closed except in cold weather. The roosts should be placed on a level in the front of the house, with a sliding or rolling door in the rear. Only light enough is needed for the turkeys to see the way to and from the roosts. The door should be left open all day that they may come and go at pleasure. Within this house they may be fed in cold, snowy weather.

Some who grow turkeys for a fancy market feed them chestnuts and celery seed during the last few weeks of fattening. These are rather expensive articles of food and can only be used by those who sell their product for almost double the average market price. Such feeding imparts a pleasant flavor that adds value to the turkeys which are finished in this way, and these find ready sale at the highest prices for the tables of those with whom cost is a minor consideration. Where the scale of prices is regulated solely by quality the finest selected grades will sell from 9 to 12 cents per pound higher than will the lower grades. To grow the best is quite as easy and but little more expensive than to grow the poorer grades, and the profit gained is almost double.—T. E. McGrew.

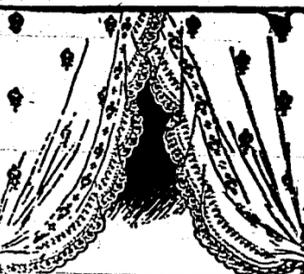
PERIL FROM GASOLINE.

A lady who is very practical in other directions, when using gasoline to exterminate carpet bugs made the awful mistake of lighting a match to examine a dark corner, says a Good Housekeeping writer. Instantly the whole room was ablaze. She caught up her baby in terror and retreated to a nearby closet, closing the door behind her. Had the closet been windowless she and the babe would have lost their lives and the house been burned. She broke the closet window pane with her hands, and both were rescued from the roof by the fire department. The room was closed so tightly the fire could not make much headway before the firemen arrived. Vigorous rubbing will ignite the gasoline even when there is no fire in the room, but the danger does not even end there. Gasoline is a powerful anæsthetic agent and should never be used in a closed room. A friend but recently related her experience with it. She used it freely about the walls and carpets with the doors and windows closed. Suddenly she grew faint and dizzy. She staggered out of the room and crawled upon the porch, but did not quite lose consciousness. A physician told her had she done so, there would have been no help for her, for as yet there is no restorative known to medical science. This is the reason its gas will kill insects and vermin.

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BENNETT.
Died—Sister Corrilla (Murray) Bennett, at the home of her sister, Mrs. Starks Mason, three miles east of Bloomfield, Ky., in her 77th year. She had been a widow for a number of years. She was stricken with paralysis nearly twelve years ago, and since has been as helpless as an infant. During all these years she suffered greatly, but patiently endured it all with Christian fortitude. She united with the Baptist church, at Bloomfield, when quite young, where she remained a faithful member until death. She was so kind, so gentle, to know her was to love her. Her funeral service was conducted at the church by her pastor, after which we laid her body in the grave, back of the church, to await the resurrection morn. The deceased was a sister to Dr. J. M. Weaver's first wife.
J. A. DAVIS.

CURD.
Strother Cook Curd was born in Mercer county, Ky., December 19, 1839, and died March 10, 1905, aged thirty-five years, two months and twenty days. While in his twelfth year he united with Shawnee Run church and was baptized by the pastor, Rev. S. F. Thompson. He was a grandson of Rev. Strother Cook, of blessed memory after whom he was named. His uncle by marriage, Rev. B. F. Taylor, assisted in the meeting in which he made a profession. In rather early life he was united in marriage to Miss Mary King, and God never blessed the earth with a couple more devoted to each other. He was the son of Reuben and Susan Curd, the former of whom has gone to his glorious reward, but his mother still lives. I have never met a more lovable son, a more devoted husband and a more faithful Christian than Strother Curd. Oftentimes, even when not able, he was in his seat at Shawnee Run. I loved him as a brother.
W. D. MOORE.

HALL.
The following resolutions were passed by the J. R. Graves Society of the Southwestern Baptist University, over the death of Rev. J. N. Hall:
Whereas, by the death of Rev. J. N. Hall an eminent servant of the Lord has fallen in his place, and whereas by such death the cause of truth and righteousness in the world has lost a mighty advocate and defender, and
Whereas such loss is felt widely both in the denomination of Christians to which he belonged and by multitudes of others outside, therefore be it resolved by the members of the J. R. Graves Society connected with the Southwestern Baptist University—
First, That we mingle our grief with the common sorrow of so many others, because of this event.
Secondly, That we recognize in the life and work of Rev. J. N. Hall the accomplishment of no small result in the world. He was a very able editor, a great preacher, a mighty advocate of the truth as he believed it, a staunch Baptist and an earnest defender of whatever he conceived to be good and right in the world; and now that he is gone, his memory will be regarded as blessed by multitudes of people, especially throughout the southwestern part of our country.
Thirdly, That in the death of our beloved and highly honored brother this Society sustains the loss as of a friend; for it was always his habit to evince not only much personal interest in the gener-

