

# WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

LOUISVILLE, KENTUCKY, THURSDAY, DECEMBER 28, 1905.

NO. 5.

Published Weekly by  
THE BAPTIST BOOK CONCERN

(Incorporated in Kentucky)

642 Fourth Ave. (Opposite Postoffice), Louisville.

## TERMS OF SUBSCRIPTION.

PRICE.—Per copy, in advance, \$2.00; after three months, \$1.50; six months, \$2.50. Single copies, 5 cents.

RECEIPTS.—Credit of payment is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

POST-OFFICE ADDRESS.—Instructions concerning renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.

SAMPLE COPIES.—We print each week a limited number, which may be had for the asking.

## After Death—What?

PROF. ALBERT HENRY NEWMAN, D.D., L. L. D.

For the purposes of the present article it may be assumed that, in accordance with current Jewish opinion in the N. T. time, Christ and his disciples believed in and taught the immortality of all human souls, the resurrection of the dead preparatory to the final judgment at a time more or less remote, and the great day of accounts.

Whether there is to be a long interval between the resurrection of the just and that of the unjust and what will be the nature of the resurrection body, do not concern us here. If, as we assume to be the case, there is to be, according to the N. T. representations, a time interval between death and resurrection, such interval would involve what is called the intermediate state. Does the N. T. give us any direct intimations as to the condition of redeemed and lost souls during this interval? Are any assured results to be arrived at inferentially from the facts of psychology combined with Scriptural intimations? There are four distinct theories regarding the condition of souls in the intermediate state, each of which lays claim to adequate Scriptural and psychological support.

### 1.—SOUL-SLEEPING.

According to this theory, the separation of the soul from the body in death involves a cessation of consciousness, though not a cessation of personal existence, until the resurrection. The observed dependence of the soul on the body during the present life for its activity, loss of consciousness in sleep owing to the dormancy of the brain and the nervous system, loss of consciousness from severe bodily shock (especially that of the brain), the production of abnormal conditions of consciousness by the presence of abnormal bodily conditions, etc., are urged in favor of the theory that apart from the body there can be no consciousness. Appeal is made in support of this position to O. T. representations of Sheol (Hades) as the gloomy abode of the dead in which the mere shadows of living men persist, if not in a state of entire unconsciousness, yet in a state of utter weakness and ineffectiveness (Isa. 14:9ff; 26:14-19); as "the land of forgetfulness," where the dead have no ability to appreciate the wonders of God (Ps. 88:10-12). Support is also supposed to be found in 1 Thess. 4:14-16, where it is said that God will bring with Jesus, who died and rose again, them that have fallen asleep in him and those that are alive at the coming of the Lord are distinguished from those that have fallen asleep. The dead in Christ must needs be awakened "with a shout, with the voice of the arch angel, and with the trump of God.

Eusebius (Bk. VI. ch. 37) mentions an Arabian Christian party (probably Judaistic in origin) who taught that "for a while during the present time the human soul at the end of life dies and suffers decay, together with the bodies, but that immediately on the occasion of the resurrection comes to life again together with them."

Origen is said to have attended, by invitation, a synod in Arabia in the refutation of this heresy. This view does not seem to be radically different from the theory of the sleep of the soul from death

to the resurrection held by some of the Anabaptists of the sixteenth century and combated by Calvin. Several German theologians of the eighteenth and nineteenth centuries (Reyn, Sulzer, Reinhard) favored the theory of unconsciousness or imperfect consciousness of the disembodied soul. The same may be said of Isaac Taylor and Archbishop Whately.

### 2.—CONDITIONAL IMMORTALITY.

Arnobius (beg. 4th cent.) denied natural immortality of the human soul, and maintained that, while it might outlast the body, it could become immortal only by a special act of God. Unrighteous souls must suffer after death a second death, brought about by the fires of Gehenna, to which they are subjected. Justin Martyr (2nd cent.) spoke of the punishment of the wicked as lasting "so long as it shall please God that they exist and be punished," implying, it is thought by some, a degree of doubt as the eternity of hell torments. Locke and Hobbes, the English philosophers, taught the annihilation of the wicked, after suffering punishment for their sins. In recent times "conditional immortality" has been ably advocated by E. White, J. B. Heard, C. F. Hudson, W. B. Huntington, C. A. Row, E. Petavel, R. Rothe and many others. Identifying "life" and "death" with "existence" and "non-existence," they find support for their theory in the use of the terms "death," "destruction," "perdition," etc., used by Biblical writers to designate the lot of the wicked. They consider utter destruction as fully satisfying the Scriptural threat of "eternal punishment." According to this theory the intermediate state would be for the wicked a state of consuming suffering to end in annihilation; while those that have life in Christ are supposed to enter at once upon the Scriptural joys promised to the righteous, to be enhanced with the resurrection and destruction of everything evil. White looked for the salvation of multitudes of heathen who have feared God and wrought righteousness under a secret divine inspiration.

### 3.—PURGATORY.

The idea of purgatorial sufferings after death form part of the Zoroastrian system and appeared in Platonism and in Stoicism. The Indians and Pythagorean metempsychosis may also be regarded as purgatorial. Some of the apocryphal books of the O. T. seem to imply belief in purgatorial sufferings after death. In 2 Mac. 12:42f. an offering in money is collected at the suggestion of Judas Maccabæus to be sent to Jerusalem to pay for a sacrifice for the sins of certain soldiers that had been found among those slain in battle with idolatrous objects hidden under their tunics. The belief must have prevailed that the dead were suffering from their sins and that prayers and sacrifices would bring relief.

In the N. T., fire is frequently used as a symbol of purification (1 Pet. 1:7; Mat. 3:12; Acts 2:3), and also, of course, as an instrument of penal infliction in the case of the damned; but there is no N. T. passage that can fairly be interpreted as teaching purgatorial infliction between death and resurrection. In the case of the Rich Man and Lazarus there is no intimation that the sufferings endured by the former are intended for his purification. They are rather clearly penal and retributive. The doctrine of purgatory

was evidently suggested not by N. T. or interbiblical Jewish teaching, but rather by pagan conceptions of the future life; and it owed its adoption and development to a wide-spread and deep-seated conviction that a large proportion of those that had been baptized into the faith and were regarded as regenerate were living and dying in a way so little conformable to the example and precepts of Christ that they could not even with highest exercise of charity be thought of as entering at once upon a life of perfect purity and blessedness. The alternatives were either to deny that the enjoyment of the sacraments of the church guarantees ultimate entrance into the abode of the blessed or to provide a means whereby Christians who die in sin might atone for their sins by periods of suffering of an intensity and duration proportioned to their ill desert. The latter alternative was adopted, not suddenly or of malice aforethought on the part of any individual, but as the logical outcome of an almost universal desire to make the ultimate salvation of inconsistent Christians seem assured. Tertullian (beg. of the 3rd cent.) taught that the prayers and oblations of living Christians availed for the alleviations of the sufferings of the departed. Origen supposed that in new spiritual bodies the good (if any die perfect) enter at once into Paradise and the evil into hell, which he describes as a "purifying fire." He seems to have doubted, however, whether any in this life reach such perfection as "not to need to come to this fire, even though any one be a Paul or a Peter." The good rise from one degree of moral purity to another until they reach perfection. The evil, even Satan himself, will at last be restored to blessedness. This idea of purgatorial suffering, set forth without evil intent and eagerly laid hold of by multitudes, was sure to be utilized by the corrupt priesthood of later times for the extortion of gifts for masses and prayers.

Roman Catholics seek to find N. T. support for the doctrine of purgatory in the requirement of a high degree of moral purity as a condition of enjoying future blessedness and in the effectiveness of affliction in this life as a means of purification; in the representation of Hades as continuing until the general resurrection and the end of the age (Rev. 20:14); in Christ's words (Matt. 5:25-26 and Lk. 12:58-59); and in the account of the unmerciful servant (Matt. 19:23ff), where our Saviour, having in mind Christian brethren, represents the Lord of the unmerciful servant as delivering him to the tormentors till he should pay all that was due.

"So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts."

We talk about our suffering Saviour; he talked about his joy. We speak lugubriously about our trials; he said even persecution is to be rejoiced in. We regret the cost of our little sacrifices; he despised the shame and mounted the cross. We call it hard to say, "Thy will be done;" he called the will of his Father his daily bread. We shudder at the thought of death; he declared his present mission to be the preparation of a place for us which can be entered only through death's door.

"The disciples in the boat see a figure coming over the turbulent waters. It is the unexpected Christ coming in an unexpected way. The disciples never thought that the waves which made their peril would make his path."—Yates.

The Welsh Associations have held their annual meetings. They are still old-fashioned Baptists. They dwell on the number of souls saved, &c, and have little to say of money. The influence of the revival is seen in the number of additions. Monmouthshire Association had an increase of over 44 per cent.; Glamorgan and Carmarthen of 35 per cent. The baptisms were 24,651, and 6,851 who had been excluded were restored.

"The human race, according to religion, fell once, and in falling gained the knowledge of good and evil. Now we have fallen the second time, and only the knowledge of evil remains to us. A great silent collapse, an enormous unspoken disappointment, has in our time fallen on our Northern civilization. All previous ages have sweated and been crucified in an attempt to realize what is really the right life, what was really the good man. A definite part of the modern world has come to the conclusion that there is no answer to these questions.—Sel.

Dr. W. S. Rainsford, having advocated the giving up of all articles of faith by the churches, the *N. Y. Evening Post*, which is by no means devoted to orthodoxy, answers that the people will argue: "If Original Sin and the Atonement are as irrelevant as the binomial theories, why all this fuss about prayer and preaching, church going and collections for the missionaries? No, one is silly enough to sacrifice his life in order that China-men may experience the bliss of understanding the Copernican system. If we are all going to heaven (or nowhere at all) whether or no, why not let the China-men go in their own way?"

The *Post* continues: "Such are the queries which plain men, unskilled in casuistry, plump at you when you chatter about a creedless church. They feel no enthusiasm over the prospect of believing in nothing. They are not rallied by the call, 'Let us all put our trust in ourselves and be good.' For them a vague yearning to be decent is not the same thing as passionate devotion to a Saviour who died for them. With St. Paul they cry, 'If Christ be not risen then is our preaching vain, and your faith is also vain.'"

QUESTIONS ANSWERED.

By Senex.

I have a beautiful letter from a young sister. I like so much the true and lovely spirit she shows in being anxious to do right. She says that at an entertainment they played some games, in which there is singing and a swinging of the body as they go around. The pastor and some of the older members objected and she wishes to know what I think of the games.

I am not familiar with the games she mentions. In one she says they form a ring with two in the center and they move round these. It has not been very long since I sat and watched a game similar in which a ring is formed and they all sing. I enjoyed watching the game and there was absolutely no harm in it. There were other games in which, as they went round, they kept time to the singing, and in these, also, there was not a shadow of wrong. If the games this young sister played were like those I saw, objection to them would be senseless.

But our pastors and old brethren are not given to doing senseless things. Besides, they like to see the young enjoy themselves in all ways that are free from all suggestion to evil. Therefore, they would not have objected to such games as those I saw.

There was one difference in the games of which my questioner speaks and those which I saw. There were no swaying of the bodies in my games. They sang and stepped to the music, but that was all. Now, there are motions of the body in which young and innocent girls cannot see the least harm—and I rejoice that they cannot—which the older ones know are harmful in their tendency. It is best to leave out all motions of the body in your plays.

And this gives me an excuse to repeat an exhortation I have often made to Christian parents. It is your solemn duty to furnish innocent pleasures to your children. You rightly object to the amusements of the worldlings. Then give them amusements on which you can ask God's blessing. I could have asked God's blessing on that party I attended of which I have spoken. And I could have thanked Him at the close for the pleasure all had had. There was no dancing, no gambling, no drinking. The games were utterly free from all harmfulness: the drinks were water, lemonade and coffee. Everything was bright and joyous and innocent. The Lord could have been invited as he was to the feast in Simon's house.

Too many Christians content themselves with keeping their children from doubtful things, but fail in their duty to supply them with innocent pleasures. They are too lazy or too stingy to give parties where the young can have a good time together. Brethren, wake up to your duty in this thing. See to it that you treat your young folks as kindly as the worldlings treat theirs. See to it that they have a better time than the dancers and card-players do.

"A few years ago a Presbyterian lady joined the Baptist church here, because her husband was a Baptist. He died a few months ago. This woman requested a letter from the church in order that she might join the Presbyterians. Did the church do right to refuse?" Of course, it would have been very wrong to have granted it. A church grants letters only to "sister churches of the same faith and order." The pastor might have written a note himself to the Presbyterian preacher, saying she was a good Christian, but the church ought not to have voted even such a letter as that. The church could do nothing but to re-

fuse the letter, and if she persisted in joining the Presbyterians, excluded her from its fellowship on a charge of heresy.

But there have probably been sins of omission on the part of the church, the pastor and probably of the dead brother. No church should ever receive a wife or husband who joins because the other is a member of the Baptist church. I will tell a story here of the faithfulness of Dr. T. G. Jones on this point which must be true, as I have heard the Recorder editor tell it three times [We beg Senex' pardon for repetition, but insist the story was good enough for repetition.—Ed.] A prominent business man made a profession of religion in a meeting in Dr. Jones' church. His wife had been a Baptist for many years and his children were also members of the Baptist church. He said to Dr. Jones he was a Presbyterian in belief, but wished to join his church, to be with his wife and children. Dr. Jones told him that would not do. It was the duty to God of everyone to join the church which he conscientiously believed to be nearest the Gospel standard. Besides, members who were not earnest Baptists in conviction were a great weakness to any church, and he should be obliged to advise the church not to receive him if he applied for membership. But, he added, he thought it would not be difficult to prove to him that the Baptists are right and nothing would please him more than for the gentleman to appoint a time to come to his house and spend an hour or two in going over the Scriptures on the points peculiar to Baptists.

The gentleman's wife was hurt with her pastor and said to a deacon who was a close personal friend: "Only to think! After I had worked hard and gotten my husband to the point of being willing to join my church to be with me, Dr. Jones is not willing to receive him." But she did not receive the sympathy she looked for. The deacon answered promptly that if being with her instead of a desire to obey his Lord implicitly was her husband's reason, he would vote against receiving him. He did not wish any but Baptists in the church. Half-hearted soldiers were a weakness and not a strength. There had never been a time and never would be when Baptists would not need to contend earnestly for the faith once delivered.

The gentleman went round to the pastor's house. When a man is entirely willing to be convinced the Baptists are right, convincing him is comparatively easy. When those who had been converted in the meeting came forward to join the church, this gentleman came with them. Dr. Jones asked him the questions he had asked the others, if he had felt he was a lost and helpless sinner, had repented of his sins and believed God had forgiven him because Christ died in his stead, &c., &c. But he concluded with a question he had not asked the others: "Why do you wish to join this church?" The answer came promptly and emphatically, "Because I believe it is nearest the Gospel standard."

I am satisfied when this Presbyterian lady was received the pastor and church did not show this faithfulness. As she was coming into the church to which her husband belonged, the church ought to have made sure that she was a Baptist, heart and soul. Both for her own sake and for the sake of the church, this ought to have been done. Had it been, she would not have wished to stray away now.

You cannot give the pent-up steam its choice of moving or not moving. It must move one way or the other, the right way or the wrong way. Direct it rightly, and its energy rolls the engine wheels smoothly on their track; block up its passage, and it bounds away a thing of madness and ruin. Stop it you cannot; it will rather burst. So it is with our hearts.—Selected.

Every day is a little life; and our whole life is but a day repeated.—Bishop Hall.

The True Vanity of Vanities.

BY G. K. CHESTERTON.

It will not, I imagine, be disputed that the one black and inexcusable kind of pride is the pride of the man who has something to be proud of. It is true that you often do hear people saying, as they say other idle and unmeaning things while they are feally watching a bird fly or expecting the dinner-bell, that such and such a person is vain, but has some right to be. But you do not find these people actually regarded with anything short of the most delightful loathing; whereas the nice old donkeys who are vain without any earthly ground for vanity at all, are not only universally and rightly beloved, but are made Cabinet Ministers and Bishops, and covered with a continual admiration. The universal objection to the people who are proud of genuine calibre is not any mere jealousy of them; it is not a paltry or panic-stricken resentment of their admitted superiority. It is, like a great many other things which ordinary people feel in a flash and could not possibly defend, entirely philosophical. The instinct of the human soul perceives that a fool may be permitted to praise himself, but that a wise man ought to praise God. A man who really has a head with brains in it ought to know that this head has been gratuitously clapped on top of him like a new hat. A man who by genius can make masterpieces ought to know that he does not really possess them.

So it certainly does in practice come about that the more right a man has to vanity the less the sensible human race permits him to be vain. The most really ennobling, the most really health-giving orders of conceit are those that concern something of which a man has no obvious right at all to be conceited, the things over which he exercises no control, which he did not create and which he could not terminate. If we want what we should all regard as the very kindest and most harmless kind of pride a man could have, the kind of pride that does not in effect make him offensive and unbrotherly, we should all mention something like the love of country or the dim pride of some very ancient race. The people who profess these are mostly dear old buffets, because they are proud of something they have not procured. Far more brutal than these are the people who have in some sort of way deserved their position—the capitalists, the parvenus, the children of the modern mercantile ferocity. Yet they, too, in their way have a silvery thread of graciousness, because they are stupid, and have been, like the aristocrats, the acceptors of some beautiful accident. The sin of pride blackens into an unbearable infamy when we come to the artistic and literary people who are proud of their intellects. They are worse than the scientific people, because the scientific people have far less reason to be proud than the artistic and literary people. The scientists to a great extent inherit, like the aristocrats, and are thus kept tolerable; the literary people—such, for instance, as the present writer—create, and are too disgusting for words. The literary arrogance that is very nearly the worst, but it is not the worst. Those who swagger because they have intellects suppose that intellect is the most important thing on earth, and theirs would be an easy existence only that it happens that it is not. Those who pride themselves on intelligence are priding themselves on a quite subordinate and suburban sort of excellence. The highest thing in the world is goodness. It is so high that, fortunately, the great majority of people who have it are horribly frightened of it, and keep their own virtue as they would keep some sort of wild horse or griffin. But every now and then there do appear people who are good, and who know they are good, and who are proud of being good. And if there be any reality burning through the written phrase, if there be any passion which strains at the string of language, if there be any re-translations and versions and diver-

sions, is still alive, these were the people whom Jesus Christ could hardly forbear to scourge.

This is, I suppose, the whole subtlety of the sin of pride; all other sins attack men when they are weak and weary; but this attacks when men are happy and valuable and nearest to all the virtues. And when it attacks most easily its results are vilest.—Daily News.

The Snare of Self-Pity.

Sympathy is a very beautiful thing when kept where it belongs. We cannot have too much sympathy with those who need it. But there is one person whose need of it is more than doubtful, and that person is one's individual self. Pity is akin to love, and self-pity is so close a relative of self-love that we are wise if we definitely refuse to let it enter the doors of our souls.

Yet at some time in every life it seeks entrance. There is no lot where, in youth even, there is not some opportunity for self-pity. "I am poor," "I am discouraged," "I am misunderstood," "I am slighted," "I am overworked"—there is no end to the whisper that self-pity makes in our ears. If we yield to these suggestions, however, we soon begin to feel that the situation gets worse every day. We find our courage waning, our despondency growing, and all possibility of cheer and victory receding in the distance. Sympathy for self is a paralyzing and fatal sympathy. Unlike the sympathy of a wise friend, it brings no new point of view and suggests no fresh plan of campaign.

A man who sympathizes with himself always has an overproduction of grievances. If we undertook to explain some of his minor miseries to even his best friend they might seem small, but self treats them respectfully and sympathizes unflinchingly. Let the habit of self-pity be once established, and happiness is gone forever and a day. The tiniest trouble becomes a thing to brood upon. Health of soul is gone and soreness of spirit has taken its place, until at last the self-sympathizer becomes one of those miserable persons who proclaim, "Nobody has such a hard time as I have."

When we get to saying that we are down in the pit of folly and selfishness indeed. No soul that makes that wail is brave or noble or deserving of much sympathy. When we once truly look about us and see or guess the crushing burdens other souls are bearing with patience and without complaint, we shall be ashamed of such cowardly whining.

Whatever lot we may have in life, we do not know what its possibilities really are until we have cheerfully and courageously tried them. Self-pity blinds us to the silver lining of the cloud, to the discipline hid under hardship, to the strength by burden-bearing. "Blessed is he that overcometh." Shall we sigh because we have a chance to win a blessing? Shall we be caught in the snare that tangles many young feet? The sooner we learn to avoid it the better.

The brave life never sits down to brood. It pushes ahead, sharing its crust with another's need, shifting its burden as well as it can, so as to lend a hand to a comrade's load, trudging steadfastly forward through rain and shine, and sure to get to the goal in the end. It takes self-denial, not self-pity, as a guide, and for him who makes that choice there is no such word as failure, though all fate seems against him.—Young People.

Adoniram Judson preached in Burmah six years without a convert. Much of this time he was very ill. Patiently he laid the foundations. A great harvest came. If, as thoroughly as did he, we preach the Gospel and sow the seed, we need not be disheartened if the harvest is long delayed. God's harvest time will come at last.

Life fellowship with Jesus is the only school for the science of heavenly things.—Andrew Murray.

W  
J  
L  
H  
J  
O  
L  
F  
Fl  
lean  
re  
F  
nati  
J  
Lou  
H  
cugo  
J  
ville  
O  
Lou  
Info  
on a  
fice  
Ave.  
Agt.  
Rhei

**A Good Name.**

Delivered at Georgetown, 1905, by  
REV. J. J. TAYLOR, D.D.

Names are sometimes regarded as trifling matters, worthy only of minute and idle minds; and a famous bard questions whether there is anything in a name, suggesting that a rose by any other name would smell as sweet. Nevertheless, names mark epochs in the history of men and of nations; they embody virtues or vices, and represent deeds of heroism or cowardice, kindness or cruelty, in endless variations. Out of the shadows of by-gone days a name like a wizard's wand may summon visions of the silent dead, and awaken the music of voices that are forever hushed on earth. To the physical apprehension of the race God is but a name, that holy Name which the devout Israelite uttered only in subdued and reverent tones; and to-day the foremost nations of the earth, leaders in all that is best in government and in intellectual and social intercourse, are ruled by a name.

"Jesus the name that calms our fears,  
That bids our sorrows cease,  
'Tis music in the sinner's ears,  
'Tis life and health and peace."

Life begins with a name, name and a future. And we have the highest authority for rating a good name above precious ointment or great wealth.

"Good," however, is a relative term. In the absolute there is none good, save one, and that is God; but in the domain of human morals goodness and honor vary according to the standards of different communities or nations, and range all the way from unspeakable baseness to superlative excellence. A good name is not necessarily a name whose syllables are so adjusted to the organs of speech that they fall harmoniously on the ear; it is a name that conforms to the ideals of those who utter it. In Fagin's den of thieves Oliver Twist did not enjoy a good name at first; his conscience was too tender, and his face too mobile. Born into a purer atmosphere, and trained in the principles of honesty and honor, he was not deaf of hand for theft or false of tongue for lying; and he was regarded by his tutor in crime as a bad boy who needed the rod of correction. Gamblers, who care as little for veracity of speech as for probity of conduct, sometimes designate their robberies as debts of honor. They allow a man to enter into a compact to violate the law, and by hook or crook to appropriate another's money without giving any substantial return, perchance driving his victim to wretchedness and despair; if he adheres to his degrading secret and meets his infamous obligations he is regarded by the gang as a gentleman, but if he repudiates the shameful compact and refuses to pay the money which no moral principle or statutory enactment binds him to pay, he is branded with dishonor and expelled from the club. It is said that there must be some standard of honor even among thieves, some conception of what constitutes a good name.

