

Letter from Missouri.

My last letter conveyed the (then) sad intelligence of the death of our darling boy; but the religion of Christ has, since the clouds fell upon his little coffin, wonderfully sustained us; so that we would not have him back, if we could. He was taken at the right time; if Christians would only commit themselves and their all, without reserve, to Christ, and "walk in the Spirit" daily, the difference between what is commonly called adversity and prosperity would be so slight as hardly to deserve to be noted. Happy the Father of God whose loving heart discerns a child's hand in every event of life, and feels a joyful acquiescence in every providence of God! "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." It must be a blessing thing for a believer to realize that "the Everlasting Arms are underneath him; for then he can rest assured that "all things are working together for (his) good;" and the storms of adversity cease to be adverse, when he considers that all things—including order the temptations from Satan—order the control of his Father. The child of God, thus hidden in the secret pavilion of the Most High, knows no fear, and has no anxiety for the future, and desires no other joy than that which is assigned to him by his Lord. "Perfect love casteth out fear;" and it is only as love is developed in the heart, that one approaches "the stature of a man in Christ Jesus."

THE WINTER.

THE WINTER. The winter in Missouri, has been very severe thus far. It is said that "November of 1880" was unusually cold. On the morning of the 29th of December, the thermometer sank to 21° below zero, about eight degrees lower than I have ever experienced it before. The wind is now from the south, and the snow is rapidly melting away.

A REMEMBRANCE.

You perhaps remember that I used to be a great slave to tobacco. I had used it ever since I was a small boy—and a period of fully forty years—until it had become an imperious master—requiring service about 16 hours in 24. About the middle of April past, I recorded the solemn pledge, that, for Christ's sake and in His strength, I would give up the whole of my pipe-smoking for the whole period of my natural life. To give some further idea of my degraded bondage, I may state that I could swallow the poison very much as if it were bread, and never felt any serious injury from doing so. I caught the idea that the practice of using tobacco with those habits referred to in the Scriptures as "the filth of flesh;" and I, therefore, resolved to quit it relying upon the mercy of God to protect me from all the evil consequences likely to result from the disease of it. My brain seemed to be well-nigh paralyzed for a period of thirty or forty days; but gradually after this I lost all desire for the weed, and I feel sure that I never enjoyed better health than at present. Perhaps, I might say, also, that I never felt competent to endure mental labor than I have for the past several months. I teach about eight college classes, five days in the week and preach one or two sermons nearly every Sunday.

One other statement relative to tobacco: For twenty years or more, I imagined that I could not enjoy health without the use of tobacco, and under this impression, I have often declared that I would not quit the use of it, for I was full of twenty dollar gold pieces. Now I enjoy better health without it than I ever did with it. But let me say this before closing: "The chief point in quitting the use of tobacco is to quit it forever!"

LETTER C. S. WORELL.

It has been my privilege to meet this beloved old Kentucky friend a few times since I came to this State. He is serving several county churches south of the Missouri river, and is, I doubt not, doing a good work for the Master. He spent a few days with us last summer, and I learned to love him as I had never done before.

ANOTHER GENERAL ASSOCIATION.

You have perhaps seen, through our mission papers, that a general missionary organization has been established in Missouri. The new society

proposes to raise money without any paid officials; so that all that is contributed may be expended in paying missionaries in the field. This plan of raising money has succeeded well, I believe, in Virginia and Georgia, and it may do so here. It is devoutly hoped by some of us that the friends of the General Association and those of the New Missionary Society will unite with one another in love, and before agreed while united in one body in which all the Baptists in this State can labor harmoniously. Love, forbearance and patience, and not pertinacity, are the demands of the hour. Thanking you for your sympathy and kindness to me personally, I am yours truly.

A. S. WORELL.

Henrieville, Mo., Jan. 1, 1891.

Mississippi Notes.

CHRISTMAS.

To the shepherds upon the plains of Judaea an angel made the announcement: "For unto you is born this day in the city of David, a Saviour, who is Christ, the Lord." (Luke 2:11). The birthday of earth's great men is a matter of importance, and those who assume the labor of giving their biographies to the world would regard their work as incomplete if they failed to record the day upon which their heroes began their mortal life. Yet the biographers of the greatest and most illustrious personage the world has ever known, have failed to give the exact day of his birth. They have nowhere given the day and year of the nativity of the world's Redeemer. True the angel said: "Unto you is born this day a Saviour;" but what day was that?

The birth of the Saviour has been regarded as an event of so much importance that it has been made a new starting point in the reckoning of time. We have just witnessed the close of the 1890th year since this announcement was made by the angel to the Jewish shepherds. While it can be proved almost absolutely that our Lord was born four years earlier than our mode of reckoning places his birth, yet it is impracticable, if not impossible, now to change the date of our Christian era. But it is not the year, but the day, of our Saviour's nativity that is suggested by Christmas. On that day heaven and earth seemed drawn together, and the light of the world has been felt the calm night air with heavenly melody, and joyfully announced the birth of the infant Saviour. For many centuries the 25th of December has been regarded as the anniversary of that day. What may be ascertained regarding it?

1. The religious celebration of the day of the Saviour's nativity is a very ancient custom, beginning far back in the ages of the past. The first trace that we have of such celebration was in the third century of the Christian era. Some insist that it began earlier, but there is not sufficient proof of this view. We know, however, that it was religiously celebrated long before the time of Constantine. While the persecution which raged with mad fury against the Christians during the reign of Diocletian, some of these Christians were once assembled in church to hold religious services in honor of their Lord's birth, when this cruel tyrant ordered the doors to be closed and the torch to be applied to the building. Many perished in the flames. That was a terrible Christmas to those pious Christians.

2. Some may be surprised to know that it is impossible to ascertain the precise date of our Saviour's birth. No one can tell exactly in what day the heavenly host stayed in the city of David, a Saviour, who is Christ, the Lord.

(1) Before the time of the Emperor Constantine, the birth of our Lord was celebrated on different days, in different parts of the Christian world. For two long centuries it was not celebrated at all. In the beginning of the third century, Clement, of Alexandria, who was the first to speak of its celebration, designated the 20th of May as the date of the Saviour's birth. Others, again, designated the 19th or 20th of April. During the period of the fourth and fifth centuries, almost all Christians celebrated this glorious event together with our Lord's baptism on the 6th of January. So then, as we open the records of the past, we find that for four centuries the most learned Christians disagreed as to the date of this event.

(2) After the time of Constantine, in the latter part of the fourth century, although this event was generally celebrated on the 25th of December in the Western or Roman Catholic church, yet the Eastern or Greek Catholic church continued for a long time to celebrate it on the 6th of January. It is thus involved in hopeless uncertainty.

For two centuries this event was not celebrated at all; for two centuries more there was a diversity of opinion, and it was celebrated on different days; and after it was fixed on the 25th of December, there still continued to be diversity of practice. During all the centuries there were faithful "witnesses for the truth" outside of the Greek and Roman churches, who did not feel called upon to celebrate this event on any day, because the New Testament does not require it.

3. Whence, then, the origin of the present Christmas? How came the 25th of December to be so universally regarded as the day of our Lord's birth?

(1) The custom had its origin in the fourth century, when there was a great fondness for the multiplication of religious rites and ceremonies. All who are familiar with the history of the early centuries of Christianity will remember that this fourth and the succeeding centuries was an age of religious ceremonies and religious days. The present Christmas was instituted in the fourth century by Julian, bishop of Rome, one of the so-called successors of Peter; and of course when he said that December 25th was the proper day, all the Western church obeyed his command.

(2) Some of the old writers say that Christmas was instituted as much because the 25th was regarded as the winter solstice, as because of the birth of Christ. We have learned that the solstice occurs on the 21st, but the ancients supposed it to occur on the 25th. An old writer says: "This day of solemnity was regarded as honorable, not so much on account of the nativity of Christ, as because of the rising of the 'new sun,' as they called it." Clark's Harmony, p. 245.

