

WESTERN RECORDER

Faith, Hope and Love, These Three

77th YEAR.

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WESTERN RECORDER.

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A NATION cannot afford to do a mean thing.—Charles Sumner.

The lost are said to be tormented in the presence of the Lamb.—Rev. 14:10.

Let those that think themselves buried alive be content to shine like lamps in their sepulchres, and wait till God's time comes for setting them on a candlestick. Retirement is a good friend to our communion with God. But let us look well to our lamps—Satan loves to find us idle.

WHEN God corrects us for sin let us be silent under correction and not quarrel with God and arraign his justice. When our hearts are hot within us, lay our hands upon our mouths and say nothing. Those that hate to be refined by the fire of divine grace will undoubtedly be ruined by the fire of divine wrath.

A NEW Methodist paper in England starts out a very old fogey. It says that "prayer-meetings and class-meetings are steadily decaying, while all manner of practical organizations fasten and batten on their decay." The idea of preferring prayer-meeting to the Alphabetical Societies shows how far behind the times the paper is.

It is interesting to note the significance of Old Testament names, for instance three of Ishmael's sons, Mishma, Demah and Massa, that is, hear, keep silence, and bear. In the New Testament we have them together in the same order. Be swift to hear, slow to speak, slow to wrath.—James 1:19. Needed advice to us all.

A CORRESPONDENT of the London Daily News, in speaking of the low salaries of the Episcopal preachers, suggests that they improve their finances by marrying girls with money. He thinks many have done this, because while they receive \$15,000,000 a year in salaries, they pay income tax on \$45,000,000. As many second sons of the nobility have taken orders it is likely these figures come, to a greater extent, from their own property than from that of their wives.

The Reformed churches of Holland have forwarded to the Presbyterian church of England a strong plea against the Boxer war. They say, "It seems, more and more, that a war of extermination is being carried on, while houses and farms and all they contain are systematically burned down. In our condemnation of these things we cannot be reproved." Rev. Mr. Bell acknowledged receipt of the plea and replied that no one could speak for the Church on the question till the Synod met.

Sunday Opening for Saloons.

BY REV. E. T. HIBOOK, D.D.

The question of opening the liquor saloons on Sundays is again before the New York authorities and the New York public. It is an old question many times considered, but it never had the magnitude of importance, the intensity of meaning before that it has since the late election, the overthrow of Tammany and the triumphant choice of a reform administration. This victory was won by a union of anti-Tammany forces, including various political organizations, the most important of which was the Republican party. The triumph, therefore, was non-partisan.

But while many, including religious society, of course, are jubilant over the result of the election, there are some good people who are rather disposed to mourn than to rejoice. They think the victory was bought at too great a price. It is claimed that the large vote secured by the reform candidates was secured by the promise, formally made, as clearly implied by Mr. Low, the mayor-elect, and other influential members of the fusion party, that if they came into power, the saloons should be opened on Sundays. It is generally understood that a pledge was virtually given, although the leaders are now very reticent on the excise question, as to what they may be disposed to do. The *New Voice*, the most influential temperance paper, declares this victory over Tammany to be the greatest calamity that ever befell New York, because the party of moral ideas has prostituted civic righteousness and the welfare of the people, to secure the favor of the saloon interests. This may be somewhat too gloomy a view to take of the situation, but it is undoubtedly true that the excise question, especially the "Sunday opening," is the most important question before the new administration. And it is equally true that Mr. Low, Judge Jerome, and other leading reformers, gave the people occasion to believe that, if elected, they would favor a Sunday opening, at least of moderate proportion, say from 9 to 10 P. M.

It may be noted that the saloons are now habitually open on Sunday, by side doors, or back doors, but contrary to law. And this violation of law is permitted by the police department and the authorities. What now is wanted and expected is that the Sunday laws shall be modified and the Sunday opening legalized. The sympathy of some of our reform leaders for "the poor man" is marvelous. They say the rich man has his wine and brandy at home, and the "poor man" should have the privilege of going to the saloon, and make Sunday pleasant by getting his mug of beer, or glass of whiskey. Strange to say, some clergymen favor the Sunday opening, especially among Episcopalians. Bishop Doan, of Albany, does, believing, as he urges, that a law for strict closing cannot be enforced. This, Dr. Greer, lately elected a bishop, denies, and opposes the Sunday opening. But it is an insult to common sense to suppose a law for closing dram shops on Sunday cannot be enforced, providing the authorities whose sworn duty it is to enforce them, resolve to do it, and do not perjure themselves. But it is very doubtful if a law permitting the Sunday sale of intoxicating liquor can be passed. The moral forces brought to bear against such legislation are numerous and very powerful. Nor will they be found indifferent or inert, due notice being given of what is intended. But one of the heaviest positions in the reform programme is, that some of the leaders, it is claimed,

declare, if the present law cannot be changed, "it should not be too strictly interpreted." That is to say, the sworn guardians of law and order should wink at the violation of law and order, and allow "the poor man" to get his liquor in the saloon, just as he does now, and has for all the years of the present law, been doing, providing he goes in through the side door, and the front door is not open. And no one shall suffer for such a violation of the law. A more shameless travesty of honor and integrity, on the part of high-toned gentlemen, who have been put in office by a confiding moral sentiment, can scarcely be conceived.

Now, why should the saloons be closed on Sundays? Abstractly considered, it is no worse for a man to sell beer or whiskey, or for a man to drink them on Sunday, than on any other day. Concretely considered, it is worse, because of certain conditions which attach to that day, that do not to other days.

In the first place, Sunday is a leisure day, and the only leisure day in the week to those who frequent saloons. They have time to spare. Usually they do not simply get a drink and go home quietly to their families. They drink, and keep on drinking, treat, and are treated, get drunk, become noisy, quarrelsome; often, if not always. They congregate, which always bodes evil with drinkers. They become abusive, broils and fights ensue, enflamed by bad liquor and losing the use of their reason. Such is the natural tendency of things in the Sunday saloon, and may always be expected. All this becomes a nuisance and a shame in the immediate vicinity. Children going back and forth for Sunday-schools, and worshippers for churches, cannot go far without passing one or many saloons, by which the sense of decency and moral propriety is greatly offended. Now, it is not expected nor asked that laws shall be made to enforce religious doctrines or religious institutions; but it is demanded that a large part of every community should be legally protected in the quiet enjoyment of their religious faith and worship against the dram shop and its obtrusive concomitants. It should be added that the better part of those who defend a Sunday opening only ask for it after the hour of morning worship. So much they concede to the religious sentiment of the community. But there is an evening hour of worship also, and the whole day should be one of quietude and good order, to which the saloon is an enemy.

But another reason why saloons should not be opened on Sundays is, that those who patronize them, being chiefly working men, receive their week's wages on Saturday, feel rich on Sunday, go to the saloon for a little recreation and "just one glass," but, tempted by the keeper and their boon companions, do not leave till their money is gone—the money which their families needed, and the only means for their support. Sunday, having no work to occupy their time, is the day for dissipation and squandering. The liquor dealer gets his money, his home is left in wretchedness and want, his wife and children are doomed to poverty and rage; while the husband and father condemns himself to degradation and shame. Could the working man be paid his wages another day than Saturday, or could Sunday be a working instead of a leisure day, his family might be benefited by the money he earns. Or—which is the only probable alternative—could the saloon be tightly closed on Sunday, there would be some hope for the drinker's family. They would be likely to get some, perhaps most, of his wages, to mitigate the pov-

erty and wretchedness to which they are now doomed by his improvidence and temptation to drink. If he wished his beer on Sunday, he would do as many of the respectable Germans now do, get his beer on Saturday evening, and drink it at home on Sunday with his family, keeping away from the saloon and its disbonored company. The open Sunday saloon degrades the standard of public morals, corrupts the sentiments of the community, and produces misfortune in the homes, more than can the saloon on any other day, possibly more than on all the other days of the week combined.

In Heaven's name, let the saloon be obliterated! Let it be closed never to be opened. If that cannot be, let it be closed one day in seven, and that day Sunday. Let there be one day kept free from its polluting touch, from its degrading and its destructive power; that one day reversed by a large part of the people, and devoted to rest, worship and works of love. There are other reasons to be given for closing the dram shops on Sunday which cannot here be mentioned, except to say that the universal prayer of childhood is against the saloon. It does more, possibly, than all the other evil agencies combined to blast the prospects of children, and condemn them to lives of ignorance, vice and crime. The cry of the innocents goes to God against the saloon as against perdition.

Mount Vernon, N. Y.

Self-Sacrifice.

Self-sacrifice is at the root of all the blossoms of goodness that have survived the wreck of Paradise. There never was a heart but had gleams of it. Shining at times in some royal natures, diffusive as the light of day without clouds, there is yet no life so dark and clouded but it sends a golden shaft through some opening rift. To be great-hearted for the love we bear our Master and in imitation of Him is the ideal Christianity, for it is the religion of him whose life and death were self-sacrifices. If we are to follow we must, like Him, bear a cross.

It has been so from the beginning. O all the dead roll of the world's worthies its prophets, apostles, martyrs and saints, the great teachers of mankind, the architects of our liberties, the heroes of civilization, the ministering angels who have blessed the poor, the sick, the dying, the helpless. Has not the measure of their goodness been that of self-denial? They have suffered that we might live; they have defended human rights by enduring unspeakable wrongs, the tears and blood.

Love, like the fabled bird, pierces its own bosom to feed its loved ones. Is not heaven itself to be reached through death? The blessed One entered not into His glory until He had been crucified.

The leaders of mankind have had to tread a blackened and scorched path of suffering. White robes of earthly citizenship, like those of heaven, are only gained through much tribulation. Everything good costs self-denial.—J. D. Gelka.

FROM the darkness and dampness of a Roman dungeon Paul wrote to his friends in a distant city, "Put on the whole armor of God." Though he was chained to a slave, and the sentence of death was upon him, yet this eloquent Knight of the Cross exhorts his followers to be strong in the Lord and faithful to Jesus Christ; Paul is gone, Ephesus is in ruins, Arthur and Tancred have passed, but the truth for which they fought lives forever. Sel.