For several years John Sullivan had a good name among pugilists and thugs. Probably there was never a day when an ordinary donkey could not have kicked him to death in a fair fight, but as a creature in human form he excelled in brute qualities; in certain circles he had a good and even a great name, and degraded souls traversed continents and seas to admire a man who was weaker than a mouse-colored ass.

In the domain of physical labor a good name stands for skill, for energy, for endurance, for honesty in turning out good work. In the realms of music, art, oratory, a good name implies vivid conceptions, ardent emotions, sharp discriminations, uncommon skill in mingling harmonious sounds, blending curves and angles or lights and shadows, and in setting thought into cunning phrases, to please the senses and move the souls of men. Every line of business and every profession has its peculiarities, and in any special realm a good name implies adaptability, energy, success, in that particular realm.

Here the term is used in the highest sense. It does not mean a noted name, or even a great name. The name of Judas Iscariot shall be published as far as the tidings of salvation are made known to mankind. The name of Herod the tetrarch and Herod the king, steeped in the guilt of licentiousness and murder, shall live in the annals of the race as long as that of the Harbinger and Author of a new regime, or of him who was first of the apostles to wear a martyr's crown. Demetrius, who made silver shrines for the dupes of the Ephesian Diana, also made his name immortal, though infamous, by espousing the cause of sin for the sake of gain.

"How big was Alexander, Pa?  
That people called him great?  
Was he like old Goliath, tall?  
His spear a hundred weight?"

Was he so large that he could stand,  
Like some tall steeple, high?  
And while his feet were on the ground  
His hands could touch the sky?"

Not his stature, but his name filled the earth; a great name, but not a good name.

In the true sense of the term a good name does not demand heroism, or sainthood, or perfection of body or mind; it simply requires spiritual qualities which shall sweep over one's whole being, and shall regulate the entire course of conduct. It demands truthfulness unalloyed with deceit, justice tempered with kindness, honesty mel- lowed by generosity, and fidelity that never

abandons a principle, betrays a friend, or shirks a duty. The whole of man, the ideal name, is this: Whatever a man's lapses of conduct through ignorance, or weakness, or inadvertence, he shall be guileless and upright in his plans and purposes, yielding to the gracious influences that stoop from the invisible world, walking in fear and in fellowship with God, striving always to do the will of the Father who is in heaven.

When one has displayed such qualities, and has made it manifest that his honesty is a matter of principle rather than policy, that his sincerity is a thing of truth rather than rashness and inexperience; when in defiance of various temptations he yet refrains from the beaten paths of sin and steadfastly pursues the ways of integrity, bearing himself nobly and serenely above the filth of the world, men are ready to say: "Here is a man indeed. Tie to him". His good name becomes a defense, and makes it easier for him to elude the vulgar vices that beset those who walk the lower plains of life. It emits a gracious perfume, which makes the atmosphere of his existence redolent with sweet odors, as it is written, "A good name is better than precious ointment." It carries with it more charm, more fragrance, more real pleasure than all the perfumes of Araby.

Solomon sets it in favorable contrast with silver and gold. "A good name is rather to be chosen than great wealth". Yet does wealth stand for much. It stands for all the external conditions of happiness; for food and raiment, for houses and lands, for companions and servants, for music and art, and for whatever is rare and beautiful to please the eye and satisfy the taste. It affords leisure for resting the body and cultivating the mind; and it imparts influence and power. So men are sometimes tempted to measure life by a bank-note rather than the Book of God; or they fawn upon wealth, and give it the highest place in their thoughts. Indeed, it is written: "The love of money is a root of all sorts of evil"; and under the lash of that lust honor and integrity, friendship and virtue, are bartered for gold. In such a case wealth is gotten at the expense of a good name, and in the end the price appears too great. By any dishonorable course a name may become tarnished, and so passed into history; the Spirit of Omnipotence may grant a new heart and a new life, and so open the way for a new name; but it is indissolubly linked with the old, and is forever marked with the past. The famous scholar, who has been called the father of modern church history, was born of honorable Jewish parents, and his name was David Mendel. When he was converted to Christianity, he wanted to emphasize the fact of his conversion by taking a new name, and by a common mode of procedure he took the Greek name Neander, which, being interpreted, means New-man. But wherever the story of John Augustus William Neander is told, there also is known the name of David Mendel, the son of the Jewish merchant of Goetting-en. It is impossible for him to get away from the old name, whether good or bad. Arnold may have repented of his treachery, for God is merciful; but through a hundred years of American history probably no man has ever bent with blushing joy over his first-born, and said, "His name shall be Benedict A." That name means traitor, and traitor means scoundrel, and such a name is too great a weight for any man to bear. A good name is capital for business. A young man doing business in an interior town said: "I went in here with \$250 capital, and some credit sustained by a wealthy friend; I have met every obligation when it fell due; and I have received a letter from the house with which I have been dealing, offering to set me up with a stock worth \$10,000, if I am willing to undertake it. My trade is not large enough for that now, but I may call on my friends later."—a good name taking the place of capital and security. This involves what men mean when they speak of getting established in business. It is not simply hauling in goods, and filling up the shelves of a store, but it is getting established in the confidence of the people. It is giving the assurance that square dealing may be expected. It is making a good name in the community. When such a name is established, success is assured.

Some twenty years ago a good man, looking with fatherly pride on his four children, said: "I want to leave them \$25,000 each". The older boy came toward manhood with the idea that his daddy was rich, and he took matters pretty easy. Later the father found himself in financial straits; he was unable to keep pace with the rush of the times; and then the value of a good name appeared. The eldest son, who had drifted along in an aimless sort of way, neither very good nor very bad, awoke to the exigencies of the hour; with the blood of a noble ancestry throbbing in his veins, he seized the helm, nailed the old name to the mast and weathered the storm, which threatened to engulf the family estate. Instead of \$25,000 laid in his lap, he seems in a fair way to make for himself twice that sum and more, and better than all, he is making himself. The good name which he inherited became an element of success, inviting confidence, guaranteeing justice and honesty, kindling enthusiasm and heaping up the coin.

You who are here to-day are worthy of sincere congratulation. You belong to the elect few, who are destined to aid in moulding the thought and directing the energies of your generation. You come into privileges which many ambitious souls have desired to attain, and have not attained them. You are identified with an institution whose honorable history runs back through the years and the decades, whose sons and daughters, scattered through the states and the nations, are leaders in religion, in statescraft, in jurispru-

dence, in science, in commerce, in education, in agriculture, in every honorable calling in life. For the work offered you, there is no better place for you in the state or the nation.

Some of you have already proven your worth. You come to take up and complete work already begun. Others come for the first time. It will not be long before your college reputation will be established. It may be that some of you have not done particularly well in schools which you have attended heretofore; if not, here is a chance to redeem yourselves, and win for yourselves a noble name.

It is not worth while for me to enter into details about this matter. A good name in college demands faithful work, even on the part of the most gifted; it requires cheerful submission to authority; and orderly deportment both in public and in private. Georgetown College lays no hardship on any one; its demands are all moderate and reasonable, and with friendly solicitude the institution seeks to lead its pupils along the paths of usefulness and honor. And as you enter upon the year's work, I adjure you by all that is noblest in aspiration and highest in hope to make for yourselves a name that will enhance your happiness and success in the years to come, and at last give you an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.



..Literary..

Any book here noticed can be had at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

*God's Image in Man.* James Orr, D.D. \$1.50. A. C. Armstrong & Son, New York

A strong and timely book. These are the lectures Dr. Orr delivered before the Princeton Theological Seminary, and we hail with joy their publication in a volume. Our author contrasts "the Christian view of the world" with "the modern view," i. e. the view of the evolutionists, the higher critics and the new theology men. He is thorough master of his subject and has all that the evolutionists, &c. have written at his fingers' ends. He proceeds along the line of his argument with the tread of a giant. The topics are: Man and Sin; Image of God in Man; The Image as a Creation; The Image as Actual Moral Resemblance; Defacement of God's Image; Restoration and Perfection of the Divine Image. Thirty-two pages are given to valuable and scholarly notes on the lectures and a good index closes the volume. It is a masterly, a scholarly, a scientific and a ringing refutation of the new theology so far as it applies to man and sin. It will strengthen and furnish all who care for "the faith once for all delivered unto the saints," though the author concedes more than he should to his opponents.

*The Boy's Life of Christ.* By William Byron Forbush, Ph.D., Litt. D. \$1.25 net. Funk & Wagnalls, New York.

The author in vivacious style presents the life of Christ as a continuous record, filling out the gaps by his vivid historic imagination, and making the narrative vivid. What a bright boy would have seen and heard had he been with Christ from His boyhood to His resurrection, it is the aim of the book to set forth. The author steers clear of controverted questions, and he also avails himself of traditions, whenever they are available. The illustrations are fine and are copies of the works of Ho man, Hunt, Zimmerman, Brown, Gerome and Pauwels, and they are well executed. The language is adapted to boys, and we are sure the book will be read by boys and girls with great interest.

*Torrey and Alexander.* George T. B. Davis. \$1 net. Fleming H. Revell Company, New York and Chicago.

A graphic story of the great world-wide awakening. Sketches are given of the lives and of the work of Messrs. Torrey and Alexander, and they are followed in their evangelistic travels. It is a wonderful and an inspiring story. The old gospel of grace and glory has lost none of its power. The present revival is traced. Beginning in a prayer meeting in Chicago, it broke out in Australia, then kindled in England, burst forth in Wales and it is now spreading over the world. It is estimated that over 100,000 persons have professed faith in connection with the meetings of Messrs. Torrey and Alexander in the last three and a half years. The story "is both fascinating and inspiring." The good work will be promoted by the wide reading of this book.

*The Higher Criticism Cross-examined.* F. D. Storey. \$1.25. Postage, 10 cts. Griffith & Rowland Press, Philadelphia.

A powerful appeal to Christians to cling to their faith and to resist the attacks of recent criticism. Though making no profession of scholarship, Mr. Storey shows on every page that he knows what he is talking about. He comes at the subject in a practical way and shows the destructive tendency of the recent criticism. Taking up in succession the leading arguments of the critics he shows, one after another, how empty they are, and at the same time how deadly they are to those who accept them. "Truly," says our author (p. 239), "whatever else this so-called

Christian philosophy may or may not have achieved, it has robbed the crucifixion of all meaning, and the atonement of all power."

*Our Little English Cousin.* Blanch McManus. 60 cts. L. C. Page & Company, Boston.

A bright little girl is conducted over a part of England. She is shown the Thames, Hampton Court, Richmond, Kew Gardens, Windsor Castle, Eton and London, and the objects of interest pointed out to her in a very interesting way.

*The Poets of the South.* F. V. N. Painter, D.D. 60 cts. American Book Company, Cincinnati and New York.

First the minor poets of the South are considered and then the major poets. In the former are classed: Francis S. Key, Richard H. Wilde, George D. Prentice, Wm. Gilmore Simms, Edw. C. Pinkney, Phillip Pendleton Cooke, Theodore O'Hara, Francis O. Ticknor, John R. Thompson and Mrs. Margaret J. Preston. In this connection mention is made of Joel Chandler Harris, Geo. W. Cable, Charles Egbert Craddock, Thomas Nelson Page and Miss Mary Johnston.

The major poets are Edgar Allan Poe, Paul Hamilton Hayne, Henry Tim rod, Sidney Lanier and A. J. Ryan. Sketches of all these are given and selections from their writings. Even the people of the South know comparatively little about the poets and poetry of the South, and this book has an important function to inform them, as well as to inform the North and the world.

*Sweethearts and Beauz.* By Minna Thomas Anstrim. 50 cts. Henry Altemus Company Philadelphia.

A dainty little book of pithy and pointed sentences, bearing on women, love and marriage, e. g., "One might as well try to photograph air as to tell why one loves;" "When loves becomes logical, he is about to have a chill;" "Long tongues and short tempers should never marry;" "Brilliance attracts, Beauty distracts, Sympathy holds."

**Honor Thy Father and Thy Mother.**

A distressing case of repudiation occurred here a few weeks ago that awakens many painful reflections. An aged woman, a widow, having three married sons, and having become unable longer to support herself, appealed to each of them in turn to provide her a home. They denied the appeal, and refused the hospitality, and permitted her to go to the almshouse. The mother's repudiation made her in some sense a willing exile from such unnatural children, and she left a message for the grandchildren, that "Grandma goes without crying."

It adds to the significance of this incident to know that all the people involved in it are Jews. A few years ago it would have been impossible to find a Jew in the almshouse or in prison, and the family ties were indissoluble. The Jews were accused of being clannish to an extravagant degree, for they stood by each other through persecutions of most extreme severity, and sacrificed everything before they would break the household bonds. "We may believe that this is still largely true, even in our country; but we are told that such cases as that on which we are commenting are becoming painfully common among Jews in our own city.

It is perhaps needless to say that these people are poor people, and that it is not something to each household to bring another hungry mouth to the table, especially when the mother's arms were too feeble to earn the bread she ate. Make the most you possibly can of that fact. Undoubtedly she had been wont, in earlier days, to work without stint and to eat scantily, that the children might be fed. How gladly those children would now share heir last morsel with their mother if something more terrible than poverty had come between them.

There is "the commandment with promise," dating back to the beginning of Hebrew life, and repeated with the growing emphasis of a marvelous and extended history. "Honor thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee." What a comment on this text, radiant or dark, as the case may be, Hebrew history has become. And Christian history also; for the followers of Christ are also inheritors of the promise. It is not a matter of poverty or wealth, of illiteracy or culture; it is a question of obeying God by honoring the household life, which is at the heart of all civilization, all personal and social virtue, all national unity and strength.

God "has set the solitary in families," and has made the family the nurse of every excellence that can purify and adorn and invigorate humanity. Given a holy household, and nothing shall be wanting in "the land which the Lord thy God giveth thee." Given an unloving household, and no patriotism, no wealth, no learning, no enterprize, can build a united and strong nation. The duty of Church and State is to protect the home. Preachers, teachers, legislators, have this for a constant theme, "Honor thy father and thy mother." Every man and woman must repeat the lesson and illustrate it. If the nation is to be strong, if it is to be perpetuated "in the land," it must be a nation of homes.—*Examiner.*

**SUNDAY-SCHOOL LESSON**

SUNDAY, JANUARY 7.

**THE SHEPHERDS FIND JESUS.**

Luke 2:1, 20.

Motto Text.—"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:11.

"And it came to pass in those days."—Referring to the events in the previous chapter. "That there went out a decree from Cæsar Augustus."—The emperor of Rome.

The Roman empire and its allied and subject kingdoms comprised all the then known world. "Should be taxed."—The Greek says should be enrolled, which enrollment was for the purpose of taxation.

"And this taxing was first made when Cyrenius was governor of Syria."—The first time that Cyrenius was governor. He held the office again some ten years later. Just what year this was, no one knows positively. One thing is sure, Christ was born from one to five years before the year 1. The year 1, as fixed in our reckoning, was the year 754 of Rome. Herod died in 750; hence, our Lord was born before that date. The Holy Spirit has concealed these dates, thus guarding his churches against the sin of keeping special "days."

"And all went to be taxed, every one into his own city."—The city of his ancestors, where the enrollment of the family was kept. So far as possible, the Romans allowed the nations to keep up their national customs. Micah had prophesied that the Christ would be born in Bethlehem, and when the time came, God used the Roman emperor as an instrument to carry out this purpose. He doeth his will among the armies of heaven and the inhabitants of earth, and the hearts of kings are in his hands. This enrollment which carried Joseph and Mary to Bethlehem called attention and added proof to the fact that our Lord was a son of David.

"And Joseph also went up from Galilee out of the city of Nazareth."—Nazareth is about seventy miles north of Jerusalem and Bethlehem five miles south of it, making quite a journey, and one the carpenter of Nazareth would not have thought of taking had it not been for the command of the Roman emperor. Mary was also a descendant of David, and thus, both legally and really, Jesus was the Son of David. It is not known what reason Mary had

for going. It may be she was the representative of one line of the house. It may be, naturally, that she wished to be away from Nazareth. God's reason for her going was that Jesus should be born in Bethlehem.

"And she brought forth her first born son."—Luke wrote after Mary had quite a large family of children. She had four other sons and daughters also. "And wrapped him in swaddling clothes."—Strips of cloth three or four inches wide, which were wound around the child. "And laid him in a manger."—As God sees, fully as high a place as earth's greatest throne. The distinctions which seem to us so great are nothing when viewed from the distance of heaven. Our Lord was no Sybarite or weakling.

"Because there was no room for them in the inn."—The inn was a mere khan, a square inclosed with a wall round which were small rooms which all could occupy free. When it was full, late comers went to the stables which were usually caves, either natural or artificial.

"And there were in the same country shepherds abiding in the fields."—Showing that the time was between April and November. The Holy Spirit lends no aid to the people craving for "days" to celebrate. Under the Old Dispensation He established with strict commands; under the New, He conceals from our knowledge days there would be danger of our being tempted to observe, and by the mouth of Apostle Paul warns us against such observation.

"And lo, the angel of the Lord came upon them."—Came suddenly and unexpectedly, probably standing by their side. "The glory of the Lord shone round about them."—The Shekinah light in which God manifests his presence. "And they were sore afraid." Such is the case when sinful men come into the presence of the holy. It is the same feeling which at last causes some to call on the rocks and the mountains to fall on them and hide them from the face of the Lamb. It first showed itself when Adam hid himself among the trees of the garden.

"And the angel said unto them, Fear not."—They had reason to fear the angel came in judgment to punish them for their sins. But he reassures them. He brings "good tidings of great joy," not to them alone, nor to the Jews, but to all nations till the end of time.

"For unto you is born this day in the city of David a Saviour."—First, and above all, sinners need a Saviour. And, above all, the Lord came as a Saviour. Not as an ensample, nor as a temporal benefactor, though he were both, but to save his people from their sins. Even now, while directing the shepherds to the manger to find him, the angel holds up the cross. And after this night, through all the New Testament history, the manger is dropped from thought, and the atoning death, not the birth, stands forth as the central fact in redemption.

"Which is Christ the Lord."—The Messiah who was for to come. Calling Bethlehem the city of David emphasizes the fact that this babe was descended from David.

"And this shall be a sign unto you."—Which would enable them

to discover the right babe. There may have been others, one or two, born in Bethlehem that night. But there were not two lying in manglers. Without this sign they could not have found him—there was nothing in his appearance to distinguish him from other babies.

"And suddenly there was with the angel a multitude of the heavenly host praising God."—The highest occupation of the angels is praising God. It is sad to think how little praise of God is heard in these days. Even hymns are rhymed exhortations to men, and too many sermons do not praise God for what He is in Himself.

"Glory to God in the Highest."—In the highest heavens. The glory of God is the one thing in Angelic thoughts—it is the one thing in all the universe. Men are saved that God's grace and mercy may be glorified; hell glorifies His immutable justice. You can measure your growth in grace and the depths of your piety by your increasing joy in the glory of God and the greatness of your desire to advance that glory.

"On earth peace, good will towards men."—The revised version is probably most correct here. That says: "On earth peace towards men of good will." That is on men who are the subjects of God's good will, his grace; that is, his elect. They shall have peace with God through the atonement this babe would make. There is no peace saith my God, to the wicked. And the Gospel is a savor of death unto death as well as of life unto life.

The angels having departed the shepherds go to Bethlehem to see the Saviour which is Christ the Lord. They find the babe, as the angel had said, in the manger. They tell Joseph and Mary what the angels had said, and, going out, they will tell their story to the crowds in that little city.

"And all they that heard it wondered."—The angels rejoiced that salvation was come to men, but these men themselves only wondered. And the wonder had no doubt long since died entirely out of their minds when, thirty years afterwards, Jesus began his public ministry. But Mary never forgot; a mother's heart remembers.

"And the shepherds returned glorifying and praising God."—The angel's message had been confirmed by the finding of the babe. God had then visited his people, according to his promise to Abraham.

In all which is said to children in regard to the birth of Christ let the example of the angels and the shepherds be followed. Glorify and praise God and dwell upon the fact that he was the Savior of men who by his blood makes peace with God for lost and helpless creatures.

**CURE YOUR OWN KIDNEY**  
and Bladder Diseases at Home at a Small Cost.—One Who Did It Gladly Tells You How.

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

**THE NEGRO FUNERAL.**

The beautiful poem which follows was recited years ago at a funeral in Elmira, N. Y., by Judge S. S. Taylor, of that city, who in introducing it said: "I am not out to deliver an eulogy—the man needs none. I am simply here to comply with a personal favor asked of me years ago by the deceased, and that was, at his death, to recite this little poem which he so dearly loved to hear." Mr. Jacob Schwartz, at whose funeral the poem was recited, had heard it in the South. Its author is unknown:

I was walking in Savannah, past a church decayed and dim,  
When there slowly thro' the window came a plaintive funeral hymn;  
And a sympathy awakened, and a wonder quickly grew,  
Till I found myself environed in a little negro pew.

Out at front a colored couple sat in sorrow, nearly wild;  
On the altar was a coffin, in the coffin was a child;  
I could picture him when living—curly hair, protruding lip—  
And had seen perhaps a thousand in my hurried Southern trip.

But no baby ever rested in the soothing arms of death  
That had fanned more flames of sorrow with his little fluttering breath;  
And no funeral ever glistened with more sympathy profound  
Than was in the chain of tears that enclasped those mourners round.

Rose a sad old colored preacher at the little wooden desk—  
With a manner grandly awkward, with a countenance grotesque;  
With simplicity and shrewdness on his Ethiopian face,  
With the ignorance and wisdom of a crushed, undying race.

And he said: "Now, don't be weepin' for dis pretty bit o' clay—  
Fer de little boy who lived dere, he done am' run away!  
He was doin' very fine here, an' he 'preciate your love;  
But his sure 'nuff Father want him in de large house up above.

"Now He didn't give you dat baby, by a hundred thousand mile!  
He just think you need some sunshine, an' He lend it for a while!  
An' He let you keep an' love it till your hearts was bigger grown;  
An' dese silver tears you're sheddin's jest interest on de loan.

"Here yer oder pretty chilren!—  
don't be makin' it appear  
Dat your love got sort o' nopp'ized by dis little fellow here;  
Don't pile up too much your sorrow on deir little mental shelves!  
So's to kind o' set 'em wonderin' if they're no account themselves!

"Just you think, you poor, dear mounahs, creepin' long o'er sorrow's way,  
What a blessed little picnic dis yere baby's got to-day!  
His gran'fathers an' gran'mothers crowd de little fellow round  
In de angel-tended garden of de Big Plantation ground.

"And dey ask him, 'Was your feet sore?' an' 'take off his little shoes;  
An' dey wash him, an' dey kiss him, an' dey say, 'Now, what's de news?'  
An' de Lawd done cut his tongue loose; den de little fellow say: 'All our folks down in de valley tries to keep de heavenly way.'

"An' his eyes dey brightly sparkle at de pretty things he view;  
Den a tear come, an' he whisper, 'But I want my payments, too!'  
But de angel chief musician teach dat boy a little song,  
Says, 'If only dey be fait'ful dey will soon be comin' long.'

"An' he'll get an education dat will property be worth  
Several times as much as any you could buy for him on earth;  
He'll be in the Lawd's big school house, without contempt or fear;

While there's no end to the bad t'ings might have happened to him here.

"So, my poor dejected mounahs, let your hearts wid Jesus rest,  
An' don't go to critterisin' dat are One w'at knows de best;  
He have sent us many comforts—  
He have right to take away—  
To de Lawd be praise an' glory now and ever!—Let us pray!"

**THE NEW CHURCH AT WEST END, BIRMINGHAM, ALA.**

This church was organized four years ago, by Rev. Walter S. Brown. Services were held in a small frame building on Cotton avenue, until last Jute. Groind was broken in April for the new church, and the first service was held in it on the 25th of June. The field is in charge of Bro. E. Lee Smith and under his able supervision the work has gone steadily forward, until now the building presents a very nice appearance. The next few weeks will show a decided improvement as the memorial art windows are now being placed and add very much to the appearance of the church. There are five large rooms in the church, not including the basement, in which there are several; there are two vestibules, front and side. It will be veneered with a pretty shade of red brick. There is great need now for money for the brick-work and other things. Except the placing of the memorial art windows, work on the building is at a standstill.