(3) The institution of Christmas as a religious festival is really nothing more than a transfer to Christianity of the heathen festival called the Saturnalia. The Saturnalia was celebrated on the 17th, or 18th, of December. It was instituted before the building of the city of Rome, and was designed to commemorate the felicities of the golden age, which occurred during the reign of the heathen god Saturn. The Saturnalia at first lasted only one day, but was increased to three, and still later to seven days. The festival was observed by a cessation from all work, and a giving of presents and general merry-making. It had such a hold upon the popular mind, that when converts were gathered in great multitudes, without personal piety, they refused to give up, of course it would not do to allow Christians to thus honor a heathen god, and so the bishop of Rome transferred the Saturnalia and called it Christmas, in honor of Christ.

4. It is almost certain that the day upon which Christ was born was not the present Christmas. Those who have examined the matter the most thoroughly are unanimous in the opinion that the Saviour's birth was upon some other day than the 25th of December.

(1) Because his birth occurred during the enrollment ordered by the Roman emperor. In the accomplishment of this enrollment, it was necessary for all the Jews to repair to the 25th of June, or thereabouts, in the very midst of winter, the coldest season of the year. It was also in the midst of the rainy season. It would, therefore, have been almost impossible to conduct this enrollment at such an unpropitious season of the year.

(2) This announcement of the angel was made to shepherds who were "abiding in the fields, keeping watch over their flocks by night." Were the Jewish herdsmen abiding in the field and watching their flocks by night in the midst of winter? Although the climate in Southern Palestine is quite mild, yet the weather in winter is too severe for flocks to be exposed to it. Jewish writers tell us also that the flocks were brought in

from the fields on the 1st of November, and were not carried out again until the 1st of March. During the whole winter they were housed in the sheepfolds.

(3) According to Jewish custom, John the Baptist probably entered upon his ministry at thirty years of age. The multitude who went out to hear his preaching were most probably those who had come to Jerusalem to attend the Passover in the spring. He had been preaching six months when our Saviour came to him, for baptism, since Luke says that Jesus was "about thirty years of age" when he was baptized. If John was thirty years old in the spring, our Saviour, who was six months younger, was thirty years old in the late summer, or early autumn, and was, therefore, born at that season. The strong probability is that he was born some time in September.

Let us learn from these facts (1) That it is not important to know the exact date of our Saviour's birth, as it has not been preserved on record. The burden of the angelic announcement is that "a Saviour is born." (2) That we are not required to religiously celebrate the Saviour's birthday. Could it be known, it might become a day of superstitious veneration. It was customary at that time to celebrate natal days. Herod celebrated his grandly. (3) As the custom is so universal, there is no objection to observing Christmas as a holiday for social enjoyment and recreation. But it is highly reprehensible to convert the holiday into a season of drunken revelry and debauchery, as is so often done in Christian lands. O young people, remember the terrible consequences of the dancing of that maiden on the birthday of Herod. Let the holiday remind you of him who tenderly says:

"I gave you life for them, My precious blood I shed, That ransom ye from sin, And quickened from the dead. I gave you life for them, What have they done for me?"

L. S. FOSTER.

Another Peep at the Pacific Coast.

Sometime since I told your readers that I considered the future of California good promising; but though it is said to contemplate it, and makes one's heart beat to know and see it, yet to a honest man it seems to be more than a transfer to Christianity of the heathen festival called the Saturnalia. The Saturnalia was celebrated on the 17th, or 18th, of December. It was instituted before the building of the city of Rome, and was designed to commemorate the felicities of the golden age, which occurred during the reign of the heathen god Saturn. The Saturnalia at first lasted only one day, but was increased to three, and still later to seven days. The festival was observed by a cessation from all work, and a giving of presents and general merry-making. It had such a hold upon the popular mind, that when converts were gathered in great multitudes, without personal piety, they refused to give up, of course it would not do to allow Christians to thus honor a heathen god, and so the bishop of Rome transferred the Saturnalia and called it Christmas, in honor of Christ.

4. It is almost certain that the day upon which Christ was born was not the present Christmas. Those who have examined the matter the most thoroughly are unanimous in the opinion that the Saviour's birth was upon some other day than the 25th of December.

thing I do understand; that the Lord will attend to his own cause, and make it triumph at the proper time, and in the proper way; and if there is the least degree of labor for me to do, I stand ready to serve. But it requires the wisest workman to succeed in California, for it is undoubtedly the most difficult of all fields in which to do spiritual work among these converts of that province; to practice New Testament principles; and here we have the greatest need for such work. I suppose that to be a success in Christian activity here, it is necessary that the man be competent to twist his moral perceptions into all possible, if not impossible, shapes, and at the same time conceal the twist of his moral perceptions, and thus stand ready to adapt himself to all impossible cases that might come before him, and even then I am sure he would not be a success for more than twelve months at the same place. I know that this is not the most delightful to the intellectual and Christian reader, but yet I felt disposed to say these things, that your readers might know what are at least some of the difficulties to be overcome in doing Christian work in California. And yet I have said these things with due respect for the good people in the State; for there are really good Christian workers here; noble Christian men and women; as noble as any the sun shines on; we can not deny it. But they need much grace, for they have the greatest obstacles to remove, they need the prayers and sympathies of all Christian people.

Having given your readers a slight view of religious life in the West, I may give them the sketch of some scenes in California social and industrial life, by and by. D. V. U. Upper Main, Cal., Dec. 20, 1890. (All rights reserved.)

Letter from Arkansas.

Thinking that some of my friends in Kentucky would like to hear from this part of the world, and know something about the condition of the cause of Christ here, I have resolved to write, hoping to induce some of Kentucky's many preachers to come over and help us. In the first place, I must tell you that the people are generally poor. Before the war there were some rich farmers here, whose property consisted principally of slaves and land; the slaves have been set at liberty, the lands are worth comparatively little, and consequently the people have never recovered from the calamities of war. But notwithstanding their hard circumstances, their liberality and consecration to the cause of Christ, their strong effort to support the ministry, and their determination to build up the old waste places, would make many of our more wealthy churches in Kentucky blush for shame.

Columbia Association is composed of twenty-seven little churches, with one hundred poor members, all told, and spreads over three counties. It has a missionary in the field, at a salary of \$300, and is paying two several pastors yearly \$2,000 besides. I am fully satisfied that the financial strength of the whole association is not so great as that of the Banner church at Pembroke, Ky. This is not the Banner Association of Arkansas, and yet there is a degree of consecration here above anything I have ever seen in any native State (Kentucky). There are several Centurions in the ministry of this State, and yet there is room for many more, such as Reeves, Jenkins, and Paris. There are many important places here in need of men of education and ability. Camden, Prescott, Russellville, and many other important parishes are vacant. Camden carries \$500, Prescott and Oak Louisa \$600, Russellville \$750, and Oak. Besides these there are many places in the country where the right kind of a man could make a handsome salary. This is no place for lazy or dishonest preachers, and we want no more work men. The churches are almost beginning to see the need of a five, efficient ministry. The field is great for energetic, zealous men, but all the laborers are few.

I am living in Layette county at Louisville, the county seat. There are all Baptist churches in the county, and I am the only white preacher in the county. The church at this place has only five members, and they pay the Home Mission Board of this association \$200 for my services; this is a month. The society and the

Ministry of the State is much poorer than I expected. The soil is mostly white sand. The staple product is cotton. M. Q. HARRIS. Louisville, Ark., Dec. 18, 1890.

Dr. Hovey on Dr. Chamberlain's Book.

You have been good enough recently to publish highly commendatory notices of my last book from such eminent writers as Rev. Dr. Wadler, of Alabama, and William of Woodstock, Mo. For which I thank you. Will you so kindly allow your statements the benefit of another from the no less distinguished pen of Rev. Dr. Hovey, President of Newcomb Theological Seminary, Mass., extracted from a private letter, and published by special permission of the author. The force of the commendation is apparent in the state of mind with which the reading of the book was begun, and in which it closed.