al welfare of the Society, but also in the welfare of each and all of its members, and in fact of all the ministerial students connected with our University. Therefore we take this occasion of publicly proclaiming our high appreciation of such warm regard and tender interest.
Fourthly, That we tender to all the relatives and near friends of our deceased brother our profound sympathies and most earnest condolence over the sad event which has occurred.
Fifthly, That a copy of these resolutions be sent for publication to the *Baptist Flag*, the *Baptist Banner*, the *Baptist and Reflector*, and the *WESTERN RECORDER*; also to the *Boliver Bulletin*.
W. C. McNEELY,
JOHN T. PEGG,
DAVID HEAGLE,
Committee.

HADEN.
Another one of the "Old Guard" has fallen. Tyree Haden, of Derby, Kans., fell asleep on Nov. 20. He was well and hearty up to five minutes before his death. He has lived several years with his son Sam, whom he was with at the time of his death. He was from Kentucky, but has lived in Missouri and Kansas many years. Has taken the *RECORDER* ever since it was published. He lacked seven days of being 80 years old. He professed faith in Christ and joined the Baptist church in his early manhood and lived a consistent Christian till death. He leaves two sons and one daughter, several grandchildren and many friends to mourn his departure. His wife preceded him 44 years ago. "Blessed are the dead who die in the Lord."
His pastor,
J. E. WATSON.
Goddard, Kansas, Dec. 4.

Items of Interest

News the World Over

Dr. W. J. McMurray, President of the State Board of Health in Tennessee, has died in Nashville, aged 63. He served in the Southern army during the war, and was President of the Tennessee Confederate Soldiers' Home. He was a distinguished man in his profession, and was a member of several Societies in this country and Europe. Mrs. John Elder, LL.D., died in Glasgow, Scotland. She was the widow of the great ship-builder and spent her wealth in philanthropy. Among the largest of her gifts were those to Glasgow University and that conferred the degree of LL.D upon her.

Hon. James R. Parsons, U. S. Consul General to Mexico, was killed in a collision on the night of the 5th. He and his family were going to the depot to bid farewell to some friends. His coachman attempted to cross before a street car. The carriage was struck and Mr. Parsons instantly killed. His family escaped without serious hurt. The coachman disappeared and has not been found.

The Nobel prizes for this year have been awarded. They are \$40,000 each, which makes the money value as well as the honour worth consideration by poor professors and authors. A strong effort was made to get the peace prize for President Roosevelt on account of the Portsmouth treaty. But the men who had the decision, while acknowledging he had labored assiduously, knew that peace was made solely because the great financiers in Europe positively refused both nations any more money to carry on the war. The peace prize was given to Baroness Bertha von Suttner of Austria.

Sir Richard C. Jebb, of Cambridge University has died in England aged 64. He graduated in Cambridge in 1862, taking the highest honors in classics. He was made regius professor of Greek in 1889, and he was the most eminent Greek scholar in England. He was member of many learned societies and author of many valuable books. He was a politician as well as a scholar, being a member of Parliament these many years. Mrs. Esther Kleinbaum has died in Brooklyn at the age of 108.

Andrew Carnegie asked a student in Jena University, Berlin, to request Prof. E. Haeckel for his autograph. The shrewd Professor wrote an acknowledgment of the receipt of a Zumpt microscope from Andrew Carnegie, for use in the University. The amused Carnegie sent the microscope.

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Gist of the Lesson—Torrey, 25c.
Arnold's Commentary, net, 50c.
Coon's Commentary, cloth 25c; leather, 35c.
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\$1.50 each, our price \$1.30.
The Prospector—Ralph Connor.
Little Colonel's Xmas Vacation—Johnson.
The Man of the Hour—Thanet.
The Deluge—Phillips.
Nedra—McCutcheon.
House of 1,000 Candles—Nicholson.
Fisherman's Luck—Van Dyke.
Little Shepherd of Kingdom Come—Fox.
The Sunny Side of the Street—Old Grogan Graham—Lorrimer.
David Ransom's Watch—Pansy.
The House of Mirth—Edith Wharton.
The Master of Millions—Lorrimer.
The Wooing of Wisteria—Wattanna (Japanese author).
The Country Boy—Crissey.
Those Black Diamond Men.
St. Cuthbert's.
Sir Raoul.
Ben Hur—Lew Wallace, Old but ever good.
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Bible Games—25c, 50c and \$1.00 each.
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Good Print Bible, with helps, \$1, postage 20 c more.
Better Book, Self-pronouncing, with 4,000 questions and answers, \$1.25, postage 20c more.
Large-Print Bible, all the helps \$1.50, postage 25c.
Red Letter Bibles, \$1.25, \$1.50 and \$2.00 each.
Red Letter Testaments, 70c, 90c, \$1.00 and \$1.25 each.
Small Testaments, leather, 20c, postage 5c each.
Small Bibles for gifts, leather back, 50c, 60c, 75c, 90c and \$1 each.

