

WESTERN RECORDER

Faith, Hope and Love, These Three

77th YEAR.

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WESTERN RECORDER.

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GRACE does not run in the blood, but corruption does. A sinner begets a sinner, but a saint does not beget a saint.

A HOLY WAR is better than the peace of the devil's palace. No sooner is Christ formed in the soul than immediately there begins a conflict between the flesh and spirit.

THE *Watchman's* comment on the meeting of the Baptist Congress: "The inroads of Hegelianism into the ranks of our Baptist ministry was rather strongly in evidence during some of the discussions of the Baptist Congress." Well, nothing can be worse than the attack on the vicarious atonement at its meeting in Richmond.

DR PARKHURST is one of the "reformers" in New York City who wishes the saloons open on Sunday. According to his reasoning on this subject, the law against murder ought to be liberalized. The law does not stop murderers, and cannot stop all murders. Therefore men ought to be allowed to commit murder on certain hours of the day.

THE thing which troubled us most in regard to Dr. W. N. Clark's book on Theology was not that a man who held such views was allowed to retain his place in a professedly Baptist Seminary, but the reviews and notices of it which were written by good men and true and appeared in orthodox Baptist papers. Some men who ought to have been ashamed of themselves actually advised ministers to buy a book which is worse than the Age of Reason because it is smoothly written!

IN the New Jersey Ministers' Conference true words were spoken of this book. Dr. O. P. Enoche, whose scholarship is much greater than Clark's, said that the book was utterly lacking in exegetical power, and that Clark could fill a chair in any Universalist Seminary in the land. Rev. Mr. De Larme showed how rotten this book is on the subject of the atonement. We are glad these men are speaking out.

THE proposal having been made to have a chair of comparative religion in the University of Berlin, Prof. Harnack opposed it because "There is only one religion which was revealed from God. Other so-called religions are the inventions of men. One has come down from heaven, the others are of the earth earthly. * * * If students have curiosity to know what has been taught by impostors and the inventors of false religions, they can do so in connection with the department of history."

Michael Servetus.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

Born in Spain, probably at Tudela (about 1500), of well-to-do parents (his mother is said to have been French); educated at the University of Saragosa, where he became skilled in the classical languages, scholastic philosophy, mathematics, astronomy, and geography; trained in law at the University of Toulouse, where also he devoted considerable attention to theology and especially to biblical studies, he seems to have turned against the Catholic faith before he entered the court of Charles V., as secretary of Quintana, the emperor's confessor (1529). In this latter capacity he traveled widely in Italy and Germany, getting an inside view of ecclesiastical corruption and coming into close contact with several of the leading Reformers. He was present at the Diet of Augsburg (1530). Leaving the imperial court shortly afterward he visited Basel, where he was much with Ecclampadius, with whom he discussed the Trinity, the person of Christ, etc. Early in 1531 he published at Basel and Strasburg his "Errors of the Trinity." While in Strasburg he became acquainted with Bezer, Capito and others.

For a youth of twenty his first work is remarkable for learning and argumentative power. It was sharply criticized by the leading theologians (Luther, Bezer, Melancthon, etc.), and its author was generally regarded as a dangerous heretic. Yet Melancthon and Capito were free to confess that the doctrine of the Trinity involved very grave difficulties, and the former thought it unprofitable to inquire too curiously into the ideas and differences of the divine persons.

In 1532 he entered the University of Paris under a new name (Villeneuve). Here he studied with great zeal, mathematics, physics, and medicine. In 1534 he came in contact with John Calvin, who had recently embraced the Protestant faith. The two compared views, and were on the point of holding a public disputation; but Servetus thought it more prudent to break the engagement. The next two years (1534-1536) he spent at Lyons, where he edited Ptolemy's geographical works (1535) and published a number of medical and astrological tracts. Returning to Paris in 1536, he soon secured the degrees of M.A. and M.D., and was able to offer courses of lectures on Ptolemy's geography and astrology.

He is said to have derived considerable income from the casting of horoscopes. In 1538, he was charged by the medical faculty with violating the statutes by lecturing on and practicing divination. He was ordered to withdraw from circulation his objectionable astrological works, and to avoid in his lectures all illegal phases of astrological lore.

He left Paris soon afterward, and after a short residence at Charles, he settled at Vienna, where he enjoyed the protection of the archbishop, a former fellow-student. Here he was engaged chiefly in literary work, bringing out a new edition of Ptolemy (1541) and an annotated edition of Pagnini's Latin Bible, in which he made constant use of the Hebrew language, and showed himself a biblical critic of no mean order (1543).

By 1541 he seems to have reached the conviction that baptism, which he called the laver of regeneration, should not be received until the thirtieth year, after the example of Christ. Before this age "no one is a fit recipient of that which gives the kingdom of heaven to man."

In his "Restitution of Christianity"

(1553) he says: "Pedobaptism is a detestable abomination, an extinction of the Holy Spirit in the soul of man, a dissolution of the Church of Christ, a confusion of the whole Christian faith, an innovation whereby Christ is set aside and his kingdom trodden under foot. Woe to you, ye baptizers of infancy, for ye close the kingdom of heaven against mankind—the kingdom of heaven into which ye neither enter yourselves, nor suffer others to enter—woe! woe!" He stigmatized infant baptism as "a figment of Satan," a "figment of antichrist," etc.

He laid so much stress upon believers' baptism as to insist that of two catechumens, the one receiving baptism and the other dying without it, the former would be saved and the latter lost; yet he regarded personal faith as an indispensable prerequisite to valid baptism. His idea of the act of baptism was that the candidate should kneel in the water and the administrator should pour water upon his head.

His view of the Supper involved the sharpest condemnation of the Papal, Lutheran and Calvinistic. His own view is not easy to define, being tinged with his pantheistic mode of thought, and some of his expressions seeming to involve a doctrine of the real presence, something like the Lutheran.

From 1540 to 1553 he carried on a correspondence with Calvin, whereby he irritated the great theologian beyond measure by his harsh criticism and raising of difficult questions. Despairing of removing his difficulties, Calvin at last sent him a copy of his "Institutes" as a full statement of his views. Servetus returned it annotated with the most ill-natured criticisms. "There is hardly a page," wrote Calvin, "that is not defiled by his vomit."

In 1538 he published his greatest and last work, "*Christianismi Restitutio*."

The introduction begins: "The task we have set ourselves here is truly sublime; for it is no less than to make God known in his substantial manifestation by the word and his divine communication by the Spirit, both comprised in Christ, through whom alone do we learn how the divineness of the word and the Spirit may be apprehended in man. . . . It is high time that the door leading to knowledge of this time were opened; for otherwise no one can either know God truly, read the Scriptures aright, or be a Christian." His invocation to Christ is eloquent and devout: "O Christ Jesus, Son of God, Thou Who wast given to us from heaven, Thou Who in Thyself makest Deity visibly manifest, I, Thy servant, now proclaim Thee, that so great a manifestation may be made known to all.

Grant, then, to thy petitioners Thy good Spirit and Thy effectual Speech; guide Thou his mind and his pen that he may worthily declare the glory of Thy Divinity. . . . The cause indeed is Thine, for by a certain divine impulse it is that I am led to speak of Thy glory from the Father. In former days did I begin to treat of this, and again do I enter upon it; for now am I to be made known to all the pious; now truly are the days complete, as appears from the certainty of the thing itself and the visible signs of the times. The light, Thou hast said, is not to be hidden; so woe to me if I do not evangelize."

As it was Servetus' teachings regarding the Godhead and his Christology that furnished the chief ground for his condemnation as a heretic, it seems important that this aspect of his teaching be somewhat carefully set forth. It may be promised that his reverence for the Scriptures was unbounded. From the invocation quoted above (and similar utterances above) it is evident that it was

far from his intention to dishonor or degrade Jesus, whom he recognized as in the fullest sense Lord and Saviour. That the divine Logos was in the beginning, was with God, and was God, he believed with all his heart; and that the Logos became flesh in the Person of Christ and wrought atonement for sinful man, was the ground of his hope and trust. He differed from the orthodox theologians of the Nicene and following ages in denying emphatically that the preincarnate Logos was Son of God. Sonship began when Jesus was begotten of Mary by the Holy Spirit.

There is a strong pantheistic strain in his discussion of the Godhead, the neo-Platonic and Arabic-Jewish philosophy being at the basis of his conceptions. Father, Son, and Spirit are simply manifestations of Godhead under various conditions and for various purposes. As already suggested, he heartily believed in the supernatural birth, resurrection, ascension, and glorification of Jesus, the Messiah, to whom all power in heaven and on earth have been given and upon whom we are absolutely dependent for eternal life.

It was the fanatical zeal with which he urged his own dogmas as exclusively Christian, and denounced those of his opponents as utterly absurd and destructive of Christianity, that caused him to be regarded as a pestilential heretic worthy only of the flames. The current trinitarian doctrine he denounced as a "three-headed Cerberus," and its advocates, as the enemies of Christ.

When we remember that Calvin, in consistency with his theocratic ideas, was intolerant on principle, and take into account the pertinacity with which Servetus had for years pressed upon him his erratic views and denounced him as a hypocrite, a disciple of antichrist, and a propagator of the most dangerous errors, it is not much to be wondered at that when he received a complimentary copy of the "*Christianismi Restitutio*" he should have felt prompted to put even the Roman Catholic authorities in the way of seizing the abominated author, or that when Servetus, with an infatuation hard to be explained, came to Geneva, Calvin should have used his influence to secure his arrest, condemnation, and execution.

It is to be supposed that Servetus had hoped by secret negotiations to secure such support from Calvin's opponents as would lead to his overthrow and make Geneva a suitable field for the propagation of his own views. As a matter of fact, few even of Calvin's most bitter opponents felt themselves at one with Servetus or cared to put forth effort to save him from his fate.

On October 27, 1553, having with rare courage refused to withdraw his objectionable teachings, he was burned at the stake along with his books. After writhing in the flames for half an hour, he cried aloud, "Jesus, thou Son of the eternal God, have compassion upon me!" and gave up the ghost. The leading Reformers of Germany and Switzerland heartily commended Calvin and the Geneva Council for ridding the world of one who was regarded as an arch-enemy of the truth.