Landmarkism by Rev. J. A. Lusk, Reviewed.

BY REV. SUN M. DOGARD.

Bro. J. A. Lusk, in giving the history of the Landmark controversy, says that Dr. Pendleton never mentioned his writing "An Old Landmark, Rescued" in his Reminiscences. I am surprised that our brother is so wide of the mark.

Dr. Pendleton gives nearly two pages in his Reminiscences to the history of his remarkable book, entitled: "An Old Landmark, Rescued." It will be found on pages 108-109. He says: "I became a regular contributor to the Tennessee Baptist, a weekly sheet published in Nashville, J. R. Graves editor. I wrote on various subjects and was requested to write several articles on this question: 'Ought Baptists to Recognize Pedobaptist Preachers as Gospel Ministers?' I answered in the negative, and wrote four articles which were afterward published in pamphlet form under the title: 'An Old Landmark, Rescued.' Bro. Graves furnished the title, for he said the Old Landmark once stood, but had fallen and needed to be rescued. So much for the name. This tract had a wide circulation, for the copy now before me has on the title page the words: 'Fortieth Thousand.' The position I had taken was most earnestly controverted by a large number of brethren. I still think I refuted their arguments. I do not wonder, therefore, that Dr. N. M. Crawford, of Georgia, said that I had never been answered. This controversy was and is a strange one. In one sense, all Roman Catholics and all Protestant Pedobaptists are on the side of the Landmark. That is to say, they believe, and their practice of infant baptism compels the belief, that baptism must precede the regular preaching of the gospel. This is just what Landmark Baptists say and they say, in addition, that immersion alone is baptism, indispensable to entrance into a gospel church, and that from such a church must emanate authority, under God, to preach the gospel. All this is implied in the immortal custom among Baptist churches, of licensing and ordaining men to preach. But I will not enlarge; I have said this that my children and grandchildren may know what the Old Landmark was, and why I wrote it. Baptists can never protest effectually against the errors of Pedobaptists while the preachers of the latter are recognized as gospel ministers. This to me is very plain."

I have given this long quotation for the following reasons:— 1. What is said in the quotation is very good in itself and will provoke thought. 2. Bro. Lusk made a mistake that is unaccountable, if he ever read Pendleton's Reminiscences, which is a very valuable book and can be had of the Baptist Book Concern, Louisville, Ky., for seventy-five cents. 3. The quotation shows that Dr. Pendleton believed in Landmarkism up to the end of his valuable life. He finished writing the book only about a month before his death and it was the last thing he ever wrote. 4. This statement of what Landmarkism is makes it clear that nine out of ten Baptists are Landmarkers, whether they know it or not. 5. It furthermore shows that Landmarkism does not touch the question of "Church Succession"

which some persistently assert. R. B. C. Howell and J. R. Graves both believed in "Church Succession," but opposed each other on the Landmark question.

If any would like to peruse the subject further, let them address the Baptist Book Concern, Louisville, Ky., with \$3.00 and get a copy of "Pillars of Orthodoxy; or, Defenders of the Faith," and Pendleton's biography and his famous "Old Landmark, Rescued," (they are both in it together with a biography of J. R. Graves with one of his great sermons on the "Design of Baptism").

I would suggest that brethren at least read Dr. Pendleton's history and his famous pamphlet before undertaking to discuss Landmarkism.

Landmarkism, expressed in eight words, is this:—No baptism, no church; no church, no ministry. I have no copyright on the above brief statement of Landmarkism, and the brethren are welcome to it.

Beary, Ark.

Completed Proverbs.

"A fool uttereth all his mind," but that's nothing.

"The pains of mind surpass the pains of sense," when one has no sense.

"There's no smoke without fire," but often those who call attention to the smoke have started the fire.

"Who has love in his heart has spurs in his sides" and wheels in his head.

"He that takes a wife takes care," unless he takes care first.

"No one ever repented of having held his tongue." What, not when he was thirsty, and the question was "What's yours?"

"From saving comes having," but not as quickly as it comes from grabbing at everything in sight.

"His deeds must win the prize," unless they fall into a lawyer's hands.

"Man wants but little here below," and that little somebody else gets.

"Many a true word spoken in jest is taken in deadly earnest.—L. M. V. Matthewman, in the December Era.

"I had plowed round a rock in one of my fields for five years," said a farmer, "and I had broken a mowing machine knife against it, besides losing the use of the ground in which it lay, all because I supposed it was such a large rock that it would take too much time and labor to remove it. But to-day, when I began to plow for corn, I thought that by and by I might break my cultivator against that rock; so I took a crowbar, intending to poke round it and find out its size once for all; and it was one of the surprises of my life to find that it was little more than two feet long. It was standing on its edge, and so light that I could lift it into the wagon without help." "The first time you really faced your trouble you conquered it," I replied aloud, but continued to enlarge upon the subject all to myself, for I do believe before we pray, or better, while we pray, we should look our trouble squarely in the face.—Ex.

Let not the blessings we receive daily from God make us not to value, or not to praise Him, because they be common.—Isaac Walton.

WE ARE READY FOR THE HOLIDAYS

And have made long and careful preparations to do the largest selling of Christmas Goods we have ever done. We have everything to sell in Toys, Games, Dolls, Books and Fancy Wares.

In Our Fine Cloak Department

You'll see the bestest place in our store. As this is our first cloak season in our new store, we are offering exceptional values, which are creating much talk among the cloak buyers of Louisville.

Our cloak store is as lively as ever. There is no reason why it should not be, when you can buy a 37-inch Kersey Jacket, full lined with satin, in castor, brown, black and navy, worth \$7.50, we \$4.98 offer at only..... \$4.98

A 43-inch Automobile Jacket, full satin lined and made with full high storm collar, beautifully tailored, made castor, brown, black and navy, worth \$30.00; our price only, \$11.98

One lot Sealers, the stylish-made kind, worth \$8.50 and \$6.00; you will be surprised when you see them at only \$3.98 and..... \$3.98

Far store is crowded with good things. We offer a lot of Electric Seal Sealers, the kind that are made right and worth \$3.50 at only..... \$1.98

A 56 and 58-inch Raglan, made loose and half tight-fitting back in a fine quality of melton, in Oxford and black; a genuine good garment at \$10; our price will be only..... \$8.98

Nice Fur Sets with long scarfs and 6 tails, with 26-inch muff, made in dyed opossum, worth \$16, only..... \$9.98

Regulations for the multitude at all prices and qualities, ranging from \$8.98, \$9.98, \$11.98, \$12.98, \$13.98, \$15.98 to \$30.

Neckwear.

We have everything the particular woman could wish for in this department—Neckwear for street or evening wear, Liberty Silks, Scarfs and Crepe de Chine Ties in exquisite Paris styles at prices way down low.

98c For Ladies' Black Liberty Silk Ruches, in three popular styles, with long plaited ends, worth \$1.25.

\$1.34 For Ladies' Full Black Liberty Silk Ruches, with long plaited ends; real value \$1.75.

\$3.74 For Ladies' Small Feather Bows, in white, blue or gray, made extra full; real value \$5.00.

\$7.48 For your choice of Ladies' Extra-Long Feather Bows, in black and white combination or plain white; regular \$10.00 bows.

Men's Furnishings.

48c For Men's Full-size Flannelette Night Shirts, with side pocket; all sizes.

50c For Men's Laundered Stiff-boom Shirts; former price \$1.00.

50c For Men's Stylish Scotch Wool Gloves; in all shades.

60c For garment for Men's Wool Fleece-lined Underwear; regular 75c value.

95c For garment for Wright's Wool Fleece-lined Underwear, in all sizes.

45c For Boys' Heavy Union Suits, Onseta make; usual price 60c

95c For Boys' All-wool Union Suits, Onseta make; usual price \$1.25.

90c For Men's Heavy Ribbed Fleece Union Suits; former price \$1.25.

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Is under the supervision of one of the Firm, each order being filled promptly and carefully. —In fact it is as safe as shopping in person from our counters.

Please mention Western Recorder when answering this advertisement.

J. Bacon & Sons, Market Street bet. Third and Fourth, LOUISVILLE, KENTUCKY.



Ladies' Kid Gloves

An exceptionally equipped Glove department, stocked with the very best from France and Germany.

\$1.00 Buy a good quality of imported Kid Gloves, two colors, in black, white and poplar shade; the best glove in the world for the price.

\$1.25 For the celebrated Foster Kid Glove, in a fine quality of black kid.

\$1.48 For the celebrated Jovita Kid Glove, in glass or suede, in black, white and all the leading street shades.

\$1.74 For these beautifully fitting Tralosse Kid Gloves, in glass or suede. The colors are however, black, white and marcell shades.

Ladies' Handkerchiefs.

The Holiday Handkerchiefs are in. Make your purchases now while the stock is fresh and complete.

10c For choice of 12 dozen pure Linen Handkerchiefs, with wide, English or narrow hemstitched borders.

25c For Ladies' pure Linen or Swiss Handkerchiefs, in embroidered or plain hemstitched effects; also mainly lace ones at this low price.

49c Best choice assortment of pure sheer Linen Handkerchiefs, some embroidered in fancy designs, others trimmed with pretty lace.

Solid Gold Rings.

Just received our Christmas stock of solid Gold Rings at the most tempting prices—one-third less than you are accustomed to paying.

49c For Children's Solid Gold Rings, set mainly stones; regular \$1.00 rings.

74c For Children's Solid Gold Rings, set with pearls and other jewels; real value \$1.25 to \$1.50.

95c For Ladies' \$1.00 Gold Rings, set with 3 stones; all popular styles.

Silverware.

Beautiful Sterling Silver, consisting of Spoon, Spoon Dish, Fork, etc., at prices one-third less than you usually pay.

98c For Solid Silver Mounted Ladies' Hardline Fork, Spoon, Tongs, etc., all made in stylish patterns of extra weight; worth \$1.50.