"REV. A. W. CHAMBERLAIN, My Dear Bro: I have read with much interest the volume on 'God's Ministry' which you were so kind to send me. It is a new which I advocate which marked ability is one that I had never before supposed desirable, and when I had read a few pages of your dissertation I felt almost inclined to lay it aside, without further examination. But all I wanted to find out you had some reason for your opinion that I had ever considered, and especially that you had some appropriation of Paul to plead which had deeply impressed my mind. I can not say that I am so deeply convinced that you are right in every respect; but I am sure of this, that you have made a case worthy of close study. Your earnest and straightforward dissection of the question, 'What are the duties of God, and it will, I think, be useful to others.' O that ministers were so wholly devoted to their appropriate work as you urge them to be. Respectfully and fraternally yours, ALVAN HOVEY. November 30, 1890."

A LETTER FROM REV. J. E. CLOUGH, Ongole, India, dated Oct. 16, 1890, received by his former pastor, Dr. Johnson, of the Publication Society, says:

We have just closed another Quarterly Meeting. It began on the 10th inst, and closed day before yesterday. We had a precious time. Most of our workers, deacons and helpers, were present. I will give you some of the results: baptised 331; married 18 couples; appointed 75 new helpers as lay preachers; set off 26 new churches; those about 25 were from village schools, etc. Before 26 churches were set off (on 18th inst.) our church numbered 14,812 members, all of good standing. The whole number baptised since the organization of the church, Jan. 1, 1875, is 15,700. The number baptised this year is 1,875. To-day is all the honor and praise and glory now and forever.

Advertisement for Baking Powder. Features a circular logo with 'MADE IN U.S.A.' and 'Baking Powder' text. The text below the logo reads: 'Baking Powder Absolutely Pure. Made from Clean Cream Tartar...'

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When writing to any one advertising in this paper, please state that you saw his advertisement in the WESTERN RECORDER.

Reverend by Sacred Things.

When Moses stood at the foot of Horeb beholding, with appressed awe, that peculiar manifestation of Jehovah's glory, as seen in the "burning bush," we can readily conceive of the intensity of his astonishment as he heard a voice from out the supernatural brightness saying unto him: "Take thy shoes from off thy feet, for the place on which thou standest is holy ground."

In the next place, in the house of God we oftentimes see a levity that is shocking, and this, too, at times by those who profess to be the children of God. The sacredness that attaches to God's house was foreshadowed in the temple under the law. Those who thither came and worshipped and ministered within its courts were to specially prepare themselves. Everything bespoke the solemnity of the place. From out its profound and significant silence we might hear the voice of Jehovah, saying: "The Lord is in his holy temple, all the earth keep silence before him."

Some months ago Elder James Cowhick Creek, of the Current Reformation, published a sermon on the question, "Can we know that our sins are forgiven?" That sermon has been reviewed in a very able and able manner by the author, the Rev. Isaac W. Bruiser, pastor of the Baptist church, Hodgenville, Ky. The review makes a very neat and convenient tract of 44 pages, in large type, and paper covers. It can be had by addressing the author. We are not able to give the price this week, but will in our next.

Our own ends and feeble conceptions. In things material we are compelled to believe what is oftentimes above reason. An unlearned man is told that the diurnal motion of the heavenly bodies is not real, that apparent, that the earth revolves instead of the sun, moon and stars passing round it, that the sun is nearer to us in winter than in summer-time, and, though it seems to contradict the senses, he believes it because it has been demonstrated and told to him by one who understands all these physical problems, and in whose word he has the most implicit confidence. Thus we have the word of him "who can not lie"—of him who dwelleth in eternity and knoweth all about eternal verities—attesting the truthfulness of these sublime, and, in some cases, incomprehensible revelations, and it is ours, in the attitude of learners, to sit at his feet, saying in childlike trust and confidence, "Speak, Lord, thy servant heareth." And, while we hail with unfeigned gladness all the help that science can afford, yet we apprehend that, in many instances, we have more to fear from the curious interpretations that are given of the Scriptures than from the statements of the Bible itself.

2. In admitting the article to our columns, we had not the kindliest feelings for all concerned. No people on this continent have received more courtesy from the Recorder, under its present management, than the First Church in Owensboro, who have never published a single item concerning that church or pastor that we did not think entirely honorable to them and true in fact. As the pastor of the church had introduced the "bazar" into our columns, we saw no injustice in publishing what seemed to us to be only a playful and innocent treatment of a subject that has, to say the least, two sides.

3. In publishing said article we could not have intended any rebuke to the church in Owensboro without at the same time reflecting on the church with which the editor and members of his family are connected. It is this church that has just gotten through with one of those bazars, and though we much prefer other and different methods of raising money for church purposes, we did not oppose or discourage those faithful ones who were so earnestly trying to serve the cause of the dear Redeemer; but, on the contrary, contributed our mite to help it forward; and more than that, we made editorial reference from week to week to that bazar and urged the members to patronize it.

4. As the subject had been opened in the Recorder, and as we had reason to believe that some of our readers were at least annoyed at such announcements, we could not injure to any one in admitting an article that was evidently intended to be humorous without being offensive.

5. Having now given the facts in the case, we close by saying that if the article referred to has placed the church and pastor in Owensboro in any false light, we will most cheerfully publish any statement of fact or vindication that the pastor or members may send us. This we hope may be satisfactory to all concerned.

A Sad Picture. The following, from the Boston correspondent of the Chicago Standard, is certainly very rich in suggestive-ness in these days, when the cry is welling up from the hearts of the faithful in Zion, "Why is not the church more largely successful in her chosen appointed work of winning souls to Christ?" and when from the lips of a vaunting infidelity, in great swelling words, the boastful statement oftentimes issues, "Christianity is a failure." Says the writer, "The churches seem to be getting ready for the work of prayer, by fairs, turkey suppers, cantatas and little operas. The churches seem wild to get up something of the sort, and the papers every day tell us of the nice shows got up in prayer-meeting rooms, by the younger members. Sometimes it seems as if the church was nothing but a tail for a lot of penny shows and devices, to get out of our people, not benevolent enough to give. Does God intend his house as a theater, a museum, a gambling saloon, a broker's office, a place of fraud and deception? The way that god deacons and saintly sisters evade the anti-gambling laws and get around the lottery enact-

ments, is most suggestive. The loudness of the cry is seen in all the business of church fairs and lotteries. Men can not fail to see it, and be affected by it. It lowers the respect felt for the church, and is a damage to piety."

Such a state of things is truly lamentable. And if Boston had a monopoly in this line, no sorrow would be turned into joy. We see the spirit of enterprise into the pockets of every man. Money is to be raised, and, instead of putting our hands into our pockets, and as the Lord's stewards, giving of the Lord's money, we get up a church fair, or supper, or cantata to get money out of men who will pay nothing for the gospel, but who will pay something for a little moneyish nonsense. It is a disgrace to our Christianity that, under the semblance of doing something to promote the social life, or to get money to advance the interests of the church, those things are sometimes done that are contrary to the laws of the country. Yet we oftentimes here the question asked in particular local churches, "What is wrong? Why do we not increase in numbers?" And the answer is, "The responsibility is placed just where it does not belong. The pastor is blamed. He is not a popular man in the pulpit, or his social powers and qualities outside are not good, or he has not an attractive family, or—something. Brethren, we need to look ninety-nine times out of a hundred beyond the pulpit, to the peer, for a solution of the problem. The individual lives of the membership need to be corrected, the collective life of the church needs to be elevated, the line of demarcation between the church and the world needs to be closely, distinctly drawn; then the church, a panoplied, bannered army, will move on to victory."

THE BAPTIST WORLD. LOUISVILLE. Broadway.—Bro. Warren Mitchell and John S. Long have been elected to the deaconship to regard to bear the death of Bro. D. Hunter has declined and that he is not able to leave his room. Hope he may soon recover.