Baylor Univ., Waco, Texas.

SUCCESSFUL is the day whose first victory was won in prayer. Holy is the day whose dawn finds thee on the top of the mount! Health is established in the morning. Wealth is won in the morning. The light is brightest in the morning. "Wake, pealtery and harp; I myself will awake early."—Joseph Parker.

The Average Baptist.

BY REV. BEN. URSON.

We have heard the average Baptist discussed at the associations and in an article in the Recorder and much outside talk about the average Baptist, but the average in our estimation is not correctly drawn in some particulars. First, all who are in the Baptist churches cannot see alike. Some are down on the doctrine of election and foreordination and so many won't average on communion.

I heard of a so-called Baptist church some time ago that had almost entirely abandoned close communion, and others that had about decided that it was wrong, and some churches that had ceased arraigning its members for drunkenness, swearing, card-playing, dancing, &c.; there seems not enough good average Christians in some so-called Baptist churches to turn out the disorderly element that is sapping the very life out of them. Something should be done, but what that something is I am perplexed about. The Baptists have grown in numbers, and they should be more spiritually-minded; they ought to have still continued in the old line of discipline. The men have about given up the church work in many places to the women. While it is all right for the women to work in their places, yet it certainly is of great importance for the men to work in theirs also. All in harmony and in the Spirit of the Master. Many places, the Sunday-school and prayer-meetings are run almost entirely by the women, and so few men take but little or no interest in the church work. The men don't average with the women in work or attending the meetings of the church, but they are often more than an average in violation of the law of God and the church. In cases of discipline, I noticed the actions of a Church Record for ten years and there were twenty-nine cases of discipline and twenty-six of them were men and only three women.

You see the women did not average with the men. Here, men, stop and think of your sex and do something to bring your class on an average with the female members of your church. Of those twenty-six cases, twenty-one were for drunkenness—well, what shall be done about it? But the average when it is most generally talked about refers to contributions for the support of the church, for missions, etc. This is often done unfairly. I think the State Secretary ought to get up a new form of letter to the associations. "Contributing members," "Non-contributing members"—this would show some plain facts in the case and would give credit to where credit was due and would be a gentle reminder to those who failed to contribute to the cause of Christ. Suppose the church at Shunnum should report thus: We have in good and regular standing 310 members. We have paid for all purposes during the year \$210, which was all paid by thirty-five members of our church. We have 175 members that have not paid one cent for pastor's salary, missions, Sunday-school, Orphan's Home or anything else. While the church averaged one dollar per member respectively, they really to those who did contribute average \$5 per member. Had the remainder of the church averaged with the thirty-five, it would have been \$1,380 instead of

\$210. So this would be just to report things really as they are. There are so many dead heads in a church. Now suppose the thirty-five members try to change this state of affairs; the 175 members can outvote the thirty-five members five to one. Now what can be done about it? Some churches are nothing such a bad state, but, according to my experience as pastor, I have never had the pleasure of being pastor of but two churches where a majority of the members contributed to all objects.

We offer a few suggestions: Let the pastor inform his flock on the doctrines of the church and be careful in the reception of members (1) that they give clear evidences of regeneration; (2) that they are Baptist in belief and that they are missionary in practice and that they will endeavor to follow Christ in all His commandments and help so far as they are able to keep the church pure and bear their part in support of all her work at home and abroad; (3) that they will attend the Sunday-school and prayer-meeting and will try by the help of God to live an average life with the help of the Holy Spirit and by the direction of the New Testament.

Many persons think that the only thing that a church needs is more members, but really what most churches need is a development of what they already have. Let pastors and members get what they already have in a good, thrifty state of growth, and we need not fear that our increase will be lacking. Always remember that God gives the increase, and if we get them in this way, they will be of great advantage to the church; and if we are not fully satisfied that God is giving them to us, let us not receive them into our fellowship.

Wilmore, Ky.

Owned and Being Owned.

BY C. E. PARKHURST, D. D.

The sense of ownership is fatal and demoralizing; it imprisons, it cuts off from the great soul-life of the world, it breaks joints with the earnest, pervasive spirit of the times. It is like taking up a cubic mile of continent and flinging it out to sea and making an island of it. So long as it was here and made out a part of the main land, it composed part of all the meaning of the main land, it shared in its history, was inimitable with its life, participated in all its intellectual and commercial activities, and was joint-heir, with every other cubic mile of the continent, to the comprehensive continental destiny; but taken up and flung out to sea, it is nothing but its own little self, the victim of its own independence, and the hopeless prisoner of its own separate distinctiveness. The square mile we are on to-day is great because it belongs to the United States—does not own itself, but is owned; but take up this square mile and throw it out in unrelated independence into the midst of the Atlantic or Pacific, and let it own itself, and it might as well be six hundred and forty acres of Sahara Desert.

We toil and moil and scrape and make ourselves anxious about the dust and dross of earth, and all the while God is holding forth to us in vain the crown of immortality and the golden keys of the treasures of heaven.—F. W. FARRAR.

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45c For Boys' Heavy Union Suits, Omaha make; usual price 50c.

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RAG BABIES.

BY W. S. BYLAND.

Everybody knows how dear rag babies are to their little amateur mothers. They seem formidable rivals, often, to the more stylish bisques, or waxen, works of art. Why this is true is hard to tell, unless the rag baby is more easily handled and more humanly soft to kiss, to hug and to spank. However expressionless the features, or limp the attitude, the make-believe baby receives an amount of care and devotion hardly surpassed by real mammas for their sure-enough darlings. In only one respect are the rag babies alighted. They receive no nourishment, and serious thought is never given to this feature of maternal care. Happily none is needed, and neither babe nor mother suffers in consequence from any diminution of mutual confidence and regard. Blissful infant motherhood! It may fondly claim and caress a score of rag dolls without a moment's anguish because of the "wolf at the door," for no wolf is there.

Are our Baptist Colleges no more than so many rag dolls in the esteem of that wise and noble body, the General Association of Baptists in Kentucky? Was it merely to satisfy the instinctive longings of motherhood that she sought, and still desires, the control and virtual ownership of all our Baptist schools? Does she propose to indulge only in lavish endearments, loud boasts and exaggerated fondlings like those of small imaginary mammas over their inessential pets and then leave those institutions to starve? For all the reasonable expectations it aroused, nothing has come of the movement looking to denominational control of our educational institutions but a flood of complimentary phrases, telling the brethren what fine, fair and promising children they are whom the denomination proposed to adopt and then neglect. One most effective argument was, "We gave our money to these schools, and therefore have a right to control them." This, though but partially true, implies the obligation to maintain what we establish. But, so far as the writer knows, the General Association has never given, either by her Board or as a body, a single dollar to one of our schools. Nor had she a right to do so unless the funds were given

to that object specifically. And then the gifts of individuals, whether through the intervention of our Board or without it, would have conferred no ownership and conveyed no title to the Board itself. Besides, a free gift reserves no rights, at least for others to assert, and no claims but those conditions which go with the gift, and which the law defends. It is true that our Board has lately drawn upon the money furnished by our churches for State Missions, and by the churches of the South for Home Missions, in order to nourish into vigorous life her new, much-needed and hopeful schools in Eastern Kentucky, which schools may justly call her mother. Yet this is an unwise and insufficient precedent, which only an emergency could justify. Pharaoh's daughter sought a nurse and found the real mother of Moses, a babe perhaps go fairer nor a more "proper child" than some of our Kentucky Baptist Colleges. May not that great and queenly body, our General Association, whose highest employ is to send the Gospel to the nations, and, like a king's daughter, to speed the coming of his kingdom, call for some other and more suitable body to take these nurseries in hand? What our best and strongest colleges need is not caresses, or flattery, or spanking, but money—Baptist money—and a good deal of it. Like all flesh and blood babies, they must have ample sustenance to thrive on—food and clothing so to speak—or else in the struggle for existence they must go down before their more favored rivals. What but the broad pastures of bluegrass has given Kentucky her renown for fine cattle and fast horses? Her stalwart sons and blossoming daughters are her proofs to the world of a generous lander. The physical man has here every need supplied. But, and to say, in Kentucky, the garden spot of the world, where all are good livers, the intellectual man suffers lack. Her colleges are half dead from inanition. Her faculties, hard worked and poorly paid, have often a bitter fight for their own lives, as well as those of their institutions. Grand and glorious as Kentucky is, great and noble as her Baptist people are, they deserve better of themselves than that their sons and daughters should fall behind those of the States around her in mental and spiritual development. In the religious training of her youth, Kentucky can and ought to be "God's country." But this she cannot be unless her colleges for men and women are liberally endowed. Especially do her denominational colleges need timely nurture, and none more than our Baptist schools. As matters now stand, the large universities and State colleges are a menace to the life of every denominational college in the land, and it is only a question of time when these will disappear unless we, as a people, know their value, see their danger and rally to their support. Why may we not form a Kentucky Baptist Education Board which will, under the auspices of the General Association, without claiming a merely nominal, or perfunctory ownership, or control over our institutions, advisory and build up by substantial aid all that are really Baptist and worthy to be put upon an enduring basis? The Baptists of Kentucky are well able to endow with liberal foundations every one of their colleges, deserving the name, and to have a university too, if only they knew their strength and

would use it. And it is high time we were doing something. Other States in the South are awakening to the cry of their colleges, South Carolina, Virginia, Tennessee, Missouri, and perhaps others, are making strenuous efforts to save their schools from oblivion. Surely Kentucky needs not to be "a whit behind the chiefest" of them. Cannot our Educational Committee start such a movement? It might prove momentous, monumental, but would at least be worthy of them and of Kentucky Baptists. Russellville, Ky.

PROGRAMME.

The following is the programme of the Ministers and Members' Meeting of Clear Fork Association, to be held at Liberty Baptist church, Logan county, Ky., at 10:00 A. M., Friday before the fifth Sunday in December, 1901: Church Prayer-meeting.—Chas. Thacker.