Something new turns up every week however. Last week one of the hardware firms very kindly donated a nice stove, and others have remembered the church in a substantial way. Bro. and Mrs. Smith are faithful and untiring workers. Their influence is felt ample of consecrated service is an inspiration to many.

R. A. Love.  
Sorrow is a soul tonic. Our grief is our grandeur.—Rev. Ira Billman.

**THIS WILL INTEREST MANY.**  
F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him at 804-84 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

**Get Rid of Scrofula**

Bunches, eruptions, inflammations, soreness of the eyelids and ears, diseases of the bones, rickets, dyspepsia, catarrh, wasting, are only some of the troubles it causes. It is a very active evil, making havoc of the whole system.

**Hood's Sarsaparilla**

Eradicates it, cures all its manifestations, and builds up the whole system. Accept no substitute.

WIN  
Louis  
GULE  
AT  
For  
tfully  
Florida  
leans  
represent  
F. D.  
nati, O.  
J. E.  
Louis, I.  
H. C.  
cugo, II.  
J. H.  
ville, K.  
O. L.  
Louisvil  
"Big  
(New

**SECRETARIES' MEETING.**

The annual meeting of the secretaries, according to the previous arrangement, was held in Coliseum Place church, New Orleans, La., beginning December 15th. Dr. W. B. Crumpton was reelected president and J. G. Bow secretary. Topics of interest and special profit to the secretaries were discussed: State Evangelists; Best methods of Colportage Work; How to reach inactive churches and enlist them; The Secretary and his Bible; The Secretary and Sermonizing; The Distribution of Literature, Religious and Mission Journals, &c., &c.

Drs. W. B. Crumpton, S. Y. Jameson and J. G. Bow were made an executive committee.

Headquarters were at the Denechard Hotel.

Rev. H. M. Crain, pastor of Grace Baptist church, gave the secretaries a delightful treat in a trolley excursion around the city. He secured the special and elegantly furnished car of the president of the street railway and took them over the city to points of interest, acting as our interpreter and guide. After a tour of more than fifty miles we stopped at the home of Bro. Crain and the ladies of Grace church served a delicious lunch and entertained us handsomely.

A vote of special thanks was given to Bro. Crain and also to

the ladies of Grace Baptist church.

We were indebted to Pastors C. V. Edwards, M. R. Merrill and H. M. Crain for special attention and courtesies.

The next meeting of the secretaries was set for December 12, 1906, at Montgomery, Ala.

On Sunday morning Dr. W. B. Crumpton preached at St. Charles Ave.; Dr. L. D. Geiger at Grace church; J. G. Bow at First church.

Afternoon, Dr. Crumpton addressed the Y. M. C. A. and Breth. Geiger and Bow made addresses at a mass meeting held at Valence street church, where Bro. W. Y. Quisenberry, State Evangelist, was engaged in a meeting with fine promise. Sunday night Dr. Crumpton preached at the First church and J. G. Bow at Grace church. At the First church three were received by letter in the morning. At Grace church three professed faith in Christ at night.

**DEAR RECORDER:**

I was glad to read Dr. Carroll's article in regard to Hon. J. W. Hall's address on Laymen and the Word. As one of the laymen I think it cannot or ought not to be lost; every word of it is good and unanswerable. I want to suggest that Jno. L. Waller's address, published in the RECORDER, if not already in pamphlet, ought to be put in form with Hall's. Laymen need them as much as preachers and I think will do a great deal of good in their hands. I indorse all he says (Carroll) about the RECORDER, after reading it first and last for more than fifty years. I used to be a fox hunter, in my younger days. Kept at different times pack, as we called them, of hounds; always had a starter or broke dog.—one that would cry no track, except a fox. The young dogs and puppies would cry any track they crossed; going here and there with their racket; but just as soon as the starter opened on a track, every one, old and young, harked to him. Just so with the RECORDER. We never hear from it an uncertain sound. Every one can and ought to hark to its cry. As we "grow in grace and increase in the knowledge of God" we understand and appreciate it more and more. May God prosper it and all connected with it in my prayer.

Geo. T. Hawes.

Maceo, Ky.

**CHRISTIAN ARITHMETIC.**

Some one has compiled rules for Christian Arithmetic from God's Word. The best part of these rules is that we can begin with them when very young and will never grow too old for them; Notation—"I will put my laws into their minds, and write them in their hearts."

Numeration—"So teach us to number our days that we may apply our hearts unto wisdom."

Addition—"Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

Subtraction—"Let us cast off the works of darkness, and let us put on the armor of light."

Multiplication—"Mercy unto you, and peace, and love be multiplied."

**MID-WINTER LECTURES AT THE SEMINARY.**

The Seminary is very fortunate in being able to offer to students entering at the beginning of the second half session, and to all pastors who can spend a few weeks away from their work, an exceedingly attractive course of lectures in addition to the regular work of the Seminary itself. It so happens this session that the Sunday School Board Lectures and the Gay Lectures fall in successive weeks.

During the week beginning January 28th, the Sunday School Board Lectures will be delivered. Instead of the usual plan of having five lectures by one speaker, there will be five lectures, each of them being an expert in Sunday school work. Each one will discuss some phase of the work with which he is especially familiar. The lecturers and their subjects will be as follows:

Bishop John H. Vincent, D.D.—The Sunday School of Yesterday and of To-morrow.

Mr. P. H. Bristow, Superintendent of the Calvary Baptist Sunday School, Washington, D. C.—Organization an Essential Element in the Successful Sunday School.

Mr. N. B. Broughton, Superintendent of the Tabernacle Baptist Sunday School, Raleigh, N. C.—The Great Possibilities of the Sunday School.

Mr. Marion Lawrence, International Sunday School Secretary.—That Big Boy and How to Deal With Him.

Rev. J. M. Frost, D.D., Cor. Sec. Baptist Sunday School Board.—The Sunday School the Pastor's Opportunity.

This lecture course will be given on Monday, Tuesday, Thursday, and Friday nights and Wednesday afternoon, beginning Monday night, January 29th.

During this same week a Sunday School Institute will be held in a neighboring church, with all-day sessions and lectures on various phases of the Sunday-school work by experts who will come from a distance for the purpose. On the whole it will be a great Sunday-school week for all pastors who are interested in this great department of Christian work.

During the week following, beginning February 4th, the Gay Lectures will be delivered. The lecturer upon this occasion will be Prof. Ira M. Price, of the University of Chicago. His subjects will be as follows:

General subject:—The Old Testament and the Ancient Orient.

I. The Literary Character of the Old Testament and the Ancient Orient.

II. The Religious Character of the Old Testament and the Religions of the Semites.

III. The Ethical Character of the Old Testament and the Ethics of the Oriental Peoples.

These lectures will be delivered on Monday, Tuesday and Thurs-

**BETTER THAN SPANKING.**

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

day nights, February 5th, 6th and 8th.

In addition to the above special courses of lectures. The regular courses given by the professors in the Seminary will be in progress. It is not practicable, of course, to announce in detail the subjects of the various lectures which will be given during the two weeks indicated, but the following general scheme will indicate the subjects discussed by the professors in the various departments:

In Biblical Introduction, Prof. Eager will lecture on the Formation of the Canon, and in Pastoral Theology on Pastoral Problems.

In Old Testament (English), Prof. Sampey will lecture on Job and the Psalms.

In New Testament (English) Prof. Robertson will lecture on the Early Apostolic History.

In Church History, Prof. McGlothlin will lecture on the Reformation.

In Comparative Religion and Missions, Prof. Carver will lecture on the Comparison of Christianity and Hethen Religions.

In Homiletics, Prof. Dargan will lecture on Beginnings of the History of Preaching, and in Ecclesiology on Sociology and the Work of the Churches.

In Systematic Theology, the lectures will deal with the doctrine of the Kingdom of God and Salvation, and in Biblical Theology the subject of the lectures will be the New Testament doctrine of the Holy Spirit.

The above courses are of course open to any and all who desire to attend them. A desire has been expressed by a number of pastors to be present during these two weeks. Of course we hope that many students will enter at the beginning of the second half session to take not only these special courses but the entire second half of our session, and the date for the opening of the second half session is January 29th, 1906.

To all those desiring to come I wish to say that board can be secured in the vicinity of the Seminary at reasonable prices, varying from \$3.00 or \$4.00 to \$6.00 or \$7.00 per week. On the subject of board I suggest that all friends correspond with Mr. B. Pressley Smith, Norton Hall, Louisville, Ky. Mr. Smith will give full information to all making inquiry.

A limited number of visitors can be accommodated in New York Hall. The cost of board there is \$12.00 per month. It would be well for those desiring accommodations in the Hall to write to Mr. Smith immediately, lest the places be taken.

I shall be glad to furnish further information to any desiring it on any of the general points of this communication.

E. Y. MULLINS, President.

**DEAR RECORDER:**

Thinking that a few lines from the capital city of our Hoosier State might be of interest to your many readers I send you a few lines. We have some twelve or fourteen Baptist churches and missions in and about this city. Eighteen years ago we numbered only four churches, so you see we are making some progress. But I doubt whether we are growing as rapidly as our population.

The First church, of course, is the mother of all of these other

**A LETTER TO OUR READERS.**

53 Cottage St., Melrose, Mass.

DEAR SIR: Jan 11th, 1904. "Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water to-day and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers I am."

Very truly yours,

I. C. RICHARDSON.

You may have a sample bottle of this wonderful remedy, Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug store everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

churches and interests, and they are now engaged with their consecrated and eloquent pastor, Dr. Villers, in building a handsome edifice on the corner of North Meridian and Vermont streets. When completed it will be one of the finest Baptist churches in the West. It will cost, together with the lot, something over \$200,000. The basement has been fitted up and is being used now for all the services of the church. The main auditorium will not be completed for some months yet.

All the pastors and churches expect to unite in a meeting under the direction of Drs. Woelfkin and Chivers, beginning January 3rd. We are praying for a great refreshing from the Lord, not only in the capital city but for the entire State. Many of our pastors and churches are waking up and the pastors are beginning to preach more along the line of salvation by grace and are endeavoring to show the people that sin had to be atoned for through the crucified Saviour before God could possibly send it away. Many other important truths along these lines are found in the pages of the WESTERN RECORDER, and if all our pastors in the country would take and read it and then preach these cardinal truths as they ought to be preached there would surely come upon our churches such spiritual power as we have not had for many a day.

I will send you some items after the Woelfkin meetings.

Very truly yours,

C. H. McDOWELL.

For those who admit that Scripture is disfigured by error, its authority must be a continuously waning force. In this undoubted fact the Bishops may perhaps discover at least a partial solution of the harassing problem why it is that the supply of suitable candidates for the ministry has of late years fallen off.—George Arthur.



Hoarseness or loss of voice immediately relieved. Nothing excels this simple remedy

**Church Organs.**

LATEST IMPROVEMENTS.

BOSTON NEW YORK PHILADELPHIA CHICAGO LOUISVILLE ST. LOUIS

Main Office & Works: HASTINGS, MASS. P. O. Kendall Cross, Mass

HOOK-HASTINGS Co.

FAIR PRICES — ESTABLISHED 1827 — ALL SIZES

A COMPLETE CHURCH HYMNAL CHURCH HYMNS AND GOSPEL SONGS

By the authors of the famous Gospel Hymns. Sankey, McGranahan & Stebbins.

ROUND OR SHAPED NOTES

\$25, per 100. Single copies, by mail, 50 extra

Buy of Your Dealer or THE BIGLOW & MAIN Co., New York, Chicago.

Returnable Samples mailed to "earnest inquirers."

**Children Teething**

Mrs. Winslow's has been used for over Fifty Years by Millions of Mothers for their Children while Teething, with Perfect Success. It Soothes the Child, Softens the Gums, Alleviates Pain, Cures Wind Colic, and is the best remedy for Diarrhoea. Sold by druggists in every part of the world. Twenty-five cents a bottle.

That which promotes interest in good literature and adds beauty to home environment, naturally appeals to those who exercise careful judgment in the selection of HOLIDAY GIFTS. G. W. "Elastic" Book Cases are particularly appropriate. Write for catalogue. Glebe-Wernicke Co., Cincinnati.

COURAGE, BROTHER, DO NOT STUMBLE.

Courage, brother, do not stumble, Though thy path be dark as night; There's a star to guide the humble: Trust in God, and do the right. Let the road be rough and dreary, And its end far out of sight, Foot it bravely! strong or weary. Trust in God, and do the right. Perish policy and cunning, Perish all that fears the light! Whether losing, whether winning, Trust in God, and do the right. Some will hate thee, some will love thee, Some will flatter, some will slight: Cease from man, and look above thee— Trust in God, and do the right. —Dr. Norman Macleod.

Our Pulpit

HASTENING LOT.

BY C. H. SPURGEON,

"When the morning arose, then the angels hastened Lot."—Genesis xix. 15.

How did these angels do their work? Well, first they went to Lot's house; they got at Lot himself; and if we want to be the means of saving men, we must, somehow or other, get at them. I have seen the fishermen, in the Scotch rivers, stand right down in the water while they are fishing, and I believe that is the best way to fish; and if we stand right down amongst you, and come to you in your homes, we shall be likely to be the means of blessing to your souls.

These angels told Lot very distinctly what was going to happen in Sodom. They did not mince the matter, but revealed what its doom was to be. The city was to be destroyed, and he must get out of it, or else he also would be destroyed. In like manner, we too must warn men of their danger; and we must not at all flinch even if we have to utter words that have a very harsh sound about them, for love does not manifest itself by lying, smooth utterances, but by speaking the truth,—speaking even most threatening words, yet mixing sorrows with them, predicting most sorrowful judgments in a most sorrowful tone.

After these angels had told Lot the truth about his peril, they were not content with doing that, but began pressing and urging him to flee out of the doomed city. "The angels hastened Lot," and when that hastening did not seem to be sufficient to convince him, they laid hands upon him, and upon his wife, and upon his daughters: And if, my brother, you and I saved ourselves, wish to be the means of saving others, we must not merely tell them the old, old story, however simply, and earnestly, and often we tell it; but we must come to wrestling with them. We must plead with them, we must weep over them, and we must make up our minds that, if we cannot break

their hearts, we will break our own; and if we cannot get them to flee out of Sodom; at any rate it shall not be because we did not labour with all our might to bring them out. Oh, that we might be as clear of the blood of all men as these angels were clear concerning the fate of Lot's wife! We shall not be able to rescue them all; even the angels did not do that. Lot's wife was a signal example of a person perishing after the best possible instruction, and Lot's sons-in-law were examples of how, with some men, the most earnest pleading may only end in mockery. Yes, dear friend, we cannot wonder if some reject our message when so many rejected the teaching of the Master himself; but we must so deliver it that, at any rate, if they do refuse it, the blame shall lie entirely at their own door.

My first remark is, that even the righteous need to be hastened.

In what? Well, in everything good, for Dr. Watts well said,—

"Look how we grovel here below, Fond of these trifling toys; Our souls can neither fly nor go To teach eternal joys;"—

and old Francis Quarles, in one of his emblems, writes,—

"When our dull souls direct our thoughts to thee, As low as snail are we: But at the earth we dart our wing'd desire; We burn, we burn like fire."

Again, many good men need hastening with regard to their attempts to be of service to others. Lot went to his sons-in-law, to try to persuade them to leave Sodom; but, though the morning light was beginning to break; and Sodom's doom was imminent, he did not hurry to conduct his wife and daughters out of the doomed place. It is wonderful how long Christians linger over the work of seeking the conversion of their own children. I know, dear friend, that you have resolved in your own heart to pray with your boy; you say that you mean to do it, yet you never seem to screw yourself up to the decisive point.

I will tell you what happened in a case with which I was personally connected. There was a young man, whose minister used to come to his father's house very frequently, and this young man was in great distress of soul. Every time the minister came in, the young man used to say to himself, "I hope Mr. So-and-so will speak to me about my soul to-day." He put himself in the minister's way, but the minister never spoke to him as he wished and hoped. After a time, that young man went to another place of worship, and there found the Lord. He told his father, and the father told the minister, and then the minister came to see him, and said, "My dear brother, I am glad to hear that you have been converted; I have always felt anxious about you." "Have you?" asked the young man. "Yes, I have," replied the minister. "But, sir, you never said a word to me to show that you were anxious." There the interview ended, and I am afraid that they have had little esteem for one another ever since, and I know that the young man said, "When I was converted, the minister wanted to get me into his

church; but as long as I was unconverted, he never made the slightest effort to win me to Christ."

Whatever may be the cause of the lingering, ministers are bound to be continually hastening God's people onward in the spiritual life and warfare. Under what great obligations we are, brethren! We are not our own, we are bought with a price. How much Christ has done for us, brethren! What manner of persons ought we to be! What a destiny awaits us! Ought we not to walk worthily of that which is to be our heritage? See how fast time is flying. We cannot make up for that which we have already lost, but let us lose no more. See how rapidly our cemeteries are being crowded; and dare even to look down, and see how hell is being thronged with souls that have perished through ignorance. See how Christ's name is being constantly blasphemed, and how little power the ministry of the gospel seems to have, and what great power we find attending erroneous teaching. Oh, may God quicken us, dear friends! Sometimes, when I look at myself, and look at my fellow-Christians, I can scarcely believe that we can be the result of such a great work as God has been carrying on. In Amsterdam, I went into workshops where great wheels and much machinery were at work cutting diamonds. They were very small things to have all that machinery operating upon them; still, they were diamonds; and when I look at some Christians, I suppose they must be diamonds, but they appear to be very insignificant in comparison with the work which is being wrought upon them. Here is Jesus Christ ploughing that field with his agonies, watering it with his bloody sweat, casting himself like a seed into it; and what comes up as the result? Only that poor shrivelled thing! O God, must eternal election, and immutable love, and a bleeding Saviour's heart, and the omnipotence of the Holy Spirit all be set to work to produce such a result as that?

I thought, this afternoon, when my head was almost splitting with pain, and I could not fix my thoughts upon my theme for this evening, "Oh, dear, dear, if these sinners were only sensible, preaching would be very easy work, for all I should have to do would be just to set before them the way of salvation, and they would at once walk in it!" But we have to rack our brains, and to pour out our very heart in order to get you to attend to your chief business, and to give heed to that which is for your lasting good. Sometimes, our hearers say, "The preachers always tell us that same story, and their sermons are not as polished as we should like them to be." Ah, but! if you would believe in Jesus, and so be saved, we would polish our sermons up for you. If you would only seek and find Jesus Christ as your Saviour, we would try to give you some eloquence then; but, so long as you will not have Christ, and resolve to remain as you are, the only thing we can do is to keep on persuading, entreating, and even compelling you to come in to the great gospel feast. We are obliged to put the old truth in very much the same old way. It is not poetical work to be a Royal Humane Society's officer, seeking

to pull drowning people out of the river; and there is not much poetry about our work in trying to be the means of saving your souls.

But what makes you men and women so slow to believe in the Lord Jesus Christ, which is the only way of salvation? Are you so fond of your sins that you are not willing to give them up, or are you really so self-righteous that you do not believe that you need to be saved? I think the most of you do believe, in a way, that there is a hell, and that you will go there unless you are converted, but you do not really believe it, you do not realize what it means. You are very earnestly listening to me just now, but if somebody, over there by the door, were to cry out because a piece of plaster had dropped off the ceiling, how wide awake you would become compared to what you are now when I am talking about your going to hell, and being lost for ever. Somehow or other, there is a want of reality about you when spiritual matters are being discussed. I fear that the same spirit is getting into some good people's prayers. We do not pray real prayers; at least, not as real as they ought to be. I do try to preach to you as if I meant it, and I would willingly lay down my life if, by doing so, I could save you; yet you listen to me as if it were merely a very proper thing for me to preach, and for you to hear, on Sunday, but as if you had nothing to do with the gospel on Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday. You hear that the city in which you are dwelling is to be destroyed. You do not tell the angel that the prophecy is a lie; but you sit down so comfortably that it is clear that you do not believe it, or if you do, you need to be pressed again, and again, and again, to act as if it were true. Just now, as you took your seat, you missed a diamond ring off your finger, and you will not be at all comfortable until you get home, yet your souls are lost, and you are quite unconcerned about them. This terrible truth does not worry you; I wish it would, so that you would say, "I will never rest again till I know that I am saved through Jesus Christ the Saviour." Surely, madness is bound up in the heart of sinners, or else they would not need to be hastened to escape.

"Well," say some of you, "we intend to think about this matter." I know you do, and that thought of yours is Satan's biggest net. He has a number of nets of different sorts and sizes; some of them are only meant for eagles, and he does not often use them, for there are not many eagles about, but he has a big net which he uses for catching small birds. I picture the great enemy of souls going out with his big net, and I fancy I can hear him whistling with unholy glee at the thought of the many birds he will take in it. This is the style of his temptation—yet you are not to cavil at the truth; you are not to be an avowed infidel, you are not to despise the Savior, you are not to say that the salvation of your soul is an unimportant matter; but you are to say to the minister, "Yes, sir, what you preach is all very true, and I am glad you put it in the way that you do. I like earnest preaching; I like to be told personally about my need

of salvation, and I will attend to the matter very soon; to-morrow, if possible. Oh, I just remember there is something on that day which will be rather in the way; but, as soon as that is over, I will give heed to what you say." That is just what has happened a long while with some of you, but you are no nearer the deciding point. A gentleman in this neighborhood told me that he could not come to hear me preach again. I asked him, "Why is that?" "Well," he answered, "I only came once, and then you pointed me out, and said, 'There sits a grey-headed old fool.' At least, you said that a grey-headed old sinner is a grey-headed old fool." "Well," I said, "I do not remember seeing you before; but are you a grey-headed old sinner? Because, if you are, then you are the other thing as well." He just looked at me, and said nothing, and I have not seen him since that time. I am afraid there are others here to whom I might say just the same, and it would be true. They must be foolish, for they have not done what they have admitted it would be wise for them to do. Again and again, a man has said, "I will do it." Now, sir, you are a fool to say, "I will do it," if it was a foolish thing; but if it was a wise thing, and you said, "I will do it," yet you have not done it, what are you?

Some of you are good arithmeticians; will you take your pencils and work out a sum for me? Here is a man of fifty years of age, and I want you to calculate the probabilities of his ever being saved. He had an excellent early training from a very godly father and mother, whose many prayers for him he cannot forget, though he remained unsaved in spite of them all. He went to a Sunday-school, and had a very gracious teacher, who set him a good example, and was very earnest in pleading with him; but he would not yield. As he grew up, he had many Christian friends, who wrote letters to him, and used every possible opportunity to impress him. He resisted all that, and for twenty years attended the ministry of a very earnest preacher. There was a great revival, and many were saved, but he was not one of them. Since then, he has been sitting under another very faithful minister of God's Word, and he has been impressed again and again. Put that down, and figure it out if you can. He has been impressed fifty times, or a hundred, perhaps a couple of hundred times, and he has got over all that; what are the probabilities that he will ever be saved? To tell you the truth, I greatly fear that the probability is that the man will be lost, that he never will be converted, but will continue as he has been already despite every instrumentality that has been employed on his behalf.