Walden-street.—Interest in the Sunday-school very good. The services in the young men's prayer-meeting were very interesting. Bro. W. J. Dunham has resigned the superintendency of the Sunday-school, and Bro. Andrew Broad has been elected to take his place.

High-street.—Pleasant meetings last week. Congregation of the young men's prayer-meeting was unusually good. Sunday-school not so large. Two members excluded for neglect of Christian duties.

Pilgrim.—Congregation good all day; two baptized; Sunday-school well attended. The following members were received into work: congregations and Sunday-school good.

Dr. Hatcher left for his home in Richmond on Thursday, 18th. He did not intimate to any one where he would not be without the aid of Walnut-street. There is a very general and earnest desire on the part of the church and congregation that he should accept the call.

Our Seminary.—The students labored last week as follows: A. A. Hally, Walnut-street, morning, S. B. Gray, night; E. C. Gates, Pilgrim, morning, Fourth-street Baptist mission; T. P. Brown, Walnut-street mission; T. E. Tiller, J. S. T. Hadden, Carleton Hall; C. G. Sudd, Saint Michael; A. P. Pugh, Pleasant Grove; J. Taylor, Lexington, morning and night; O. S. Farina, Columbia, Saturday night and Sunday morning; J. J. Barrett, New Albany, morning and night; C. T. Herndon, Carlisle.

in Richmond, Va., including white and colored, 30,077 church-members, nearly nine in three of the population of the city. There are indications that the Baptists of Georgia have had a great revival of interest in the Sunday-school subject during the past year or two—viz.,

In many of our church business meetings, we have noticed a large proportion of members who do not vote.—Baptist Banner.

Mrs. Margaret F. Hartwell, widow of Rev. James Hartwell, and mother of the Rev. J. B. Hartwell, died at Mount Lebanon, La., Nov. 9th.

We regret to learn that Dr. Johnson, the business manager of the Texas Baptist Herald, is seriously ill.

There is a degree of church property which can never be attained while a church is paying interest money. Debt will, in time, crush the spirit of any good man, and it is not less destructive to a band of Christ's disciples.—Dr. J. H. Walker.

An Indiana correspondent says: "We are moving here, so that I know there is harmony in our councils and peace in our borders. Our State Board is doing a good work. Since the convention year began, October 1st, three county-sees have been examined by the State Board, and 250 members without your sympathy nor your 'God bless you' from a boy because he is poor and lives in a tenement house, in giving him your good will and your blessing, you may be doing more for me than know."

On the 9th inst. Rev. G. W. Williams, former pastor of the Union (old) Baptist church, Cincinnati, gave an address in this city on his recent visit to New Mexico. He spoke for a full hour, expounding a scheme of some kind in New York to sell land in New Mexico to colored emigrants, for which they had no title. His recent visit exposed the scheme.

The Mission Boards of the white and colored conventions in Alabama, have jointly appointed Rev. C. Booth to labor as missionary among the colored people of the State.

Speaking of the successful effort to relieve the First Church in New York city of a heavy debt, the Examiner & Chronicle says: "It was done without hard pressure, without antagonizing friends, and without hurting the self-interest of any man connected with it. Mr. William H. Hays and his son Jacob contributed \$25,500 to the amount, and the remainder was pledged on the spot in sums ranging from \$2,000 to \$10,000. The church is now paying \$2,500 interest money under the pressure of a big mortgage."

The Missionary Baptists of Virginia report (including both white and colored) that they have organized and are sending 375 baptisms during the past year, and a membership of 206,005.

Rev. J. T. Jenkins, of Arkadelphia, Ark., says that his church holds missionary meetings every Sabbath night. Two meetings they raised \$25 for missions.

The Calcutta Star of the East says that there are one hundred and fifty students in the Baptist Theological Seminary at Rameswaram, who are studying the Christian ministry. Some of the students are married, and their wives are obliged to spend a part of their time in study, and some of them keep up with their husbands in the full course.

A number of Chinamen have recently joined the First Church in Denver, Col. Dr. Beuben Jeffrey, pastor.

Bro. John H. Gordon, a native of Washington county, Ky., died at his residence in Nevada, Mo., Dec. 20th.—Baptist Flag.

Rev. J. C. Hays, pastor of a visiting Church in the West, in the way of securing help in building Baptist chapels in different parts of that interesting field. There are now in New York fourteen churches with some persons in the work.

The old First Church in Providence, R. I. E. G. Taylor, D.D., pastor, is the largest, richest and most benevolent in the State.

A private letter from Richmond says: Hatcher has gone to visit Walnut-street. I believe his removal is as "fixed as fate." He has done very well. He has done good work at Grimes-street. He has more influence in the country than any other man in the State.—Baptist Banner.

An Indiana correspondent of the Central Baptist says: "Barely the Baptists have reason to be proud of our pram. North and South, East and West, we hold our own with any of them, and they all say the new year has been a successful one. The year has been in the denunciation. Nothing better adapted to enlarge our hearts." On the proposition that we have been able to make of Baptist papers with three of our denunciations, we are satisfied that the Baptist take the first rank in the journal of the day.

Rev. Pope, of Texas Baptist Herald, has written to Monterey, Mexico, for the particulars in regard to the assassination of Rev. John Westrup.

Conseguency, D.D., pastor in Chattanooga, has been associate editor of the Baptist Register.

The Modern Disciple have in Virginia 142 churches and 18,000 members. The Roman Catholics have in Virginia 20 churches, 24 churches, and 24 priests, and claim a "Catholic population" of 17,000.

According to a correspondent of the Belgian Independent, Miss Helena Gladstone, a daughter of the Prime Minister of England, has passed her examination at the Royal New-Team College to study for the position of professor in that institution. She evidently believes in a life worth living.

Moody and Sankey think of beginning their tour in New York, in January, if they are able to leave San Francisco at that time. Rev. H. M. Henderson, D.D., having improved somewhat in general health, has been assigned to the pastorate of the Methodist church in Hamilton, Mo.

When a postmaster sends the office of publication a copy of the paper, as a means of notifying the publisher to discontinue, he shows a flagrant lack of information touching his official duty, and when such publication is so notified, he should be notified, by which the publisher is determined not to discontinue. There is exhibited a very clear amount of ignorance, not to say stupidity.—Central Methodist.

The weather that seemed to be too cold for the prospecting seemed to be just what they were looking for. The furnace was being attended, the latter worked. We have explanation to the parties concerned.—Nashville Christian Advocate.

If the cross-road whinny saloons had been closed during the past winter, many an unpicked field of cotton would not be baled and ready for market.—B.

Rev. Mr. Ware, a member of the Detroit Methodist Episcopal Conference, has been deposited because he does not pay a salary. We hope we may see him in the right direction, provided also, every member who subscribed to Mr. Ware's salary and failed to pay was disciplined for non-payment of debt.—N. C. Presbyterian.

Rev. J. C. Hays, of Nashville, who for more than a year has been associated with the Central Methodist, has purchased an interest in that paper, and hereafter the paper will be published by Meek & Noland, with offices in Chicago and Nashville.

Some of the very church-members who go to the theater would be shocked to see their pastors and more earnest Christian friends do the same. There is but one standard for all believers.—Nashville Christian Advocate.

A new book will be published in the bearing as its title, "The History of the Devil, Ancient and Modern." It emanates from the pen of Dr. Arnold, of Simpson Co., Ky.

EDITORIAL VARIETIES. Bro. Canabian writes: "I found not a single person taking the Recorder at —. They told me some thirteen or fourteen families were well able to take it. I got fifty subscribers and would have obtained more, but for a death in that section. Three years ago we had 100 subscribers. But now we have thirteen. They are now enthusiastic friends of the Recorder."