The Relation of Works to Salvation; essay.—A. B. Dorris. Are Baptist Mission Methods Scriptural? essay.—J. R. Kenerly.

Benefits of Diversity of Scriptural Gifts.—B. T. Mayhew. Do Defects in Mission Plans Afford good reasons for Non-co-operation?—W. M. Hall. Design of a Ministers' Meeting. Speech by Rev. Lebe Shaw.

General View of the Mission Field.—F. M. Welborn. Duty of Churches to their Pastors.—George Arnold.

Brethren who were not present at the last meeting are requested to prepare and discuss the subjects assigned them for that meeting. J. R. KENERLY, Secretary.

WRITE RIGHT.

"Another decent, bright thing."

Good, philosophical Ras Wilson once said to a new reporter, "Young man, write as you feel, but try to feel right. Be good humored toward everyone and everything. Believe that other folks are just as good as you are, for they are. Give 'em your best and bear in mind that God has sent them, in his wisdom, all the trouble they need, and it is for you to soothe gladness and deponent helpful things as you go. Don't be particular about how the stuff will look in print but let 'er go. Some one will understand. That is better than to write so dosh big high, or so tarnashun deep, deep that no one understands. Let 'er go."

"So on the above plan," says M. W. Porter of Topeka, Kan., "I will write what I know of Grape-Nuts Breakfast Food from personal experience. After a long period of indigestion and other disorders, with some misgivings, I took up the use of Grape-Nuts. Despite the hot weather I kept gaining in strength and mentally, a thing I had never done at that season of the year.

I found the food an excellent stimulant for the brain, and I could do more and better work than I had ever done. It was a revelation to discover how closely the brain and digestive organs were in sympathy with each other. Whatever retarded the work of one had a corresponding effect on the other, and the food that tended to put one in proper shape acted accordingly on the other. I know that my great improvement mentally and physically came from dispensing with unwholesome food and using Grape-Nuts liberally.

DOTS FROM GEORGIA.

SAVANNAH.

At the old First church the congregations are larger than ever before in the history of the church, and the interest is good in all departments of the work. At our annual meeting a few nights since the reports showed 108 additions during the year—49 by baptism and 59 by letter, and this without an extra service. Your scribe will soon have been pastor of this church for five years. Her membership is larger and her standing better than ever before. The total membership now is 825.

At Duffy street and Southside churches Pastors Van Deventer and Edenfield are getting along nicely. They have recently had good protracted meetings.

MACON.

I am now in Macon holding meetings with the Tattal Square Baptist church. This church's house of worship is on the campus of Mercer University, and many of the students attend the services. I speak to the students daily at the college. While I have been here only two days, the interest in the meetings is marked already, and we are very hopeful of good results. Rev. John G. Harrison, who graduated at the Seminary in 1900, is pastor. He is a strong and lovable brother, who has a strong hold on the community, and the confidence of all. Mercer University conferred the honorary degree of D. D. on him last June.

The friends of Mercer University are rejoicing because Georgia Baptists have recently given \$50,000 to the endowment fund. This insures an additional gift of \$5,000 from Mr. John D. Rockefeller. Since Dr. P. D. Pollock was made President five years ago, Mercer's stride forward have been marked. This additional endowment is due in a large measure to his wise planning and personal efforts. While Bren. W. W. Landrum, J. L. Gross, P. A. Jessup, W. H. Smith and I are the Endowment Committee from the Board of Trustees, Dr. Pollock is our chairman. While the work was a long, hard struggle, yet it was a delight. Never did a committee work with greater harmony and determination. Since this campaign has been on, thousands of dollars have been willed to the University which will come in later. The good accomplished in other ways will exceed the value of \$50,000.

Mercer University now has an endowment of \$250,000 and a property valued at \$300,000, making a total of \$550,000. This puts her third among our Southern Baptist Colleges on a combined estimate of both property and endowment, and second as to amount of endowment alone. Mercer has a strong faculty, a fine body of students and splendid work is being done.

Fraternally yours,
JOHN D. JORDAN.

LOCAL OPTION.

DEAR BRETHREN:

The election is over. The members of the General Assembly have been chosen. Most of them are good men, and will do what they believe to be right. All of them, perhaps, have an idea that they ought to do what those constituents who express themselves desire them to do. Just here is our danger point. The whisky people will make themselves heard, and by every means in their power try to induce men elected by Christian votes, sworn on a Christian Bible, to vote in

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the interest of bar-rooms. What is our duty? Let every preacher preach on our work before the first of January, and take a collection for the State work. Then let him urge all Christian people to take immediate steps to circulate a petition to the membership of the General Assembly from his district or county. Let him appoint a committee of conscientious men and women to have it signed and kindly presented to him, and a statement of the fact sent to this office, asking him to co-operate with the temperance people in favor of such legislation as they may agree upon, especially upon amendments to the county unit law. Let the petition be in form somewhat as follows:

To the honorable member-elect of the General Assembly of Kentucky: You are hereby respectfully requested by the undersigned voters of district to vote and otherwise co-operate with the temperance people for such amendments to the temperance laws as may be agreed upon by them, especially the perfecting of the county unit law governing local option elections.

Names..... Names..... You ask what good will it do? Many of these men say they will do what their people desire. Make your desires known. Don't let them vote your county for whisky laws, or against temperance laws, without Christian protest. Now is the time to act. A month hence will be too late.

May we not have a petition circulated in every legislative district in the State within the next ten days and signed by every temperance man in Kentucky? I appeal to the members of the Woman's Christian Temperance Union to help with these petitions. G. W. Young, Field Secretary.

For a Nerve Tonic:

Use Herford's Acid Phosphate. DR. H. M. HARLOW, Augusta, Me., says: "One of the best remedies in all cases in which the system requires an acid and a nerve tonic."

The fear of the Lord is a fountain of life.—The Bible.

"UNTIL THE DAY BREAK."

A human soul went forth into the night,
Shouting behind it death's myste-
rious door.
And shaking off with strange, resist-
less might,
The dust that once it wore.
So swift its flight, so suddenly it sped—
As when by skillful hand a bow is bent
The arrow flies—those watching round
Marked not the way it went—
Heavy with grief, their aching, tear-
stained eyes
Saw but the shadow fall, and knew
Not when.
Or in what fair or unfamiliar guise,
It left the world of men.
It broke from sickness, that with
iron hands
Had bound it fast for many a grievous
day;
And love itself with its restraining
hands
Might not its course delay.
Space could not hold it back with
fettering bars.
Time lost its power, and ceased at
last to be;
It swept beyond the boundary of the
stars
And touched eternity.
Out from the house of mourning,
faintly lit,
It passed upon its journey all
alone;
So far not even thought could follow
it
Into those realms unknown.
Through the clear allures of the
moonless dark,
Leaving no footprint of the road it
took,
Straight as an arrow cleaving to its
mark,
The soul went home to God.
"Alas!" they cried, "he never saw
the morn.
But fall asleep outwearied with
the strife!"
Nay, rather, he arose and met the
dawn
Of everlasting life.
—Christian Burke.

OUR PULPIT.

THE GOD OF THE AGED.

BY G. H. SPURDSON.

"Even to your old age I am he;
and even to hoar hairs I will carry
you I have made, and I will bear;
even I will carry, and will deliver
you."—Isaiah 46:4.
The doctrine of the text I hold
to be, the constancy of God's
love, its perpetuity, and its un-
changeable nature. God declares
that he is not simply the God of
the young saint; that he is not
simply the God of the middle-
aged saint; but that he is the
God of the saints in all their
ages from the cradle to the tomb.
"Even to old age I am he;" or,
as Lowth beautifully and more
properly translates it, "Even to
old age I am the same, and even
to hoar hairs will I carry you."
The doctrine, then, is twofold:
that God himself is the same,
whatever may be our age; and
that God's dealings toward us,
both in providence and in grace,
his carryings and his deliver-
ings are alike unchanging.
As to the first part of the doc-
trine, that God himself is un-
changing when we come to old
age, surely I have no need to
prove that. Abundant testi-
monies of Scripture declare God
to be an immutable being, upon
whose brow there is no furrow
of old age, and whose strength is
not enfeebled by the lapse of
years; but if we need proofs, we
might look even abroad on na-
ture, and we should from nature
guess that God would not change
during the short period of our
mortal life. Seemeth it unto me
a hard thing, that God should be
the same for seventy years, when
I find things in nature that have
retained the same impress and
image for many more years! Be-

hold the sun! The sun that led
our fathers to their daily labor,
lighteth us still; the moon by night
is unchanged—the self-same
satellite, glittering with the light
of her master, the sun. Are not
the rocks the same? And are
there not many ancient trees,
which remain well-nigh the same
for multitudes of years, and out-
live centuries? Is not the earth,
for the most part, the same?
Have the stars lost their light?
Do not the clouds still pour their
rain upon the earth? Does not
the ocean still beat with its one
great pulse of ebb and flow? Do
not the winds still howl, or
breathe in gentle gales upon the
earth? Doth not the sun still
shine? Do not plants grow as
heretofore? Hath the harvest
changed? Hath God forgotten
his covenant of day and night?
Hath he yet brought another
flood upon the earth? Doth it
not still stand in the water and
out of the water? Surely, then,
if changing nature, made to pass
away in a few more years, and
to be "dissolved with fervent
heat," remains the same through
the cycles of seventy years, may
we not believe that God, who is
greater than nature, the creator
of all worlds, would still remain
the same God, through so brief a
period? Does not that suffice?
Then, we have another proof.
Had we a new God, we should
not have the Scriptures; had God
changed, then we should need a
new Bible. But the Bible which
the infant readeth is the Bible
of the gray-head; the Bible
which I carried with me to my
Sunday-school, I shall sit in my
bed to read, when, hoary-head-
ed, all strength shall fall save
that which is divine. The promise
which cheered me in the
young morning of life, when
first I consecrated myself to God,
shall cheer me when my eyes
are dim with age and when the
sunlight of heaven lights them
up, and I see bright visions of
far-off worlds, where I hope to
dwell forever. The Word of God
is still the same: there is not one
promise removed. The doctrines
are the same; the truths are the
same; all God's declarations re-
main unchanged forever; and I
argue from the very fact that
God's Book is not affected by
years, that God himself must be
immutable, and that his years do
not change him. Look at our
worship—is not that the same?
O! hoary heads! well can ye re-
member how ye were carried to
God's house in your childhood;
and ye heard the self-same hymns
that now ye hear! Have they
lost their savor? Have they lost
their music? At times, when
prayer is offered, ye remember
that your ancient pastor prayed
the same petition fifty years ago;
but the petition is as good as
ever. It is still unchanged: it is
the same praise, the same prayer,
the same expounding, the same
preaching. All our worship is
the same.
And with many it is the same
house of God, where first they
were dedicated to God in bap-
tism. Surely, my brethren, if
God had changed, we should
have been obliged to make a new
form of worship; if God had not
been immutable, we should have
needed to sacrifice our sacred
service to some new method; but
since we find ourselves bowing
like our fathers, with the same
prayers, and chanting the same
psalms, we rightly believe that
God himself must be immutable.
The other side of the doctrine
is this, not only that God is the
same in his nature, but that he
is the same in his dealings; that
he will carry us the same; that
he will deliver us the same; that