O you sinners, with such terrible probabilities against you, you do indeed need to be hastened, and fain would we put our hands upon you, and urge you to escape for your lives, and to do it now, for it is now or never with some of you who are present here to-night! I have no doubt that, if we could read the past history of some who are here, we should see abundant reasons for urging them to immediate decision. I have already shown you where these reasons would be found, and the probabilities against their conversion. But, as to the future,

happily, that is hidden from all of us. I am no prophet, nor the son of a prophet; and, therefore, I shall not attempt to utter a prediction; but you all must know that, out of some six thousand persons assembled here, there is a great probability that we shall not all be alive next Lord's day. It is a certainty that we shall never all of us meet here again, and the probability that some of us will have gone from this earth before next Sabbath is very great. In the membership of this church, I notice, as regularly as the year rolls round, that our death-list comes to between fifty and seventy. There is usually one death a week; or, if there should happen to be one week in which a member of the church does not die, there will be two or three in the week following. The average is one week; so that, if not out of his present assembly, yet out of the usual congregations at his Tabernacle, it is a certainty that two will die in a week. Two in a week!

I wonder where the two victims for this week are; perhaps at home, dying by degrees, with a good hope in Jesus Christ. Blessed be God if that is the case; we will shout the harvest home as they are gathered in. Possibly they are lying at home sick, yet without hope. Let us pray for them if that is their condition. Lord, help them to believe in Jesus Christ this very night; ere they tread death's awful road, O Lord, save them! But perhaps one out of the two may be here, in good health, and unconverted. I am not saying what is at all improbable, am I? It may be so, and if I knew that someone here would die before next Sabbath day, I would beg him to stop after the service, that I might give him a squeeze of the hand, and say to him, "My dear friend, do not let this day go by without your looking to Christ, and committing your soul into his hands." "Now, as I do not know who it is to be, give me your hands, all of you, all round the building. I should like to look you dear men and women in the face, and say to each one of you, "Now, dear soul, do not live and die without the Saviour. Do lay this matter to heart. I am not an angel, but I am one who would fain do you good. If it be right to believe in Jesus Christ, the sooner you do it, the better; and if it be right to love and serve God, the sooner you do it, the better. And if to trust in Christ's precious blood be the only safe course, the sooner you do that, the better. May the eternal Spirit come and lead you, even

**A PALE-FACED GIRL** wants more red in her blood. If subject to dizziness, fainting and shortness of breath on slight exertion, no doubt remains. Your doctor will confirm this. Her food is not nourishing her; she needs a change. The best change and the best nourishment she can get is Scott's Emulsion. Her food soon has the upper hand; her blood is enriched; her color returns. We never yet heard of a pale-faced girl who didn't get new strength, new vigor and new color from Scott's Emulsion.

SCOTT & BOWNE, 409 Pearl Street, New York.

now, to lay hold on Jesus Christ, and find eternal life in him this very hour!"

Now, look me in the face, and say whether it shall be so or not. I will not ask you to speak; there will be too much noise if you all do so. But, in your heart, I ask you to say, will you, or will you not? This may be the turning point in your life's history. There is a spot, under the dome of St. Paul's Cathedral, where there is a mark made by the chisel of a man, who fell from the top, and was killed. There is also a mark, which angel eyes can see, in that pew, or in that aisle, or up in that gallery, where you have sat, and said, "Not to-night; I will decide to-morrow;" or else you have said, "No, I will not have anything to do with Christ." I wish that, instead of such a mark as that, there could be a star, let into the floor, which would mean, "Here, a poor soul believed in Jesus." I know a little Primitive Methodist chapel in Colchester. I went to see it some time ago, and I went into the very pew where I sat, as a boy fifteen years of age, and heard a sermon from the text, "Look unto me, and be ye saved, all the ends of the earth." I should have liked to buy the seat, and take it home, for I love the spot where Jesus met with me; and there are some of you who feel like that concerning these pews. They are very sacred to you, and always will be, for there you were born for God. Oh, that some of you might be born here this very night! Some of you are in no need of instruction; you need hastening. You do not need to be impressed concerning the guilt of your sins so much as to be urged to give them up, and to put your trust in Jesus Christ. You do not need to be brought to the water so much as to be made to drink it. There it is, Oh, that you would open your mouths, and let the blessed stream flow in, for that is all that is needed. Receive Christ; receive Christ now, by a simple act of faith, and he will give you grace and strength to battle with your sins, and to make you holy. Oh, that now, now, now, the great work may be done! I do not suppose you can hear this clock tick, but when you get home, listen to your old clock on the stairs, or in your room, and it will say to you, "Now, now, now, now." I have sometimes thought that, in the night, I have heard the clock say, "Now or never! Now or never! Now or never! Now or never! Now or never!" You need not listen to me any longer, but listen to that message from the clock. May the Holy Spirit speak to you through it, and may you answer, "Now, even now, I will believe in Jesus Christ, and be saved." May God bless you! May Christ save you! Amen.

**THE VALUE OF A MAN OF COURAGE.**

BY REV. HENRY A. STIMSON, D.D.

The notice in the papers of the recent death of an elderly gentleman brings to mind a suggestive incident.

The congregation was startled on Sunday morning by their pastor announcing from the pulpit that he had concluded to accept a call, which the congregation knew he had had under consideration for several weeks, but supposed he would decline. He said such had been his purpose, but that he

had received a letter signed by three members of his church advising him to accept the call in view of the fact that the majority of his own people desired the change. He added that the communication was a surprise to him, but that of course under such circumstances he did not desire to remain.

Straightway upon the close of the service my friend stepped up to the pulpit and asked his pastor for the letter to which he had referred. When he hesitated the trustee insisted, on the ground that as an officer of the church he had a right to see it. Reluctantly the pastor drew the letter from his pocket and handed it to him. My friend lost no time in sending a message to every officer of the church, both deacons and trustees, asking them to meet at his house the same afternoon. He sent the same summons to the three gentlemen whose names were signed to the letter.

When the company was assembled in his parlor he produced the letter and read it aloud. He confessed that the letter was an entire surprise to him, and asked if any of them had been consulted. All, with the exception of the three whose names were attached, affirmed the same ignorance. Then he said he was surprised that so weighty a matter should have been dealt with by private individuals without the knowledge of the officers of the church, and he would like to ask the officers in turn if it expressed their views. Calling them by name he passed the question at once around the circle, and each promptly repudiated the opinion expressed in the letter. Then, without discussion, addressing the gentlemen who had signed the letter, he asked what they had to say. One at once confessed his surprise at what he had heard, and said that he had supposed he was stating the fact concerning the church when he signed the letter, but that in view of what he now learned he saw he was in error, and would hasten to withdraw his name and express his great regret that he had been a party to the communication. The second followed in substantially the same words; but the third affirmed the correctness of his judgment, notwithstanding the dissent of those present, and said he wrote the letter and asked the others to sign it, because he believed that it was in the interest of the church.

My friend immediately said: "Gentlemen, you now have the whole case before you. This one man, on the strength of his own opinion, has undertaken to send away our pastor, disturbing the peace of our church. There is but one thing for us to do. With your assent I will now say to him that at our next church meeting he may have the privilege of asking for a letter of dismissal with such members of his family as may care to go with him to another church. In case of his refusal to do so, freeing us from his disturbing presence, proceedings will be instituted against him for breach of covenant in thus injuring our church."

There was a look of surprise and some words of demurral on the part of the accused, but the issue was pressed, and without further discussion the meeting adjourned. On Wednesday evening a formal application was received for letters of dismissal of

the gentleman and his entire family. The resignation of the pastor was never offered, and the call to the distant church was that week declined. The sequel of the story is that from that day to this that pastor has remained successful in his work in what has come to be one of the largest and most influential churches of our order, and has won for himself the honor and the blessing of a long and undisturbed pastorate, a dignified advancing age in which his influence multiplies every year.

But the question raised for us now is not a question so much of the duty of the minister as of the duty of the laymen. And it seems to me the death of the good man to whom I refer ought not to be allowed to pass unnoticed, for the instruction that is in it for the laymen of all our churches—that they may be encouraged to be watchful of the condition of the church of which they are members, and hold themselves ready to protect its best interests with the utmost firmness and decision, even though at times they may have to do so single-handed. It is surprising always how quickly public opinion crystallizes around the action even of one person, when that action is seen to be as single-minded as it is prompt and decided. Many a situation which might have been saved is lost simply by indecision and delay.

Confidence is shaken, hearts are bruised, the roots of strong and true affection are pulled up and ravage is often wrought which years cannot remedy, simply because laymen, whether in office or not, have accustomed themselves to feel that the business of the church is not their business, or that they have not the time to attend to it. The good name of one of the most distinguished pastors in the land and the honor of his great church were saved recently by the courage and devotion of two ladies.

I believe that to-day, after all has been said of the desirability of change, where change is desirable, the greatest evil in the churches of our land is the short pastorate—which renders the best work of the minister largely impossible. That best work is the influence of character. That

requires a personal confidence, which is a plant of the slowest growth. A business man of prominence in New York having come to a time of life when he felt the need, perhaps as never before, of wise and unselfish counsel in doing good in large relations to which he is disposed, said recently on the occasion of the resignation of his pastor to go to another position: "Well, I shall never have another pastor. It takes me a long time to give my confidence to any man; I shall not have time to learn to do it again." It is difficult to measure what that loss will mean to the cause of all that is good in our country. In smaller and less conspicuous relations this is largely true everywhere. Churches seem to forget and laymen seem not to be aware of the true value of the pastorate in their homes and with their children, even if they have some estimate of its value to themselves. If they did, they would take more pains to see that it was established upon a basis so well adapted to their needs and confirmed by their best judgment that they could give to it their utmost confidence, and that would make them resist with vigor every attempt to break it up.—Congregationalist.

**DRAUGHON'S Business Colleges**

EVANSVILLE, PADUCAH, NASHVILLE, ATLANTA and WACO. 25 Colleges in 15 States. POSITIONS secured or money REFUNDED. Also teach BY MAIL. Catalogue will convince you that Draughon's is THE BEST.

**The Great East and West Line Across the Entire States of Texas and Louisiana**



NO TROUBLE TO ANSWER QUESTIONS. New Dining Cars (meals a la carte) between Texas and St. Louis. Write for new book on Texas. FREE. W. P. TURNER, G. P. A., Dallas, Texas.

**THE "DODGING PERIOD"**

of a woman's life, is the name often given to the "change of life." Your menses come at long intervals, and grow scantier until they stop. Some women stop suddenly. The entire change lasts three or four years, and it is the cause of much pain and discomfort, which can, however, be cured, by taking

**WINE OF CARDUI Woman's Relief**

It quickly relieves the pain, nervousness, irritability, miserableness, forgetfulness, fainting, dizziness, hot and cold flashes, weakness, tired feeling, etc. Cardui will bring you safely through this "dodging period," and build up your strength for the rest of your life. At all druggists in \$1.00 bottles. Try it.

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

**"EVERYTHING BUT DEATH** I suffered," writes Virginia Robson, of Easton, Md., "until I took Cardui, which cured me so quickly it surprised my doctor, who didn't know I was taking it."

Editorial

SKEPTICS have taken a delight in saying that in the age-long conflict between theology and science, theology has always been compelled to retreat, while science has triumphed.

1st. The new theology is far weaker against attack than the old. The new theology, for example, stresses the love of God to man, and at the same time denies the authority of Scripture, which is the only ground we have for believing that God loves man.

2nd. What conflict there has been between theologians and men of science has been between one scientific theory and another. Those theologians who advocated the Ptolemaic theory of astronomy, against the Copernican theory, did so simply because men of science had taught them the Ptolemaic theory and they clung to it after the scientific men had changed.

3rd. So far from its being true that theology has been obliged to retreat in every conflict, while science has always been triumphant, the fact is that science has changed far more than theology. Indeed, the differences between the theology of to-day and that of say, three hundred years ago, are infinitesimal compared with the differences between the science of to-day and that of three centuries ago.

lutionized. And science is changing constantly, denying to-day what it affirmed yesterday, and affirming to-day what it will deny to-morrow.

Science is not a lot of facts, but a lot of theories and any given scientific theory is liable to be overturned by the discovery of new facts as investigation proceeds. Witness the havoc radium has made in scientific theories.

We have referred to recent deliverances of our neighbor, the Christian Observer on the act of baptism. Among other things our neighbor claims that the old pictures in the catacombs of Rome favor affusion.

The most ancient Christian inscription which bears a date is A. D. 72; that is five years after the death of the Apostle Paul, and twenty-three years before the death of John, the beloved disciple. Other inscriptions are dated A. D. 98, A. D. 107 and A. D. 140.

It is curious how the Observer has allowed itself to get mixed on the subject of baptism. None of those pictures bear any date at all. None of them are "dated". And archaeologists have fixed dates to them a century later than the Observer claims.

Our neighbor misses the character of these pictures even worse than the dates. Dr. Schaff goes on: "The oldest of these pictures represents the baptized as coming up (after the immersion) from the river, which reaches over his knees, and joining hands with the baptized, who is dressed in a tunic, and assists him in ascending the shore; while in the air hovers a dove with a twig in its mouth."

The Observer is mistaken in the dates of those pictures, putting them a century too early, and it is worse mistaken in thinking they teach sprinkling or pouring. We will give our neighbor a chromo to publish the above language from the great Presbyterian scholar, Dr. Phillip Schaff.

SPEAKING of our offer of \$100.00 for the production of a single new truth in theology, discovered since 1850, the Congregationalist says: "That would be a rare genius who could make a man see a new truth who had not recognized a single new one in half a century."

has been said about "new truths", yet neither the editor nor any correspondent has so far condescended to name one such truth.

Will not our contemporary kindly name at least one such truth? Even if we cannot recognize it, no harm will be done and the Congregationalist will at least have shown a disposition to enlighten a benighted brother. Our contemporary should not refuse to let its light shine, because, forsooth, some people are blind.

Mr. CHARLES LUSH sends us what he claims is a new truth in theology discovered since 1850, as follows:

"As a new 'theological truth' discovered since 1850, I will say, 'that the church of Christ is now in Babylon'."

Certainly this is not new. It was said in the Middle Ages and has been said ever since.

We have received many responses to our offer of \$100.00 reward for the presentation of a new truth in theology, discovered since 1850. So far, however, nothing new has been offered. As a rule what is offered is neither new nor true.

It is curiously interesting to note that although the new theology men have been full of talk on the subject of "new truths in theology" which render it impossible to any longer hold to the old orthodoxy, and which render it necessary to adopt the "new theology", yet when called on they are utterly unable to name anything new.

MANY who play at games for money say it is only to add a little interest to the game, and not that they care for the money. Justice A. M. Chance, at a meeting of the Y. M. C. A., told how he proved the hypocrisy of such talk.

He put up a billiard table in his house for his sons and their friends. The boys asked him to be allowed to bet on the game. They scorned the idea of caring for the money, declaring their only reason was that betting added zest to the game.

knowing that he has done some good to a deserving institution."

After what they had said in regard to their betting, the boys of course could not refuse, and they promised, whenever they bet on any game, to put the money in the box.

"What has been the result?" Mr. Chance asked with a triumph and smile. "Why, there has not been a single penny put in that box from that source up to this day. That is how I tested the assertion that men do not bet for the sake of the money."

Mr. Chance would not have allowed gambling in his house, and had the young men bet on the games he would have stopped it, even if they had put the money in the box. But he wished to teach his sons and their friends a lesson and show them their unconscious hypocrisy.

THE Religious Herald thinks the remains of John Bunyan should be placed in Westminster Abbey. It would be an honor to Westminster. Bunyan's grave in Bunhill Fields Cemetery is close to the grave of Isaac Watts and to the grave of Daniel Defoe.

It seems to us fitting that the grave of John Bunyan should be where the sunshine can fall upon it, the birds can sing around it and the flowers can bloom above it. To put his body in a crypt at Westminster is to shut his grave in perpetual shadow, cut it off from the free air, and surround it by symbols and rites which he resisted unto blood, and to make his grave a trophy of an ecclesiastical system which bitterly persecuted him during his life.

AN exchange has the following with which we heartily agree:

"Fun that is impromptu, that springs out of the occasion or is encountered on the highway of serious speech, is relished by an unperverted taste and enlivens the scene. But jokes and stories laboriously hunted up and dragged in *callo abtarto*, without pertinency or excuse, just because it is fancied that something funny belongs to the occasion and must be said, however irrelevant, are even worse than the platitudes in which they are envired."

To THE Rev. J. H. Shakespeare, of London, was recently given a complimentary dinner in recognition of his denominational services. Dr. Maclaren presided and among other things presented Mrs. Shakespeare \$250.00, to "be spent in the utmost selfishness."

We are sorry to learn of the death of Dr. J. B. Simmons, long and prominently identified with denominational interests in the North. At one time he was secretary of the Home Mission Society.

THE Baptist Courier quotes with seeming approval what we said about a sanitarium "to be open to indignant persons".

Editorial Varieties

We are pained to learn of the death of Dr. W. A. Montgomery, at Decatur, Georgia, where he was pastor. He was a native of East Tennessee, and had been pastor of some of our leading churches, notably the First church of Chattanooga and the First church of Lynchburg.

Mr. J. Henry Burnett, who has for years been connected with the Baptist Book Concern, will retire in a short time to be associated with his brother, President George J. Burnett, in Liberty College, Glasgow. In the years he has been with the Book Concern he has rendered faithful and efficient service.

The Home Field, for December, reports that the Home Board received since May 1st, from Virginia, \$5,798.11; from Kentucky, \$5,620.43; from Georgia, \$4,447.59; from South Carolina, \$4,177.89; from Texas, \$3,119.57. The total since May 1st, from all sources is \$40,011.34.

John P. Garnett, Esq., has prepared an interesting sketch of the Pembroke church. This sketch is published in two successive numbers of the Pembroke Journal. We gratefully acknowledge receipt of a copy. The Garnett's are a great family. For generations they have been pillars to the Baptist cause.

Prof. Joseph R. Long raises an objection to the Western Recorder. He writes: "I read the Recorder with increasing interest. I have only one objection to it. I usually get it from the post-office on my way to my work, and I always have to postpone work till I run over the paper, which, of course, is not proper."

Certainly let no one cling to an old error and refuse to accept a new truth; but especially let no one reject an old truth in order to adopt a new error. What we are now asked to do is to reject eternal truth and adopt old errors arrayed in modern phrases.

The quotation we published last week in regard to Dr. Christian's "proving there were Baptist churches in England, in 1859," was taken from the Baptist and Reflector. Somehow the name was left out, and proper credit was not given.

We have received a copy of Dr. Frost's chef d'oeuvre, "The Moral Dignity of Baptism" (90c). A suitable notice of it will appear in due time. We are sure, in advance, that it is no ordinary book and that it will have a wide sale.

John Bunyan's anvil, a cut of which we published last week, was sold at auction in London the other day for \$1,275.00. Little did the old tinker imagine that his implement would ever bring any such price.

We acknowledge an invitation to the marriage of Rev. Donald Benjamin Allen to Miss Marie Antoinette Everett, in Kaufman, Kansas, and we extend hearty congratulations.

It is now settled that the price of the editor's forthcoming book on Faith and The Faith will be 50 cents, net, per copy. The Baptist Book Concern is now ready to receive advance orders.

We are pained to learn of the critical illness of Mrs. Dr. J. B. Gambrell, in Dallas. She is a woman of rare gifts and graces, and we hope God will spare her valuable life.

"W. D. P." in the Baptist and Reflector says that the Rev. J. N. Hall "was beyond doubt the wealthiest Baptist preacher in the South."

Dr. E. B. Pollard writes: "I wish to thank you for the review of Paul Judson in Recorder. It is about the best I have seen."

## AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Pastor Eaton: Doubting and Gloomy Disciple; Thou has Fallen. One by letter. Bro. J. W. Beckman ordained to the ministry Wednesday night. Besides the pastor, Bren. Dargan, Boy, Sampey, Winchell and Wallis took part. Sunday school entertainment Friday night specially brilliant.

Broadway—Pastor Jones: Message from the Manger; Light of Life. Sunday school entertainment Thursday night greatly enjoyed.

Chestnut St.—Pastor Weaver: Wonderful One; Peter's Deliverance. Two by letter.

East.—Pastor Wilson: Babe of Bethlehem; Perseverance.

McFerran Memorial.—Pastor Hamilton: Christmas Gift to God; Promised Land.

Twenty-second and Walnut.—Pastor Hunt: Christmas Sermon; Sham Conversion.

Clifton.—Pastor Foster: Good News; Salvation. Two for baptism and two baptized.

Franklin Street.—Bro. J. P. Jenkins: Why I Am a Christian; Unchangeable Christ.

German church.—Pastor preached morning and evening: In the morning, The Reward of the Righteous—Isaiah 3,10. In the evening on, Practical Christmas Thoughts.—John 1,14.

Hazelwood.—Pastor Althoff: Faith, Jesus.

Highland.—Pastor Dawes: How to Conquer Evil; Night Before Christmas.

Immanuel.—Pastor Watts: Christ's First Coming; Christ's Second Coming.

Parkland.—Pastor Taylor: Church at Philadelphia; Influence.

Southgate St.—Pastor Gillon: God's Gift: Suffering Christ.

Third Avenue.—Pastor Ransom: Christian Ethics; Christ Our Passover.

Twenty-sixth and Market.—Pastor Reed: This Day; What Saves.

East Mead.—Pastor Greathouse: Transformed Life; Obedience and Knowledge.

Highland Park.—Pastor McDaniel: Angels' Message.

Marydale.—Pastor Willion: Child Redeemer.

Ormsby Avenue.—Pastor Williams: Blood; Glad Tidings.

Bro. A. R. Love, of Hendersonville, N. C., was present at the Pastor's Conference and told of the great revival he has had in his church, resulting in over 100 additions.

### SEMINARY NOTES.

Some of the students who are pastors received Christmas presents from the churches which they serve.

The students attended the Christmas entertainments of Broadway and Walnut street churches. Walnut street gave a present to each married student who is a member of their congregation.

Bro. R. L. Sproles, on account of bad health, left the Seminary and has accepted the care of the church at Lumberton, Miss. Bro. Sproles was one of our best students.

Bro. H. A. Vernon, pastor of Dover church, preached the funeral of Mrs. Hannah last Sunday. Young woman not long married.

The students enjoyed their usual Christmas dinner.

Bro. J. P. Boone accepts the care of Weatherford church, Tex.

Our monthly missionary day next Monday—come. Dr. B. H. Dement, of Waco, Tex., delivers the address.

Drs. McGlothlin and Robertson are in Chicago for part of the week.

### THE STATE.

Elder J. M. Jones, late assistant of the Baptist church at Hopkinsville, has accepted a call to the pastorate of the Baptist church at Madisonville. Bro. Jones preached his first sermon Sunday to a large and enthusiastic congregation, and begins his labors under the most favorable circumstances. He has the united support of the largest and most influential churches in Western Kentucky, and will no doubt do a great work as its pastor.

Brother Jones succeeds Elder Pryce E. Gatlin, who served the church a number of years as its pastor, but resigned its charge, last October, to take a course in the Louisville Seminary. Bro. Gatlin is one of the best young pastors to be found and left his congregation in splendid working order. He is now in the Seminary and hopes to secure some work within reach of the Seminary during the time he is there.

Pastor Thomas H. Plemmons writes: Last Wednesday night, December 13, the church in Cynthiana closed the greatest meeting since the organization of the church in 1867. Bro. J. J. Porter, of Joplin, Mo., came to us on Sunday, Nov. 26th, and remained seven days and nights, and preached twice a day for two weeks, and then at night only, till the meeting closed. As immediate result of the meeting 38 have been added to the church, 29 of the number for baptism and 9 by letter. Dr. Porter certainly knows how to bring things to pass. His preaching is strong and spiritual and his arguments logical. He said he was in the fitting business, and he certainly succeeded in fitting Cynthiana.

The Baptist cause in Cynthiana is in a prosperous condition. The church now numbers about 280 members, and still there are more to follow. Within two years the church has doubled in its contribution to missions, and subscribed more than \$1,500 to education. To God be all the glory.

We rejoice to hear of the great work of grace in Paducah. Evangelist Geo. C. Cates is aiding Pastor Cheek, and there have been over 200 professions of faith. The whole city is moved.