Dr. Chambliss' book on "God's Ministry," is making a fine impression wherever it is read. See what Dr. Hays, Professor of Systematic Theology in the Newton Theological Seminary, has to say of it, and then send it to A. C. Caperton & Co. for a copy. "I hope to be able to fill a little space in your column now and then."—J. H. Solomon. A good deal of paper into every family, and we surely lack Christian enterprise and liberality will keep abreast with enlightenment.—Nashville Christian Advocate.

With his usual energy and plow zeal, Rev. J. D. Hays has put his life into his denomination, and he multiplies Baptist wherever he works.—Owosso (N. C.) Messenger.

Rev. E. W. Giddens, of New Georgia, thinks that all our people need in order to realize their missions and Sunday-schools is information, and he suggests that an agent for each of these objects be appointed in every association. But the trouble is to find the man in every association who has the information and the zeal to do the work.

The length of days is a school of wisdom to any man.

Col. Conwell's Monday evening class in Tremont Temple, Boston, numbers about 1,000.

Rev. R. B. Meredith's Saturday afternoon class in Tremont Temple numbers over 2,000.

Our countryman has a chapel, through the quiet liberality of the man who so nobly transmits the name which the Seminary bears. It will be done in time for the lecture of Principal Dawson in May next.

Rev. Joseph E. Brown, the man who gave \$50,000 to the Theological Seminary, has given one hundred tons of coal to the poor of the Atlanta.

Bro. Frank Miller, Superintendent of the First Baptist Sunday-school in Paducah, having decided to leave that city, has resigned his office. He has been a very faithful and efficient superintendent, and his removal will be a great loss to Paducah. The time he has spent in the past year record its estimate of his services.

The Ministers and Members' Meeting of Concord Association will be held with the Pleasant Ridge church, Owen county, and next Harrisburg, as announced last week. The time we believe, is the 29th of January, and not the 16th.

Rev. C. M. Riley, of Owen county, no- cepts a call to Providence church, Trimble Co., for one-fourth his time.

Rev. J. M. McQuinn, of Missouri, renews his subscription to the Recorder beyond any most sanguine expectations.

Rev. J. P. Kincaid has taken charge of the church in Gallatin, Tenn. His correspondence will therefore address him at that place instead of Knoxville, Tenn.

Mr. E. L. Shaver, of Pikeville, writes: "We all enjoy the Recorder. We heartily endorse your article on 'The need of the hour.' Mr. Shaver read it twice and marked it to send to one of our neighbors. He says the only need and consolation is the need of brethren with sufficient nerve to proclaim the need of the hour."

Two of the members who were recently baptized by Bro. J. H. Carter at Tarboro, N. C., while on their hours after they had "gone up out of the world," made a subscription of \$8.00 for building a new house of worship, the one for \$4,000, the other for \$2,000. The church there had scarcely had breathing existence for twenty years, but under the efficient ministrations of Bro. Carter it bids fair to become a strong and efficient body.

Our Field Notes.

THE ORGAN QUESTION IN THE REFORMED CHURCH.

Last fall the Reformers had an excited discussion in the *Appeal* respecting an organ in churches—one party taking the ground that it was sinful to use it, the other, that it was simply a matter of expediency. We were much surprised to find their theological positions, Mr. Shaver, asserting that it was sinful to use it; and we were affirmed, as we write from memory, it was even so sinful as to justify persons in leaving a church that would use it. Strange to say we do not see this single paragraph of scripture to prove his position. It is a case of impropriety and wrong in a church that would force anything upon a part of the members that would offend their consciences. It seems to forget, however, that Paul uses the very argument of expediency, and does not offend the consciences of weak brethren. (1 Cor. 9-11.) Hence his point is not well taken. It does not prove that the use of the organ is sinful, but that it would be wrong in the majority of his churches to force it on him and others who believe it to be sinful, and thus offend their weak consciences. We think it would therefore be wrong in the organ party to offend the consciences of their weak brethren on this point. They are to be patient, and then in this matter of expediency and try to tone up their weak consciences by strong arguments before they tone up the organ so loud as to alarm and drive them out of the church. Now for the organ party, their consciences are wrong on the organ question.

1. It is generally admitted that singing is a part of church worship, as taught in the Scriptures.

2. That where the members sing in concert and keep good time there is a pleasant, happy and harmonious effect on their feelings and those who hear them; but where there is discord in the singing it produces anything but pleasant and devotional feelings.

3. It is an established fact that where the tune is pitched, either too high or too low, the effect is bad on the feelings of all who hear it.

4. It is generally admitted that musical notes are very beneficial in the service of God to sing harmoniously and in good tune, and that a tuning fork is an excellent help to the leader or guide in giving, the tune the right pitch. Now, who will affirm that it is a sin to use a tuning fork and note book in church? Yet, there is just as much objection to using an organ to pitch the tune and guide the singers as to using a note book and tuning fork. What sin is there in the dead material of which the organ is made or in the music which it sends forth? What sin is there in using this material and the wind to make the same notes that we are striving to make our throats in praising God? We think you great difficulty in the minds of the anti-organ party. They are so ignorant that they are introducing a substitute for the worship of God by singing instead of a help in devotional exercises. While we advocate it as an aid in singing and devotion we think it wrong on a substitute and do not believe a well informed Christian wishes to introduce it as such. An old objection to our young days was that an organ destroyed all devotional feeling in the congregation. This is now exploded by the eminent success in devotional meetings held by Moody and Sankey, White and Bliss, Bro. Penn, of Texas, and other evangelists who invariably take their organs with them as a very valuable assistance in conducting their devotional exercises. One of the very best meetings it has been our good fortune to attend for many days we found in progress at Campbellville just before Christmas. There was solemnity, no over-excitement, but deep devotional feelings manifested and an ingathering of souls at every meeting, and yet all their devotional hymns were accompanied by the organ. We have written this article because this subject needs ventilation among our Baptist people as well as among the Reformers. If we have done so on this subject let them travel among our country churches, and they will find many brethren whose consciences are weak on the organ question and who would make a strong protest if an attempt were made to introduce one into their churches. We do not know of a single case where an organ was attempted to be introduced into our country churches that it did not at first offend some member's conscience. In some churches they are introduced into the Sabbath-school but did not dare to use it in public worship with the old folk, knowing it would offend some brother's conscience. Prof.

Alamander, now of Adams Station, Tenn., tells a good one on a Kentucky pastor, who is sometimes being weak in numbers and power, take the method of helping the readers of the Recorder to help us. We make this suggestion, that every one of its readers send us, by mail or otherwise, the amount so called, being, perhaps, do not say, and to be available and expeditious, we would suggest that some good brother at each postoffice, take the matter in hand, collect and send to me, by draft or otherwise, the amount so called, but act upon it promptly, sending this small amount, and you will advance the cause of our blessed Redeemer and greatly assist a good membership who have but little means, and that is, to do good. Direct your remittances to T. R. Mason, Adairville, Logan Co., Ky.

DON'T TAKE A PAPER.

He lived in Garrard county, Ky., and did not take a paper. On the day of the election last fall he first paid him late in the evening and the following day: "Have you been to the election today?" "What election?" "Presidential." "No; I didn't take any papers with my election tax paper." He related to the friends who were at our church meeting, and is anticipated to learn they have taken some action which he does not approve. He then makes this an excuse for future neglect of duty.

Headlines.

Though late I note the less hearty greet you with a "Happy New Year," and hope you will be more than well pleased to visit to me regarding the year 1881, bringing cheering news from our beloved Baptist Zion. May the present year be the most prosperous and useful year of all the years you have lived. The more I know of you, the better I like you, and hope you will be conducted yourself, as to enable me and all your friends to love you more and more. You have always been a great power for good, and, by a proper course of your part, you may do much more in the future, than you have done in the past. If you can only secure the earnest support of the brotherhood, all will be well. But "be that would have friends must show himself friendly."