he will bear us the same as he
used to do. And here, also, we
need scarcely to prove that God's
dealings toward his children are
the same, especially when I re-
mind you that God's promises
are made not to ages, but to peo-
ple, to persons, and to men. It
has been recently declared by
some ministers, that certain
ages are more likely to be con-
verted than other ages. We
have heard persons state that
should a man outlive thirty years
of life, if he has heard the gos-
pel, he is not at all likely to be
saved; but we believe a more
palpable, bare-faced lie was
never uttered in the pulpit; for
we have, ourselves, known mul-
titudes who have been saved at
forty, fifty, sixty, seventy, and
even bordering on the grave at
eighty. We find some promises
in the Bible made to some par-
ticular conditions; but the main,
the great, the grand promises
are made to sinners as sinners;
they are made to the elect, to
the chosen one, irrespective of
their age or condition. We hold,
that the man who is old can be
justified in the same way, as the
man who is young; that the robe
of Christ is broad enough to
cover the strong, full-grown
man, as well as the little child.
We believe the blood of Christ
avails to wash out seventy years
as well as seventy days of sin;
that "with God there is no re-
spect of persons;" that all ages
are alike to him, and that "who-
soever cometh unto Christ, he
will in no wise cast out," and
sure we are that all the good
things of the Bible are as good
at one time as at another. The
robe of righteousness that I
wear, will that change by years?
The sanctification of the Spirit,
will that be destroyed by years?
The promises, will they shake?
The covenant, will that be dis-
solved? I can suppose that the
everlasting hills shall melt; I can
dream that the eternal moun-
tains shall be dissolved, like the
snow upon their peaks; I can
conceive that the ocean may be
licked up with tongues of forked
flame; I can suppose the sun
stopped in his career; I can im-
agine the moon turned into blood;
I can conceive the stars falling
from the vault of night; I can
imagine "the wreck of nature
and the crash of worlds;" but I
cannot conceive the change of a
single mercy, a single covenant
blessing, a single promise, or a
single grace, which God bestows
upon his people; for I find every
one of them in itself stamped
with immutability, and I have
no reason to put this merely
upon guess-work.
But now we come to our real
subject, which is, to consider the
time of old age as a special pe-
riod and to mark, therefore, the
constancy of divine love—that
God bears and succors his ser-
vants in their later years. I can-
not imagine or dream that I need
offer any apology for preaching
to aged people. If I were in
sundry stupid circles where peo-
ple call themselves ladies and
gentlemen, and always want to
conceal their age, I might have
some hesitation; but I have noth-
ing to do with that here. I call
an old man an old man, and an
old woman an old woman; whether
they think themselves old or not
is nothing to me. I guess they
they are, if they are getting any
way past sixty; on to seventy or
eighty.
There is one sad reflection
which we are obliged to mention
when we look upon the bald head
of the aged saint, and that is,
how many sines he hath com-
mitted! Ah! my beloved, how-
ever pure may have been your

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lives, you will be obliged to say, "O! how have I sinned, in youth, in middle age, and even when infirmities have gathered around me! Would to God I had been holy! How often have I forsaken God! how frequently have I wandered from him! alas! how often have I provoked him! How frequently have I doubted his promises, when I had no cause whatever to doubt him! how frequently has my tongue sinned against his heart! how constantly have I violated all I knew to be good and excellent! I am forced to say now in my gray old age,

"Nothing in my hands I bring, Simply to thy cross I cling."

I am still,
"A monument of grace,
A sinner saved by blood."

I have no hope now, save in the blood of Christ, and can only wonder how it is that Christ could have preserved me so long. Truly, I can say, "Even to old age he is the same, and even to hoary hairs he hath carried me."

And remember, too, there is another solitude—a failure of mind, as well as of body. There are many remarkable instances of old men, who have been as gifted in their old age as in their youth; but with the majority the mind becomes somewhat impaired, especially the memory. They cannot remember what was done yesterday, although it is a singular fact that they can remember what was done fifty, sixty, or seventy years ago. They forget much which they would wish to remember; but still they find that their God is just the same: they find that his goodness does not depend on their memory; that the sweetness of his grace does not depend upon their palate. When they can remember but little of the sermon, they still feel that it leaves as good an impression on their heart as when they were strong in their memories; and thus they have another proof that God, even when their mind falleth a little, carries them down to their hoar hairs, their old age, and that to them he is ever the same.

But the chief solitude of old age is death. Young men may die soon. Old men must die. Young men, if they sleep, sleep in a sleep; old men, if they sleep, sleep in an attack, when the enemy has already made a breach, and is storming the castle. A gray-headed old sinner is a gray-headed old fool; but an aged Christian is an aged wise man. But even the aged Christian hath peculiar solitudes about death. He knows he cannot be a long way from his end. He feels that even in the course of nature, apart from what is called accidental death, there is no doubt that in a few more years he must stand before his God. He thinks he may be in heaven in ten or twenty years; but how short do those ten or twenty years appear! He does not see like a man who thinks a coach in a long way off, and he may take his time; but he is like one who is about to go a journey, and hears the post-horn blowing down the street, and is getting ready. His one solitude now is, to examine himself whether he is in the faith. He fears that if he is wrong now, it will be terrible to have spent all his life dabbling in profession, and to find at last that he hath got nothing for his pains, except a more empty name, which must be swept away by death. He feels now how solemn a thing the gospel is; he feels the world to be as nothing; he feels that he is

near the bar of doom. But still, beloved, mark, God's faithfulness is the same; for if he be nearer death, he has the sweet satisfaction that he is nearer heaven; and he has more need to examine himself than ever, he has also more evidence whereby to examine himself, for he can say, "Well I know that on such and such an occasion the Lord heard my prayer; as such and such a time he manifested himself unto me, as he did not unto the world;" and though examination presses more upon the old, still they have greater materials for it. And here, again, is another proof of this grand truth. "Even unto old age I am the same," says God, "and even unto hoar hairs will I carry you."

And now, once more, old age hath its peculiar blessedness. Some time ago, I stepped up to an old man whom I saw when preaching at an anniversary, and I said to him, "Brother, do you know there is no man in the whole chapel I envy so much as you!" "Envy me," he said, "why, I am eighty-seven." I said, "I do, indeed; because you are so near your home, and because I believe that in old age there is a peculiar joy, which we young people do not taste at present. You have got to the bottom of the cup, and it is not with God's wine as it is with man's. Man's wine becomes dregs at the last, but God's wine is sweeter the deeper you drink of it." He said, "That's very true, young man," and shook me by the hand. I believe there is a blessedness about old age that we young men know nothing of. I will tell you how that is. In the first place, the old man has a good experience to talk about. The young men are only just trying some of the promises; but the old man can turn them over one by one, and say, "here, I have tried that, and that, and that." We read them over and say, "I hope they are true," but the old man says, "I know they are true." And then he begins to tell you why. He has got a history for every one, like a soldier for his medals.

And now, lastly, the aged saint has peculiar duties. There are certain things which a good man can do, which nobody else ought to do, or can do well. And that is one proof of divine faithfulness; for he says of his aged ones, "They shall bring forth fruit in old age;" and so they do. I will just tell you some of them.

Testimony is one of the peculiar duties of old men. But up gets an old Christian—and wall do I remember an ancient Christian rising up at the sacramental table and saying, "Dear brethren, we are met again around this table, and I think all an old man can do is to bear testimony to his Master. These five-and-forty years I have walked in his truth. Young people, hear what I have to say. He has been my God these five-and-forty years, and I have no fault to find with him; I have found religion's ways to be ways of pleasantness, and her paths to be paths of peace." You know, if you hear an old man talk, you pay greater attention to what he says, from the fact that he is old. I remember hearing the late Mr. Jay. I fancy that if I had heard the same sermon preached by a young man, I should not have thought so much of it; but there appeared such a depth in it, because it came from an old man, standing on the borders of the grave; it was like an echo of the past, coming to me, to let me hear my

God's faithfulness, that I might trust for the future. Testimony is the duty of old men and women; they should labor whenever they can to bear testimony to God's faithfulness, and to declare that now also, when they are old and gray-headed, their God forsakes them not.

There is another duty which is peculiarly the work of the aged, and that is, the work of comforting the young believer. There is no one more qualified, that I know of, that a kind-hearted old man to convert the young.

Then, there is another work that is the work of the old, and that is, the work of warning. If an old man were to go out in the middle of the road and shout out to you to stop, you would stop sooner than you would if a boy were to do it; for then you might say, "Out of the way, you young rascal," and go on still. The warnings of the old have great effect; and it is their peculiar work to guide the imprudent and warn the unwary.