Pastor Albert Maddox writes: We closed our meeting at Milltown last Friday. It was a great meeting. There were 20 conversions and the church greatly revived and strengthened. Four have joined the church and others will follow later. For the first time in life the pastor did all the preaching, having failed to get any help; but we had the hearty support of as loyal a little band of workers as you will find anywhere. Four of the brethren and sisters subscribed for the RECORDER. We have already collected for missions the amount asked by the association and hope to do that much more by the end of the associational year.

### OTHER STATES.

Pastor J. Wesley Dickens, Crystal Springs, Miss., writes: We have just had a gracious meeting with 30 additions by baptism and ten by letter and two others stand approved for baptism. Conversions and additions at every service is what I am praying, working and hoping for. In Bible times "the Lord added to the church daily the saved" and he is willing to do the same now, if we really desire and expect it and pray and work to that end. Bro. R. A. Kimbrough, of Tupelo, was with us and told the old, old story in a simple, earnest, clear and forceful manner and the uplifted gracious Saviour drew the people to himself. There have been fifty-five additions (not including the two now approved for baptism) since the first of July, and if I had more faith and done better work, we might have had several more.

The church has extended me a unanimous call, to serve them indefinitely as pastor. I hope to be able to use well and fulfill the privileges and obligations of this field. Help me with your prayers to do this.

Meeting Jeffersonville Baptist church closed Sunday night. Pastor A. V. Sizemore did the preaching. Ten for baptism, 1 by relation, 2 by letter. Church will close year out of debt.

Pastor J. W. Hart writes from Cumnor, Va.: With much pleasure I have looked forward to your weekly visits and greatly enjoyed reading your highly appreciated pages. Truly, this has been a year of great meetings. The Lord has richly blessed the efforts of his people in many parts of the world. I am about to close my years' work in the vineyard of our Lord, and I feel truly thankful to him for his gracious blessings upon us. There have been about fifty additions to my churches, and many conversions in meetings in which I have aided. My missionary son writes the work is greatly prospering in Buenos Aires, Rosario and other parts of South America. Our motto—"The world for Christ."

Pastor A. L. Duncan writes from Checotah, I. T.: Please change address of RECORDER to me from Haileyville, I. T., to Checotah, I. T. Am now at Checotah and have the care of the Checotah and Eufaula churches. These are both very important places and I am sure great things can be done here for the Master as he leads us.

Pastor A. M. Ross writes: Please change the address of my WESTERN RECORDER from 1201 Holly street, Nashville, Tenn., to Jackson, Mo. Great success to you and the RECORDER. I have accepted a call to the above place.

Pastor J. F. Heacock writes: Please change the address of my paper from Forest City, Mo., to Lewisville, Ark. Have accepted for all my time and will move on to the field at once. Lewisville is the county seat of Lafayette county, located 28 miles east of Texarkana, in a fine farming and fruit growing country.

Pastor W. M. Rudolph writes: You will please change my paper from Farmington to Oak Ridge, Mo., as I am now located here as pastor for one-half time. "I need the RECORDER in my business."

Meeting closed at Mill Creek church, N. C., with 30 added to the membership.

The meeting at Providence church, N. C., resulted in 25 additions and 15 were added to the Bethel church, N. C., result of meeting.

Pastor H. F. Burns, Oak Grove church, Tenn., and people are rejoicing; 27 received into the church by experience and baptism.

After a two weeks' meeting at Mt. Calvary, Tenn., a church was constituted with 11 charter members, and 12 were added as a result of the meeting, making 23, 18 of whom are heads of families.

The church at Beulah, Ga., has been graciously blessed, 25 added to the membership by experience and baptism.

At Nail's Creek, Ga., the meeting resulted in 26 received for baptism.

The revival at Salem church, Tenn., resulted in 1 by letter, 1 restored and 25 baptized.

Pastor C. A. Deloach, Enon church, near Hickory Valley, Tenn., held a meeting resulting in 13 additions.

A successful meeting at the Victoria church, Ala., resulted in 18 accessions 17 being received for baptism.

There were 18 additions to the church at Moody, Ala., result of their meeting.

A gracious meeting at Wayside church, Coosa, Ala., resulted in 21 being added to the membership, 17 by experience and baptism.

A fine meeting at Cane Run church, Ala., closed with 11 additions, 7 received for baptism and 4 by letter.

Carmel church, Newton, county, Ga., closed a gracious meeting with 25 received for baptism and 6 by letter.

The church at Wellston, Okla., closed a good meeting, resulting in 16 addition, 10 received for baptism.

The meetig at Live Oak church, Tex., resulted in 24 accessions, 14 by experience and baptism.

Bro. J. F. Black aided in the meeting at Windom, Texas. 45 happy souls were added to the church.

The church at Speegleville, Texas, A.

B. Little, pastor, has been wondrously blessed. 30 united with the church by experience and baptism, 5 by letter and others who will yet come.

The great tent meeting at Madill, I. T., resulted in 45 additions to the church.

Pastor Skinner, at Beaty, Miss., has been aided in a meeting by Bro. W. W. Muirhead. 18 members received, 7 for baptism.

At Shady Grove, Miss., Bro. J. P. Harrington assisted pastor G. B. Jenkins in a good meeting. 33 baptized. At Damascus, Pastor Jenkins doing the preaching, 21 were received, 17 for baptism.

Bro. I. N. Lofton held a meeting with the Island Creek church in which he baptized 20.

### DEAR RECORDER:

Please correct the statement in the RECORDER that Bro. J. T. Watts is employed by our board and the S. S. Board. He is employed by our board only.

Yours,  
J. G. Bow.

[We did not mean to make the impression that Bro. Watts had a joint appointment, but only that the Sunday School Board would make a contribution toward his support.—Ed.]

### DEAR RECORDER:

I enclose subscription for your excellent and inspiring paper. It is a real joy to read the many good things it tells of the old S. B. T. S. boys to whom my very soul is knit. Roanoke Baptists are pushing forward. Bro. Shipman at First, and Bro. Thomas of Calvary have recently enjoyed gracious revivals at their churches. Jefferson street is being led rapidly forward by Bro. Dogan, Belmont, of which your scribe is pastor, is out of debt and is constantly having her numbers increased. The pastor has recently helped Bro. G. A. Choeklett, of Campbell county, in two meetings. At Union Hill there were 40 professions and at Falling there were about 16. With best wishes for a happy Christmas and a prosperous New Year, I am, yours fraternally,  
P. H. CHELF.  
Roanoke, Va., Dec. 20, 1905.

### DEAR RECORDER:

Here is \$2.00 from a forty or more years reader and subscriber to the RECORDER. Am I not an old guard? I want to say in a ministry of nearly 40 years the RECORDER has been the most suggestive and helpful paper of the cause which comes to my table. The consistent defense of the "truth once for all delivered to the saints" which it has sustained, is of untold worth. The courtesy, sincerity, fairness and ability of its editorials and discussions commend it to the people who love the Bible and believe that the Bible only is the true and perfect guide to doing. Affectionately yours,  
A. A. KEITH.  
Owensboro, Fla., Dec. 18, 1905.

P. S.—Had a fine meeting yesterday at San Antonio, the seat of Catholic colony in this section of Florida. Baptists are full of faith and good works, if few. My oldest boy, 37 years, learned his letters from big Heading (and others) 35 years ago in RECORDER. I reckon he is only one.  
K.

The Revs. J. R. Love and J. G. Dobbins, two of our brilliant Kentucky Baptist preachers, sons-in-law, with their handsome and accomplished wives, are spending a few days in Louisville.

We are sorry to lose from Kentucky the Rev. Walter M. Lee, who goes to New Orleans. He is a young man of bright promise, and he is prepared for his work to an unusual degree, being both an A. M. and a Th.D. He carries our very best wishes with him.

### ORDINATION.

On Saturday, Dec. 9, 1905, at the request of church and pastor, a presbytery, consisting of Deacons from the sister churches and Revs. W. L. Shearer, B. T. Vincent and the writer, met with the Baptist church at Vine Run, Grant county, Ky., and set apart to the sacred office of deacon Brethren E. Bradley and John A. Johnson. Rev. W. L. Shearer preached a very helpful sermon, prayer by the writer, then followed the imposition of hands. Upon the whole, it was a very helpful and impressive service. Rev. B. T. Vincent

## The Baptist Hymn and Praise Book

PRICES: Single copy, postpaid, \$85c; per dozen \$8.00; per 50 copies, \$30.00; per 100 copies, \$55.00; Transportation extra on these quantity lots. Beautiful Pulpit Edition in Morocco and Gold, \$1.50 postpaid. These prices are available only on orders for full quantity at one time. A first order cannot be counted on a second order. The rates are the same to every one and cannot be varied.

CONTAINS 416 PAGES with 557 HYMNS Fourth Edition Now Being Printed. What Dr. Geo. W. Truett, Dallas, Texas, thinks of it: "It will be recalled that a special committee was chosen to confer with reference to making the best possible hymn book for the churches. The writer modestly ventures his judgment that this new hymn book just issued by the Sunday School Board is the best collection of hymns in all the world to-day. The writer saw the book put to the supreme test in the special meetings at Nashville and it thoroughly met the test. Generally, when special meetings are to be held, the hymn book used in the regular church services will not do for the special services, and, therefore, in the special meetings new song books must be bought. Fortunately, this new book thoroughly obviates that necessity. The editor and committee have spared no pains or money to get a hymn book for the churches that will meet every requirement of the varied services of the churches."

An Organist of a Prominent Church: "I want to tell you it is as near perfect as any hymnal I have ever used, and I have been playing the organ for twenty years. Am delighted at the divisions and headings, making the selecting of songs so much easier."

This represents the general sentiment expressed about the BAPTIST HYMN AND PRAISE BOOK. It promises large success in meeting the needs and wishes of the churches.

## Baptist Sunday School Board

710 Church St., NASHVILLE, TENN.

is the much beloved pastor here. He is doing a good work. Under his leadership the church has erected a new house of worship, and the cause here is prospering. May the Lord continue to bless both church and pastor.

R. L. BRANDENBURG.

### PROGRAM.

Mission Board Meeting of Campbell County Association with Licking Baptist church, December 20 to 31, 1905.

Friday night, 7:30 o'clock—Sermon—Rev. J. Clyde Turner.

Saturday, 9:30 o'clock—Devotional Exercises—Rev. Bunyan Stevens; Board meeting; Soul Winning—Rev. T. H. Johnson.

2:00 o'clock—Problems Before Our Country Churches—Rev. W. S. Taylor. Reflex Influence of Missionary Effort—Rev. W. A. Wray.

7:00 o'clock—Need for a Good Sunday School in Every Church—Rev. Bunyan Stevens.

Sunday, 9:30 o'clock, Sunday School. 11:00 o'clock—Sermon—Rev. O. J. Bagby.

Rev. W. S. TAYLOR, Chairman. JAMES I. WARE, Secretary.

The only ambition of an immortal soul is the ambition to realize the purpose of God concerning us.—Howard A. Johnston.

### CONTROLLING NATURE.

Everybody knows that of late years natural forces have been wonderfully subjected to man's need. People now living can remember when the number of edible fruits and vegetables was far less than at present and even those that could be grown were vastly inferior to what we now have. For example, our parents knew nothing of the Tomato except as a curious ornament in the garden. Sweet Corn was hardly better than the commonest field sorts. All oranges had seeds. Celery was little known and poor in quality. In the flower bed the magnificent Pansy has replaced the insignificant Hearts' Ease from which it was developed, and the Sweet Pea in all its dainty splendor traces its origin to the common garden vegetable. The practical results are accomplished by men operating largely for love of the work, like Luther Burbank in California and Eckford in England, as well as by the great seed merchants, D. M. Ferry & Co., of Detroit, Mich., who are not only eternally vigilant to hold what ground has been gained, but have a corps of trained specialists backed by ample means to conduct new experiments. The results of their experience can be found in their 1000 Seed Annual which they will send free to all applicants.

### Family Circle

Stories for the Young and Old

#### JUST SUPPOSES.

If all the lads and lasses should remember for a day  
To do their errands and their tasks as surely as their play.  
Should hang their hats and their jackets up, and put away their toys,  
Should remember that the garden is the place to make a noise—  
Why, what a very pleasant world for mothers this would be!  
How very many happy mother faces would be seen!  
For children don't remember, as everybody knows;  
But, if the children should—why—just suppose!

If all the children's mothers turned forgetful in a day,  
If, instead of taking care of toys, they threw them all away,  
Forgot to bake the cookies and forgot the tales to tell,  
Forgot to kiss the aching bumps and make the bruises well—  
Why what a very dreary world for children this would be!  
How very many melancholy little folks we'd see!  
For mothers all remember, as everybody knows;  
But, if the mothers shouldn't—why—just suppose!

—H. G. Fernald.

#### THE TRUSTEE'S LOCKOUT.

BY LILLIE ALLEN MITCHELL.

Mr. Maxwell was a man of few words, but he had talked steadily for ten minutes; in the silence that followed, the clock in the village two miles away struck eight, and the dying leaves of an oak tree rustled against the window.

The other trustees of the church at Hightide were speechless with amazement; after a pause, the chairman went on.

"You are surprised at what I have proposed, but that's my plan. We have been falling farther behind with the salary every month, and now we are five months in arrears. Brother Larkin can't stand it; he has a family to keep and bills to pay. He told me just the other day that he goes over to his uncle's store at Floodgate to get his groceries now, because he's ashamed to add any more to his bill at Hinton's. You've done nobly Mr. Van Cott and Mr. Parker, in fact our three subscriptions have been nearly all he's had this year. He isn't one to complain, but I can see it's wearing on him. Mrs. Larkin hasn't been out in three weeks because she has no shoes fit to wear, wife says. It's a month since we met and planned our campaign, and we have visited every member. From one hundred and fifty-three people we have collected only seventy-five dollars, when three hundred are due. I lay awake for hours last night thinking about it; this plan is the result."

Mr. Maxwell wiped his brow and cleaned his glasses; he always did so when in perplexity or trouble. Deacon Van Cott, with the crowning glory of age thick on his righteous head, sat on the other side of the table; his face was grave and sad. No church was ever more dear to a member than this one to him, and he longed to see her walking in the ways of love and justice.

Mr. Parker, a jolly, red-faced farmer, sat by the window; his merry brow was clouded and his twinkling eyes solemn. He, too, loved the church and was bowed down with her shame.

"It's a drastic measure," he said slowly.

"Do I understand," began Deacon Van Cott, gently, "that you propose to lock the church next Sunday, and refuse them admittance until they've paid the salary?"

"That's my plan," said the chairman, firmly.

"They will be very angry."

"Pricked to the heart, I hope."

"It will put them so to shame before the community," pleaded the gentle voice.

"Well, it is a shame, and they ought to be made to feel it."

"Have we the law? can we do it?" asked Mr. Parker.

"I believe so; at any rate we will do it, if you agree. I have almost perfect confidence in the success of the plan."

The farmer chuckled as his active im-

agination pictured the scene at the meeting house door; he wiped the smile away, apologetically, with the tips of his brown fingers, and turned serious eyes on the chairman.

"Well, I agree," he said; "your plans usually work, Brother Maxwell."

Deacon Van Cott sighed deeply as he slowly nodded his head to Mr. Maxwell's inquiry, expressed in a glance.

"Then we will consider it settled. Just one word more; Brother Larkin must know nothing of this; he would never let it go on. But I fully believe it will work out the glory of God and the good of the church. Let us pray."

The following Sunday was a perfect Indian summer day; even the most neglectful church-goer could not stay at home because of the weather. Worship began at half past ten, and by ten the first comers had arrived.

The church was not open, but it was early; so they seated themselves on the broad front steps and discussed the news of the week.

When Mr. Van Cott arrived at quarter past ten, the steps were full; at twenty minutes after they had overflowed into the tiny yard; Mr. Parker, coming five minutes later, found the sidewalk crowded, and some beginning to feel annoyed.

"Why isn't the church open, Parker?" asked Joe Bryce, the richest and stingiest member.

"Brother Maxwell has the key," was the evasive answer.

"Where is he? where's Maxwell? anyone seen Maxwell?"

No one had; the position began to be uncomfortable. The rival church stood on the next corner, and the congregation was straggling by with curious eyes; several stopped to ask what was the matter. The minister came with his three boys; he joined in the general surprise and tried to get a word with one of the trustees; they avoided him in the crowd, whose broad outer fringe was now made up of members of the rival church.

At exactly half past ten Mr. Maxwell drove up and was hailed with delight, judiciously mixed with displeasure.

He said nothing in reply, but crowded his way to the top step, followed by the other trustees and the minister; he faced the company with a sad but determined countenance.

While he hesitated for a suitable opening, a wag in the front row asked if this was a minister's strike. Quick as a flash, and before the laugh had fairly begun, came his answer:

"No, this is not a minister's strike, it is a trustee's lockout. I am glad to see so many of you here this morning, as the few words I have to say are important to all. As you know, we agreed to pay our pastor sixty dollars a month. There is now due him the total for five

months, three hundred dollars. During the last four weeks the trustees have called on one hundred and fifty-three of you and were able, after much persuasion and pressure, to raise the sum of seventy-five dollars, with no promises. Those of the rival church were heard to groan.

"So the trustees met last Tuesday night and agreed on a lockout; Brother Larkin, as you may see,"—glancing at his pale, troubled face,—"knew nothing of this, for we were well aware that he loves you too well to allow it to go on; but this church is locked, and locked it remains, until the three hundred dollars are paid in cash, and next year's salary pledged in black and white. You have heard our decision; now, brethren, what will you do?"

The humiliation of the exposure was complete; men who had given fifty cents toward that deficit of three hundred dollars hung their heads, ashamed before the loving, troubled face of their pastor and friend, abashed at the stern front of the men whom they had appointed to manage their business for them. Joe Bryce only, among the men, was angry.

"I'll never give another cent to this church so long as I live," he cried loudly; whereupon his sister, Miss Abby, flounced off to the carriage, declaring that she had done her last missionary work for that ungrateful body.

In spite of the situation people smiled; Miss Abby's value to the missionary cause was well known. She it was who, at the close of the revival, fired with zeal for the conversion of the chosen people, had entered the notion stores belonging to Moses Strauss and Abraham Cohen, and demanded indignantly of the astonished sons of Israel, "Aren't you ashamed of yourselves to be Jews?"

"What will you do, brethren?" repeated the chairman of the board of trustees, calmly.

One man had been standing with bowed head and tightly clenched fingers, unmindful of those around him; he now stepped forward, and his eyes were full of tears. It was John Lovett, whose wife and five children had been taken from him in an epidemic of typhoid during the present pastorate.

"Brothers and sisters," he said, "I stand condemned before God and you this morning, and I thank Him that in this moment of humiliation He has enlightened my heart. I gave one dollar toward that paltry seventy-five to my brother Larkin, he, who like my Lord, has been with me in six troubles, and in the seventh,"—his voice broke, the seventh had been the felony of his one remaining son,—"he did not forsake me."

Several women sobbed.

"If it were not that it would be depriving you of a now longed-for privilege,—for your eyes must be opened since mine are,—I would give the whole amount; but I now hand over to the chairman of the board of trustees two hundred dollars of that deficit."

He placed in Mr. Maxwell's hand several of the crisp bills with which his pocket was always lined, and wiping his eyes sought the pastor with an audible plea for pardon.

Surely the prayer of the godly trustees that this amazing plan might work for the glory of God was answered; all hearts were now melted.

"Pass the hat," said someone; and silver rattled and bills rustled, while the pennies, nickels and dimes were pushed remorsefully aside.

"One hundred and twenty-six dollars," announced the treasurer.

"And now, brethren," said Mr. Maxwell, "we don't want to be hard on you; we thank God you have come to yourselves. We will go into the church to take the pledges for next year's salary, after which we will have our usual morning worship."

The doors swung open, and in the sight of half the rival church and scores of villagers, the chastened flock entered; pledges for the coming year were rapidly collected, and amid silence that could be felt the minister gave out his text:

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things."—Watchman.

Coeur d'Alene, Idaho.

Italy—the very one I can't possibly replace. It's too bad!"

"It was very pretty, and I'm sorry, of course," acknowledged Ellen frankly, burrowing promptly in a closet for the dust-pan;—"but don't stand there frozen with horror, and your face like a tragic mask. After all, it's only a thing."

Ellen laughed outright.

"Most things certainly are things," she admitted, "and a few things are precious; but even then there's a difference. I forgot that you didn't know the family byword, and couldn't finish it out for yourself. You see, I was quoting my name-aunt, who was the dearest, coziest, most comfortable, and yet most wide-awake and spirited old lady in the world. She always declared that the richest gain that came to her through age and experience was the perception of relative importance. Life is so much more easy and interesting if we never let ourselves be troubled about what need not really matter; and compared with people and actions, things, our mere little possessions, are after all so trifling. She deemed it disgraceful that anything less than war, earthquake or fire, affecting things, should make us unhappy."

"When a heart, a promise or a principle is broken," she used to say, "that's disaster, and one may grieve; but when a teapot is—a thing is only a thing. Laugh and take a brown pitcher, and the tea will taste just as good."

"I suppose it would," agreed Ellen's friend, reflectively, "if the laugh were genuine, but so many of us couldn't laugh. It's Emerson, isn't it, who says, 'Things are in the saddle, and ride mankind'—it's we housekeepers who are slaves to things."

"Oh, not all of us," protested Ellen, cheerfully. "Suppose you put the pink chrysanthemums in that old Dutch mug and twist the trailing fern round the handle—I'm not sure it isn't going to be prettier than the Venetian vase, after all."—Youth's Companion.

They were discussing shocks and jolts in the dairy lunch room the other day, and one of the newspaper men contributed his experience. "Never found your wife running a candy butcher's cart on Seventh street, did you?" he inquired of the crowd.

"Well, that is what happened to me the other day. Found she was making a pretty, good saleswoman, too. I was sailing down the street the other day when I found the head of my household chaperoning one of the afore-said candy carts, and when I had picked myself up, after dropping dead with astonishment, she asked me if I wanted some Turkish delight or peanut brittle. Just about that time the candy man came back, and blessed if she did not hand him over a quarter in dimes and

nickels that she had taken in while he was gone.

"When I wanted to know the why-forness of it, she explained calmly that she had asked him where a store was that she was looking for, and he obligingly went over to the next corner to ask a policeman. In the meantime somebody came along and wanted some candy, and as she said she thought it was a shame that he should miss the sale on her account, she sold a nickel bag of candy that was already done up on the cart. I don't know if it was sympathy for a lady reduced to that sort of work, but people seemed to throw trade her way, and before the Dago had gotten back, she had sold three five-cent bags and a ten-cent bag, and turned over the quarter to the proprietor of the cart. Search me if you can ever tell what a woman will be up to next, but I have come to the conclusion that if I get out of a job I will borrow enough to set up a candy cart and let her support the family. If she made sales at the rate of twenty-five cents in three minutes and a half, she would make more than I do, and that is no joke, either."—Washington Star.

RECKLESSNESS AND DUTY.

General Lee, riding everywhere, watching everything, encouraging his brave men by his calm and cheerful bearing, was often exposed to great danger. Once as he sat on his horse near Farmville during a sharp engagement watching the effect of the fire from the Confederate batteries, a staff officer rode up to him with a message. The General noticed that this officer had exposed himself unnecessarily in approaching him, and he reprimanded the young soldier for not riding on the side of the hill where he would be protected from the enemy's fire. The young officer replied that he would be ashamed to seek protection while the commanding officer so exposed himself. General Lee sharply replied: "It is my duty to be here. Go back the way I told you." The post of danger is to be occupied at the behest of duty, not recklessness.

RESOURCEFUL WOMAN.

Very few people are good economists of their fortune, and still fewer of their time.—Chesterfield.