According to former announcement, the ladies of the First Baptist church of Owensboro, held their banquet, in Hall's opera house, on the 21st and 22d of December last. The hall was beautifully arranged, and the counters were full filled with ornamental and useful articles, such as ladies only know how to invent. The art gallery was particularly attractive. The general arrangement was such as to please the eye, and afford ample room for promenade and social enjoyment. The lunch-tables were conveniently arranged on the stage, and were well supplied with well served solid comforts for the hungry. The ladies were vigilant, active, pleasant and considerate of the comfort of their visitors and patrons.

Indiana Correspondence.

La Fayette.—Bro. A. Blackburn writes: "We held meetings some of the last month. Ten recently baptized; church in good condition today. Our sunrise prayer-meeting today was largely attended. The Sunday-school has a new library and prospects good. Small churches the week of prayer."

Uniontown, Jackson Co.—The pastor, Rev. W. T. Gordon, has just closed an eleven days meeting, resulting in five additions to the church, and much increased zeal on the part of the members. Many are not satisfied with once-a-month meetings, and it will be made at once to secure preaching half the time.

North Vernon.—A three weeks meeting was held in this church before the close of the year, resulting in five baptisms. Bro. Hill is the official pastor of this church, and an effort is being made to secure his services for two Sundays per month.

Ohio.—A series of meetings began at this church Jan. 9th. The prospects are encouraging.

Brockfield.—Rev. James M. Smith, late of Carthage, Mo., but formerly of Shelby Co., Ind., has taken charge of the churches at Carthage and Brockfield. Thus this field, so long vacant, is again occupied. As these churches are only two miles apart, it is practically one field. Both were organized under the labors of Bro. Smith in former years.

Albion.—The pastor has just closed a series of meetings in good time, and by the baptism. Bro. Carr is still working to raise the remainder of the money to pay for that parsonage.

Franklin.—Rev. F. M. Hockberry has a reputation for being exceedingly good in using a tuning fork in church, which he was formerly pastor. The Franklin church made a good, strong man, one who will take hold upon the citizens of the town and will take too much upon the college faculty and students.

Shaver Grove.—Pastor E. H. Sweet began a series of meetings, Dec. 23d. A good interest was awakened and several additions made to the membership. The meetings adjourned during the week of prayer, but will be resumed January 14th.

Rev. W. L. Greer has resigned at Mitchell after a two years' pastorate. Another good church left pastorless.

To the Board Trustees of Bethel College.

Gentlemen: As directed by your order, your Committee on the Boarding Department of the college would respectfully request that you have recommended in using the room in X. Long Hall from cellar to gymnasium. Our visit was unannounced, and therefore the more reliable for the purposes of our examination. Under the present superintendence, Prof. H. Gray, the house has been largely refitted, and many devices added, which conduce greatly to the convenient operation and the comfort and health of its occupants. We were especially gratified and impressed by the "home air" of the students and the indications everywhere of neatness, order, and submission to wholesome discipline. For these most desirable conditions, we would commend to your special consideration Prof. Gray and staff and the boarders of the hall, whose considerate co-operation has so manifestly enjoyed.

RAND. H. CALDWELL, J. B. BURGESS, Committee.

Will You Help Us?

We, a small band of Baptists at Adairville, Logan Co., Ky., having organized our school, but did not dare to use it in public worship with the old folk, knowing it would offend some brother's conscience. Prof.

ship of God, at an expense that did credit to the same; and losing it, so soon, and our members being weak in numbers and power, take the method of helping the readers of the Recorder to help us. We make this suggestion, that every one of its readers send us, by mail or otherwise, the amount so called, being, perhaps, do not say, and to be available and expeditious, we would suggest that some good brother at each postoffice, take the matter in hand, collect and send to me, by draft or otherwise, the amount so called, but act upon it promptly, sending this small amount, and you will advance the cause of our blessed Redeemer and greatly assist a good membership who have but little means, and that is, to do good. Direct your remittances to T. R. Mason, Adairville, Logan Co., Ky.

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Christmas.

It was a quiet time of home enjoyments with most of us. The only social gathering of any magnitude was a "tasty" palling, given by the Sunday-school scholars, in City Hall, on Thursday afternoon. This was a very enjoyable occasion to all present, but especially the young folks. This tasty-palling took the place of the of the Christmas-tree, and seemed much more conducive to the happiness of all concerned. But it must not be thought that the pastor and family were forgotten amidst the home enjoyments of the neighborhood. Far from it. He and one member of the family, received many valuable tokens of affectionate remembrance by the members of his church and congregation. And not the least gratifying fact in connection with these donations was the unostentatious and delicate manner in which these presents were made. Ministers of delicate sensibilities are often mortified at the ostentatious parade made in donations from their members. On this occasion the pastor and family were spared this humiliation, and the gifts were all the more highly appreciated on this account.

The Week of Prayer.

Union meetings were held by the Baptist, Methodist and Presbyterian in the morning of each day of the week, the ministers presiding in alphabetical order of their names. The first three days—Monday, Tuesday and Wednesday—these meetings were held in the First Baptist church; on Thursday, Friday and Saturday they were held in the

Third-street Presbyterian church—Bro. Steady's. On Sunday evening a good First Baptist church, presided over by the pastor. It is but right to say that the program was left entirely to the pastor of the church. The prayer-meetings during the week were remarkably pleasant, and we believe, profitable to all who attended. The closing meeting of Sabbath evening was a fitting and delightful closing to the previous union services. During this entire series of meetings not a word or sentiment was uttered that could in the least offend the most fastidious taste, or the most emphatic Baptist.

Our Outlook.

is promising. The membership, as far as I know, are thoroughly united. These new brethren and sisters have a mind to use the Young Men's Working Club is doing a glorious work in a quiet but earnest manner. The brethren are arranging to wipe off the last of the old debts by the end of their fiscal year—Feb. 1st. The church stand in great need of one lesson—They have not learned properly to appreciate their strength. Under God they can do whatever they may determine to do. I suppose that former troubles have had a tendency to discourage some, but I believe they are awaking to a higher sense of their power for good, and their obligations to God. Excuse the length of this medley. Could not well make it shorter.

Owensboro, Ky., Jan. 18, 1881.

FROM THE CHURCHES.

WALNUT-STREET, OWENSBORO.—Resumed our meeting here three days ago, during which time there have been 6 new additions, and some 100 have received into full connection 10 others who had previously been taken into the watch-care of the church. Dr. Woolfolk reached here very sick, but after resting and medicating, he was able to preach two most excellent sermons, and yesterday morning, such to the regret of our people. Rev. W. C. Taylor with us, and preached one of his characteristic sermons last night with striking effect.

Jan. 12, 1881.

A GREAT revival in Tarboro! The religion also of the right kind! No counterfeits about it! The converts at the first collection after their admission, put in, one six thousand, and another two thousand dollars, to build a church! This reminds us of Zachariah, who had received into full connection 10 others who had previously been taken into the watch-care of the church. Dr. Woolfolk reached here very sick, but after resting and medicating, he was able to preach two most excellent sermons, and yesterday morning, such to the regret of our people. Rev. W. C. Taylor with us, and preached one of his characteristic sermons last night with striking effect.

"Baptist Songs."

PRICE REDUCED.

More than 6,000 copies of this popular collection of the old favorite songs have been sold. Encouraged by the successful run the book has had, the publishers have concluded to reduce the price. The price from this date will be as follows: Per hundred, \$20.00 Per dozen, \$3.00 Sample copy, postage paid, 25 Cents. Special rates to agents. Send your orders to A. C. CAPERTON & CO., 150 Fourth Avenue, Louisville, Ky.

PUBLISHERS' ANNOUNCEMENTS.

A WORD TO OUR READERS.—When you read of a remedy that will cure all diseases, you are naturally suspicious. But when you read of a pure vegetable compound which claims to cure only certain parts of a body, and further, which claims to do so, but when you can safely try it, and with the assurance that it will help you. This is just what Warner's Safe Kidney and Liver Cure does. It cures all troubles of the lower portion of the body and none others. It will help the kidneys, cleanse the bowels, but consumption, but it will put your body in a vigorous and healthy state where you can enjoy life and appreciate its good things. Try it.