What a precious thought, young men and women, is contained in this text—"That even to old age God will be the same to you; and even down to your hoary hairs he will not forsake you!" You want a safe investment; well, here is an investment safe enough. A bank may break, but heaven cannot. A rock may be dissolved, and if I build a house on that it may be destroyed; but if I build on Christ, my happiness is secure forever. Young man! God's religion will last as long as you will; his comforts you will never be able to exhaust in all your life; but you will find that the bottle of your joys will be as full when you have been drinking seventy years, as it was when you first began. O! do not buy a thing that will not last you; "eat ye that which is bread, and let your soul delight itself in fatness." O! how pleasant it is to be a young Christian! How blessed it is to begin in the early morning to love and serve God! The best old Christians are those who were once young Christians. Some aged Christians have but little grace, for this reason—that they were not young Christians. O! I have sometimes thought that if there is any man who will have an abundant entrance into heaven, it is the man who in early life was brought to know the Lord.

The Joy of the

house is the baby. No matter how many have come before, the latest arrival brings joy to all.
When the little one takes his first glimpse of the world he is in, it is a minute of keenest joy.
Father is proud, mother is fond, brother is eager, sisters are tender, nurses in devoted; the whole human world is kind.
There is another, an under, world with countless life.
When baby gets into the shadow he quick with mother's emotion of soul-liver all—he is sure to get into the shadow; for him got no further than into the edge of it. Health is the baby's life.
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her he had turned to God, and Christ had blotted out all his sins.

Then he narrated his past history in connection with the influence the missionaries of the cross had on his own mind; while his mother, with tears of overflowing gratitude, exclaimed: "Oh my twenty pounds! my twenty pounds! I have cast my bread upon the waters, and now I have found it after many days."—Gospel in All Lands.

Children's Corner.

MOTHER NATURE'S WHEAT CHILDREN.

BY A. W. HOPKINS.

They were tiny green seeds, baby seeds, surrounded by hundreds of brother seeds, all snugly packed away in cozy little homes, waving in the breeze at the top of a long green wheat stem. Mother Nature had furnished all the thousand and thousands wheat homes waving and bending in the breeze.

Kind old Mother Nature loved her wheat children dearly. Every day or two she would send a nice warm shower bath to wash away the dust and house clean for them, and give them nice, fresh drinks in their root-mouths, so they could grow and grow. Then she would send the warm sunshine to make them bright and happy. Each day they would feel their little bodies swelling and growing larger. They wanted to grow as fast as they could, so they could surprise Mother Nature when she came to see them.

One day in June Mother Nature came, at last, to visit her wheat children. Behold! they had changed their little green coats for lovely golden jackets. They nodded gaily in the breeze, so proud were they of their new clothes. Suddenly they all settled down to a calm, beautiful stillness to hear what Mother Nature had to say to them.

She smiled gently as she said: "My children, I am proud and happy to see you are all no longer baby seeds, but are strong and healthy grown-up seeds. You will have to leave home now and go out into the world to do the work that God, your Father in heaven, has planned for you to do. He has given each one of you some work to do, and I hope you will do it faithfully and cheerfully. Each of you must choose to-day the work you want to do, the work that you can do best."

One little grain of wheat said: "O! I know what I want to do. I want to be taken to a mill and be ground into flour and be made into a nice biscuit for some poor little child that is hungry, and cold, and miserable."

Then on all sides a thousand little wheat grains said: "We want to be made into flour too, so we can do some good."

Mother Nature smiled her sweetest smile as she said: "You have chosen well, my children, and your kind Heavenly Father will surely bless your work."

FOUNDED IN 1824.

THE WESTERN RECORDER.

BEGINNING OF ITS 77th Yr.

The Leading Baptist Weekly.

Was founded seventy-seven years ago, being the pioneer Religious Weekly Baptist Newspaper of Kentucky and of the great South and Southwest. In every emergency that tested loyalty to denominational principles, the WESTERN RECORDER during its eventful history has stood in the forefront and never gave utterance to an "uncertain sound." It was established to build up, and not to tear down, what Baptists have always believed. Its mission has been and is to inspire Baptists with faith in the Scripturalness of their doctrines and with courage to propagate and defend them.

SAMPLE COPIES SENT ON APPLICATION.

TESTIMONIALS.

The following are a few of the spontaneous commendations of the WESTERN RECORDER that have come to us:

Your excellent RECORDER.—T. L. Onyler.

The RECORDER does not attack—it criticises.—Henry O. Vedder.

The RECORDER is the best paper in the country.—A. D. Adair.

Thank God for your stalwart defense of the old faith.—P. S. Henson.

The RECORDER is at the head of our religious papers and I greatly enjoy it.—O. A. G. Thomas.

In my estimation the RECORDER stands at the head of the column.—A. McA. Pittman.

I regard the WESTERN RECORDER as the ablest Baptist paper in America.—H. Allen Tupper.

You have the courage of your convictions, which is true of only a small minority.—Noah K. Davis.

May the Lord bless you in your struggle for the truth, and make you stronger and keep you.—W. E. Adkinson.

I rejoice in the staunch and unwavering apostolicity of the RECORDER, and wish for you and it ever-increasing success.—J. B. Hinton.

I feel like writing you a letter every time I read an issue of the WESTERN RECORDER. I am so delighted with the views set forth in the editorial articles and paragraphs.—W. O. Wilkinson.

Jaeger J. T. Wilson, Harrodsburg, Ky., says: "I congratulate the RECORDER. It is a great paper, because it speaks the language of Zion without fear or favor. It conceals no man's sin and offers no apologies for the doctrines of Christ."

Editor Atlanta Constitution: "I know of no more concise and at the same time comprehensive concentration of the world's work and thought progress than this weekly journal."

Take Advantage of these Offers

The WESTERN RECORDER has as much reading matter as any Baptist Religious Weekly in the world, and about double the amount of the average \$2.00 Baptist Weekly in the South. The contributors to our columns are selected from among the leading writers of our denomination, and contains each week the "Family Page," "Children's Corner," "Household," "Farm," and "Items of Interest," thus covering the secular as well as the religious field. The paper is the same price to all—\$2.00 A YEAR; \$1.00 FOR SIX MONTHS—thus treating all alike.

A Holman Self-Pronouncing Teachers' Bible \$3.00
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OUR OFFERS ARE TO BOTH NEW AND OLD SUBSCRIBERS.

In connection with the WESTERN RECORDER, we have arranged with the Funk & Wagnall Company, of New York, to furnish with it *The Literary Digest* (a weekly publication, \$5 00 a year), *The Homiletic Review* (a monthly publication, \$3 00 a year), or *The Missionary Review of the World* (monthly) on the following terms:

The Literary Digest, one year, with the Western Recorder \$3.50

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WHAT READERS OF THE ABOVE PUBLICATIONS SAY:

THE DIGEST.

Ex-Congressman Joseph C. Hendrix, President Board of Education, Brooklyn: "A publication of great value."

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Ex-Senator Cornelius Hedger, Helena, Montana: "There is not a number in which I have not found something, just what I wanted."

Editor Atlanta Constitution: "I know of no more concise and at the same time comprehensive concentration of the world's work and thought progress than this weekly journal."

THE HOMILETIC REVIEW.

Wayland Hoyt, D.D.: "From long acquaintance with *The Homiletic Review*, I am persuaded there is no more valuable publication for the minister."

Charles H. Parkhurst, D.D.: "Its gathering of facts on social reform is valuable to clergymen."

R. S. McArthur, D.D.: "It is full of suggestion, instruction and inspiration."

Newell Dwight Hillis, successor of Henry Ward Beecher as Pastor of Plymouth Church, Brooklyn: "The very best of its kind published for preachers."

THE MISSIONARY REVIEW.

Zion's Herald, Boston: "It is indispensable to those who would have the latest, largest, freshest view of missions and the missionary thought and spirit."

Professor William Cleaver Wilkinson: "The *Missionary Review of the World* has excited more interest and more zeal for the cause of missions in my family than have all other agencies combined, apart from the Word of God, that ever entered my house."

Herrick Johnson, D.D., Chicago: "There is nothing equal to it, within my knowledge, in the entire field of missions."

Western Recorder, 642 Fourth Avenue, LOUISVILLE, KY.

Then another little grain said: "I want to be put to bed in the nice old earth, to rest there all the cold, bleak winter. When the spring comes I will grow up tall and green and beautiful. People will love to look at me, and I will give pleasure to all. I want to have a house full of little wheat-children to send out into the world to do their Father's work."

A thousand little voices said: "We do, too! We do, too."

Mother Nature smiles again and pat them on their heads as she said: "Your work will be a good one, too, my vain little wheat children who have chosen a life of beauty. Go into the world and give pleasure to all that you see."

Then a lazy little voice said: "I don't want to be ground into flour, and I just won't be planted in the dirty old earth. It isn't lay use to work anyway. I want to be put in some farmer's

barn where I won't have any work to do, and I will sleep, and sleep, and sleep, all the day long."

A lot of little lazy voices said: "We want to be put in a barn too, so we won't have to work." Mother Nature looked very sad, and bright tears stood in her eyes as she said: "My poor, lazy little wheat children, you have chosen a life of wretchedness and sorrow. May God touch your hearts so that some day you may rise to

a noble life of usefulness." Then she said: "Good-bye, my children. The reapers have come and you must all now fulfill the life you have chosen."

REV. LEN. G. BROUGHTON. ATLANTA, GA., Nov. 14, 1891. Mr. Charles E. Tillman: For editorial clipping I know nothing superior to Revival No. 1. I have used it in Sunday-school, in evangelistic meetings and churches, and had considerable success. Young and old, readily take to the message. L. G. BROUGHTON. Pastor Baptist Tabernacle, Atlanta.

Enough specimen pages mailed FREE for Sunday-school use to 177. Write at once to HARRIS E. TILLMAN, Atlanta, Ga.

THE ARKANSAS BAPTIST STATE CONVENTION.