### Piles Quickly Cured at Home

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute. Insist on having what you call for.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 9375 Pyramid Building, the privacy of the home, by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in Eng., Marshall, Mich., and receive free No knife and its torture. No doctor and his bills. All druggists, 50 cents. Write to-day for a free package.

## TALL'S BOOKS

**SELF AND SEX SERIES**

Subjects that should be understood by every person and indiscreetly given which should not be taken by John or Smith's society. Commended by highest medical authorities and eminent people everywhere.

**4 BOOKS TO MEN.**  
By Dr. James H. Tall, D.D.

- What a Young Boy Ought to Know.
- What a Young Man Ought to Know.
- What a Young Husband Ought to Know.
- What a Man of 45 Ought to Know.

**4 BOOKS TO WOMEN.**  
By Mrs. Mary Wood-Tall, M.D., and Mrs. Emma F. A. Tall, M.D.

- What a Young Girl Ought to Know.
- What a Young Woman Ought to Know.
- What a Young Wife Ought to Know.
- What a Woman of 45 Ought to Know.

Our Dollar per copy, paid free. Send for table of contents.

**LOUISVILLE, KY.**

**BAPTIST BOOK CONCERN**  
Caution—Don't be deceived by those imitating our advertisements.

They were discussing shocks and jolts in the dairy lunch room the other day, and one of the newspaper men contributed his experience. "Never found your wife running a candy butcher's cart on Seventh street, did you?" he inquired of the crowd.

"Well, that is what happened to me the other day. Found she was making a pretty, good saleswoman, too. I was sailing down the street the other day when I found the head of my household chaperoning one of the afore-said candy carts, and when I had picked myself up, after dropping dead with astonishment, she asked me if I wanted some Turkish delight or peanut brittle. Just about that time the candy man came back, and blessed if she did not hand him over a quarter in dimes and

nickels that she had taken in while he was gone.

"When I wanted to know the why-forness of it, she explained calmly that she had asked him where a store was that she was looking for, and he obligingly went over to the next corner to ask a policeman. In the meantime somebody came along and wanted some candy, and as she said she thought it was a shame that he should miss the sale on her account, she sold a nickel bag of candy that was already done up on the cart. I don't know if it was sympathy for a lady reduced to that sort of work, but people seemed to throw trade her way, and before the Dago had gotten back, she had sold three five-cent bags and a ten-cent bag, and turned over the quarter to the proprietor of the cart. Search me if you can ever tell what a woman will be up to next, but I have come to the conclusion that if I get out of a job I will borrow enough to set up a candy cart and let her support the family. If she made sales at the rate of twenty-five cents in three minutes and a half, she would make more than I do, and that is no joke, either."—Washington Star.

RECKLESSNESS AND DUTY.

General Lee, riding everywhere, watching everything, encouraging his brave men by his calm and cheerful bearing, was often exposed to great danger. Once as he sat on his horse near Farmville during a sharp engagement watching the effect of the fire from the Confederate batteries, a staff officer rode up to him with a message. The General noticed that this officer had exposed himself unnecessarily in approaching him, and he reprimanded the young soldier for not riding on the side of the hill where he would be protected from the enemy's fire. The young officer replied that he would be ashamed to seek protection while the commanding officer so exposed himself. General Lee sharply replied: "It is my duty to be here. Go back the way I told you." The post of danger is to be occupied at the behest of duty, not recklessness.

RESOURCEFUL WOMAN.

Very few people are good economists of their fortune, and still fewer of their time.—Chesterfield.

**CRADDOCK-TERRY**  
*Autograph*  
**SHOES**

**\$2.50 Over the Counter.**  
For a Pair of AUTOGRAPH SHOES Worth \$1.00.  
An EASY COMFORTABLE feeling that TAKES THE FROWN AWAY. And that BRIGHTNESS OF SPIRIT which Ease and Comfort always gives, or that comes as the result of a good Trade.

INSIST on having them. Your dealer has them or can get them for you.  
MADE BY  
**CRADDOCK-TERRY COMPANY,**  
Lynchburg, Va.  
The South's Largest Shoe Manufacturers.

**Illinois Central**  
**RAILROAD.**

Two fast express trains daily to Memphis and New Orleans. Direct line to HOT SPRINGS, ARK. New first class line Chicago to ST. PAUL, MINNEAPOLIS and the Northwest. Best of service. Free Reclining Chair Cars, Pullman Sleepers, Dining Service a la carte.

Only line running through personally conducted Excursion Sleepers Louisville to CALIFORNIA, NEW MEXICO, ARIZONA and TEXAS.

Special low one way and round trip Rates in effect on first and third Tuesdays each month to the South and Southwest Arkansas, Indian Territory, Oklahoma and Texas.

**FARMING IN THE SOUTH.**

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

For Folder and Free Descriptive Matter of California, Cuba and New Orleans, and Circulars Descriptive of Lands in the South and through tickets, apply to W. J. McBride, F. W. Harlow, C. P. & T. A., Div. Pass. Agt., 4th & Market, Louisville, Ky.

**Less Than Half Fare**  
**FOR ROUND TRIP**

To Points in the West and Southwest, November 21st, Dec. 5th and 19th, 1905.

VIA  
**Missouri Pacific R'w'y**  
**IRON MOUNTAIN ROUTE**

Tickets bear liberal limit and stop-over privileges, affording an excellent opportunity to visit the territory that is now attracting the particular attention of the homeseeker and investor.

For descriptive literature and further information, address H. C. Townsend, G. P. and T. A., St. Louis, Mo., or R. T. G. Matthews, T. P. A., Mo. Pac. Ry., 301 Morton Bldg., Louisville, Ky.

Stories for  
**Little Ones.**

A SPELLING BEE.

"I am going to have a spelling bee to-night," said Uncle John, "and I'll give a pair of skates to the boy that can spell man best."

The children turned and stared into one another's eyes.

"Spell man best, Uncle John? Why, there's only one way!" they cried.

"There are all sorts of ways," replied Uncle John. "I'll leave you to think of it awhile;" and he buttoned up his coat and went away.

"What does he mean?" asked Bob.

"I think it's a joke," said Harry thoughtfully, "and when Uncle John asks me, I'm going to say, why, m-a-n, of course."

"It's a conundrum, I know," said Jo, and he leaned his head on his hand and settled down to think.

Time went slowly to the puzzled boys, for all their fun that day. It seemed as if that after supper time would never come, but it came at last, and Uncle John came, too, with a shiny skate-runner peeping out of his coat pocket.

Uncle John did not delay; he sat down and looked straight into Harry's eyes.

"Been a good boy to-day, Hal?"

"Yes,—n-o," said Harry flushing. "I did something Aunt May told me not to do, because Ned Barnes dared me to. I can't bear a boy to dare me. What's that got to do with spelling man?" he added, half to himself.

But Uncle John had turned to Bob.

"Had a good day, my boy?"

"Haven't had fun enough," answered Bob, stontly. "It's all Jo's fault, too. We boys wanted the pond to ourselves for one day, and we made up our minds that when the girls came we'd clear them off. But Jo, he—"

"I think this is Jo's to tell," interrupted Uncle John. "How was it, boy?"

"Why," said Jo, "I thought the girls had as much right on the pond as the boys, so I spoke to one or two of the bigger boys and they thought so, too, and we stopped it all. I thought it was mean to treat the girls that way."

There came a flash from Uncle John's pocket; the next minute the skates were on Jo's knees.

"The spelling match is over," said Uncle John, "and Jo has won the prize."

Three bewildered faces mutely questioned him.

"Boys," he answered gravely, "we've been spelling man, not in letters, but in acts. I told you there were different ways, and we've proved it here to-night. Think it over, boys, and see."—S. S. Evangelist.

THE  
**LITTLE TROUBLE-SHARER.**

BY BELLE V. CHISHOLM.

"There's lots of trouble in the world," sighed the weary housekeeper, in answer to a complaint from the little black-gowned woman in the corner. "And the pity of it is so few people take the trouble to lessen it by helping to carry the burden," said the lame man, as he arranged the leaves

of his manuscript on the table.

"Lots of trouble in the world," repeated Milly, under her breath, from the window-seat, where she was curled up among the roses.

"And so few people lessen it by helping to carry the burden," she went on, wondering if she mightn't help a little to-day, while mamma was absent, and she hadn't a thing to do but wait until she came back.

"What a trouble you are, Johnny," came a whining voice from the piazza below. "If I could only have a few minutes' rest, my head might stop aching."

"There's a trouble," thought Milly, sliding from her window seat, wondering if she could lessen it. The promise of a cookie coaxed Johnny away from his invalid mother, and half an hour later, when Milly brought the trouble back, he was in such fine spirits that he ran on to play with the other children, and mamma's rest remained undisturbed until the bell rang for luncheon.

As Milly stepped upon the piazza her eyes wide open in search of some new trouble, she noticed the little woman in black straining her eyes over a long row of dropped stitches in the shawl she was crocheting.

"May be I can help you," the little girl said, and deftly lifted the stitches, for which she received a stiff bow, so much more than the stiff woman was in the habit of bestowing that Milly feared she had been forward, and, to hide her confusion, stooped to pick up the loose pages of the lame man's manuscript, with which the wind at that moment was playing havoc. Just then the baby in the hammock awoke and began to cry for a "dink," and Milly's tender little heart guessing why the child refused the glass of water from the pitcher, ran swiftly to the pump in the back yard, and presently reappeared with a glass of sparkling water, so fresh and cooling to the little gums that baby cooed and laughed, and forgot for the time being that there was any trouble in the world.

But not so Milly, for in her trip to the well she had heard Norah tell the house-keeper that she did not see how in the world she was to do, and "pick the strawberries for dinner, too," and she looked so tired and distressed that the little trouble-sharer could scarcely wait until she could go back and offer her dainty fingers for the task.

"Will your mother want you to stain your fingers, child?" asked the housekeeper, doubtfully.

"My mother knows there is lots of trouble in the world, and she wants me to help the housekeeper lessen it all I can," said Milly sweetly, and the housekeeper, recalling the morning's conversation realized that while she and older people were lamenting the lack of sympathy in the world, the little child, in her efforts to lighten the burdens around her, had found the true way of disposing of the world's troubles, thus proving herself wiser than her elders, and under her breath she repeated: "Out of the mouths of babes thou hast ordained strength."—Sel.

Never pass judgments in your disheartened hours. It is part of the conduct of an honest soul never to take the verdict of its melancholy.

"Bear ye one another's burdens, and so fulfill the law of Christ."

**MISSOURI BAPTIST SANITARIUM.**  
89 N. TAYLOR AV. ST. LOUIS. A well equipped, Quiet, Restful, Sanitarium and Hospital, Large Grounds, Large, well-kept Buildings. Every Comfort. Every appliance, convenience and accommodation for the best and most successful medical and surgical treatment. We have a thorough Training School for Nurses. We also maintain a Nurses' Register for our Graduate Nurses and are able to supply Trained Nurses on call. For further information, address DR. I. H. CADWALLADER, Physician-in-charge, MRS. I. H. CADWALLADER, Supt.

"To say that a Bible is Yet the Oxford The New Editions will

JUST ISSUED!  
**OXFORD Teachers' Bibles**  
With New 20th Century Helps arranged in One Alphabetical Order

JUST ISSUED!  
**OXFORD S. S. Scholars' Bibles**  
With New Helps Under One Alphabetical Order

"The most complete and best arranged of all the helps in various Bibles."

SEND FOR CATALOGUE  
**OXFORD UNIVERSITY PRESS**  
AMERICAN BRANCH  
91 and 93 Fifth Ave., New York

an Oxford is sufficient. Keeps on improving. prove a delightful surprise."  
—Christian Nation, 1904.

JUST ISSUED!  
"A quart in a pint measure."  
**OXFORD Brevier Black Faced**  
Large type in small compass.  
Ready August, 1905

**Pearl Black Faced Type**  
Size, 5 1/2 x 3 1/4 inches  
A wonderful clear type in a small-size book

**The Oxford Bijou Gospels**  
Size of page, 5 1/2 x 3 1/4 inches  
Printed in large clear type on the famous Oxford India paper

**THE FOUR GOSPELS**  
Matthew, Mark, Luke, John  
Leather binding, 50 cents each  
The set in leather case, \$1.50

ASK FOR THE OXFORD EDITION.

**Chesapeake & Ohio Railway**

The most interesting, picturesque and popular route between Louisville, Washington, Baltimore, Philadelphia and New York. Mountains, rivers, canons, health and pleasure resorts. Stopovers allowed at Washington, Baltimore, Philadelphia and the famous Virginia Hot Springs on all through tickets.

R. E. PARSONS, D. P. A., 257 Fourth Ave., Louisville, Ky.

**Grover Cleveland Says:** "The opportunities for young people in business careers are greater now than ever before."

Mr. Cleveland is right. We enabled 209 young men and women to secure good positions last year and could have placed 173 more if they had come to us. Get the proof of Spencerian superiority.

*Spencerian*  
**BUSINESS COLLEGE**

Union National Bank Bldg. Sixth and Main Streets  
LOUISVILLE, KY.

KNOS SPENCER, PRESIDENT  
EXPERT ACCOUNTING DEPARTMENT  
THOS. B. TURNER, CHAS. G. BAILEY, MGRS.

"IT WILL STIR THE SOUL"

**OLD TIME RELIGION**  
A NEW AND WONDERFUL BOOK

By Rev. S. B. Shaw.

Including an account of the greatest revivals since pentecostal days and telling how to bring about an old time revival. Also recording many remarkable answers to prayer.

**OLD TIME SERMONS**  
that moved the multitudes toward God, still their cries seemed to rend the very heavens, with the descriptions of sin and depravity, of hell and the judgment, by such men as Edwards, Buzzard, Fletcher, Whitfield, Finney, Coughney, Finney, and many others, will awaken the slumbering conscience and reveal the wrath of God against sin and this evil generation.

Printed on good paper, well bound in cloth, and title stamped on side and back.

Some of the chapter headings are:  
Old Time Views of Sin and Depravity, Old Time Conversions and Repentance, Old Time Conversions, Some Old Time Preachers, Old Time Revivals.

Price, Post-paid, Cloth \$1.00, Paper 35c.  
Write for our Illustrated Catalogue and Terms to Agents.

Address, S. B. SHAW, Publisher,  
22-24 W. Chicago Avenue, CHICAGO, ILLINOIS.

**CANCER; Its Successful Treatment**

Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer a specialty for many years. As an evidence of his success he refers to Mrs. E. M. Smith, 743 Fifth St., Louisville, Ky., who was cured of a large cancerous growth affecting her left arm, for which amputation of the arm had been advised.

Hon. A. A. Oden, County Treasurer, Hartsville, Ala., cured of face cancer five years ago.

Mrs. J. C. Hby, 74 W. 11th St., Covington, Ky., cured of cancer of the breast eleven years ago.

Mrs. R. Y. Moses, Brownsville, Tenn., cured of face cancer ten years ago.

Address Dr. Charles Weber, 17 Garfield Place, Cincinnati, O., for book of information.

**S. Drabelle,**  
—AGENT FOR—  
**PITTSBURG, KENTUCKY, ANTHRACITE, JELLICO and W. VIRGINIA COAL**  
and COKE

OFFICE: 845 FIFTH ST., LOUISVILLE, KY.  
TELEPHONE, 914.

**CANCER CURED**  
WITH SOOTHING, BALMY OILS.  
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address  
DR. EYE, Cor. 9th & Broadway, Kansas City, Mo.

**BELLS.**  
Best Alloy Church and School Bells. Cast by Catalogue. The C. S. BELL CO., Hillsboro, O.

OPEN LETTER TO DR. W. O. CARVER.

DEAR RECORDER:

Please allow me space in your paper for this open letter to Elder W. O. Carver, D.D., and professor in the Southern Baptist Theological Seminary.

Dr. Carver:

Is it true that in reply to the question "What do you think of Alien Immersion?" in the Class of New Testament Interpretation you said, "I think the time has come when we ought to accept it. Personally I am in favor of 'Alien Immersion', though the church of which I am pastor does not practice it, and I am not disposed to raise a fuss about \* \* \* and these and like statements were greeted with applause, and then in conclusion you stated "that my mind is not thoroughly made up on the question and that I have only a tendency in that direction," and in answer to this question, "Could a Methodist preacher properly administer the Lord's Supper in a Baptist church?" you answered, "No"; and to the question, "Why would he properly administer Baptism and not the Lord's Supper?", you answered, "There is a difference"; and to the question "What is the difference?" you said, "the Lord's Supper is a church ordinance, Baptism is not, or it is at least questionable whether it is or not."

A prompt answer would be very acceptable.

Very respectfully, Lily, Ky. L. L. PARKS.

DR. CARVER'S REPLY.

L. L. Parks, Esq.,

Dear Brother: In reply to your "open letter allow me to say, that in part the quotations you give from me are correct, in part essentially wrong, in part inaccurate. The discussion in the class-room was impromptu and covered some minutes. It is obviously impossible, therefore, to quote or recall exactly my words. Moreover, detached sentences from the discussion would not accurately represent the position taken.

Presuming that your purpose is to ascertain my views on the subject of "Alien Immersion", I will try to state them briefly and clearly, necessarily having some reference to the discussion in the class-room.

I said, not as you quote, but, "The time has come when we must allow it to be accepted or not, according to the convictions of the man and the church". I said, that speaking for myself alone, the other members of the Faculty taking the contrary view, it seems to me that it should be accepted. There are arguments on both sides, and my mind is not finally settled, but on the whole the arguments seem stronger for accepting it. I mentioned some of the arguments on both sides. I was

especially careful to insist that the design of the baptism shall have been correctly apprehended, that it shall be a real baptism.

I contend that among Baptists the church must be allowed to determine its own course, each church having the right to accept or reject it, without being considered heterodox. In this position, I may add, all the Faculty agree, and you may be aware that it was the position of even so staunch an opponent of "Alien Immersion" as Dr. A. C. Dayton. No pastor should seek to force his personal views on a church. By way of illustrating this principle, I cited the fact that I have concurred in the practice of my own church, which years before I became its pastor, and a member of it, had by two resolutions taken a position in opposition to the acceptance of such cases. I have no disposition to try to change the church's action.

I did say that it is questionable whether baptism and the Lord's Supper sustain the same relation to the church. The difference cannot be great, but the New Testament seems to show a wider latitude in the practice of baptism.

You will, perhaps, know that in favoring the acceptance of "alien immersions", with the proper intent of the ordinance, I would occupy ground in common with thousands of our most loyal, intelligent, and active Baptists, and hold the position so stoutly defended by the Religious Herald, under the editorship of Dr. J. B. Jeter, and so vigorously contended for by that great editor of the Western Recorder, Dr. John L. Waller, as by many others of honorable name in our history.

Hoping that this may be satisfactory, I remain,

Fraternally yours, W. O. CARVER.

Southern Baptist Theo'l Sem'y.

DEAR RECORDER:

I see in the last paper a report from Southwest Mississippi. Now, for a few notes from Southeast.

Our Baptist cause is moving along quite encouragingly in these parts. Nearly every church I have heard from has had a good meeting, and has made some increase in contributions to missions. Bro. J. C. Williams, of Silver Creek, has done the preaching in quite a number of protracted meetings during the summer and fall, which not only resulted in greatly reviving and strengthening the churches, but usually there were quite a number of additions.

He preached a week for us here at Mt. Olive, in November. While the additions were not large, the preaching was, as was also the congregations. Its a feast of fat things to hear Bro. Williams preach a series of sermons. I am certain I have never heard his sermon on Justification surpassed in

simplicity and strength. I urged him to write some articles along the line of his sermon for some of our Baptist papers.

Bro. Williams resigned his work at Silver Creek, but the church and community protested so strongly he has withdrawn it and continues his work there for half time. The other half he gives to a large country church, Providence, northwest of Hattiesburg. This is one of the strongest and most efficient country churches I know. I think it has three prayer-meetings and three Sunday schools.

Another one of the most successful pastor-evangelists in our State is Bro. John P. Culpepper, of Poplarville, Miss., the seat of a large and very efficient young college, under Baptist influence.

Bro. Culpepper has a peculiar power in getting hold of the unsaved and bringing them to Christ; and also, he has frequently led the churches, where he has held meetings, to increase the pastor's salary, pay off debts, build parsonages and church houses. He recently assisted me in a meeting at Bond, from Monday to Friday night. I baptized thirteen, and others were received by letter.

I have assisted in some special meetings, in which there was about fifty additions to the churches. My own work has been quite encouraging this year. Mt. Olive church has received some twenty-five members since February. Her contributions to missions have increased about three times over the last year.

I have been giving half time to Bond, a small, but growing church. There we have received twenty-three into the church and three stand approved for baptism. The church thinks they are in better shape than before, and are hopeful for the future.

Owing largely to the distance from here I will close my work there with this year. I will preach at Taylorsville and Mt. Zion, a large country church.

Bond has agreed with Wiggins, about three miles distant, to form a field and call the same pastor. They called Bro. Holcomb of Wiggins, but I have learned since that Bro. Holcomb has resigned at Wiggins, and will take work about Enterprise, Miss. This being true, it leaves a good field of two churches, three miles apart, on the G. & S. I. R. R., about thirty-five miles north of Gulfport.

I understand also that Bro. Allen has resigned at Lumberton to attend the Seminary. This leaves another good field for the right man. Lumberton has a good parsonage and Wiggins has the money in bank to build one on a part of the church lot.

There is an opening in South Mississippi for several strong, consecrated, zealous pastors, who can work hard and live on small salaries. Towns are springing up everywhere and all others are growing.

I greatly enjoy the strong doctrinal evangelistic and spiritual tone of the Recorder.

J. A. HAILEY.

Archimedes wanted a fulcrum on which to place his lever, and then he said he could move the world. Calvary is the fulcrum, and the cross of Christ is the lever; by that power all nations shall yet be lifted.—Talmage.

SOME ALABAMA NOTES.

Dear Brother Eaton:

I have been thinking President Taylor would ask some of the Georgetown men "Way down South in Dixie" to join his regiment. Maybe he is after "picked men." Seems to me I heard of regiments of "picked men" during the Confederacy. They had all of them to be a certain height, etc. The idea was that, standing six feet in their shoes, they'd send terror to the hearts of their enemies; but after the first brush the "picked men" mostly were scattered or killed or taken prisoners and "just anybody" was called on to take their places. When the stalwarts in Kentucky have a chance to fill the ranks, if General Taylor needs a few scrubs for filling, let him issue his call. It seems to me I can get in on his terms. There is no age limit, I believe; no surgeon's certificate is required to say, as you Kentuckians have it, "he is sound and all right." No certain amount is required—most any old thing will do, I suppose. No special time is mentioned. I honestly believe I can stand on that platform and enlist under that banner. Seriously, it is a good idea, General Taylor, and I congratulate you.

The names of one thousand pronounced friends of the college is no mean thing to have around. They may not all respond at once, but out of that crowd is to come your helpers. Go on and get up a brigade—that is five regiments—you will need them. I often think of the rich men and women in your State, to whom I spoke and wrote letters about the Woman's Endowment of Georgetown College. Some of them have come across with their money, and blessed the college with their gifts; others have gone across the river and left their money where it did but little good; still others, I hope, have put Christ into their wills, as I so often exhorted, and some day the cause of Christian education will receive handsome enlargement from that source.

Brother Editor, I believe I never told you how I got a set back from the women in your State. I thought up a Forty Thousand Dollar Endowment to be called the Women's Endowment. I had been in the Blue Grass State only a little while before it came to me like an inspiration. I had met many wealthy women in the State and heard of many more. Some of them widows with no children or with grown children all married off and "doing well." Some of them maiden ladies with no immediate prospect of husbands; while others had husbands, but seemed to manage their own affairs when it came to giving.