AN EXPLANATION.

We have been utterly unable to keep up with the demand for the January issue of our Periodicals. A very liberal estimate of the probable demand has led to the short of the orders received. Large supplementary editions were successfully published, but when you have observed them on the second Sunday of the month. We printed in all 75,000 copies of our 2000 *Practical*, 100,000 *International Quarterly*, 200,000 *Advanced Quarterly*, 40,000 new Picture Cards, and all the orders are now in rapidity. We now have the pleasure of saying that every order will certainly be filled this week in time for the next issue. We deeply regret the delay and disappointment to so many, and trust that there will be no more. For further information, apply to the American Baptist Publication Society, 1420 Chestnut Street, Philadelphia, Pa.

A SMOOTH complexion can be had

by every lady who uses Parker's Oily Hair and Purifying the blood there is nothing that can do it better. It removes pimples and gives a rosy bloom to the cheek. See notice. Jan 26

Great hairs are honorable but their premature appearance is annoying. Parker's Oily Hair is popular for its own sake and promptly restoring the youthful color. 15 cts.

S. H. LEWIS, of Uta Creek, Colfax Co., New Mexico, says: My wife has been cured of a complaint of many years' standing by using an "Only Laxative"—See Advt.

THE Youth's Companion, of Boston, employs the same writers as the best English and American magazines, and no other published work so fully furnishes so much entertainment and instruction of a superior order to a few cents.

JAY D. DENING, Clerk, Wabash Shops, Toledo, Ohio, writes: I am now wearing an "Only Laxative" and it has afforded me almost instant relief from asthma.

A PASTOR MADE HAPPY.—I have been greatly troubled with my kidneys and liver over twenty years, and during that entire time I was never free from pain. My kidneys were swollen, and I visited both the Hot and White Springs, noted for the curative qualities of the water. I am happy to say I am now a well man, and entirely as the result of Warner's Safe Kidney and Liver Cure. With such glorious results I am only too glad to testify regarding the remedy which has made me so happy.

TEACHERS WANTED.—September engagements—All Baptists.—Lady principal to teach Latin and mathematics, \$700; and home; lady for music, good position, Missouri; the best possible vacancy, very liberal salary; lady for vocal and instrumental music; lady for piano and French; lady for English and German; principal for public high school, \$1,500; must be superior class scholar. I shall need many good candidates. Inferior teachers need not correspond with us. All competent teachers should send stamps for circular of Central School Agency, W. & S. A. Stearns, Managers, 514 Pine St., St. Louis, Mo.

FARMING FOR PROFIT.—It is conceded that the large and comprehensive book (advertised in another column by J. C. McCurdy & Co., of Philadelphia, the well known publisher of Standard works) is not only the newest and best, but also the BEST work of the kind which has ever been published. Thoroughly treating the great subjects of General Agriculture, Live-Stock, Fruit-Growing, Botany, Practical and home life, telling just what the farmer and the farmer's boys want to know, combining Science and Practice, stimulating the awakening inquiry and interesting every member of the family, this book must exert a mighty influence for good. It is highly recommended by the best agricultural writers and the leading papers, and is destined to have an extensive sale. Agents are wanted everywhere.

N. A. WITTERPOON, OAK HALL, COR. FOURTH & JEFF. Jan 26

REPAIRING AND REFINISHING OF ALL KINDS OF FURNITURE, including Stoves, Ranges, Washboards, and all kinds of household goods. Also, repairing and reupholstering of all kinds of carriages and harnesses. Address: W. H. WATSON, 151 Water St., Louisville, Ky.

NICHOLS SHEPARD & CO. Battle Creek, Michigan, manufacturers of the best quality of

RELATIVE TIME GLOBE. SOMETHING NEW, UNIQUE, & UNRIVALED. MANUFACTURED BY JUVET & CO.

TRACTION ENGINES. Tractor and Plain Engines and Horse-Powers. Best Quality of Lumber, Shingles, Siding, etc. Address: W. H. WATSON, 151 Water St., Louisville, Ky.

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REORGANIZATION OF HOLYOKE ACADEMY, Boston and New York for Young Ladies, one of the best and most approved of its kind. Address: W. H. WATSON, 151 Water St., Louisville, Ky.

The Young Gods

OVER AND OVER AGAIN.

Over and over again. To master which way I turn. I have had in the life. Some I have to learn. I must take my part of the will. I must work at my task with a resolve will

Over and over again. The breath through the meadow down. All over and over again. The path that has been trod. It is over and over again. The path that has been trod. It is over and over again.

Sabbath or Sunday.

Ought Christians to call the first day of the week the Sabbath or Sunday? A answer. The proper name of the day is Sunday, as truly as the name of the second day of the week is Monday.

The original intent of the Sabbath was to be a day of rest and worship. That use of the day has been transferred from the seventh to the first day of the week, and there would be no impropriety in calling Sunday our Rest-day, or our Religious day, which, in act we do, when we name it the Lord's Day. But it is not the Sabbath.—Zion's Advocate.

We ought to shun sin because it is sin. But fallen human nature does not shrink from sin independently. Human nature, before it was fallen, did not so far as we can learn shrink from sin. Hence it is well for us to have always in mind the fact that sin will surely fail to bring us the delights which it seems to promise. The golden flame which attracts the moth will give nothing but pain when it is finally reached.

A Japanese gentleman. A Baltimore man recently wrote to Horatio Spenser for an explanation of the paradoxical customs of the Japanese, citing examples as follows: "A piece of cord in Japan is twisted from left to right in the process of manufacture. A plane is drawn toward the person using it. The tooth of a saw are so set that it is the upward pluck which cuts. Their books commencing at the top of the page, turning the leaves from left to right, while the lines run up and down the page instead of across, and the pages are numbered at the top. The faces of their clock movements and the hands are stationary. They say it is four o'clock, meaning that it lacks four hours of being noon, while with us it is always so much past the starting point." Mr. Spenser replied that the question involves "a wider range than at first sight appears," but declined to express his views on the plea of lack of time.

"The Rev. Dr. Fischel, of Paris, says that four million copies of the Scriptures have been sold in France, that all the young men in the army have been taught to read the Gospel of John, and that 500,000 know that gospel by heart; and 100,000 soldiers, driven into Protestant Switzerland, during the late war, have returned to France, each with a New Testament and various tracts."

What is Religion? A creed? No. A dogma? No. Church membership? No. Sacramental Grace? No. It is just the life that binds man to God in Jesus! This alone can control the life; build up character, after the mind of Christ; and make the lowliest station radiant with the beauty of holiness.—The Christian.

There was a very pleasant donation party the other evening, and the company sang. "We give up all for heaven, with great feeling, but the next day the minister expressed a desire to resign." He said that three quarts of beans, a peck of case of dried apples, two pounds of beef,

A CHALLENGE by a father was answered by his son at one of Mr. J. B. Gough's lectures in Pennsylvania. At the close of the lecture a gentleman rose and was announced as judge of the Quarter Sessions. He said, "Ladies and gentlemen, before the audience is dismissed I wish to say a few words in defense of myself and the class I represent. Now, it is very hard to have it said that I set a bad example. Now, I am a moderate drinker; a respectable moderate drinker. Who dares say anything against me? Who dares say the word for me? If young men followed my example they would be as I am, respectable and respected. I challenge the country to say whether my example is a bad one."

Our Little Folks.

CONSTANCY.

Little Ruth looked at her doll one day. "Dolly, there will be no give you away? They say you are old, and I know the girls trust that, Dolly, dear Dolly, I can't part from you." "Your color has faded, your nose is quite gone. Yet I love you as well as the day you were born. You're great cracks on your face, and nobody's got your teeth, so to me you are fair."