\$1.25 For Sterling Silver Sugar Bowl, with 3 pieces; all popular styles.

For the Church

THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST offer you a better way of raising money—easier and surer and more profitable than fairs, teas or suppers.

There may be several hundred dollars in it; maybe over \$1000. You can surely earn as much as in fairs, etc., and with less trouble, if you'll do a little systematic work. Write to

The Curtis Publishing Company Philadelphia

REVIVAL MEETINGS.

During the month of September Bro. J. H. Hunt, of Woodburn, Ky., and his church, Pleasant Hill Baptist church, in Robertson county, Tenn., invited me to assist in a meeting. For ten days the meeting continued, the weather was fine, the congregations were good and the interest grew. The church was strengthened—about 20 souls were converted, and 17 joined the church. Their pastor, Bro. J. R. Hunt, is a genial, companionable brother, a consecrated Christian, and a Godly pastor.

During the first week in October the writer, their pastor, in connection with Bro. O. P. Maddox, of Youngville, Tenn., held a meeting with the Oak Grove Baptist church, located in Robertson county, two and a quarter miles south of Adairville. In some respects it was a good meeting. The church has begun the new associational year with renewed vigor and enthusiasm. Last Saturday Dr. H. S. Taylor, our financial agent, made a fine report, showing an encouraging situation in finances. The ladies formed a mission band, and contributed to missions this year \$25, besides the regular church contributions.

At Orinda we were fortunate enough to secure the services of Bro. W. M. Murray, of Springfield, Tenn., in a meeting that continued twelve days, beginning on Monday night after the third Sunday in October. Bro. Murray preached the Gospel with unction and great power. He believes something, and has the courage of his convictions. He exposed sin, preached the vicarious substitutionary atonement of Christ as the sinner's only and all-sufficient hope. He is a strong and fearless preacher of the Word. While we did not have many conversions and additions, it was, in some respects, the best meeting the church has had during my fourteen years' pastorate. The brethren were stirred and strengthened, and decided to have preaching twice a month, and so called me for half my time. I trust that under the guidance of the gracious Comforter they will do better work than ever before. The future for Oak Grove and Orinda is bright. No pastor ever served nobler churches.

In November I held a ten-days' meeting with the Scottville Baptist church. The interest grew from the beginning. The membership seem to realize that a great work was to be done there. This is an inviting field. They

need a resident pastor. Great possibilities are in the Scottville church. Rev. Tobias Ham has settled in Scottville, where his father, Rev. M. P. Ham, of sainted memory, labored so long and well. He will serve churches in Allen county. The people gave Bro. Ham and wife a cordial and enthusiastic welcome to the scene of his early ministry. His son, Rev. M. P. Ham, Jr., is having phenomenal success in evangelizing. He has held meetings with Gilead, Zion and Salem churches in Allen county. There were about 175 additions in the three meetings. His praise is on every tongue. His father has had a great meeting with the Bethel church, near Gainesville, closing with about 25 additions.

Dr. Lunsford is winning golden opinions as pastor, and is in great demand in protracted meetings. His fellow-pastor, Bro. Brookshire, has resigned the pastorate of the Scooped Bowling Green Baptist church and his other churches, and has gone to Bloomington, Ind. He has done a great work with the Second church in Bowling Green. Bro. Brookshire is a noble, self-sacrificing Christian man. We are sorry to lose him from the State, and we pray God's blessings on him and his in his new field.

Bro. J. A. Bennett, with the aid of Bro. J. B. Benton, conducted a successful meeting at Auburn. There were 50 conversions and 25 additions to the Baptist church. Bro. Benton is doing a fine work at Adairville. They have just completed an elegant and handsome parsonage at a cost of \$1,500. The Adairville saints have a habit of bringing things to pass.

Bro. O. P. Maddox has received "showers of blessings" at Le-mont, Hopewell and Spring

MEMORY FOOD.

A Case where Memory was Strengthened by Grape-Nuts.

Food that will actually help the memory as well as agree perfectly with a delicate stomach is worth knowing of.

A good wife out in Alta, Ia., who did not know which way to turn to get food that would agree with her husband who was left in a weakened condition after a serious illness and could scarcely retain any food in his stomach, was one day induced to try him on Grape-Nuts, the famous ready-cooked breakfast food, and from the first he began to improve rapidly. In three months he had gained 80 pounds.

She says that his stomach has recovered so completely that he can now eat any kind of food.

She mentions the boy of an intimate acquaintance, who was so delicate and thin that his appearance was pitiable and he had no appetite for any ordinary food. He was put on Grape-Nuts and liked the crispness and sweetish taste of the new food and took to it. His improvement began at once and he is now a healthy, plump boy.

"I know that Grape-Nuts will do more for weak stomachs than any medicine. The claim that it will build up and strengthen the brain has been proven to my certain knowledge. Sister, who writes for the press, and is compelled to memorize a great deal, has been using Grape-Nuts and says she is surprised at the result. There is a marked improvement in her memory and the brain works more perfectly and with better results.

Please do not publish my name." Name can be given by the Postum Cereal Co., Ltd., Battle Creek, Michigan.

Oreek. He has welcomed to the membership of these churches this year nearly 60 members. He has been sorely bereft this year. His father and mother have both joined "the choir invisible."

Bro. J. S. Cheek is rejoicing in the midst of a revival at Russellville. Bro. Francis W. Taylor, of Henderson, is "holding forth the word of life" there with great acceptance and power.

New Hope has just experienced a "refreshing from the presence of the Lord." The membership of the church, with the help of Bro. Aahlock, a licentiate, conducted the meeting, witnessing 28 conversions and receiving 23 additions. Bro. Tabb resigned, and they have called Bro. Fats, of Nashville. The Lord is giving prosperity to our Baptist Zion.

We have cheering news from our educational institutions. The prosperity of Liberty College continues. Our teaching force is first-class. The work done by the student body was never better, the health of the school is good, and the great tidal wave of God's reviving power that rolled over Glasgow this fall brought a spiritual uplift to the college. The visit of Bro. Cates was a benediction to the town and school. The prospects of Liberty are bright. We are looking forward to the visit of the Educational Committee with pleasure.

Bro. Editor, you certainly spread a feast before us each week in your great paper. God bless the Recorder.

J. H. BURNETT.

Glasgow, Ky.

A MODEL CHURCH.

Responding to invitation, I went last Sunday to Olivet church, Christian county, to assist in the ordination of five deacons, making a total in the church of seven—a literal Scripture number. Other Scriptural features of this church are every Sabbath worship (continued now for near eight years), contributions to expenses by every member cheerfully as the Lord has prospered them, willing assistance in necessary work by all, an abiding fraternal devotion by all members, for all the members, an earnest anxiety by all for the salvation of the lost, and, indeed, an all-pervading desire for the glory of God's name in whatever Scriptural way it can be secured. Is it any wonder, then, that this model church is in a prosperous condition? Is it any wonder that its membership has increased under Pastor W. H. Vaughn's administration from something over 50 to 240; that they have an elegant house clear of debt and beautifully situated; that the community at large is at peace; that the membership is in a prosperous condition in worldly affairs, and that everything in general goes well with them? Verily Pastor Vaughn is happily situated, and the fact that he and his people have maintained every Sabbath worship together so many years in loving fraternity evinces the fact that they are happy in having him with them. It was a great treat to worship with them, and to preach twice for them, for which they did not forget to make substantial compensation.

I was glad to meet and serve in ordination presbytery with Bro. W. L. Payton, Milton Hall and ———— Lile, Bro. Payton is pastor of Locust Grove and South Union churches, both of which are first-class in every respect. He serves half time with each. Bro. Hall has just closed a gracious revival meeting with his West Fork church, in which he

DO YOU GET UP WITH A LAME BACK?

Have You Rheumatism? Do You Have Bladder or Uric Acid Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease which is the worst form of kidney trouble may steal upon you.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.

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Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

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If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the Western Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp Root, and the address, Binghamton, N. Y.

Had the valuable assistance of Dr. Acree, of Clarksville. Bro. Hall is a solid, substantial and sound preacher. I predict for him a bright future. T. E. RICHY, Princeton, Ky.

There are a great many mercies that are "new every morning." One of them is the benefit of yesterday's experience. This life is a training school; each day teaches its needed lessons. Experience is a pretty rough instructor, but next to the Holy Spirit, none is more valuable. If yesterday led us astray then we are worse than fools if we take the same track again. The mischief with bad habits is that we thoughtlessly put them



on again as we put on our clothes. If they are ever to be broken off, they must be taken by the throat; and the beginning of a new day is a good time to begin. A distinguished minister once said to me, "I found that hard smoking was killing me, and one morning I stopped square off, and it has saved my life." It is doubtful if he had squelched that enemy as successfully later in the day. How can we ever hope to grow in grace, and make real progress in the divine life if we are satisfied to start every day on the same old beaten tracks, and repeat the old blunders; and let the same besetting sins get firmer hold on us?—Theodore L. Cuyler.

PROM.

Though I am poor and cannot buy
The rare, time-mellowed things of
art,
God hangs an open gallery
Of pictures for the poor in heart,
Whose walls are hung in grander
show
Of Coler than old Titian knew,
With certain Michael Angelo
Worked in the best cartoons he
drew.
All this is mine to have and hold;
Nor fire may burn, nor years may
mold,
With ruthless trace of gathering
mold,
These wonders of the Master's toll;
Nor can some restless child of Fate,
Some dartsly gifted Compton,
By red conquest
His Leaves from my Volume.
—Marion Thompson.

OUR PULPIT.

PURIFYING THE SOUL.

BY ALEXANDER MACLAREN, D.D.

"... ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren." —1 Peter 1:22.