This body of Baptists met with the Baptist church at Paragould November 15, 1901. Pastor J. N. Hartly and his noble church entertained about 700 messengers and visitors. In this good work they were assisted nobly by the people of all denominations of Christians. Paragould is a thriving and growing city of 8,200 inhabitants, and is remarkable in having only six families of negroes within its limits.

The preachers' meeting the day before the convention was well attended, and was perhaps the best meeting of the kind which has been held in our State. Several addresses were delivered, those of Drs. J. B. Moody and J. E. Gambrell being especially interesting and powerful. The institute will be held next year on the day before the convention, and the Programme Committee, appointed by President Antry, is composed of J. P. Eagle, H. H. Street, J. K. Pace, O. W. Daniel and Frank White.

The convention was organized Friday morning by the election of James P. Eagle, President; W. Theo. Smith, Secretary; S. H. Campbell, Assistant Secretary; Gov. Davis and Lieut. Gov. Huddleston, Vice-Presidents, and J. H. Kitchens, Treasurer.

Secretary A. J. Barton read the report of the State Mission Board which was a long and interesting document. The Board employed 42 missionaries for a part or all of the time, who reported 1,266 baptisms and 2,000 professed conversions. More than \$5,800 were raised for State Missions, and largely increased amounts for Home and Foreign Missions during the year. This amount, though it may look small to Kentucky Baptists, was the largest ever reported to an Arkansas Baptist Convention, and the number of baptisms was far in excess of that of other years. Doubtless if it had not been for Bro. Barton's enforced absence from the field on account of the sickness of his wife, the receipts and other results of the work would have been far more encouraging. But the Lord has graciously smiled upon his servants and all who had worked earnestly for the upbuilding of his kingdom were filled with gratitude for the evidences of his favor upon us.

There were differences of opinion in regard to plans for work for another year. Some were very desirous, notwithstanding the marvelous success which the reports indicated, to change the plans for another year. In consequence of this desire there was a prolonged discussion of our mission methods, but finally the convention approved our present plan, there was, however, a change made in the name of the Secretary, and he is now the Missionary Secretary of the Board.

Bro. A. J. Barton was re-elected by the convention at the same salary as last year. Bro. Frank Whitton, R. O. Maderis, W. A. Freeman and A. H. Antry were elected by the new mission board as general missionaries. The Board will meet early in December, when the fields of work for the ensuing year will be considered and other missionaries appointed. The Mission Board was also instructed to use its judgment in the establishment and publication of a Mission Bulletin.

During the year Financial Agent W. W. Gardner raised for the Orphan's Home at Monticello \$3,200.47. This does not include the boxes of clothing and other things necessary for the

little ones contributed by the people of the State. The property is worth about \$10,000. Thirty-seven orphans are now in the home.

Corresponding Secretary J. G. Doyle, of the Sunday-school Board of the Arkansas Convention, reported that all obligations had been paid and there was a balance in the treasury of \$65. He and his co-workers organized 103 Sunday-schools with 8,967 pupils. The Board was continued at Fort Smith, with Bro. N. R. Pittman chairman.

The report of Onachita College, where our preachers are educated, had more pupils (468) last year than ever before, and the school was never in so good a condition as now. It has affiliated with it three strong academies. The valuation of the Onachita property, including the academies, is \$122,000. The Convention adopted the plan of affiliation of all the Baptist schools in the State, which is called "the Onachita-Central system of Colleges and Academies." Central College is exclusively for young women, and is located at Conway, while Onachita is for both men and women, located at Arkadelphia. The affiliated system provides for one board of trustees of fifteen, and as many local advisory boards as there may be schools in the system. The board of fifteen is to have the supervision and control of all the property and interests of the schools. President W. W. Rivers, of Conway, is in his first year at Central, and is delighted with the prospects for his school. Central has a fine property, a well arranged building and a good faculty. President Conger, of Onachita, has associated with him a fine faculty, and hopes to make this the most brilliant year in the history of the college.

Pastor J. K. Pace, at Arkadelphia, is also the Corresponding Secretary of the Board of Ministerial Education. He reported all obligations paid and \$35 in the treasury. There is now a larger number of young preachers in the college than at any time at this season of the year.

Many visitors were present at the Convention, some of whom were: Bro. Harvey, representing the Western Recorder; J. B. Gambrell, representing the Home Mission Board; Lansing Barrows, representing the Sunday-school Board; Walne, representing the American Baptist Publication Society; Cleaton, representing the Baptist Argus; Whitton, representing the Southern Baptist; Hall, the Flag, and Ford, the Repository.

On Sunday the preaching was of a high order, and was powerfully spiritual in the Methodist and Baptist churches both Sunday morning and Sunday night. The Convention sermon was preached by Bro. N. B. Pittman, of Fort Smith, and a missionary sermon by Bro. Harvey Beauchamp, of Fayetteville.

The next session of the Convention will be held at Conway, with J. B. Moody to preach the Convention sermon; O. J. Wade, alternate. Francis Boreman to preach the missionary sermon.

The new pastors in the State were cordially received and given the right hand of fellowship, as follows: Campbell, at Monticello; Calloway, at Batesville; Gabby, at Newport; Coiz, at Bentonville; Stranburg, at Junction; Langley, at Hope; Adcock, at Marianna; Sledge, at Helena; Freeman, at DuQueen; Brindle and Harrelson.

Bro. J. H. Peay baptized during the last two months the 40 people. The students of Onachita

College, during their vacation, baptized 566. Pastor Pace, at Arkadelphia, during the past year, baptized 87, 16 of these in a meeting recently held in which he was assisted by Bro. C. W. Daniel, of Pine Bluff. The Arkadelphia church has the largest enrollment of any church in the State, numbering 565. The church at Paragould has now a membership of 400. Pastor Hartley baptized 86 last year. The church has a splendid house of worship, which, including the gallery, seats about 800 people. During the Convention it was crowded. J. K. Pace.

COVINGTON ITEMS.

On November 20 we closed one of the most interesting meetings that the Madison-avenue Baptist church has had for a number of years. There was an awakening among church members, and 19 precious souls professed the faith of Christ Jesus and were received for baptism. Rev. I. N. Strother, of Cadiz, Ky., did the preaching for fifteen days and nights with genuine earnestness and with great acceptance to our people. He is truly a great minister of Jesus Christ, and happy the people who sit under his ministry of God's Word. I had long known and loved him, and now my people know and love him. His labors and trials were augmented during the meeting by reason of the great sorrow which befell my home. On November 5 my third daughter, Louise, aged 18, was taken suddenly ill and passed away on the 11th. While myself and family were overwhelmed with sorrow, and our church was in tenderest sympathy with us, I felt that the Lord's work must go on. He had only taken his own by creation, and I verily believe by adoption also. She said she loved and trusted the Savior and was willing to go. I desire here to record my loving gratitude to my brethren and friends who showered their kind words and deeds upon me, and did everything in their power to help us bear our great trial. We appreciate most highly all that has been said or done to cheer us in our great gloom. And I am grateful to our Heavenly Father for the gracious results of our meeting. This display of his grace has helped to lighten the burden.

The leaving of the Third church by Bro. Leo for New Orleans makes vacant a most important pastorate. This church occupies a great territory on the south side of our city, and has less opposition by other denominations than either of the others. It has had a remarkable growth under Bro. Leo, and seems destined to be one of the strongest churches in the city.

Bro. Jones recently returned from his old charge at Lynchburg, Va., where he had a very fine meeting, 100 having professed the faith of Christ Jesus. He is hard at work now in the old First, and proposes to make things move as they have not for some time past. His church took advanced ground last year in her contributions to missions.

We are much gratified at the thought of having Bro. O. M. Thompson as a neighbor at Newport. That is a great field, and offers our brother one of the great opportunities of his life to honor our Master and enlarge his kingdom. I congratulate Newport and her new pastor. "The Lord's name be magnified." B. F. SWINDLER.

Covington, Ky.

SO MANY bells ring out in our lives. The morning awakening

ball, and the school bell; the work bell for the mechanic, and the shop bell for the assistant; the visitor's bell on one side of the door, and the tradesman's on the other; the wedding bells with their merry peal, and the funeral bells with their sorrowful monotone; the bicyclist's bell warning the foot passenger on to the pavement, and the bells on the sleigh horses, as they draw the vehicle over the snow. To many of these, in times past, we have given a lethargic, listless and indolent response; we have resented their intrusion on our slumbers and plans; we have chafed against their peremptory summons, but enough of this. Henceforth, let us hear in their clangor or chime the call of God to the tasks for which he summons us; let us obey with alacrity, looking to him for grace and strength to do whatever he would have us do, and realizing that on each the inscription of Aaron's frontal piece is engraven: "Holiness unto the Lord."—Rev. F. B. Meyer.

THE MARKETS.

LIVE STOCK.

Report for week ending Nov. 30

CATTLE.

Table with 2 columns: Description and Price. Includes items like Extra good export steers, 1,200 lbs and up, and Fat to good butchers.

HOGS.

Table with 2 columns: Description and Price. Includes items like Choice packing and butchers, 200 to 250 lbs, and Fat to good packing.

SHEEP AND LAMBS.

Table with 2 columns: Description and Price. Includes items like Good to extra shipping sheep, and Fat to good.

LEAF TOBACCO.

Report for week ending Nov. 30.

SALES WITH OVERLANDERS.

Following were the sales for the week and to year Nov. 24, with comparisons:

Table with 3 columns: Year, Week, Year. Includes rows for Year 1901, Year 1900, Year 1899, Year 1898.

SALES.

Table with 3 columns: Description, 1901, 1900, 1899. Includes rows for Total sales of new crop to date and Sales new crop to date, original inspection.

REJECTIONS.

Table with 3 columns: Description, 1901, 1900, 1899. Includes rows for Rejections this week, Percentage of rejections, and Rejections Jan 1 to date.

RECEIPTS.

Table with 3 columns: Description, 1901, 1900, 1899. Includes rows for Receipts this week, Receipts Jan. 1 to date, and Receipts—1900 crop.

Wool.

Table with 3 columns: Description, 1901, 1900, 1899. Includes rows for Wash, green or mixed, Wash, second, and Common tags.