"But you're here, darling Dolly, (she said.) They say you're old, and I know the girls trust that, Dolly, dear Dolly, I can't part from you. You're dear to me because of your arms. You're dear to me because of your eyes."

"But what was the hardest and sweetest sight was that father once called you a horrid old hag!" "I was a horrid and wicked old hag!" "Do not be angry, pray, out of my sight!" "And Dolly, he said that a new doll he'd buy. To add to a nice one he really would like; the should have two legs, and more than one eye."

How the Penny Family Lived.

In the part of the country where I live, the engines on the railroad trains are heated by wood instead of coal; so, of course, there is a great deal of work to be done by somebody to get this wood ready in short pieces for use; and as no one man could do it with his saw, and even one gang of men without great expense, it is all done by a machine which is kept in motion by two horses, who step back and forth all day long, treadmill-fashion, while seven or eight men bring along the logs and feed the swiftly-moving saw, and as fast as the "cuts" drop down, throw them back out of the way all they can stand to piling them up in the long sheds. Twice a year these same mechanics round-taking this station in regular turn on this line of railroad—and saw up six months' supply each time.

And twice a year up here in town, in spring and fall, we used to hear from morning to night, for several weeks running, the singing of machinery, hum, hum, hum, with a queer metallic sound, singing the air, but very sweet and musical as it was echoed back from the hills beyond the river. There it would be cut short off as if a string had snapped, and, after a moment's silence, it would begin again, and by that we knew that the wood-sawyers had come. And if we wandered to the street which runs beside the railroad, we saw on a side-track a row of queer little box-cars, which looked as if people lived in them, more especially as there were women and children about; and there were white curtains to the windows, and sometimes a washing was out to dry. Once, going by toward night, we saw horses in one of them, standing in regular stalls, like a stable, and there were some boys on a roof next the window, by the side of one of the horses.

Then we found out that a family lived there, just as if it were a house, and that they had no other home. They belonged West—that was their home. So we went down one day and made them a call, for it seemed so queer we wanted to know what it was like.

It was, indeed, quite a family, and they lived beautifully. There were a man and his wife and two children, and her sister who was there on a visit, and a servant-girl and six workmen. Of course they were not all in the house at the time, but the women and children were; and the mistress of the house—the spoke of it as her "house"—showed us all over it.

There were four cars in all, coupled together, pointed end on the outside, and having small square windows up near the top. One was for the machinery, and the next was the stables, nicely fitted up with feed-boxes and it had barrels of grain and bundles of hay, and also perches for the hens, who were not at home at that time of day, but strutting off in sea what they could pick up—surely not for the purpose of seeing the world. For, such traveled hens, accustomed as they were to semi-annual journeys over the whole length of that railway route, dividing their

chance, a pair of twisted doughnuts and a calico dressing-gown, were undoubtedly very valuable in their way, but they seemed to form an unnatural basis to preach sound theology from.

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year among so many stations, must have already seen a great deal of life; but we were told that they were as proper, well-behaved, biddable, and good, their eggs and hatched their chickens in as regular and matter-of-fact fashion, as any of their race who had never been outside of their own barnyard.

The other cars were for the human inhabitants. One was sleeping-room for the "boys," as Mrs. Penny (that was her name) called the workmen; and for their accommodation, it had "bunks," which were a sort of box-like contrivance covered with gray blankets, which served not only for beds, but likewise as chests to hold their clothes. It was furthermore a store-room, for the time being for barrels of apples and bags of potatoes, for the presence of which Mrs. Penny apologized, saying that her husband had just been laying in supplies for the winter, and they were pressed for room, it being impossible, for reasons which you will readily understand, that they should have a cellar.

The other car had extensive rooms, and looked within like one of the cleanest, and coolest, and most convenient of tenements; one room annexing for kitchen, dining-room, and parlor. Beyond it was a pretty little bed-room, furnished with a chamber pot and toilet arrangement, and child's crib, and joining that was a clothes-closet; all of which she showed us, taking pride in her house-keeping, and with good reason, for everything was "as neat as wax."

Here Mrs. Penny (who was a pretty French woman—they were all French) told us she had lived for seven years. Her children were born for reasons which I could not tell, though she said she should never think of buying a train of cars for her home. She had quite a circle of acquaintances—or, you might more properly call it, a line of them; for they were scattered along at all the stations the whole length of the railroad, and after her arrival they made calls on her which she returned just before leaving.

On the whole it was quite a pleasant way of living, besides having many advantages in an economical point of view. They had all the wood they wanted to burn, they had no house-rent to pay, and it cost them nothing to travel. They did not stop long enough in any one place to get tired of it, if they didn't like, however, they were not obliged to stay there; and if they did like, there was the satisfaction of knowing that they were coming back again.

Then, what changes of country and scenery they had! They had all the sunshine and all the fresh air they wanted—in fact, all out-of-doors for their own if they chose. Their large, wide side-floor opened right out in space, so that in summer it was as good as being off in the country.

It was all there, because, at so many of the stations, there was a river on the side, plashing over stones, winding between green banks where beautiful shrubs and wild flowers grew, and where many kinds of birds built their nests, and beyond the river were green hills and pleasant pastures, so that in that direction it was as lovely and rural as could be; while on the other side there was always a village. Then, as winter approached they went, like many more stylish people, to the city, where they were established permanently till spring.

"And when we got there," she said, "the children go to school." When the wood was all sawed at one station this row of cars was switched on to the main track, fitted to the freight train, and they all went on their journey off to the next one; here were half and chickens; and if anybody ever traveled by special train, they did. And the strangest thing of all was, that Mrs. Penny was afraid to ride in the cars.—ANNA B. HARRIS, in Home.

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KENTUCKY ITEMS
Hemp sold at 45 1/2 Lexington on the bid.
White Burley tobacco is still proving in favor.

W. K. Gregory of Bowling Green has just given birth to a second calf two months after the birth of the first.
Keller & Wynne, of Bourbon county sold Mr. Rowan, of West Virginia, 90 head of sheep at 60 per head.

Mr. W. B. Beckman of Paris, Ky., sold to Mr. Monroe Lee, of same place, 25 head of Southdowns at \$1.25 per head.
Mr. Dan Nichols, of Cincinnati, Bourbon county, has been successful in his attempt to succeed in raising last year and twice this year - five calves in eighteen months and five pigs.

W. D. Sutherland expects to make another shipment of coal next week and will say to our farmers they have left on the market - Clark County Democrat.
According to the last report from the Agricultural Department at Washington, the sprague of wheat now in Kentucky is about as usual, being, owing to the winter season, is early.

Christie is the banner tobacco county in the State, having grown the past season over 9,000,000 pounds. All but eight counties in the State grow tobacco.
D. E. Bridges sold his farm of 30 acres near Walnut Grove, Harmony District, to A. Hammond at \$15 per acre, and bought 185 acres in the same neighborhood of J. W. Bridges at \$11 per acre.

Mr. J. H. Bell has recently made the following sales: Lewis Nuckels, ten 900-lb. cattle at \$10; Ben Pank, a three-year-old gelding by Mambrino King at \$187.50; Dave Conners, a 100 lb. pig at \$10; and Mrs. C. W. Crocker, of the county, has sold her farm on Pecked Oak to Geo. McCormick, of Montgomery, at \$32.50 per acre. He also traded some rough woodland in this county to McCorker for a farm in Montgomery.
Mr. J. Spalding shipped mules from this place two car-loads of mules from New Orleans. Three car-loads were shipped yesterday to the same point - one by Mrs. W. A. Bell and Harding, one by Mrs. W. Spalding and Kelly, and one by Mr. Tom Spalding - Lebanon Standard.
Nine thousand two hundred and five hhd. of Owan county tobacco were sold at Cincinnati warehouse during the year 1912. Only two other counties, Mason, Ky., and Brown, O., sold more in the market than that of their only market, while a great deal from Owen was sold in Louisville. Owen News.

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