Note these three subsidiary clauses introduced respectively by "in," "through," "unto." They give the means, the Bestower, and the issue of purity of soul. The Revised Version, following good authorities, omits the clause, "through the Spirit." It may possibly be originally a marginal gloss of some scribe who was nervous about Peter's orthodoxy, which finally found its way into the text. But I think we shall be inclined to retain it if we notice that, throughout this epistle, the writer is fond of sentences on the model of the present one, and of surrounding a principle clause with subsidiary ones introduced by a similar sequence of prepositions. For instance, in this very chapter, to pass over other examples, we read, "Kept by" (or in) "the power of God through faith unto salvation." So, for my present purpose, I take the doubtful words as part of the original text. They unquestionably convey a true idea, whether they are genuine here or not.

One more introductory remark — "Ye have purified your souls" — a bold statement to make about the vast multitude of the "dispersed" throughout all the provinces of Asia Minor whom the Apostle was addressing. The form of words in the original shows that this purifying is a process which began at some definite point in the past and is being continued throughout all the time of Christian life. The hall-mark of all Christians is a relative purity, not of actions, but of soul. They will vary, one from another; the conception of what is purity of soul will change and grow, but, if a man is a Christian, there was a moment in his past at which he potentially, and in ideal, purified his spirit, and that was the moment when he bowed down in obedience to the truth. There are the bones of volumes about the true conception of soul-purity in these words of my text. But I deal with them this morning in the simplest possible fashion, following the guidance of these significant little words which introduce the subordinate clauses.

First, of all, then, we have here the great thought that

L.—SOUL PURITY IS IN, OR BY, OBE-
DIENCE.

Now, of course, "the truth"—truth with the definite article—is the sum of the contents of the

Revelation of God in Jesus Christ, his life, his death, his glory. For to Peter, as to us he should be, Jesus Christ was Truth Incarnate. "In him were hid all the treasures of wisdom and knowledge." The first thought that is suggested to me from this expression—obedience to the truth—is that the revelation of God in Jesus Christ is, as its ultimate intention, meant to be obeyed. There are plenty of truths which have no influence on life and conduct, for which all is done that they can demand when they are accepted. But the truth is no inert substance like the element which recent chemical discoveries have found, which is named "argon," the doing nothing; the truth is, as physiologists say, a ferment. It is intended to come into life, and into character, and into the inmost spirit of a man, and grip them, and mould them, and transform them, and animate them, and impel them. The truth is to be "obeyed."

Now that altogether throws over two card-castles which imperfect Christians are very apt to build. One which haunted the thoughts of an earlier generation of Christians more than it does the present, is that we have done all that "the truth" asks of us when we have intellectually endorsed it. And so you get churches which build their membership upon acceptance of a creed and excommunicate heretics, whilst they keep do-nothing and uncleaned Christians within their pale. But God does not tell us anything that we may know. He tells us in order that, knowing, we may be and do. And right actions, or rather a character which produces such, is the last aim of all knowledge, and especially of all moral and religious truth. So "the truth" is not "argon;" it is a ferment. And if men, steeped to the eyebrows in orthodoxy, think that they have done enough when they have set their hands to a confession of faith, and that they are Christians because they can say, "all this I steadfastly believe," they need to remember that religious truth which does not mould and transform character and conduct is a king dethroned; and for dethroned kings there is a short step between the throne from which they have descended and the scaffold on which they die.

But there is another—what I venture to call a card-castle, which more of us build in these days of indifference as to creed—and that is that a great many of us are too much disposed to believe that "the truth as it is in Jesus" has received from us all which it expects when we trust to it for what we call our "salvation," meaning thereby forgiveness of sins and immunity from punishment. These are elements of salvation unquestionably, but they are only part of it. And the very truths on which Christian people rest for their initial salvation, which is forgiveness and acceptance, are meant to be the guides of our lives and the patterns for our imitation. Why, in this very letter, in reference to the very parts of Christ's work on which faith is wont to rest for salvation—the death on the Cross to which we say that we trust, and which we are so accustomed to exalt as a unique and inimitable work that cannot be reproduced and needs no repetition, world without end—Peter has no hesitation in saying that Christ was our "Pattern;" and that, even when he went to the Cross, he did "leaving us an example

that we should follow in his steps." So, brethren, the truth needs to be known and believed; the truth needs not only to be believed, but to be trusted in; the truth needs not only to be believed and to be trusted in, but to be obeyed.

Still further, another thought following upon and to some extent modifying the preceding one, is suggested here, and that is that the faith, which I have just been saying is sometimes mistakenly regarded as being all that truth calls for from us, is itself obedience. As I have said, the language in the original here implies that there was a given definite moment in the past when these dispersed strangers obeyed, and, by obeying the truth, purified their souls. What was that moment? Some people would say the moment when the rite of baptism was administered. I would say the moment when they bowed themselves in joyful acceptance of the great Word and put out a firm hand of faith to grasp Jesus Christ. That is obedience. For, in the very act of thus trusting, there is self-surrender, is there not? Does not a man depart from himself and bow himself humbly before his Saviour when he puts his trust in him? Is not the very essence of obedience, not the mere external act, but the melting of the will to flow in such directions as His master-impulse may guide it? Thus, faith in its depth is obedience; and the moment when a man believes, in the deepest sense of the word, that moment, in the deepest realities of his spirit, he becomes obedient to the will and to the love of his Saviour Lord, who is the Truth as He is the Way and the Life. We find, not only in this Epistle, but throughout the Epistles, that the two words "disobedience" and "unbelief" are used as equivalents. We read, for instance, of those that "stumble at the word, being disobedient," and the like. So, then, faith is obedience in its depth, and, if our faith has any vitality in it, it carries in it the essence of all submission.

But then, further, my text implies that the faith which is, in its depth, obedience, in its practical issues will produce the practical obedience which the text enjoins. It is no mere piece of theological ledgerism which counts that faith is righteousness. But, just as all sin comes from selfishness, so, and therefore, all righteousness will flow from giving up self, from decentralizing, as it were, our souls from their old centre, self, and taking a new centre, God in Christ. Thus the germ of all practical obedience lies in vital faith. It is, if I might so say, the mother-lincture which, variously combined, colored and perfumed, makes all the precious things, the virtues and graces of humanity, which the believing soul pours out as a libation before its God. It is the productive energy of all practical goodness. It is the bottom heat in the greenhouse which makes all the plants grow and flourish. Faith is obedience, and faith produces obedience. Does my faith produce obedience? If it does not, it is not faith.

Then, with regard to this first part of my subject, comes the final thought that practical obedience works inwards as well as outwards, and purifies the soul which renders it. People generally turn that round the other way, and, instead of saying that to do right helps to make a man right within, they say "make the tree good, and its fruit good"—

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first the pure soul, and then the practical obedience. Both statements are true. For every act that a man does reacts upon the door, just as, whether the shot hits the target or not, the gun kicks back on the shoulder of the man that fired it. Conduct comes from character, but conduct works back upon character, and character is largely the deposit from the vanished seas of actions. So, then, whilst the deepest thought is, be good and you will do good, it is not to be forgotten that the other side is true—do good, and it will tend to make you good. Obedience purifies the soul, while, on the other hand, a man who lives ill comes to think as he lives, and to become tenfold more a child of evil. "The dyer's hand is subdued to what it works in." "Ye have purified your souls," ideally, in the act of faith, and continuously, in the measure in which you practically obey the truth.

We have here

II.—PURIFYING THROUGH THE SPIRIT.

I have already said that these words are possibly no part of the original text, but that they convey a true Christian idea, whether the words are here genuine or no. I need not enlarge upon this part of my subject at any length. Let me just remind you how the other verse in this chapter, to which I have already referred as cast in the same mould as our text, covers, from a different point of view, the same ground exactly as our text. Here there is put first the human element: "Ye have purified your souls in obeying the truth," and secondly the Divine element: "through the Spirit." The human part is put in the foreground, and God's part comes in, I was going to say, subordinately, as a condition. The reverse is the case in the other text, which runs: "Kept in the power of God through faith"—where the Divine element is in the foreground, as being the true cause, and the human dwindles to being merely a condition—"Kept by" (or in) "the power of God through faith." Both views are true; you may take the vase by either handle. When the purpose is to stimulate to action, man's part is put in the foreground and God's part secondarily. When the purpose is to stimulate to confidence, God's part is put in the foreground and the man's is secondary. The two interlock, and neither is sufficient without the other.

The true Agent of all purifying is that Divine Spirit. I have said that the moment of true trust is the moment of initial obedience, and of the beginning of purity. And it is so because, in that moment of initial faith, there enters into the heart the communicated Divine life of the Spirit, which thenceforward is lodged there, except it be quenched by the man's negligence or sin. Thence, from that germ implanted in the moment of faith, the germ of a new life, there issue forth to ultimate dominion in the spirit, the powers of that Divine Spirit which make for righteousness and transform the character. Thus, the true cause and origin of all Christian nobility and purity of character and conduct lies in that which enters the heart at the moment that the heart is opened for the coming of the Lord. But, on the other hand, this Divine Spirit, the source of all purity, will not purify the soul without the man's efforts. "Ye have purified your souls." "Ye need the Spirit indeed. But you are not mere

passive recipients. You are to be active co-operators. In this region, too, we are "laborers together with God." We cannot of ourselves do the work, for the very powers with which we do it, or try to do it, are themselves in need of cleansing. And for a man to try to purify the soul by his own effort alone is to play the part of the stultish housewife who would seek to wipe a dish clean with a dirty cloth. You need the Divine Spirit to work in you, and you need to use, by your own effort, the Divine Spirit that does work in you. He is as "rushing, mighty wind," but, unless the sails are set and the helm gripped, the wind will pass the boat and leave it motionless. He is Divine fire that burns up the dross and foulness; but, unless we "guard the holy fire," and feed it, it dies down into grey cold ashes. He is the water of life; but, unless we dig and take heed to keep clear the channels, no refreshing will permeate to the roots of the willing flowers, and there will be dryness, thirst and barrenness, even on the river's banks.

So, brethren, neither God alone nor man alone can purify the soul. We need him, else we shall labor in vain. He needs us, else he will bestow his gift, and we shall receive "the grace of God in vain."