BAKED—1900 CROP.

Table with 3 columns: Description, 1901, 1900, 1899. Includes rows for Wash, green or mixed, Wash, second, and Common tags.

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Outdoor sports in the exhilarating climate of California are uninterrupted by winter weather. Golf, tennis, polo, coaching, bicycling, deep-sea fishing, shooting, hiking, sailing, mountain climbing, surf-bathing—these and other diversions may be enjoyed any day in the year.

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No ice, no snow, no chilling blasts. One may pick oranges, bath in the sea, visit orchard farms, picnic among giant redwoods, or sit in the shade of tropical palms.

The California Limited—best train for best travelers—daily, Chicago to San Francisco Los Angeles and San Diego.

Illustrated book— "To California and Back" and "Grand Canyon of Arizona"—10 cents.

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Table with 3 columns: Description, 1901, 1900, 1899. Includes rows for Common leaf, second, and Common leaf.

LITERARY.

All books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern...

BOOKS.

CAES AND CAPTAINS. By Gabriella E. Jackson. With illustrations by C. M. Helyea. 12mo., 250 pages. Philadelphia: Henry Altemus Company.

This is a story of boarding school life. Mr. Clayton Keove, having lost his wife, sent his little daughter Toinette to a boarding school which was highly recommended...

This school was one in which the high character of the teachers had a powerful effect on the girls. It is a great pity that schools should ever have so many scholars that the personal influence of the teachers cannot be brought to bear on every scholar...

Much the greater part of the book is given to this latter school. It tells of the capers of the girls, the name of the book being taken from the name they gave their little club. The book closes with the marriage of their favorite teacher.

MAGAZINES.

The Springfield Republican (Massachusetts) is usually the ablest paper published. Its editorials are classic English. It is clean and wholesome. For seventy-five years it has won a high reputation for sincerity...

We have received from the E. H. Woodward Company, Baltimore, the McKinley Memorial Calendar. There is a picture of President McKinley and his two favorite hymns on the Calendar...

The November number of the New England Magazine presents the following subjects: Shelburne Farms, by Henry I. Hamilton; Isaiah Thomas, the Patriot Printer, by Frank Roe Baskin...

The International Monthly for November contains: Ernest Renan and the Soul of the Celt, by L. Marillier; American Democracy (concluded), by Hugo Hauserberg; A Political Survey of Francisco Crispi, by Salvo Cortes...

Land, by Dana Carleton Munro. [Published at Burlington, Vt., at \$1.00 a year.]

The Christmas number of the "New" Lippincott Magazine contains: H.iph Tarrant, by Louis E. Shipman; King Edward's Coronation, by Mrs. B. Lovelace; Sister Theresa, by Meredith Hood; The Captain of H. E. M. Ship Diamond Bank, by Rev. Cyrus T. Brady...

The Christmas number of The Delinctor is about the first of the special Christmas issues. It is a beauty. The cover is a most artistic production, showing a beautifully gowned woman, standing gracefully in a brilliantly lighted salon...

DEAR RECORDER: Several weeks have elapsed but I must mention the great benefit and pleasure we received at the Pewee Valley Baptist Church from having Brother B. E. Bailey of Winchester with us in a ten days' meeting...

DEAR BRO. EATON—In answer to S. A. Cooper in the Recorder of October 24, regarding the question as to whether Cornelius was regenerated before he received the Gospel by Peter...

By grace, peace and power be multiplied unto the RECORDER. Cordially, B. H. CARROLL, Jr. Board, Ky.

ZION CHURCH, Daviess county, Ky., has enjoyed a successful revival. The pastor held the meeting without other ministerial help, but had the hearty cooperation of the members...

were heads of families and all were about grown; three were received by letter and six on the promise of letters, making twenty-one in all. I trust this meeting will do still greater good...

SANTA CLAUS.

This invisible being that is said to come down the chimney and bring presents at Christmas time, is getting to have great power in this country, and every year he gets a little bolder...

Is it right? What harm are these things bringing upon the child? You look on one side only and say, "O, it gives the little things so much pleasure, and they soon learn that there is no such being."

What is it that really gives the children pleasure? Is it the idea that Santa Claus brought the presents, or is it from receiving the treasures? If they were told that friends who loved them had given them these gifts they would certainly appreciate and enjoy them just as much.

Then when the child is old enough to know that this is not true, how can the parent teach it that it must speak the truth always, even if it must die for it? Will not that child think of the falsehood the parent told about Santa Claus bringing the presents down the chimney?

DEAR BRO. EATON—In answer to S. A. Cooper in the Recorder of October 24, regarding the question as to whether Cornelius was regenerated before he received the Gospel by Peter...

DEAR RECORDER: We closed a meeting of thirteen days with old Nolyan church on December 1, 1901. We had a good meeting for the church which resulted in the settlement of some troubles among members...

commend themselves to divine favor. I think every one who has passed from an unregenerate to a regenerate state will testify to this fact. But all our righteousness is as "filthy rags" in God's sight so far as efficacy in meriting salvation is concerned...

Now, I submit that if Cornelius was already saved—already regenerated—what sense would there be in his sending for Peter to come to him and tell him how he could be saved? And will one assume that God would perpetrate a nonsensical thing?

Peter's sermon to Cornelius is found, in brief, in Acts 10:34-43. The gist of it is, "Peace by (through) Jesus Christ." "To him give all the prophets witness that through his name, whosoever believeth in him shall receive remission of sins."

DEAR RECORDER: We closed a meeting of thirteen days with old Nolyan church on December 1, 1901. We had a good meeting for the church which resulted in the settlement of some troubles among members...

New Words. Do you know the meaning of Khaki, Kopic, Stograh, Eye-mined, Camboed, Berillon system, Oangre, Grookos, Maceon system? These and thousands of other words derived from the Spanish, Hindi, and Chinese wars and from scientific sources, have come into use during the last ten years...

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A Famous Doctor-Chemist Has Discovered a Compound That Grows Hair on a Bald Head in a Single Night.

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MISS HESLOP, of New Zealand and Her Marvelous Growth of Hair.

physician-chemist at the head of the great Allegheny Medical Dispensary, Dr. Foster-Hild, Cincinnati, Ohio, has just made the startling announcement that he has produced a compound that grows hair on any bald head. The doctor makes the claim that after six months, taking years to complete, he has at last reached the goal of his ambition...

There can be no doubt of the doctor's earnestness in making his claims nor can his cure be disputed. He does not ask any man, woman or child to take his own doctor's word for it but he stands ready and willing to send free trial packages of this great hair restorative to any one who writes to him for it...

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The Holywood, Albany Park, N. Y., February 4, 1901. I read your advertisement in regard to Wine of Cardui in the Baltimore Sun and I had on my mind to buy some. After the bottles I purchased a bottle for my oldest daughter, who was suffering with health troubles. She had been under the doctor's care for a long time and had been told that she would never be able to get on her feet. She took a bottle of Wine of Cardui, and was greatly relieved. We are all very grateful to you for the information you gave us. We are all very grateful to you for the information you gave us.

THE FARM

KENTUCKY FARMING ITEMS.

Fine weather for sheeking corn and killing hogs.

J. T. Voria, of Burgin, has bought 100 acres of hemp at 85 per 112 pounds.

Frank Duncan, of Buena Vista, sold to E. J. Thiner one colt—price \$87.50.

Breck Gay bought last week at Mt. Sterling ten steers, 800 lbs., at \$8.85.

Some of the farmers are shredding fodder and get satisfactory results.

H. N. Rankin, of Carlisle, sold 14 yearling mules to Pennsylvania parties at \$80 per head.

Three car loads of Kentucky blue grass seed were exported to New Zealand by a firm in this city last week.

Horace Miller purchased in Fleming county a fine lot of feeding cattle, 85 head, averaging 1,150 pounds, at 5c.

J. K. Christian, of Lincoln, has killed about 1,500 turkeys to date. He bought them at 5c per pound on foot.

Total sales of tobacco in this market last week were 1,152 hhds., against 1,259 hhds. on corresponding week of last year.

Mr. Joe A. Cohen, of Versailles, last week bought 50 head of 230-lb. hogs from Messrs. S. T. Hampton and J. M. Atkins at 5 cents.

Robt. Hudson and Ed. Terhune, of Mercer county, sold a bunch of fat hogs to Olaf Coleman at \$5.10.

Bruce & Bright contracted last week with Jo Coffey, of Lincoln county, for 100 acres of millet seed next season at 60 cents per bushel.—Danville News.

Henry Christie, of Camp Knox, Green county, sold 40 steers, averaging 1,200 pounds, to J. O. Durham & Bros., at 4c.—Glasgow Times.

Turkeys are bringing six cents a pound on foot. The crop is about an average one as to quantity, but the quality is not so good as usual.—Georgetown Times.

The Stanford Journal notes the sales of 8 steers at 8½c; 21 steers, 750 lbs., at 8½c; a large lot of hay at \$12 per ton, and 550 turkeys at 5c per pound.

The official estimate of the Texas cotton crop is about 2,500,000 bales, or 800,000 less than the total product of the State in 1900. This means a great shortage in the supply of cotton seed meal and hulls for the feeders of cattle.

Ed. Baxter has sold 18 cattle at 5 cents, and James Noland 88 at 4½ cents, to Weil, the Chicago buyer. Many other sales have been made to this party, and it is said that J. W. Bales, during the past week, has shipped 20 car loads to the New York market.—Richmond Register.

The Mt. Sterling Advocate reports only about 1,200 cattle on the market about day. Trade was fair, but at lower prices. A very few cattle sold as high as 4c. We saw good 1,000-lb. cattle sell at 8½c; yearlings at 8½c to 8½c, for an extra bunch of 750-lb. steers. Heifers at 2½ to 3c; cows at 2 to 2½c; bulls at 2½c.

CULTIVATING THE YOUNG ORCHARD.

BY JAMES S. SMITH.