I felt sure that these good women could be brought to part with some of their wealth to establish an endowment to help poor girls. I am sure I was never so eloquent as I described this helpless, appreciative class. I pity the man who cannot make a stirring address on that subject. "So foolish was I and ignorant." Looks to me now anybody ought to have known better. Almost every man I talked to approved it and some of them helped; but the women, almost to a woman, expressed very decided interest in poor boys. What a revelation! How humiliating to be let down so!

haven't quite gotten over it yet. But so it is, I guess, everywhere. Speaking of women remind me of

Mrs. Eddy,

whom you allowed Mark Twain to take off so. I am not up on the old sister's so-called Christian Science, but it looks to me like Mark has just laughed the thing out of court. You are given to remark: "The world is round and funny"—the funniest things on the round world are the folks. What will they not believe and practice! The more I study the less I seem to know about them.

I feel like saying a good word for your committee, in its choice of a place for the convention. Chattanooga is an ideal place. Whether this plan is adopted another year or not, it is to be hoped the convention will see to it that we are never crammed again into a church building. Hundreds of visitors go long distances just to look in on the convention. Nothing is more inspiring than to see them with eager faces hanging on the words of the speakers, holding their seats for hours at a time. They go back to their homes and churches, inspired with missionary enthusiasm. Pastors do well to encourage their members to go to the conventions: The damage is irreparable when these earnest souls are turned away for want of room.

Let it never happen again. Fraternally, W. B. CRUMPTON. Montgomery, Ala.

DEAR RECORDER:

Bro. J. M. McFarland, of Monticello, assisted us in a twelve days' meeting at Burnside, resulting in 17 additions, 6 for baptism and 11 by letter. This makes 22 members we have received during the last month. We are now worshipping in our new house, though it is not yet completed. Four years ago we began work there with only 23 members and without a dollars' worth of property. We have been very strict in enforcing New Testament discipline and now have about 70 members, and a house which, when completed, will be worth about \$3,500. It will take about \$700 to finish it. During the last two years of my work I have been without sight, but the Lord has graciously blessed the work, and on several occasions during this time I have administered the ordinance of baptism. I have just resigned the pastorate, and will be succeeded by Bro. McFarland. If my health permits I expect to engage in missionary and colportage work in Wayne and Pulaski counties during the coming year.

With best wishes for the Recorder, I am, fraternally yours, GEO. E. BAKER. Somerset, Ky., Dec. 20, 1905.

THE SPRING TERM OF Bethel Female College Hopkinsville, Kentucky Begins January 16, 1905. EDMUND HARRISON, A.M., LL. D., President

IF YOU HAVE Rheumatism. Cure, Lumbago, Sciatica, when drugs and doctors fail to cure you. Write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 50 years standing. This is no lumbago or sciatica, but an honest remedy which you can test without spending a cent. Address: John A. Smith, Dept. 25, 306-308 Broadway, Milwaukee, Wis.

**TENNESSEE TIDINGS.**

*In the Churches.*

In these parts, for the most part the churches are "holding their own." Some do more, some do less, and some do not do, and so the average holds. 'Twas ever thus.

Down in Memphis the living streams pour steadily in, and "Baptists come to town" is the rule. Boone, Potts, Sherman, Thompson and the rest stand ready to take them in and yoke them up. And besides, they often "trouble the waters" and rejoice in saving the lost. The First church has bought a lot and we shall soon have another "handsomest and best house of worship in all the laud."

Major, at Covington, is a sweet spirited, steady worker and constantly leads his willing people into larger and better things.

Lawrence, the eloquent, rides at the head of the column and brave, big-hearted Humboldt leads the Baptist hosts of Tennessee.

Powell, the ubiquitous and unquenchable, hails from Milan, but helps everybody everywhere. His working motto is: "More and more, more and more; always more to follow," and he gets there. Alas! he goes to Kentucky.

Ryals lives in the sunshine and rejoices in the abiding love of one of the best churches in all the State.

If Paris is just a trifle proud of her belongings, no one can blame them, for as the record shows they have much to be proud of.

Brave, generous, united and enthusiastic, they belong where they are, in the front rank of the churches. Just now they are rejoicing in a recent gracious revival that brought balm and blessing to many homes and hearts.

At Springfield, Burnett, the new pastor, is firmly entrenched in the affection of the people, and pastor and people see signs of better things to come.

Spring Creek is a frisky widow and is looking for a man.

Sadlersville is more restless, but the man does not come.

West Fork, it is said, will call Rev. M. L. Blankinship and many hope he will take that field.

Clarksville has done the biggest work in her history. Nearly \$9,000 have been raised for all purposes and 70 have been added to roll, 55 of them by baptism. The Sunday school has outgrown its quarters and the question of more room must be answered.

*Among the Schools.*

Carson & Newman grows so fast and is doing so many big and splendid things, it is difficult to keep pace with her. Up there they

**CUTICURA SOAP SHAMPOOS**

And Light Dressings of Cuticura Stop Falling Hair and Dandruff-When All Else Fails.

This treatment at once removes crusts, scales and dandruff, destroys hair parasites, soothes irritated, itching surfaces, stimulates the hair follicles, loosens the scalp skin, supplies the roots with energy and nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp, when all else fails. [Adv.

build "Girls' Homes" for a past-time and money seems to fly in on the wings of the wind. And they are always full, only they always make room for one more. What a bright, strong, happy set they are. One must go a long ways before he finds a school that in every way does more and better work than Carson & Newman College. Indeed, in its sphere, it is fast becoming the ideal Christian College. We waft our salutation to president Jeffries and glory in his splendid success.

Tennessee College is just born. It is the product largely of the brain and heart of I. J. Van Ness and Prof. F. W. Moore, assisted by certain choice laymen in the town of Murfreesboro, where the school is located. It is to be a school for women and to its support the Baptists of Tennessee are expected to rally. Trustees have been chosen, and committees on building, finance and president have been appointed. The building will be located on the beautiful campus of the old Union University. It is the purpose of the State Convention to make this The Womans' College of the State.

*S. W. B. U.*

President Hale is abroad in the land and pressing with tireless persistence the hardest of all tasks—raising money. He looks a trifle worn, and shows the results of his long hard work. He richly deserves the steadfast and hearty co-operation of his faculty and the board of trustees, and he must have it if he does for the school all that is asked at his hands.

We send you Christmas greetings and wish for you the best of all the good that the season brings:

R. R. ACREE.

Clarksville, Tenn.

**MISSOURI LETTER.**

Many good meetings with large additions are reported from different sections of the State. Nevada, 78 additions; Monroe City, 33 additions; La Plata, 17 additions; Excelsior Springs, 60 additions; Kahoka, 16 additions; Elolia, 10 additions; New London, more than 30; Louisiana, during this year, 89 for baptism, 22 by letter and relation; Holden, 30 additions; Milam, 11 additions; Jonesburg, 10 additions; East church, Springfield, 87 additions; Bales Chapel, K.-C., 35 additions; Prairie Hill, 25 additions; Mt. Pleasant, 9 additions; Noix Creek, 12 or 15 additions. Good meeting in progress at Edinburg. Garden Spring, 15 additions. Meetings are in progress in numerous places, results of which will notify you later.

In the state are about 1,350 ministers, with 1,600 churches, a membership of about 160,000. Eight evangelists are employed by the State Board. These report for the past year: Days labored, 1,377; meetings held, 58; sermons preached, 2,637; conversions, 1,749; baptisms, 1,412; churches organized, 2.

District missionaries report: Days, 2,976; sermons, 2,504; conversions, 1,164; baptisms, 773; churches organized, 10; Sunday schools organized, 49.

Missionary pastors: Sermons, 6,219; conversions, 6,143; baptisms, 1,256; Sunday school scholars, 12,212.

Baptisms reported during the year, 11,394. Exact membership, 156,014; number Sunday schools, 1,228; scholars enrolled, 90,682.

To carry on all the work, Dist. Missions, \$28,602.36; State Missions, \$22,026.35; Home Missions, \$10,604.16; Foreign Missions, \$20,553.45; Bible and Sunday school work, \$1,525.90; Education, \$1,882.09; Miscellaneous, \$145,768.35. From these figures and all the above facts it is clearly demonstrated that the means amply justifies the end. God has set and is setting his seal of approval on the work of Missouri Baptists.

Rev. Howard L. Weeks, Kirksville's pastor, has been called to First church, Vicksburg, Miss. His pastorate at Kirksville has been wonderfully blessed of God. He hasn't yet rendered a decision.

Rev. Chappell, one of the pastors at Hannibal, has gone to Bristol, England, to visit his parents, whom he has not seen for more than ten years.

Rev. S. P. Brite has resigned at Canton. It is doubtful if the church accepts his resignation.

Our pastor, A. Frank Houser, has had a most prosperous year and the church has been unusually blessed. Bro. Houser is a great and powerful preacher—not only so but a great evangelist, and in great demand for special meetings. Two hundred conversions in his recent meeting at Galesburg, Illinois.

Rev. "Billy" Sunday, of Chicago, a converted base ball player, has been conducting meetings in Burlington, Iowa, for four or five weeks, and up to last accounts, the number of conversions in that sinful city was fast approaching 2,000. The greatest meeting under all circumstances of modern times. May the God of all grace continue to bless Bro. Sunday.

More later on from our grand old commonwealth.

Fraternally,  
JOS. N. BARBEE.

Louisiana, Mo., December 1905.

Mr. Clarence Blosser, the popular and successful president, treasurer and manager of the Dr. Blosser Co., of Atlanta, Ga., told me when I met him in Atlanta, that the demand for "The Dr. Blosser Catarrh Cure was never so great. The company is mailing from 350 to 500 packages a day.

**TOUR OF ALL MEXICO**

Via Iron Mountain Route, under escort of Reau Campbell, General Manager the American Tourist Association, Quincy Building, 113 Adams St., Chicago. Select-Clientele, Limited. All exclusive privileges, independent travel. Special Pullman Vestibled Train. Drawing Rooms, Compartments, Library and Music Room, with the largest Dining Car in the World, and the famous Open-Top Observation Car, Chililitli. Special Baggage Car. Leave Chicago Tuesday morning, January 30, 1906, and St. Louis same evening.

Tickets include all expenses everywhere. For information address American Tourist Association, Quincy Building, 113 Adams St., or R. T. G. Matthews, T. P. A., Mo. Pac. Ry., Louisville, Ky.

**THE CAMPAIGN FOR MISSIONS.**

The State Board of Missions and Secretary Bow are to be congratulated in securing the services of the new state evangelists and Sunday School Secretary. The proposal to inaugurate in Kentucky a special campaign for Missions is timely. We believe that such a move on the part of Secretary Bow and the Board will be hailed with delight by large numbers of our people. Putting Kentucky at the head of the column in the work of missions, will be the solving of many other problems. A number of years ago the writer used to pass frequently by a church building that belonged to our anti-missionary brethren. The building was badly out of repair, notwithstanding the fact that several men of means were among its members. By and by a missionary body of Christian people came into possession of the building. It was at once repaired and kept neatly. Since that time the conviction has been strong in the writer's heart that a missionary Baptist can usually be counted on in all other denominational and benevolent interests. The church that keeps its own building in best repair is the missionary church. The brother that gives most to everything else is the missionary brother.

We believe such a campaign as proposed will be productive of large results. Let us support loyally and enthusiastically Secretary Bow and the Board in their plans for enlargement.

HUGH F. SEARCY.

Ghent, Ky.

**THE SMILE OF THE SAVIOR.**

Doctor Duff once said: "Some time ago, happening to be in South Wales, I made the acquaintance of a Welsh gentleman. He was then a landed proprietor, living in his own mansion, and in very comfortable circumstances. He had before been carrying on an extensive business in a large town. By the death of a relative he had unexpectedly come into possession of this property.

"After considering whether he should retire from business, he made up his mind that he would still continue to carry it on, though no longer for himself, but for Christ. I could not help being struck with the gleesomeness of a holy mind which lighted up his countenance when he said: 'I never knew before what real happiness was. Formerly I wrought as a master to earn a livelihood for myself; but now I am carrying on the same work as diligently as if for myself, and even more so, but it is now for Christ, and every half-penny of profit is handed over to the treasury of the Lord, and I feel that the smile of my Saviour rests upon me.' I think that is an example worthy of being imitated."—Religious Telescope.

While in Louisville last week in company with Mrs. Bassrell, his daughter, Deacon Lillard called at the WESTERN RECORDER office. He is in his 87th year, and for a man of his age he is active and well preserved. He is a member of the "Old Guard," having been a reader of the RECORDER for 60 years. He is one of the

leading Baptist laymen of Kentucky.

**CHEAP COLONIST RATES.**

January 2nd and 16th, February 6th and 20th, 1906, the MISSOURI PACIFIC RAILWAY and IRON MOUNTAIN ROUTE from St. Louis and Memphis will have in effect unusually low one way second class Colonist rates to certain points in Missouri, Arkansas, Oklahoma and Indian Territories, Louisiana, Texas, Kansas, Nebraska, Eastern Colorado, Wyoming and New Mexico. On same dates Homeseekers' round trip rates will apply to same points, tickets limited 21 days, with liberal stop-over privileges going and returning. For descriptive literature, may folders, etc., of the West and Southwest, consult nearest Ticket Agt., or address

R. T. G. MATTHEWS,  
T. P. A., Mo. Pac. RY.,  
301 Norton Bldg.,  
Louisville, Ky.

**Baptismal Pants.**

—BEST MADE—

State size of Boots—6, 7, 8, 9, 10, 11—get them plenty large. Rubber Boots, Alpaca Overalls, every pastor needs a pair.

Price, \$12.50 Only.



**COMMUNION SETS—**

5 pieces; Plated Silver Set, comprising 1 pitcher, 2 plates, 2 goblets—\$12.50. Same number of pieces, little nicer finish—\$16.00.

**BURNISHED AND BEADED SET.**

5 pieces; 2 goblets, silver lined, 6-7-8 inches high; 2 plates, beaded, 8 1-2 inches in diameter. 1 pitcher or flagon, 5 1-2 pints, 13 1-2 inches high—\$20.00.

**Baptist Book Concern**

642 Fourth Ave., Louisville, Ky.

**"BIG FOUR"**

THE BEST LINE TO  
INDIANAPOLIS  
PEORIA,  
CHICAGO.

And all points in Indiana and Michigan

**CLEVELAND  
NEW YORK,  
BOSTON**

And all points East

Information cheerfully furnished on application at City Ticket Office, "Big Four Route," No. 259 Fourth Avenue, or write to E. J. Gates, General Agent, Louisville, Ky.

### After the Siege Is Over

and you have been cured of your cough or cold by Hale's Honey of Horehound and Tar, there are no unpleasant after-effects. This old-time remedy is effectual and harmless.

Ask your druggist.

Pike's Toothache Drops  
Cure in One Minute.

SINCE 1858  
**C. P. BARNES & CO.,**  
HAVE BEEN THE  
Headquarters For Santa Claus for  
**Watches, Diamonds, Jewelry,**  
Silverware and Optical Goods.  
He is proud of our reputation and our line, as we sell nothing but the best at prices that are right. He will be very pleased to deliver your order for you. Our new illustrated 32 page Catalogue sent free on request.  
**C. P. BARNES & CO.,**  
504 & 506 W. Market St. LOUISVILLE, KY.

### WINTER TOURIST TICKETS

Are Now on Sale Via

## Louisville & Nashville

RAILROAD

TO

## FLORIDA GULF COAST RESORTS CUBA

AT VERY LOW RATES.

For rates, time tables or beautifully illustrated booklets on Florida, the Gulf Coast, New Orleans or Cuba, address nearest representative,

F. D. Bush, D. P. A., Cincinnati, Ohio.

J. E. Davenport, D. P. A., St. Louis, Mo.

H. G. Bailey, N. W. P. A., Chicago, Ill.

J. H. Milliken, D. P. A., Louisville, Ky.

C. L. Stone, Gen'l. Pass. Agt., Louisville, Ky.

## "Big Four Route"

(New York Central Lines.)

Best Line to

- INDIANAPOLIS.
- PEORIA,
- CHICAGO,
- TOLEDO,
- DETROIT,
- CLEVELAND,
- BUFFALO,
- NEW YORK,
- BOSTON,
- And All Points East.

Information cheerfully furnished on application at City Ticket office "Big Four Route," 259 Fourth Ave., or write to S. J. Gates, Gen. Agt. Passenger Dept., or H. J. Rhein, G. P. A., Cincinnati, O.

## The Farm and Household

—Shobe & Jones, of Smith's Grove, report the sale of 60 mules at \$150 to go to Montgomery, Ala.

—J. T. Tate & Sons, of Shavhan, sold a four-year-old jack to A. G. Bush, of Fairland, I. T., for \$550.

—Mr. Newt. Morgan and Mr. Tom Conner, of Georgetown, each sold to Earl Shropshire, also of Georgetown, a pair of two-year-old mules for \$275.

—Mr. J. Henry Kirk, of Lebanon, sold during the past 60 days 215 head of mules to White & Brown, of Pulaski, Tenn., at prices ranging from \$160 to \$225 per head, the sales amounting to nearly \$35,000.

—At Lynchburg, Tenn., recently 60 mules were sold in one day at the highest prices ever received. It is almost impossible to buy any mule for less than \$100, while many sold for over \$200. More than 600 have been sold at this place this season.

—Claude Williams, of Versailles, a well known mule dealer of Woodford county, purchased recently the following: From Sam Harris, of Lebanon, three big mules for \$560, and from Eph Woods, also of Lebanon, five yearlings at \$115 each.

—Reese & Co., shipped the past week a car load of hogs, 150 lbs in weight, which cost \$4.35. They also bought 10 export cattle, 1,390 lbs at \$3.60.

—With six and a half billion of dollars to their credit, the American farmers probably realize the meat combine didn't get all the money in the country last year, after all.—Baltimore Sun.

—Canada has government supervision of the railroad rates, and the railroads up there are fairly prosperous. Of course, they don't own the dominion and run the parliament, but they are thriving as well as any legitimate business interest could desire.—Kansas City Star.

—James Clay made his second killing of hogs at his home, near town, on Tuesday. He killed ten nice ones and had them taken down to Kennedy's Creek to cool out over night. The terrible down-pour of rain during the night caused the creek to rise out of its bank and every hog was carried away by the swift flowing waters. The occurrence will necessitate the third hog killing at Mr. Clay's this season.—Bourbon News.

—Put the colt you are breaking by the side of a fast-walking horse. It will give it a good start towards becoming a fast walker.

—M. J. Farris sold Saturday to Simon Well, of Lexington, 429 export cattle, which averaged 1,400 pounds, for from \$4 to \$4.25 per cwt. He also sold to Richard Hoeker, of Lincoln county, 40 feeders, average 1,040 pounds, at \$3.75 per cwt.

### HANDLING AND CURING PEAVINE HAY.

Peavine hay is mostly raised down here after truck crops, such as beans, Irish potatoes, etc. As soon as possible after truck is gathered we sow the peas broadcast at the rate of a bushel per acre, and chop them in with a disc harrow. This generally levels the ground sufficiently; if not, we take a board drag, or tooth harrow, and finish the job. We have found by experience that the speckled pea is the best of them all, as the vines mature more quickly; they are almost always sure to bear peas, and they have nearly as much vine as The Unknown Pea.

#### When to Cut.

Watch the vines carefully, and when a few of the pods are ripe, others grown and some half grown, then they have about reached the stage of maturity, and if the weather is favorable do not delay. All that are cut before 3 or 4 o'clock should be raked into windrows the same day, for they will be cured too much to lie scattered in the dew. The dew will turn them brown and of course bright hay is the object sought for. Those that are cut after this time may be raked into windrows the next evening. Take a pitch-fork next morning as soon as dew is off and open windrows by throwing them slightly to right and left. It will take but a short while to open up an acre. Let them lie till about noon; then take a horse rake and pile windrows into as large piles as possible and round them up with fork.

#### How to Carry Hay to Stack.

Most people either take it or haul with a wagon. These methods are completely out of date. Move the piles of hay to stack just exactly as you have seen them slide piles of tobacco on a warehouse floor with a rope, to-wit: Take a mule with plow gear, single-tree and clevis attached, and three extra trace chains. Fasten them end to end and throw them around the pile to be moved. Now fasten the ends of the chain that is around the pile to clevis. Stand on the chain back of the pile and start your mule. By this method one hand can move as much hay as four men with a wagon. Try it and be convinced.

#### How to Stack.

Have stack poles twelve feet long and place them in the ground two and one-half feet. Begin platform by nailing on two cross pieces six feet long about eight inches above the ground. (We generally have them two and one-half inches wide.) Drive a stob at the end of each cross piece and nail to same with one eight penny wire nail. Take four pieces five or six feet long (two fence rails chopped in two will do), and place on ends of cross pieces. This makes a well ventilated platform to start with, which is necessary. Lay the hay on loosely and make the stack about six feet in diameter. Nail on two cross pieces every two or two and one-half feet up the stack; one twenty penny wire nail to each piece will do. Have a ladder along and pack the top layer slightly and let the last fork fall hang over the top of the pole. This forms a kind of umbrella.

Hay stacked by this method will stand the weather a good long time without much injury, but it is always best to house as soon as thoroughly cured. When you take your hay down you can save the cross pieces for next season. If you are careful in taking them off they will last a long time, thereby helping to reduce the cost of stacking to a minimum.

Very respectfully,  
S. H. HOBBS,  
Sampson Co., N. C.  
—Progressive Farmer.

"Scotty" Phillips, the South Dakota cattle raiser, consigned seven head of buffalo from his noted herd to the Chicago market recently and the result was disillusionizing. There appeared to be no demand whatever for the noble bison in commercial channels. Dressed beef buyers viewed them askance. "Don't think the meat-eating public would appreciate it," said one of them. As a spectacle Mr. Phillip's consignment was a success, but it failed to elicit bids. Reporters armed with cameras hid themselves to the stock yards, snap-shotted the herd and wrote lurid stories for the sensational sheets, but nobody cared to "look" at the stuff with a view to buying. On Monday one bid was elicited, Tuesday developed two prospective buyers, but the best bid was \$75 per head and this the owner rejected in disgust. Raising buffalo with a view to supplying a long-felt want for buffalo steaks and roasts is a chimera.—Ex.

#### THE OLD WAY NO MORE.

It is a rare thing to find a farmer in this part of the country who smokes his meat. Years ago the people all thought that it must be smoked to keep and be good and in carrying out that view the smoke could be seen pressing out of every crack in the smoke house, for three or four days, just as soon as the meat had taken sufficient salt.—Ex.

A prominent tobacco man says in the Lexington Leader: "Since the failure of the Burley Tobacco Growers' Company the trust is now master of the situation, and as soon as it gets the cream other crop prices are sure to fall. The old hue and cry—over production—will furnish a pretext for a slump in the market and the growers who hold, expecting more money, will be disappointed and have to sell at a sacrifice. In anticipation of the White Burley movement the raisers have been slow in getting their tobacco ready for market, and as a result much of the crop is still in the hands of the growers." The top price now being paid by the Continental is about 7 1-2 cents, but those posted on the situation predict that it will drop to an average of five cents before the season closes.

Swine, and particularly pigs, will generally manage some way to spill the slop in their haste to get the feed. To prevent this utilize a milk can (an old one answers the purpose), turn it upside down, remove the bottom, and fasten the neck of can to the pig's trough. By pouring the liquid in the reverse opening none will be lost by slopping over on the ground and the pigs cannot reach it.—Ex.

**A CURE GIVEN BY ONE WHO HAD IT**  
In the Spring of 1888 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address: **MARK H. JACKSON, 41 James St., Syracuse, N. Y.** Mr. Jackson is responsible above statement true. Pub.