Lastly, we have here—

III.—PURIFYING... UNTO... LOVE.

The Apostle was speaking to men of very diverse nationalities who had been rent asunder by deep gulfs of mutual suspicion and conflicting interests and warring creeds, and a great mysterious, and, as it would seem to the world then, utterly inexplicable bond of unity had been evolved amongst them, and Greek and barbarian, bond and free, male and female, had come together in amity. The "love of the brethren" was the creation of Christianity, and was the outstanding fact which, more than any other, amazed the beholders in these early days. God be thanked! there are signs in our generation of a closer drawing together of Christian people than many past ages, alas, have seen.

But my text suggests solemn and great thoughts with regard to Christian love and unity. The road to unity lies through purity, and the road to purity lies through obedience. Yes; what keeps Christian people apart is their impurities. It is not their creeds. It is not any of the differences that appear to separate them. It is because they are not better men and women. Globules of quicksilver will run together and make one mass; but not if you dust them over. And it is the impurities on the quick-

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silver that keep us from coalescing.

So, then, we have to school ourselves into greater conformity to the likeness of our Master, to conquer selfishness, and to purify our souls, or else all this talk about Christian unity is no better than sounding brass, and more discordant than tinkling cymbals. Let us learn the lesson. "The unfeigned love of the brethren" is not such an easy thing as some people fancy, and it is not to be attained at all on the road by which some people would seek it. Cleanse yourselves, and you will flow together.

Here, then, we have Peter's conception of a pure soul and a pure life. It is a stately building, based deep on the broad foundation of the truth as it is in Jesus; its walls rising, but not without our effort, being builded together for a habitation of God through the Spirit, and having as the shining apex of its heaven-pointing spire "unfeigned love to the brethren." The measure of our obedience is the measure of our purity. The measure of our purity is the measure of our brotherly love. But that love, though it is the very aim and natural issue of purity, still will not be realized without effort on our part. Therefore my text, after its exhibition of the process and issues of the purifying which began with faith, glides into the exhortation: "See that ye love one another with a pure heart"—a heart purified by obedience—and that "ferently."—Baptist Times and Freeman.

DEAR RECORDER:—On December 1st we closed a very precious meeting at Gardnersville, Ky., with 25 accessions to the church. Rev. J. A. Davis assisted me for one week, and by his splendid preaching thoroughly stirred the church to active work. He was then called away by the death of his uncle, and we continued alone for five days more and were blessed in seeing 14 more in addition to those who had made a profession before he left. The interest grew from start to finish, and the crowds ever increasing. Gardnersville has a noble band of God-fearing people, and we predict ere long they will become a mighty power for God. We baptized on Thanksgiving and again on Sunday, not less than a thousand people witnessing this solemn ordinance each time. We baptized one crippled lady in a chair after breaking the ice on Thursday, and many strong men and women wept tears of joy on beholding her beautiful faith. The Lord was with us from start to finish. We resorted to no clap-trap or manipulations, but rested our faith in the simple preaching of the Gospel, which we believe is God's plan. All the converts save two were grown, and several heads of families. — Fraternaly,
W. R. KILSTON.

PARACHED last Sunday in November for Pastor Swope at Springfield. He is greatly beloved by his church. I was pleased to see the nice parsonage now almost completed. It is a forward move on the part of the congregation. The brethren are grateful to the young man of Springfield who have liberally aided in paying for the parsonage. I enjoyed the hospitality of S. E. Gray, who has the finest crop of white barley tobacco I have seen in my travels.
W. P. HARVEY.

There is a dust that settles on the heart as well as that which rests upon the ledge.—Jeffries.

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EDITORIAL

The Christian Standard (the leading paper of the Disciples) calls attention to the fact that the religious papers have not increased in circulation as have the secular papers.

The remedy the Standard proposes is for the churches to take the matter up and push the circulation of religious papers.

The state of things in this regard, is about the same among the Baptists as it is among the Disciples, and the same remedy should apply to both.

Will not the friends of the Western Record help us add 10,000 names to our list?

The Rev. T. O. Peters, the Methodist pastor at Greenville, was an interested listener at the State Board Institute at that place.

conscious of the inadequacy of his arguments, and therefore sought to belittle Dr. Coleman. But the doctor is too well known and too highly appreciated for such an attempt to succeed.

This pastor also took issue with the writer on justification, and, in replying, advocated the "new theology" view of the atonement. Among other things he says: "If an innocent man should die instead of the guilty, there would be a miscarriage of just law."

This same Methodist pastor in another labored article contends that "buried with him by baptism" has no reference to immersion.

We are very glad to have ministers and laymen of other denominations attend our State Board Institutes, and even to take part in the discussions.

The question has been raised and freely discussed as to a national flower for the United States. England has the rose, Scotland the thistle, Ireland the shamrock and France the lily.

Of course it will not do to be without a national flower when any other nations are supplied; but the question is which flower? It ought to be a flower that grows over a large area of the United States.

We move that the whole subject be referred to the women of the land "with power to act."

It seems that at last a cure has been found for cancer. The London Daily News vouches for the following facts:

Lady Margaret Marsham, sister of the Earl of Romney was at the point of death from cancer. The best medical skill had been expended in vain; her throat was almost completely closed, and she could no longer swallow any food.

Doubts were expressed as to whether it was a case of real cancer, and the News investigated, and found that the attending physicians pronounced it cancer, and that the Clinical Research

Association had examined microscopically a specimen of the growth and declared it to be cancer.

It also appears that while the common people in England have long been using the violet medicinally, especially to relieve pain, the doctors have given it no recognition. It is not mentioned in the British Pharmacopoeia.

Here, then, is a simple remedy, easily tried, and one that can do no harm. We recommend that our readers who have cancer, or anything like cancer, try it.

The Religious Herald quotes with evident relish the statement of "Senex" in the Western Recorder: "A man must be ignorant indeed who thinks that an unbroken line of Baptist churches or Baptist individuals can be historically traced back to the days of the Apostles."

Practically all Baptists, till within a few years past, believed that such a line exists, because of what the Bible says; and they believed there was enough historical evidence to warrant such a belief, aside from the teaching of Scripture.

Within a few years some Baptists have arrayed themselves against the idea of the continuity of Baptists through the centuries; but that is a recent thing, and is confined to comparatively few.

It is interesting to note that the great Pedobaptist church historians (Keller, Moller and others) are conceding Baptist claims to antiquity, at the very time when some Baptists are denying those claims.

At some convenient time we will speak more fully on this subject.

It is announced that The Southern Baptist, a new Baptist weekly, is to be started at Birmingham, Ala., with the Rev. F. W. Barnett as editor, and the Rev. J. V. Dickinson as field editor.

The South Carolina Baptist has enlarged to 16 pages, and has thus come in line with most of the other papers. It is a live paper, and is read at this office each week with special interest.

The Baptist Courier has come out in a new dress. It is a strong paper and deservedly has a wide circulation.

RECENTLY our city was shocked by the suicide of our late City Treasurer, whose defalcations could no longer be concealed, and who killed himself rather than face the exposure.

This came at a time when the Ministerial Association were considering what they as ministers could do in behalf of civic righteousness, and a few of the pastors had been thundering forth against the crime and lawlessness that prevail among us.

Last week the Ministerial Association appointed a committee of twenty-three, who on Wednesday went in a body before the Mayor and the Board of Safety to see what could be done for the suppression of public gambling.

One member of the Board of Safety read an order prepared by J. T. O'Neal, Esq., shutting up all pool rooms and gambling dens, and said he was ready to offer that and vote for it.

The ministers withdrew, and the Board of Safety at once held an executive session and passed the order Mr. O'Neal had prepared, and the police were instructed accordingly.

The police went around to the pool rooms, but the managers, knowing they were coming, had everything quiet, and there was no betting while the police were there.

A new Board of Safety will this week come in office, and we hope they will follow up this beginning. They will hardly venture to reinstate the order, though they may allow it to become a dead letter.

CHARACTER is the diamond that catches every other stone.—Bartol.

Editorial Varieties

To the actual cost of the Beer war should be added the depreciation of the British currency caused thereby, which is estimated at \$75,000,000.

We have before us a Methodist paper with ten pictures of Methodist preachers, all of them good looking. How would it do to fill our religious papers with pictures of preachers? Why sleep with ten?

We did not hear of a single Roman Catholic congregation observing Thanksgiving Day. Other denominations are more and more taking up Roman Catholic days for observance, but Rome does not return the compliment.

A woman in Chicago accused a policeman, at the risk of his life, to rescue her son from a burning building, and he did so. Perhaps he was a susceptible widower and she was a susceptible widow. We await further developments.

Arabia is now open to Bible circulation. One missionary last year sold \$75 Bibles in whole or in parts, at Bahrain. Besides, also, the last South American country to open its doors, is open at last, and converts are now at work there.

The "Hindoo Prince," who was such a scoundrel in London and New York, in spite of his notoriously vile character, has just been "dropped," not because of his villainy, but because it has been ascertained that he was once a cook in a restaurant, Alton!

Editor J. P. Williams of the Baptist Banner was present at the State Board Institute at Ashland, and he says in his paper of last week: "We have convinced that there are other things in Kentucky than the horses and politics." Dr. W. P. Walker was also present from Huntington, W. Va., and they both contributed greatly to the interest of the institute.

You are about to buy Christmas gifts for friends? Very well; what better gift can you bestow than a year's subscription to the Western Recorder, if your friend be not a subscriber? Your married son, or married daughter, has gone to home-keeping—let them get the Recorder every week. Its weekly visits will remind them of your thoughtful kindness. If you wish, we will mark the paper "Christmas gift."

A London preacher was spending his vacation in the North of Scotland and he became interested in an old deer stalker who, during the winter months, lived by himself, firing a musket at the moon. He the preacher proposed to send him some magazines to read during the winter, but he replied: "I have no time for such trash as that, sir; but if you could send me a copy of the sermons of Jonathan Edwards, I'd be glad to read them. He gives me a grand account of the plan of redemption."