The cultivation of a young orchard insures better trees and quicker growing ones, so that of two orchards the one that is stimulated in its early stages will always show a marked superiority over the neglected one. Cultivation of the orchard means something more than the mere stirring of the soil and the turning under of weeds and plant growth. There should be some crops planted in the young orchard regularly, not for the purpose of raising crops therefrom, but for turning under to increase the fertility of the land. There is no better crop for the young orchard than cow peas. These should be planted freely and turned under the following spring. In planting and cultivating it should be remembered that early cultivation is the best. Cultivation later than the first of July is dangerous. Up to this time any crop can be cultivated among the young trees, but after that the soil should be left alone.

By properly planting crops and turning them under when the orchard is young we store up fertility for future use that will pay. The young trees may not be able to absorb and use up all the fertility stored there by an annual crop of cow peas or clover, but in time the roots of the trees will spread and find this stored up energy. Thus some orchards get a splendid start in this way, and continue to develop through long years of after neglect. It is because the soil was made so rich by early cultivation that it takes years to use it all up. If a little cultivation is given to such an old orchard the life of the trees will be greatly prolonged.

As a rule we do not pay sufficient attention to the cultivation of our orchards, contenting ourselves in many instances in merely adding a little fertilizer or grass around the trees. It is only by enriching all the land between the rows of trees that we assure to ourselves successful trees and crops. When we do this systematically and continuously we cannot fail to be gratified with the results. The trees will be stronger and healthier, the fruit larger and finer, and the annual harvest heavier throughout.—German-town Telegraph.

IMPORTANCE OF THOROUGH TESTS.

Some years ago we were called to examine a wheat field, on a part of which 200 pounds an acre of fertilizer had been used, costing \$4.50, while the other part had not had any fertilizer. The owner thought one part as good as the other, while we were so confident that there was more wheat, larger heads and plumper grain on the fertilizer part that we finally agreed to pay the extra expense, if there was any, of having the two fields cut and threshed separately, that we might know just what the difference might be. We think there was over nine bushels to the acre, three-fourths' measure, and as it was in the days of dollar wheat, the profit over cost of fertilizer was about \$5 an acre.

We write this not to advertise any special fertilizer, for we have forgotten what kind was used, but to illustrate our point, that if the grain had not been measured the grower would have decided that it did not pay to use fertilizer. Since that time many have found that 200 pounds to the acre pays, and that 400 pounds pays better.—Exchange.

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Items of Interest.

SEIZE THE WORLD OVER.

A regular Jameson plot to capture gold mines has been described in the *Klendathu*. The Americans there are taxed for license as much as the gold taken out as the British were, and mines are not allowed to own claims. Seeing how Jameson's raid was looked on in England, some Americans plotted to overcome the Canadian mounted police and seize the *Klendathu* from Canada. The plot was fortunately discovered before blood was shed. It was as ingenious as the Jameson raid, but in this instance there is not a shadow of suspicion that the United States government in any way connived at the plot. The plot originated in Seattle.

The Irish have seized another opportunity to show their feelings towards England. One of their countrymen, Col. Arthur Lynch, has been for two years fighting in the Irish Brigade in the Boer army. He has returned to Paris. The Irish have elected him to Parliament from the Galway District. His opponent, Finckh, is a Tory and a member of the Cabinet. Lynch was elected by a large majority. He says he intends to take his seat, but he will hardly attempt that. But the Irish have shown their feeling.

Congress has never put itself on record as to what it will do with the Philippines, and as President McKinley said recently that it is a matter for Congress to decide. Senator Turner of Washington (Republican) has expressed his opinion in these words: "We do not want the Philippines, we do not need them, and we will be a great deal better off without them. I have no doubt that the Republican party will accept this view."

It seems that the worst slams in New York City went against Tammany. This is accounted for by the fact that the so-called "reformers" promise there should be open elections on Sunday if Low was elected mayor. Now said pious reformers are troubled because the Republican leaders do not show a readiness to aid them in getting their open Sundays. We are glad those Republican politicians are taking this stand and showing themselves better than the "reformers." Meanwhile Dr. Parkhurst is fighting hand with Seth Low for his subservience to Boss Platt.

A boiler in a large plant in Detroit exploded, completely wrecking the building. Twenty-six are known to have been killed, 16 are missing and 14 are seriously injured. Others had slight injuries. The story of the disaster had scarcely been read when the reports came from Detroit of a horrible collision on the Webach road in which 15 were killed and a large number wounded. Many of these were Italian immigrants.

Distillation and quarantine as means of "stamping out" yellow fever in Havana is wholly discontinued and war is being made upon a certain variety of mosquito known to be a transmitter of the disease. As a result of this change there was not a single case of yellow fever in Havana during the

month of October, whereas that month in previous years furnished the largest number of cases.

"Bad, in places very bad" reports the Minister of Agriculture for European Russia in regard to their crops. In good crop years, the Russian peasant's family and his farm animals suffer from lack of food and yet he is compelled to pay from 25 to 35 a year in direct taxes, besides heavy indirect charges. The immense grain exports of that country represent the sacrifices of the peasants to meet these enormous taxes.

An experiment was tried at the naval station in Brooklyn of a new explosive shell. It was fired from a twelve-inch gun at a target which was a piece of eleven-inch armor plate. The shell went through the plate and wrecked utterly the structure in the rear. Never before has such a thing been done, and it proves the helplessness of the strongest iron-clad against these shells. The sailors might as well quit wasting money on iron-clads.

The Filipinos attacked a detachment of the Ninth Infantry stationed near Taranon, Luzon, on the 22d of last month. They were mostly armed with bolos, though some had rifles. They were driven off, losing sixteen killed. The Americans lost two killed and one wounded. Capt. Herman Hall had four fights in the Matangue province of Luzon. The loss on either side was not given.

There was a disastrous explosion followed by a fire in the Pocononite mine near Bluefield, W. Va. Nine dead bodies have been recovered, and there are two or three miners not yet accounted for. The mine is still burning fiercely and the hose they have is not long enough to reach the fire. As it is a drift mine, it is almost impossible to flood it, and the fire may not be put out for a week. Gangs of men from other mines are going to Pocononite to assist.

Two companies of state troops are out at Medicoeville. They were called out by the Governor after the attack made on the men who were guarding the mine by about 15 strikers armed with rifles. One striker was killed and another wounded and three of the guards were wounded. One has since died. All is quiet and will no doubt continue so while the troops remain.

STATE OF OHIO, CITY OF TOLEDO, ss.

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Prof. Foster, of the University of Chicago in defending himself in the *Baptist Outlook*, strikes at "the Southern press," meaning, we take it, the Southern Baptist press. He says: "One of these Southern papers published the statement a few weeks ago that one of the most devout Christian theologians whom I know, a man of international reputation, was an atheist!" We respectfully call on Prof. Foster to name the Southern paper and to name the theologian. Fairness to those Southern papers which are not guilty demands that he shall do so when called on.

We assure *The Baptist* and the *Baptist Outlook* that Walnut-street church is not going "to ward Rome." The donor of the chimes made no condition as to when they should be rung. What he said on that subject was simply a suggestion, that was all. Of course, chimes are made to be rung, and these will be rung every Sunday; and since Easter comes on Sunday, that includes Easter. Would these papers have the church skip Easter in ringing the chimes? What some papers have said on this subject is erroneous and misleading.

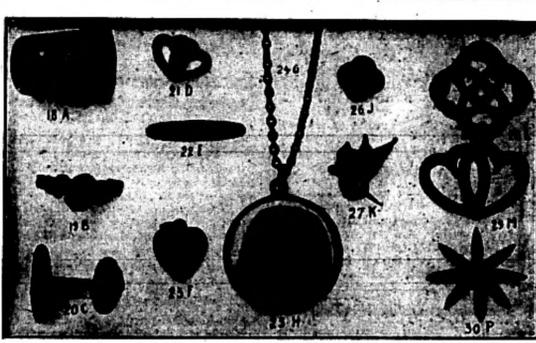
SAYS the gracious Dr. Ouyler in his "Brotherly talk with the Preachers:" "I exhort you not to be caught by the current delusion that this 'advanced age' requires entirely new methods and a new style of preaching, and what is absurdly called an 'up-to-date Gospel.' This age of ours, with all its mighty mechanical inventions and its increasing mammon-worship, has not advanced one single inch beyond its indispensable need of the atoning blood of Jesus and the converting power of the Holy Spirit. All the telegraphs and telephones, and all the universities with their boasted achievements in scholarship, have not yet outlived Galvary and Pentecost. Human nature has not changed; human sinfulness and sorrows have not changed; the Word of God has not changed; the precious promises have not changed; and what fallen man needed to lift him God-ward nineteen hundred centuries ago, he needs to-day. Sick to the old Gospel. When God gives you another, preach it, but not before. Don't waste your breath in defending your Bible; it is self-evidencing. Your commission is 'preach the Word,' and God will take care of it."

AS FLOWERS carry dew-drops, trembling on the edges of the petals and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving; and at the first breath of heavenly favor let down the shower, perfumed with the heart's gratitude.—H. W. Beecher.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Decease and Mrs. James A. Slaughter, who have the deepest sympathy of many. A little over a year ago, Mrs. Slaughter buried a sister and a brother. These children of the King "walking through the valley and shadow of death." Her divine grace is proving all-sufficient. His red and His staff comfort them. (See another page for additional obituaries.)

DIED in San Antonio, Texas, November 14th, of typhoid pneumonia, Mrs. Florence Slaughter Hazzard in the thirty-fourth year of her age. She had been in the South-east in search of health. The body was brought to Danville, Ky., where the funeral occurred from the home of her sister, Mrs. D. W. Mahan, November 16th, conducted by Rev. H. A. Samwell and Dr. E. M. Green. The attention comes in crushing weight upon the parents, Deacon and Mrs. James A. Slaughter, who have the deepest sympathy of many. A little over a year ago, Mrs. Slaughter buried a sister and a brother. These children of the King "walking through the valley and shadow of death." Her divine grace is proving all-sufficient. His red and His staff comfort them. (See another page for additional obituaries.)



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