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of Interest

News the World Over

Gen. John M. Wilson, chairman of the Congressional Committee has published the bill for the expenditures of the inauguration of the President. The bill costs up \$145,491, and is one of any similar bills which will be remembered.

The bill will not be passed until the decoration of the inaugural ball cost \$17,999.

The brave Harero's have won another victory over their German invaders. These Africans are very far from being savages. They speak the Dutch language, are Christians, wear Dutch clothes and make of themselves good and white. Their standard of morality is high. They have shown themselves to be forbearing by their treatment of the Germans they have taken prisoners.

Sir Campbell Bannerman has given the names of his cabinet to the king, and his selections have met with general approval. The best known in this country are John Morley, who is Secretary for India, James Bryce for Ireland and A. Birrell, President of the Board of Education. Among the names are those of the sons of Gladstone and Sir William Harcourt. The names which create great interest in England are Lloyd George, the eloquent young Welshman, who is a leading Baptist, and John Burns, the Labor leader.

The *Congregationalist* says: "We are in danger, it seems, of becoming a nation of thieves." And it tells the complaints of the hotels that persons steal belongings as "souvenirs," and that the British fleet which has just visited New York City and was entertained with a great flourish of trumpets was thoroughly looted of its portable furnishings by the crowds of Americans who accepted hospitality only to pillage."

Gen. Herman Haupt died suddenly on a train between Jersey City and Newark. He was born in Philadelphia in 1817, and was appointed cadet-at-large to West Point by Andrew Jackson in 1831. He was the oldest living graduate of West Point. He was one of the greatest engineers ever known in this country, and served with distinction in the Northern Army during the war. He was the inventor of the pneumatic rock drill now in use, and wrote several valuable books on bridge building.

The *Congregationalist* says that according to census returns only three states west of the Mississippi increased in population as rapidly as Massachusetts. The increase is from immigration. In 1900 84 per cent of the population of New England was foreign, and 91.2 per cent of the increase was of foreigners.

of merchant may be... science will... answerable only to himself. But a man who assumes a position of trust has deliberately assumed obligations to carry himself upright in all his ways. He cannot do as he likes with his own money, if he likes to affront the moral sense of the community. Experience as old as humanity proves that the gambler, the drunkard and the debauchee, however alert their intellectual faculties, are not in the long run trustworthy. If any fact is writ large in human nature it is this.

We hope the voters of both parties in Kentucky will remember these words of a secular paper, and will see to it their respective parties dare not nominate for office any man who is known to be guilty along these lines. Men may be suspected and accused who are innocent. But there are others who openly defy the moral sense of the community. Let every voter feel it is his duty to watch his own party in this thing.

Sylvester R. Burch, chief clerk of the Department of Agriculture, comes from Kansas. A Kansas farmer called on him, and all the farming marvels of the department were shown to him. He was silent.

"I tell you what it is, sir," said Mr. Burch, enthusiastically, "the time is coming when a man will be able to carry all the fertilizer for an acre of ground in one of his waistcoat pockets." "I believe it," returned the farmer, "but he will then be able to carry all the crop in the other."

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. Dargatz.

This is a most attractive programme, and it will no doubt attract "C. H. Nash, alternate."

PROGRAMME

The Ministers' Deacons' and Members' Meeting of the Gasper River Association will convene with the church at Rochester, Ky., Friday, Dec. 29th, 1905 at 10 a. m.

Introductory sermon by A. B. Gardner or Prof. Bush. Organization and general discussion.

On what grounds have Baptists a right to exist as a separate denomination?—J. P. Brooks, J. P. Taylor.

Are there any distinctive doctrines of Baptists that can be conscientiously given up?—G. W. Milan, J. E. Gardner.

Night Session.—One hundred years of Baptist history—W. P. Harvey, B. E. Jenkins. General discussion.

Saturday, Dec. 30.—The great commission and how are we to carry it out?—J. W. Gill, J. T. Casabler.