While Dr. Dixon was in Louisville, he took occasion to pay his respects several times to Christmas (I) Science (?) and he was accompanied by a number of the guests by Mr. Peabody, a member of the Eastern bar. He has had exceptional opportunities for knowing this lad from the inside, and his pamphlet—of page, time; it seems, not in the severest arrangement of Christmas (?) Science (?) we have seen. It is, indeed, quite state of mind. The Eastern bar, of this city, at Dr. Dixon's instance, have ordered a lot of copies and can promptly supply them.

The Lutheran Evangelist of Dec. 6th says: "Louisville, a city with a population of 250,000, has more murders than London with 700,000 people. And Kentucky with its 2,000,000 population has more murders annually than Great Britain with the population of 40,000,000." While we are not willing to believe it is as bad as the Evangelist reports, it must be confessed that it is shamefully bad, and it is high time our good citizens asserted themselves in behalf of the enforcement of the law.

The Christian Standard of Dec. 7 has an editorial against receiving "immersed" persons into the Disciples' churches. There is a party among the Disciples who wish to do this. It is not funny that the very people who make immersion necessary to the remission of sins, should be the ones to wish to receive "immersed" persons altogether? For a good reason, argue, if unimmersed persons be received into their churches, sans sprinkling and pouring are under that immersion, they would be long excommunicated. That is exactly the way affairs have gained ground in the past centuries.

The New York Christian Advocate rings out clear against the proposed Sunday school opening in New York and Hudson (I) administration in New York City. It says: "The distinction between the Ten Commandments and the reform reign may be reduced to a mere question of more or less extension of administration." That is the case of it. The reformers (I) may say that the law closing the saloons on Sunday cannot be enforced, and yet they (I) do not see any closing them only a part of Sunday can be enforced. If the saloons are able to defy the law closing up all day Sunday, so much the more would they be able to defy the law closing up a part of Sunday. The naive simplicity of some people is amazing.

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All Periodicals were changed and much improved with January issue.

Table with 2 columns: Item Name and Price. Includes items like The Teacher (enlarged), Bible Class Quarterly, Advanced Quarterly, Intermediate Quarterly, Primary Quarterly, The Lesson Leaf, The Primary Leaf, Weekly Kind Words, Kind Words (semi-monthly), Kind Words (monthly), Children's Quarterly, Bible Lesson Pictures, Picture Lesson Cards.

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Highland German Mission—Pastor von Moeller preached on "The perfect will of God." This was the pastor's last service, he having accepted a call to Indianapolis.

Jaffersonville (Ind.)—Pastor McFarland preached on "The chief element of success," and on "The Christian's estimate of himself." Six joined by letter.

Pastor Traile presented a paper on "Training young people," which was very practical and very interesting. The discussion of the paper was made the order for next Monday morning.

Dr. Mullins attended an Institute at Frankfort, Ky., Saturday, December 7.

Dr. Dargan addressed the Y. M. C. A. State Convention at Lexington, Ky., Friday evening, December 6.

"Jack" Horner reports that now he is the bishop of Bath county, since accepting the church at Sharpshurg. Dr. Carver and Robertson recently took supper with us. Dr. R. reported a pleasant time at the South Carolina Convention.

J. L. Rosser recently received a barrel of apples from his father in Virginia. Some of us have been to see him a few times since then.

Dr. Wm. F. Trusty, of Hodgenville, Ky., and Miss Mary Miller, of New Hope, Ky., were united in marriage by Rev. T. C. Buchanan, Wednesday, December 4.

E. B. Osburn, of Madisonville.

Ky., took unto himself a better half at Sunrise, Sunday, December 8.

U. S. Thomas, of Tennessee, has been helping Pastor J. A. Taylor in a successful series of meetings at Parkland, Ky.

W. M. Hartin has recently had a successful operation performed at Broadway Infirmary.

The mid-week prayer-meeting was led by J. A. Kirtley, Jr. There followed several earnest talks concerning the preacher who applies for churches.

Dr. Dawes, pastor of Highland Baptist church, commenced a series of talks on the Book of Acts Monday, December 9, to the missionary society.

Supplies last Sunday: J. E. Hammons, of Georgia, at Highland Park, Ky.; J. H. Larson, of Massachusetts, at Duckers, Ky.; E. E. Bell, of Texas, at Newport, Ky.

F. H. Watkins is assisting Sup't. J. D. Ray in a meeting at Van Buren mission.

Next Thursday evening, December 19, at 6:30, at Midway Baptist church, Rev. J. T. McGlothlin will lead to the altar Miss Beale Williams, formerly of this city. The groom finished the Th. M. degree last year, and is now pastor of the above church. There is a bright and happy outlook for the talented young couple.

Dr. Sampsy made an offer to the Junior Hebrew Class that he would give one a Hebrew Bible to each one that would memorize the first chapter of the Th. M. degree in Hebrew, as a result there were ten out of a class of fifty that were successful, viz.: J. A. Kirtley, Jr., of Kentucky; W. E. Atwood, of Kentucky; W. M. Lee, of Georgia; D. J. Evans, of Missouri; E. V. Lamb, of Missouri; S. B. Rogers, of Arkansas; J. S. Oump, of Arkansas; H. B. Folk, of Tennessee; T. L. Smith, of South Carolina, and Walter Wyatt, of Missouri.

B. H. Carroll, Jr., took charge of a class December 10. H. E. Walker, of Louisiana, has been helping Dr. Sampsy up to the present time.

Pastor C. H. Greston writes under date of Dec. 4: "About two weeks ago we closed a gracious meeting at my Little Union church. We had the assistance of Brother J. P. Brooks, of Glasgow, who did all the work with the following results: 45 converts, 38 baptisms, 8 restored and 4 by letter; 1 still awaits baptism. The people say it is the best meeting they have had in twenty years. Bro. Brooks is a strong man, a real revival and strengthener. He is sound and forceful. There have been 66 additions to this church in less than two years. To God be all the honor and glory. Last Sunday we closed a gracious meeting at Highland church. The church was greatly revived and strengthened. Bro. Brooks assisted me here also. The additions were 3 by experience and baptism, 4 by letter and 2 restored. Bro. Brooks puts the members to work, then he works. The church called the present pastor for the tenth year. She is now more prosperous than she has been for several years. He has also been called at Seven Gums for one-fourth of his time. He was pastor there several years ago. May God direct Bro. Brooks in all his work. His meeting at Woodland church, Bro. J. E. Spurlin, pastor. Prospects for a gracious meeting. We pray they may have a great revival there."

Pastor W. H. Bell writes: "We closed a two weeks' meeting at Heberdenville the last of November, with Bro. E. H. Smith, of Sebe, assisting us. He did most of the preaching, and to the satisfaction of every one that heard him. While Christians were delighted and revived, it seemed to affect sinners but little. It seemed to be approved for the meeting, and the church called in Feb. I am closing my third year's pastorate with them, and a more noble people never lived than they are. While they are weak financially, they know how to make a pastor appreciate them. On the day of the meeting, the salary about all paid, they thought to show their appreciation of the pastor by bringing with them old hams, flour, pork, beef, fruits of various kinds and groceries, butter, and money well, it would take too much space to mention all that was bought. It was a surprise at that time; but I thought that it was in their hearts to remember their pastor, as they had formerly. Let God be praised for all."

Bro. J. W. T. Givens writes: "Have returned from two meetings in Jan. we enjoyed the company of two noble pastors and two splendid churches. We assisted Pastor J. E. Benton at Finc, beginning Nov. 11th. He is as fine a pastor as we

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have ever labored with. Here God blessed us with 11 professions of faith, 7 being heads of families. On Nov. 23 we went to Smith's Grove to assist Bro. W. W. Payne. He has just recently moved into this pastorate. He is a godly man and a fine worker. He has had 11 additions and 3 backsliders reclaimed. Our work here at Salem is moving on nicely. We have one of the best people in the world. My limb is now out of the cast, and we will soon be off our crutches again."

Bro. T. H. Coleman writes: "Bro. W. Eugene Selles, a student in Georgetown College, recently held a meeting of ten days at New Salem church, Lincoln county, which resulted in thoroughly reviving the membership and in 43 professions of faith. That church is weak financially, but the members have contented themselves in having occasional afternoon preaching by a neighboring pastor. But so thorough is the work that has been accomplished, that they have made a liberal subscription for regular preaching two Sundays in the month. Being only a localite, Bro. Selles and the congregation requested me to come and do the baptizing, which I did on Dec. 4, in the beautiful waters of Green River, immersing 41 candidates in 17 minutes."

Bro. Geo. E. Baker writes: "I have held several meetings this fall that have not been reported on here. Held 10 days at Eubanks—24 additions, 5 from the Campbellites. Held 10 days at Salt River, Boyle county—10 additions, 1 from Campbellites. Held 8 services at Burnside—5 for baptism, 3 by letter. Took fever and had to close temporarily. Held 10 days at Warren Fork, Pulaski county, held 12 services—10 additions, 3 from the Methodists. Began again at Burnside Dec. 2; good interest. Secured a beautiful site for a house of worship."

Bro. W. L. Payton writes: "Thursday, Nov. 7th, near my home, I closed a meeting with Zion church, in Hart county. There were 34 professions of faith and 2 renewals. Sixteen had been received for baptism and others were expected to join on the following Sunday. Bro. C. O. Cook, of Monroe, is a popular and efficient pastor, and is held in high esteem by the brethren at Zion. Sunday, December 1, we closed a ten days' meeting at South Union church, Christian county, with 14 additions, 11 of whom came by baptism. I was aided in this meeting by Bro. W. C. Golden, of Nashville, Tenn., whose preaching was strong and helpful, and his visit among us brought a blessing to our hearts and homes. Bro. J. O. Gandy, of Sebe, was called to the office of pastor in South Union church. Brethren F. C. Clardy and John C. Gary, Bro. Clardy is a son of Deacon John D. Clardy, who is so well and favorably known, and Bro. Gary is a son of Deacon John O. Gary, deceased, who was loved and honored by all who knew him. We were assisted in the ordination by Bro. W. E. Vaughn, of Howell, and deacons from Fembroke and Locust Grove churches."