**NEW HOTEL ALBERT**  
11th St. and University Place, New York City, 1 Block W. of Broadway.  
The only absolutely fire-proof transient hotel below 23rd St. Location most central, yet quiet. Convenient to all department stores and theatres. All modern improvements, including telephone in each room. 200 rooms at from \$1.00 to \$2.00 per day; 100 rooms with private bath at from \$2.00 to \$4.00 per day. Club breakfasts and meals at fixed prices. **H. FRENKEL, Prop.**

**OLYMER B. CHURCH**  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

**Our Great Special Offer**  
**FREE**  
4 Splendid Lace Curtains,  
3 1/2 yds. x 80 inches,  
with your own order, or a club of friends, for 50 lbs. of our celebrated New Crop Tea, or 20 lbs. of 40c. lb. Baking Powder, or assorted Tea and Baking Powder or 50 lbs. B-moss Coffee 30c. lb. We also give coupons which are exchanged for magnificent presents with every 25c. worth of Tea, Coffee, Baking Powder, Spices and Extracts.  
Send for rich premium list, prices & directions.  
**The Great American Tea Co.,**  
Box 200, 31-33 Vesey St., N. Y.

## Southern Railway

Shortest and Fastest Lines From

### LEXINGTON AND LOUISVILLE

To

### ST. LOUIS AND THE WEST

Two Trains Daily as follows:

Leave Lexington 6:10 a. m., Louisville 9:00 a. m. Arrive St. Louis 6:12 p. m.

Carry vestibuled coaches and Cafe Observation Parlor Car. Meals a la carte; through without change.

Leave Lexington 5:30 p. m., Louisville 10:15 p. m. Arrive St. Louis 7:32 a. m.

Carrying free reclining chair cars and Pullman sleeper through without change.

Reserve Sleeping Car berths at 111 East Main St., Lexington, Ky., or 234 Fourth Avenue, Louisville, Ky.

**Dr. Woolley's PAINLESS OPIUM AND Whiskey Cure**  
SENT FREE TO ALL users of morphine, opium, laudanum, chloroform, cocaine or whiskey. A large book of particulars on home or sanatorium treatment. Address: **DR. M. WOOLLEY, 105 N. Pryor St., Atlanta, Georgia.**

# DEATHS

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

## LYONS.

Brother Retur Lyons was born near Pellville, Ohio county, Kentucky, May 16, 1872. United with the Panther Creek Baptist church early in life. Married to Miss Florence Day, December 25, 1905. There were born to this union three children, all living and yet in their childhood. Eight years ago joined the Whitesville Baptist church and remained a member of it until his death, which occurred October 5, 1905. Thus closing the earthly life of a man

## Cheaper Rates Southwest.

Less than one-way fare for the round trip on Nov. 21, Dec. 5 and 10. To points in the Southwest, via Cairo or Memphis and Cotton Belt Route. You can afford to go now, nearly as cheap traveling as staying at home. Write for maps and literature on Southeast Missouri, Arkansas, Northwest Louisiana, Texas. Also cost of tickets, time of trains, etc. L. O. Schaefer, T. P. A., Cincinnati, O., or E. W. LaBeaume, G. P. and T. A., St. Louis, Mo., Cotton Belt Route.

Bells 100 lbs. to 10,000 lbs. **McShane's**  
Any tone desired—Chimes, Peals, Singing  
McSHANE BELL FOUNDRY, Baltimore, Md., U.S.A.

## LOWEST SPECIAL HOMESEEKERS' RATES

EVER MADE TO OKLAHOMA, INDIAN TERRITORY, TEXAS AND THE GREAT SOUTHWEST.

LOUISVILLE, HENDERSON & St. Louis R'y.

"THE HENDERSON ROUTE" In connection with all other routes. Tickets on sale November 25th and December 5th and 19th. All tickets will bear final limit 21 days in addition to date of sale. OWN A HOME Where land is cheap and returns from it certain. For rate and information inquire of L. J. Irwin, G. P. A., Louisville, Ky., or J. H. Gallagher, T. P. A.

## GERMAN BANK,

With and Market St., LOUISVILLE, KY  
CAPITAL \$500,000  
SURPLUS \$250,000  
General Banking & Savings Bank.  
INTEREST PAID ON TIME DEPOSITS.

P. VIOLINI, PRESIDENT.

## LEE E. CRALLE

FUNERAL DIRECTOR AND EMBALMER

600 W. Chestnut Phone Main 530  
Louisville, Kentucky

BIBLE READERS AND CHRISTIAN WORKERS SELF-HELP HAND BOOK contains just the help you need plain and plain articles by nearly 100 experienced writers, edited by REV. I. M. COON. How to lead, teach, testify, pray and grow. Young Christians' helper, experienced workers' guide, old, etc. Pocket size, 128 pages. Red Cloth, 25c. Morocco, 50c. Postpaid. Agts. wanted. GEO. W. NOBLE, Lakeside Bldg., Chicago

PISO'S CURF FOR CONSUMPTION

whose name was a household word to all who knew him. Loyal to all of his many friends, always ready and willing to bestow a favor on them when possible. The comfort of his family was one of his highest ideals. His home life was like a well cut gem; at every standpoint from which you might consider it there was beauty and symmetry.

He was one of the noblest and highest esteemed citizens of Whitesville vicinity; in fact no country ever produced a greater in morals.

Faithful to every demand of his church; rarely ever absent from any of its services. He loved his church next to his family. He also possessed the elements that go to make a true husband and father.

As a business man he had acquired many of its choicest characteristics. Honesty was his motto and creed in all business dealings, and because of these noble traits he had already won a high place in the hearts of his countrymen.

At the time of his death was engaged in the telephone work, and was bidding very fair indeed to be in the near future one among the leading men of that occupation. But notwithstanding, none of these elements which tend to success could stay the hand of death. But how sweet to say, when death is at the door, welcome, for thou canst only destroy the body for the spirit returns to God who gave it. The Christian's life is real and earnest and the grave is not the home of the soul.

Furthermore, we would be pleased to say with regard to our beloved brother, he was careful and conscientious in the management of his own business; he was equally so in all the affairs of his life.

He cherished the old idea of home life, and with gentle and gracious firmness directed its affairs almost to the very day of his death. His home was always open to his many friends and to the friends of his beloved wife. His interest in her pleasure and needs never relaxed even during the last days of his illness, in which he suffered so much physical pain.

His deepest concern and affection outside of his family was bestowed upon his church. No church could have had a more consecrated member. He accepted earnestly the responsibilities of a child of God, and met them by love, loyalty and service. He was his pastor's sympathetic friend and counsellor. A sterling, God-fearing man, who did this present life's work well until his heavenly Father called him into that life eternal.

It often appears to the human mind that the Master's cause can ill afford to spare such an one as our beloved brother was, but our gracious Lord in his unerring providence always does what is best. Now in conclusion let me say, grieve not, but lift up your eyes stained with tears to the everlasting hills from which our help must come. Our brother would come back, if possible, to the father who was so dear to his heart, and in whom he took so much filial interest, and wife and children that jeveled his heart.

I am now where pain, sorrow, sickness and death come not; I am now waiting, that when your summons comes to join the innumerable throng, to meet you at the gate. Let us be ready to meet Jesus as cheerfully as our brother did.

HIS PASTOR.

## PENINGTON.

John Penington was born in Metcalf county, Ky., August 27, 1827. Became a Christian early in life and was faithful until he was called away into a better life by our Heavenly Father. He was faithful to his family and church, a good neighbor and an enterprising citizen. As a deacon in the Gradyville Baptist church he was as faithful as his health would permit. He is survived by his third wife, who was Elizabeth Wagner, of Adair county; three children, thirty-two grandchildren, thirty-four great-grandchildren and one great-great-grandchild. On October 23, 1905, he died at his home near Columbia, Ky. J. PENNINGTON SCRUGGS.

Merrill Hulse, keeper of the Stratford Shoals light, struggled seven days to keep the other keeper of the light, who had gone insane, from killing him and destroying the light. Night and day he watched him and guarded the light, until relief came. Many sound steamers were guided and saved. It was a heroism worthy of a Christian civilization.

We often have to seek long for Jesus; and this is our best employment, even if we have to spend more than one spiritual day's journey upon it.—Hedinger.

## Items of Interest

News the World Over

Speaking of the deadly way of over heating these days the *London Daily News* says: "The plain truth is that much of what is called 'comfort' is an organization of stuffy warmth that is always more or less unhealthy. A good many people know this nowadays, but they are not likely to make much impression on those who have artificially made themselves delicate by avoiding fresh air."

I. K. Funk, of New York City, has made much and careful examination covering a number of years and he says: "I am within bounds in saying that nine-tenths of what passes as psychic phenomena is fraudulent. Of the remaining one-tenth coincidence would explain some and telepathy and clairvoyance would explain some."

M. de Vogue, of Paris, has revisited Germany after twenty years. He found much to praise in the industrial advance in that country and he writes with the kindest feeling towards the Germans. But he sounds a note of warning other nations would do well to heed: "The laziness of the younger generation rolling in the wealth acquired by the older; the laxity of morals so notable in Berlin; a general weakening of the former discipline."

The *Christian Globe* gives an account of a remarkable surgical feat. In a London hospital a man of 63 years was put under anaesthetics for examination. His breathing and heart beats ceased. The usual methods of restoration failed. Dr. T. R. Smith opened the man's chest at a spot where the heart could be easily reached and gently kneaded that organ. In a minute it began beating feebly but with fair regularity. In a few minutes the wound was sewed up. The man recovered.

Commodore William H. Shock, engineer-in-chief U. S. N., retired, died in Washington City, aged 84. He was a veteran of the Mexican and late wars. Dr. W. S. Forbes, professor of anatomy and clinical surgery in Jefferson College, Philadelphia, has died, aged 74. He served with the British army in the Crimean war and in the Northern army during the late war. He was a distinguished man, author of several medical books and inventor of several valuable instruments. Prof. S. S. Orris, of Princeton University, has died, aged 67. He was a prominent scholar and writer.

The terrible work of the Anarchists goes on in Russia. They are like the Red Republicans of the French Revolution. In Tukium there was a force of 100 soldiers. The Socialists attacked these without any provocation, defeated them, murdered them, tore their dead bodies to pieces and scattered the fragments through the streets. They were silly as well as wicked. The Czar alienated the army by agreeing to the Portsmouth treaty, but such outrages will weld the army to the throne.

This has been a most prosperous year for every one who does not work for a salary. Both on the Atlantic and Pacific coasts the records in the fish-packing industry have been broken. Maine's pack of herrings were worth over five millions and Washington's fish harvest was twice as great, being \$10,361,363. The Fish Commission report that this has been a banner year in "cod and halibut."

President Diaz, of Mexico, is one of the greatest rulers in history. He does not bluster, he does things. He has made no speeches against the trusts, but he has had introduced into the Congress an anti-trust bill which will prove thoroughly effectual. There is no doubt their Congress will pass it and under its provisions no trust nor monopoly can transact business in that country.

The railroad across Tehuantepec, Mexico, is almost completed. Sir W. Pearson has made this railroad a first-class one, with a fine, safe and commodious harbor at each end. The railroad is built in a healthy country, and Mexico is well governed. Many think that would be the best place for a canal. The canal would be longer, but it is much nearer.

# Sunday School Workers

PLACE YOUR ORDERS NOW

"Peloubet's Notes for 1906," cloth, \$1.00 postpaid. Sales more than a million copies. Order one to-day.

"The Gist of the Lesson—1906." R. A. Torrey. Leather, net 25c (Vest pocket size). Interleaved, leather, net 50c.

"Practical S. S. Lesson Commentary For 1906." Carefully prepared by specialists in the various departments with Map and Black-board exercises. 8 vo, Cloth, 50c net, postage 11c.

"The Twentieth Century New Testament." Final Revised Translation 1905. Cloth, net \$1; Morocco, net \$1.50; India Paper Edition, net \$5.00.

"How to Conduct a Sunday School." Marion Lawrence. Second Edition. 12mo, Cloth, net \$1.25. Mr. Lawrence is General Secretary of the International S. S. Association.

"Sunday School Problems," by Prof. Amos R. Wells. The latest book on Practical Plans for S. S. workers, and a good one, too. Price net \$1.00.

"The Front Line of the Sunday School movement," by F. N. Peloubet, author of Peloubet's Notes. A splendid work. Price net \$1.00.

"Coon's Self-pronouncing Lesson Commentary for 1906." Vest pocket size. Cloth 25c, Morocco 35c. Better this year than ever.

"How to Plan a Lesson and Other Talks to Sunday School Teachers," by Marianna C. Brown. 2nd Edition. 10mo, Cloth, net 50c. Suggestive, interesting, valuable.

"Jesus of Nazareth, the Anointed of God," or The Inner History of a Consecrated Life, by P. Cook, M.A. 12mo, Cloth, net 75c.

"As a brief and concise summary, a bird's-eye view of the life of Jesus this volume will be of value."—Reformed Church Messenger.

"The Divine Tragedy, a Drama of the Christ," by Peyton H. Hoge. 12mo, Cloth, net \$1.00. The author's ambition is "to tell in the most vivid and practical form for men living in the world to-day the story of Jesus of Nazareth in its culminating scenes."

"The Sunday School Teacher," by Prof. H. M. Hamill, D.D. Thirteenth thousand. A practical manual. 10mo, Cloth, 50c.

"Why Christianity is True," by E. Y. Mullins, D.D., LL.D. Net, \$1.50.

"Harmony of the Gospels," by Jno. A. Broadus. \$1.50.

"The Heart Side of God," by Rev. Albert Edwin Keigwin. 12mo, cloth, net \$1.00.

"Makers of English Fiction," by W. J. Dawson. 12mo, Cloth, gilt top, net \$1.50.

"Self Control: Its Kingship and Majesty," by Wm. George Jordan. Decorated, 12mo, Cloth, gilt top, net \$1.00.

"Should sell by tens of millions. It's just the counsel universally needed, and is tendered as from man to man."—Phila. Telegraph.

"Paths to Power," by F. W. Gunsaulus. 2nd Edition. 12mo, Cloth, net \$1.25.

"Humanity and God and Other Sermons," by Samuel Chadwick. 12mo, Cloth, net \$1.50.

"Loyalty: The Soul of Religion," by J. G. K. McClure. 12mo, Cloth, net \$1.00.

"Real Salvation and Whole-Hearted Service." A second volume of Revival Addresses, by R. A. Torrey. 12mo, Cloth, net \$1.00.

"Talks to Men About the Bible and the Christ of the Bible," by R. A. Torrey. 12mo, Cloth, net 75c.

"The Passion for Souls," by J. H. Jowett. 10mo, Cloth, net 50c.

"The Men of the Bible by the Men of the Century," edited by Jos. S. Exell, M.A., in seventeen handsome volumes. Formerly \$17, now \$6 net, per set.

Abraham, Isaac and Jacob, Moses, Joshua, Gideon and Judges, Kings of Israel and Judah, David, Solomon, Samuel and Saul, Daniel Elijah, Isaiah, Jeremiah, Ezra and Nehemiah, Minor Prophets, St. Paul, Jesus Christ. Send for circular of our special terms.

"The Representative Men of the Bible," by George Matheson, D.D. Two vols., crown 8vo. Sold separately, per vol., cloth \$1.75. Vol. I. Adam to Job; Vol. II. Ishmael to Daniel. Vol. III. on New Testament Characters (just out) net \$1.50.

"Josephus" Complete, cloth postpaid \$1.25. Standard Edition.

"Present Day Life and Religion," (new) by A. C. Dixon. Net 75c.

"Quiet Talks on Power," by S. D. Gordon. 75th thousand. 12mo, Cloth, net 75c. This is a remarkable book.

"Quiet Talks on Prayer," by S. D. Gordon. 45th thousand. 12mo, cloth, net 75c.

## MAPS.

New Testament Palestine, 34 in. by 46 in., cloth \$1.50; on rollers (paper) \$2; 48 by 72, cloth, \$4; on rollers (paper) \$6; also have one at \$1.

Larger Palestine and Parts of Syria, 9 1/2 ft. by 6 ft., \$10.

Smaller Palestine and Syria, 4 1/2 ft. by 3 ft., \$1.40; 3 by 4, \$1.75; 4 by 4, \$2; 3 by 6, \$2.50; 4 by 6, \$2.75. Postpaid at these prices.

## LIVES OF CHRIST.

The Lessons are on Life of Christ during the entire year of 1906.  
Imago Christi, Stalker ..... \$1.50  
Life of Christ, Farrar ..... 1.00  
Life of Christ, Geikie ..... 1.00  
Life of Christ, Stalker ..... 60  
Life of Christ, Edersheim, 2 vols net ..... 2.00

"The Story of the Nazarene," by Noah K. Davis, LL.D. Illustrations and Maps, 8vo, Cloth \$1.75.

"We have never before seen such historic imagination joined with such thorough sanity... It is a living, breathing, throbbing story of Jesus' life, full of deepest suggestion and profoundly impressive."—Western Recorder.

"The Walk, Conversation and Character of Jesus Christ our Lord" by Alexander Whyte. 12mo, Cloth, net \$1.50.

"The Crises of the Christ. 8vo, Cloth, net, \$1.50. "A superb and highly instructive book."—Exam.

"Studies of the Portrait of Christ," by George Matheson, D.D. Complete in two crown octavo volumes. Vol. I. in 11th thousand, Vol. II. in 6th thousand. Sold separately per volume, \$1.75. "Certainly no more original study of the life of Christ has appeared since 'Ecce Homo.'"—The Bookman.

"The Fact of Christ," by Carnegie P. Simpson, M.A. Second American Edition. 12mo, cloth, \$1.50. "A right manly, man-making volume."—Expository Times.

"The Life of Jesus," by Rev. O. C. S. Wallace. 10mo, 294 pages. 30 cents.

"When Jesus was Here Among Men." A Life of Christ told for Young Folks by Helm. 12mo, cloth, fully illustrated, \$1.00.

"Life of Christ," by W. J. Dawson, net \$1.50.

"Studies in Life of Christ, by A. M. Fairbairn, \$1.50.

"Personal Friendship of Jesus," J. R. Miller, 75c.

"Life and Teaching of Jesus," by H. L. Willott, net 35c.

Headquarters for Sunday School Supplies

# BAPTIST BOOK CONCERN

INCORPORATED

Books, Stationery, Magazines

642 Fourth Avenue

LOUISVILLE, KY.

Items of Interest

News the World Over

Secretary Bonaparte proposed to use the Constitution, "Old Ironsides," as a target for gun practice at sea.

The American merchants in China have had a conference with the Chinese leaders, in regard to the boycott of goods from this country.

In September, Texas put six million acres of land on the market, the State land commissioner fixing a minimum price.

Maine has good game laws and enforces them. The result is a great increase in game in the forests which cover so large a part of the State.

132 manufacturing concerns, in Illinois, with headquarters in Chicago, have established plants in Canada.

The fate of Andree's effort to reach the North pole in a balloon has not daunted others.

The Manila Cablenews is published by Americans who are not afraid of the high and mighty Commissioners.

A woman in New York City wrote to Police Commissioner McAdoo protesting against his refusing to allow G. B. Shaw's latest to be played in that city.

The London City Council has published the statistics for lunacy in that city, for last year.

Prof. Behring, of Marburg, who discovered the toxin for diphtheria was reported by the newspapers to have discovered a cure for consumption.

OUR INDIVIDUAL RESPONSIBILITY.

MRS. S. V. CHAMBERS.

We cannot discharge our duty as individuals and co-workers in the great problem of social reform by halting to enumerate the many vices current in our land.

There are but two horns to the dilemma. We must conquer or be conquered.

Some seem willing to hide behind the cowardly assertion that we are not advancing and that it is futile to attempt to battle with such a formidable foe.

But admit for illustration that we are not making due progress, that we are ever retrograding in our movement. What then? Who is responsible for this state of things?

The greater the foe that confronts us, the greater the resistance we should offer. If we "Hide our light under a bushel" or "Bury our God-given talents," should we utter a cry of reproach if the God of nations should wipe us out as he did Nineveh!

God works through human instrumentalities. We are as amenable to his moral and spiritual laws as to his physical laws.

The question of saloon, when viewed from a proper standpoint, is of paramount importance, when compared with the question as to whether we shall have hard money or soft money, or whether we shall have white money or yellow money.

Some accept the fallible tenet that the saloon yields a revenue to the extent "that the end justifies the means." It is a well attested fact that authorized statistics does not sustain them in this assertion.

from this source is vastly more than offset by the amount necessary to cancel the debt of crime occasioned by the same source—and figures won't falsify.

Some don't care for figures unless it be that small number which always comes first, viz.: number one. They warp their opinion to suit their interest.

The appeal of woman's tears, the wail of the hungry orphan, the outrage upon the purest and most sacred instincts of the human heart, the stealthy tread of the burglar and the assassin's knife, all of which are the legitimate offspring of the saloon—fall unheeded upon their callous hearts.

I am not a believer in the theory of evolution as pertains to the development of our race. I cannot reconcile the thought that man made in the image of his Maker and capable of such vast improvement in moral and intellectual excellence, could have evolved from the lowest form of animal existence.

But if the time of direction be reversed, and it be said that man can and does descend from the lofty eminence, God originally assigned him to the level of the most brutal and degraded instincts of the lower animals, I will not take issue.

When the devotee of crime is goaded on by an insatiable thirst for gain and rapine, he becomes blind and insensible to his best interests; and to snatch him from the burning brand—even against his own protest—will eventually secure to us his gratitude and blessing; and such acts of justice and mercy will serve as a powerful auxiliary in maintaining our honor and integrity as a nation.

When we make up our minds to do a thing, there is generally a way opened up as we proceed. Action is suggestive. But there must be concert in action.

"Let us keep up the agitation in convention, church and caucus, pulpit and pews, prayer-meeting and the ballot-box, until this great traffic is entirely destroyed." It is a happy omen that the study of the nature and effects of intoxicating drink is introduced into our schools.

Let us work with that faith which brings victory to every good cause. "The main body is moving slowly, but surely," where the van-guard encamps to-day,

the rear guard encamps to-morrow. Every man should feel that he is called upon to enlist in this worthy cause. I use man in the generic sense.

SPIRITUALITY.

Many reverent and thoughtful persons are confused on this vital subject. Many persons turn with distrust or disgust from it, because some who profess to be spiritual are immoral.

Between these states a strong resemblance may exist; but it is on the surface. Spirituality, as related to the Christian religion, is a frame of mind and a condition of heart. Wherever it exists there are truths, impulses, purposes and emotions, and these agree.

Some have been greatly surprised on first learning that both sound morality and devotion to the church may exist without spirituality. Morality is the maintenance of right relations between ourselves and others; and the church is a great help to it.

The spirit of practical sympathy is a fruit of Christianity.—Rev. C. M. Alford.

THE MARKETS.

LIVE STOCK.

Table with columns for livestock types and prices. Includes items like Extra good export steers, Medium shipping steers, Choice butcher steers, etc.

HOGS.

Table with columns for hog types and prices. Includes items like Choice pack and butch, Medium packers, Choice light shipping, etc.

SHEEP.

Table with columns for sheep types and prices. Includes items like Good to ex. ship. sheep, Fair to good, Common to medium, etc.

TRAP TOBACCO.

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

Table showing trap tobacco sales for Week and Year. Columns include Jan. 1 to date, Year 1904, Year 1903, Year 1902.

COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales of new crop to date, 1905, 107,027; 1904, 98,539; 1903, 101,548.

REJECTIONS.

Rejections this week, 1905, 227; 1904, 65; 1903, 261.

RECEIPTS.

Receipts this week, 1905, 1,304; 1904, 316; 1903, 1,101.

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.

FOR SALE—Underwood Typewriter, latest model, never been used. Cost \$100. Will sell at a reasonable discount.

WANTED—You to let us start you in the millinery business. Write for information. We sell to dealers only.

WANTED—Four men to travel in each state, distribute samples and advertise our goods. Salary \$21 per week and expenses, guaranteed.

WANTED—The afflicted to know that my Perlimmon Soap will cure the worst case of piles or money refunded.

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

The blue of heaven is larger than the cloud.—E. B. Browning.

Good deeds ring clear through the heavens like a bell.—Richter.