The meeting of the District Mission Board, and general discussion of missions.

Afternoon.—What plan shall we fall on to have a Sunday School in every church?—W. Y. Clardy, J. J. Goodman, H. C. Rudolph, S. A. Posey and G. W. Fendley.

Night Session.—Sermon on the Plan of Salvation—J. P. Brooks.

Sunday, Centennial Day.—On Sunday the Rochester church will celebrate its centennial at 10 a. m. A Brief History of the Church, by W. H. Smith, followed by ex-Pastors, J. P. Taylor, J. E. Gardner, B. E. Jenkins and other pastors who may be present.

BABY'S FOOD
can always be uniform if you use Borden's Eagle Brand Condensed Milk. The original. Especially prepared as an infant food. Send for 'Baby's Diary,' a valuable booklet for mothers. 108 Hudson Street, New York.

THE MARKETS.

LIVE STOCK.

Report for week ending Dec. 9.

Extra good export steers	4 50a 4 85
Medium shipping steers	4 00a 4 50
Choice butcher steers	3 75a 4 25
Medium to good butchers	3 25a 3 75
Com. to medium butchers	2 75a 3 25
Canners	1 00a 1 50
Good to choice feeders	3 25a 3 75
Com. to med. feeders	2 75a 3 25
Good to ex. stock steers	3 00a 3 50
Com. to med. stock steers	2 50a 3 00
Good to choice stock heifers	2 50a 3 00
Com. to med. stock heifers	1 75a 2 25
Plain light stockers	2 00a 2 50
Good hologna bologna bulls	2 50a 3 00
Light pigs	4 50a 4 75
Roughs	4 50a 4 75
Med. to good bulls	2 00a 2 40
Choice veal calves	5 50 6 00
Com. to med. calves	3 00a 4 00
Choice milk cows	30 00a 35 00
Medium milk cows	20 00a 25 00
Plain milk cows	12 00a 18 00

HOGS

Choice pack and butch.	5 75
Medium packers	5 75
Choice light shipping	5 60
Choice pigs	5 40

SHEEP

Good to ex. ship. sheep	3 50a 4 00
Fair to good	2 00a 3 50
Common to medium	2 00a 2 50
Bucks	1 50a 3 00
Extra ship. lambs	7 00
Best butcher lambs	5 25
Fair to good butch. lambs	4 00a 4 50
Common tall end lambs	3 50a 4 00

LEAF TOBACCO

Following is report for week and year ending Dec. 9, 1905:

	Week.	Year.
Jan. 1 to date	1,789	182,014
Year 1904	612	98,050
Year 1903	350	97,914
Year 1902	1,049	146,836

COMPARISONS WITH PREVIOUS YEAR'S SALES.
Total sales of new crop to date, 1905, 107,627; 1904, 98,539; 1903, 101,548.
Sales of new crop to date, original inspection, 1905, 91,090; 1904, 76,026; 1903, 84,166.

REJECTIONS

Rejections this week, 1905, 227; 1904, 65; 1903, 261.
Percentage of rejections to auction sales, 1905, 14; 1904, 42; 1903, 21.
Rejections Jan 1 to date, 1905, 17,531; 1904, 12,240; 1903, 17,106.

RECEIPTS

Receipts this week, 1905, 1,304; 1904, 316; 1903, 1,101.
Receipts Jan. 1 to date, 1905, 80,884; 1904, 78,827; 1903, 77,098.

WANT COLUMN

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

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

THE WOODFIRE
"None of Mr. Smith's work of genial kindness and sympathy."

ANIMAL HEROES
"They all have that fascinating quality of ages to throw around his stories."

A LITTLE PRINCESS
"The leading child's book of the year."

STEVENSON'S A CHILD'S GARDEN OF EDEN
"With drawings in color and pen and ink by W. B. Willard. It will long serve as a standard of book-making."—N. Y. Evening Sun.

OUTDOOR PASTIMES OF AN AMERICAN HUNTER
By THEODORE ROOSEVELT
"The interest never flags. A lesson pervades the work."—N. Y. Eve. Sun.

THE HOUSE OF BIRTH
"It rises at once and with the effect into the region of clear instinct, open feeling, in which novels of the first order are made."—N. Y. Observer.

THE PRINCESS PRISCILLA'S FORTNIGHT
By the author of "Elizabethan" and "The Princess" series.
"A sound and sweet and wholesome book."—N. Y. Observer.

YELLING BIBLE STORIES
By LOUIS BRIDGES
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THE BIBLE, ITS ORIGIN AND HISTORY
By Dr. Dods, a master of his subject.
er.—The Outlook.

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