Pastor L. H. Voyles writes: "We closed a good meeting with our Local church at Sebe, Sunday, Nov. 24th. The church was revived as never before and many backsliders were reclaimed. Two noble young men pro-

(Continued on 16th page.)

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AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "The beauty of holiness," and on "The holiness of beauty." Two joined by letter.

Broadway—Pastor Jones preached on "An old custom," and on "Tomorrow." Three received by letter. At the annual meeting Bro. W. H. Newman and J. H. Weller were reported a pleasant time at the South Carolina Convention.

Obelisk-street.—Pastor Weaver preached on "The stonement of Christ," and on "Almost saved." One joined by letter.

East.—Pastor Felix preached on "Suffering need," and on "Walking circumspically."

McFerran Memorial.—Pastor Hamilton preached on "Love poorly placed." Dr. Bundick spoke at night. One received by letter, one under watchcare and two for baptism since last report.

Twenty-second and Walnut—Bro. H. M. Wharton preached on "Thanking God," and on "The spirit of God." He preached daily at 8 a. m. and 7:30 p. m. Three received for baptism, five by letter and six baptized.

Clifton.—Pastor Foster preached on "Why save children," and on "Why we immerse." Nine received for baptism, one by letter, one by relation and 18 baptized. Dr. Bundick spoke at 8 p. m.

East Main—Bro. J. E. Johnson preached on "Gives by the cross," and Bro. L. E. Masters preached at night.

Franklin-street.—Pastor Jenkins preached on "I will send thee," and on "She hath done what she could." Three received for baptism. Dr. Bundick spoke Wednesday night.

German.—Pastor Jansen preached on "God's answer," and on "The way of salvation."

Highlands.—Pastor Dawes preached on "The grace of giving," and on "Belief of the heart." Three received for baptism and baptized. Young people's meeting started.

Logan-st.—Pastor Traile preached on "The future of Baptists," and on "Near's purpose." Four baptized. Dr. Bundick spoke Thursday night.

Farland.—Bro. Thomas preached at 30th hours, and on "Neglect." Over 20 additions to date by experience and baptism.



very recently an ingenious chemist succeeded in combining them together with other antiseptics into a pleasant, effective tablet.

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Rev. S. A. Covert, who recently preached at the home of Bro. W. H. Newman, of Louisville, Ky., and returned on his work under favorable auspices. He is in the county seat of Wayne, the county seat of Wayne, the county seat of Wayne.

Arrived in Glasgow, in which town the baptizing there was little hope of his recovery. Dr. A. W. McClelland in Knoxville, Ala., Nov. 20th. He was one of our brightest and best, and he was cut down at the peak of his career that was of fair promise. We tender our sincere sympathies to the bereaved. His death is a difficult loss to the cause of truth and righteousness.

When accompanied by an invitation from Mr. and Mrs. Jesse Maline Johnson, of Lawrenceburg, Ky., to attend the wedding of their daughter, Miss Frances Green, to Mr. John Allen Barton, sheriff of Marion county, on Thursday evening, Dec. 12th, at 8 o'clock, at the Christian church. We extend our congratulations.

Kentucky still leads in contributions to foreign missions for the current Convention year. The December Foreign Mission Journal credits Kentucky up to Nov. 15th with \$48,307.01, Virginia comes next with \$2,207.12, and then Georgia with \$2,078.16.

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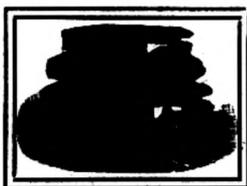
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515	Oxford, Bagster type, self-pronouncing, Egyptian seal, linen head, red corners	\$1.50
516	Bagster, French Morocco, Long Primer type, Mission Head	\$1.50
517	French Morocco, Brevier type, leather head, red under gold edges, divinity script	\$1.75
518	French Morocco, Long Primer type, self-pronouncing, size 5 1/2 x 8 1/2 inches, Egyptian seal, leather head	\$1.75
519	Extra Morocco, Long Primer type, silk headband, two silk markers, silk sewed, red gilt printed binding to edges	\$1.50
520	Oxford, India Paper Edition, Bagster type, self-pronouncing, Alaska seal, leather head to edges, silk sewed, red under gold edges	\$4.00

Workers' Bibles.

No.	Description	Price
517	Morocco, Mission type, divinity script, round corners, red under gold edges	\$1.15
517 1/2	Morocco, Mission type, silk sewed, extra gilt printed binding, silk headband and marker	\$1.50

Reference Bibles.

No.	Description	Price
520	India Paper Edition, self-pronouncing, Brevier type, Persian Morocco, silk sewed, leather head to edges	\$4.50
521	Same description as above, only Long Primer type	\$4.50

Revised Bibles.

No.	Description	Price
225	International, Morocco, with references and maps, Long Primer type, silk headband and marker, imitation silk binding	\$2.00
226	Same description as above, only Teachers' Edition	\$1.15
227	Extra Morocco, Long Primer type, with references and maps, extra motion leather binding, silk sewed	\$1.45
228	Same description as above, only Teachers' Edition	\$1.15

Illuminated Teachers' Bibles.

No.	Description	Price
22	Paper lined	\$1.50
23	Leather lined	\$1.75
24	Leather lined	\$2.50

Twenty Cent Bible.

Size, 4 1/2 x 7 inches. Mission type, cloth bound, red edges, square corners. By mail, 10 cents.

Six Cent Testament.

Self-pronouncing. Name-title binding, and type as Twenty Cent Bible. By mail, 9 cents.

Four Cent Testament.

Not self-pronouncing. No 1 Holy type. Same cloth, shrinkable edges. 10 pages. Size, 5 1/2 x 8 1/2 inches. By mail, 6 cents.

A Bible for the Home.

CHEAPEST LARGE TYPE REFERENCE BIBLE PUBLISHED. Price, \$1.50 postpaid. A Polygot Bible containing a copious and original selection of references to parables and illustrative passages. Not self-pronouncing, cloth bound, size 5 1/2 x 8 1/2 inches. Large Pica type.

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PHILADELPHIA, NEW YORK, BOSTON, CHICAGO, ST. LOUIS, DALLAS, ATLANTA.

ROMANS 2:13, 19.

What a wonderful contrast between the parallel work of Christ and that of Adam. "As through one trespass the judgment came unto all men to condemnation, even so through one act of righteousness the free gift came unto all men to justification of life." Fearful in its consequences, the work of Adam was as easy to accomplish as to set fire to a palace. He was the head of the race, the door-keeper of its destiny. He could open the door to sin if he desired, or close it against if he wished, and he opened it. Adam trespassed and brought death into condemnation to all men. Impossible to say come; God would not have surrendered the fate of man in the hands of one of them, be he the parent of all! but no more impossible than the observed fact that parents transmit to their children in a variety of manners their constitution, character and many kinds of diseases. Adam and Eve having fallen, transmitted a fallen nature to their children. Water cannot rise above its source without external help. It is not unjust, men being what they are, free moral agents, God did test their freedom in the fairest manner; he did not take a weak specimen, but the best, the strongest, the more likely to stand the test. What Adam did we would have done; he was as good as could be made, the best of his kind, for he came directly out of God's hands. We cannot make away with the dreadful inheritance, we are sinful by nature, and we will commit sin. Let any one that doubts it try to escape the law and he will soon find that a sinner he is, and so will remain if left to himself. Adam was innocent and perfect; no taint of sin did stain his heart; no evil practice drew him away from God; nevertheless, one trial caused him to stumble and fall! How can we stand with a deteriorated nature and thousands of temptations?

Such is the dreadful work of Adam as awful in its consequences as easy in its execution. It is easier to destroy than to build to kill than to make alive, to let sin in than to conquer it out. Adam could let sin in for the whole race, it took the Son of God himself to conquer it out. A mighty work this, as blessed in its consequences as hard in accomplishment.

Adam, by one sin, opened the flood-gate to all, and Christ had to overcome the whole flood. "And not as through one that sinned, so is the gift, for judgment came of one, but the free gift came of many trespasses unto justification." The Son of God humbled himself to become Son of man; by his divine and infinite personality took the place of the whole race and became the head of a spiritual family. As Adam he was tempted but infinitely more; in the wilderness unto starvation, at Gethsemane unto blood, and his obedience was tested unto the death, even the death of the cross. Having taken the sin of the world unto himself, the Lamb of God took with it its condemnation and died, that by one act of righteousness the free gift should come unto all men to justification of life. The effect of these two works is given in the following words: "As through the one man's disobedience the many were made sinners, even so through the obedience of the one all the many be made righteous."

In verse 13 death and life come to all; in verse 19 many are made sinners or righteous. To all come

Revell's New Books FALL 1901

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 A TALE OF THE TIMES OF JUDAS MACCABAEUS
 "A master's use of historic imagination. Characters are here with fibre like Shakespear's best. The ambition of Deborah is as daring as that of Macbeth."—Book News.
 Send all orders to BAPTIST BOOK CONCERN, Louisville, Ky.

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The Lore of Cathay
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 An Essential Complement to Dr. Martin's "Cryls of Cathay."

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 8vo, decorated cloth, gilt top, net \$1.50.

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 Large paper Edition de Luxe. Illustrated pages and many extra illustrations in Sepia by W. E. DYER, 8vo, cloth, boxed, net \$2.50.

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 Of Heart and Home
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Author of "THE CAPTAIN OF THE JANGLIERS."

death and condemnation through Adam; but all those who accept Christ become the many who shall be made righteous. Through Christ to all men come the free gift unto justification of life, but all who reject him become the many who were made sinners.

The blessed work of Christ frees all men from the curse brought by the work of Adam, if they will accept the freedom, otherwise they are left unto the curse. Not, therefore, on account of Adam are men definitively damned, but on account of themselves. All are under condemnation because of Adam, but on account of themselves alone do those that remain in it do so.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten

Son of God. "The wrath of God abideth on him."
 C. A. DELAPINE.
THE MARKETS.
 LIVE STOCK.
 Report for week ending Dec. 7.
 CATTLE.
 Best good export steers, 1,200 lbs and up . . . \$4 00 10
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 Common to medium butchers . . . 3 25 10
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 Good to extra heavy . . . 3 50 10
 Common to medium cows . . . 3 25 10
 Feeders . . . 3 00 10
 Steers . . . 3 00 10
 Bulls . . . 2 50 10
 Veal calves . . . 4 00 10
 Mixed cows—Common . . . 2 50 10
 Fair to good . . . 2 25 10
 HOGS.
 Choice packing and butcher, 150 to 200 lbs. . . 6 00
 Fair to good packing, 150 to 200 lb. . . 5 50 10
 Good to extra light, 120 to 150 lbs. . . 5 00

REJECTIONS.
 1901. 1900. 1899.
 Rejections this week . . . 16 478 20
 Percentage of rejections . . . 12 12 12
 Rejections Jan 1 to date 1901 27,500 27,500

REJECTIONS.
 1901. 1900. 1899.
 Rejections this week . . . 641 577 4,875
 Rejections Jan. 1 to date 114,219 104,646 104,216

REJECTIONS.
 1901. 1900. 1899.
 Rejections this week . . . 541 577 4,875
 Rejections Jan. 1 to date 114,219 104,646 104,216

REJECTIONS.
 1901. 1900. 1899.
 Rejections this week . . . 541 577 4,875
 Rejections Jan. 1 to date 114,219 104,646 104,216

CHURCH NEWS.

(Continued from 6th page.)

passed faith in Christ and were baptized. There are but few in that neighborhood who are members of the church. We did the preaching by the request of the church. We are making arrangements to preach for this grand old church two Sundays in the month. I am now with my church at Kingsport, where I have been pastor for many years. A deep impression fills the hearts of every coming together; many dear souls are anxious. Two conversions of faith; two joined last night (Dec. 1st). I believe we are going to have a great revival. I was called home this morning (Dec. 3) to preach the funeral of our dear brother, J. W. Mestaine, a deacon in our church at Horse Cave, and one of the best men of earth."

OTHER STATES.

Bro. E. L. Sviak writes from Enon, Kas.: "I have changed my field of labor from Kingman, Kas. to this place."

Pastor Staley writes enthusiastically about the preaching of Evangelist W. Compton, who recently aided him in a meeting at Morgantown. He says: "We all enjoyed a veritable feast on God's Word for two weeks. Bro. Compton entirely won the hearts and confidence of all. It was with regret that we saw him leave. On the last day of the meeting I buried 31 in baptism." There were 8 received by letter. Pastor Staley also welcomed 35 new members in a meeting at Uniontown. He is, under God, doing a blessed work.

Pastor M. N. McCall writes from Benton, Ill.: "We have just closed a glorious meeting with the First Church. Bro. E. H. Farrar, of Louisville did most of the preaching. The whole town was moved, and as an immediate result there have been 53 additions to the church, 48 of them being by baptism. Our people feel very much in love with Bro. Farrar because of his gentleness and untiring zeal."

Sister Fred Baerle writes under date of December 2: "Yesterday was a day of special blessing for the church at Petoskey, Mich. Large congregations were in attendance at the service, notwithstanding the inclemency of the weather. At the morning service the hand of church fellowship was extended to three who have recently been baptized. In the evening a prominent business man of the town and his daughter and two others were received for baptism. This makes for a happy year. He has received into the church since Rev. E. N. McFarrer began his pastorate was two months ago. The members are rejoicing in these evidences of the coming of a more glorious day for their church."

SANTA CLAUS AT BACON'S

We wish all our readers could visit J. Bacon and Sons Marmoth department store during the holidays, for we feel they would be amply repaid. The five floors and basement of the building are filled to their utmost with goods that cannot but please the eye and soothe the heart. On the inside of the building, the first object that catches the eye is an immense Christmas tree 35 feet high, with 300 varied-colored electric lights concealed in its branches, while other decorations throughout the store make it a veritable palace. The variety and number of Christmas novelties and novelties are unlimited, making it an easy task to find what you want—so many pretty things at such astonishingly low prices. In fact, Santa Claus could fill his sled a thousand times and still have plenty left for parents, husbands and papers to select from.

This is Santa Claus' first year at the new store, having brought with him everything new from toyland—

- Dolls that walk;
Dolls that talk;
Dolls that weep and
Dolls that sleep—
Velocipedes, Hobby Horses, Sleds, Magic Lanterns, Toy Dressers, Slideboards, Trunks, Writing Desks, Hook and Ladder, Fuel Wagons, in fact everything to delight and please the child's eye.
Not only has ample provision been made for the children, but older persons as well may find at Bacon's a stock of holiday goods never before equaled in Louisville.
Words cannot express the wonderful array of pretty things (and at such low prices) and to anyone at all anxious to what to buy for a suitable present, our advice would be—"Go to Bacon's," knowing full well they would see and the right thing.

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Absolutely Pure



Makes the finest flavored, most delicious food

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Items of Interest.

NEWS FROM THE WORLD OVER.

Dr. William MacCormack died suddenly at Bath of heart disease. He was President of the Royal College of Surgeons, and perhaps the most distinguished surgeon in England. He was born in Belfast in 1826. Gen. A. P. Nixon died at his residence in Washington City, aged 67. He was twice Asst. Postmaster-General.

There seems nothing to account for the behavior of the students in Athens, Greece, except an epidemic of insanity. An Albanian newspaper published some passages from the Bible, translated into modern Greek. The students, 150 in number, attacked the newspaper office on account of this, and had to be put down by the gendarmes, the police not being strong enough. Several students were killed and many were wounded.

The Filipinos in the island of Samar are very impudent. It is not unusual to find notices written in English posted on trees, inviting the American soldiers to join the Filipino army and destroying them here to collect. Deceitful from the 14th cavalry (colored) led the fight near Lipa in which Captain Wilhelm, and Lieutenants Ramsey and Lee were killed.

It seems a coincidence that Gov. Edward Byrne, of Jamaica Insurance Co., should have died in England just now. He has been forgotten by this generation, and few know he was living, aged 72. When Governor of Jamaica, the negroes rose in insurrection. He proclaimed martial law, and knowing that a massacre of white women and children was threatening, had a prominent male, George William Gordon, tried and executed by martial law. There was no question that Gordon was implicated in the insurrection. This happened at about the close of our war.

England rang with demonstrations of him for that occasion. The plan of his friends that he be carried to a manor with all the honors of a heroic insurrection did not quiet the storm, and he was removed. So early as England declared that Elizabeth is daily executing men in Cape Colony, as Eyre did Gordon, and official England approved! Yet Eyre hang a man to prevent the massacre of white families, while Kitchener hangs white men, Protestants, who are innocent of massacre.

James H. Deffen electrocuted. Electric wires and electrodes placed behind his ear and at the end of his spine sent a current of 3,500 volts in him, which merely seemed to tickle. The shock was repeated several times, but as the elephant gave a pleased grunt of gratification after each attempt, finally the electrician gave it up. A current of 1,000 volts will kill a man. It remains to be seen how many it will take to pierce an elephant's hide.

The famous blinding bill on the Missouri street corner, Feb., inactive for a quarter of a century, has burst into flame. This bill was well known to the Indians who

looked on it with much superstition. But when this recent weekling pretends to read to be seen.

It is found that the climate and soil of Fagot Island is admirably adapted to flax growing. Mr. Alford, of Ireland, an expert in flax manufacturing, has examined the flax grown there and pronounced it of a very superior grade and all that is needed in a flax manufacturing plant. He thinks, however, the laborer in Ireland and the scientific point to which they have reduced the flax-growing process may be a hindrance at first, but experience can overcome this.

Stanford University, San Francisco, presents something new in the way of child study. Parents are asked to put on paper their unbiased opinion of the character and abilities of their children, telling which they think the best and brightest and which one the worst and dull. Teachers are asked to make the returns of the children under their care. A comparison of the two reports as to the same children shows the scientific "value" of the data.

Under the protection of Prince Alexander of Oldenburg, there has been a young man's society for mental and physical development founded in St. Petersburg by James Stokes of New York. The objects of the Society are virtually identical with those of the Young Men's Christian Association in this country. The Society now has nearly 50 members, and two chapters have been opened in the United States. Address to the Y. M. C. A. in Boston.

A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has provided a remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. It is a simple, natural, and powerful remedy, consisting of a small quantity of a pure, permanent, and odorless substance, which, when inhaled, acts directly on the lungs, and cures the disease. It is a simple, natural, and powerful remedy, consisting of a small quantity of a pure, permanent, and odorless substance, which, when inhaled, acts directly on the lungs, and cures the disease.

WANTED LADIES to do about two hours work once or twice a week. Salary \$15 per month. Apply with resume and references to J. H. D. Caldwell, Greenville, Orangeburg county, South Carolina.

South Carolina Inmate and West Indian Expatriates.

The above Expatriates, one of the greatest ever held in the South, opened December 1, 1901, and will continue until June 1, 1902. Very attractive rates have been arranged. Hold all parties to the Southern Railway, with its own rails the entire distance, are particularly convenient; and any amount of time will give full information upon application.

The writer had a pleasant visit to Frankfort on Friday last week to attend the Southern Institute there. He was the fortunate guest of Mr. W. S. Farmer and his charming family. Pastor Adams is greatly blessed in his work, and is greatly beloved. It was the writer's pleasure to listen to address lectures by Dea. Henry McDonald, E. H. Weaver and J. W. Warder. Information comes that the Institute, which closed Sunday, made a fine impression of the community.

We congratulate the Louisville & Nashville Railroad, as well as the traveling public, on the magnificent dining-car service they have established along the lines of their great system. The dining cars are splendid, and the fare and service are of the very best. This great Southern system have live and far-seeing men at the head of it, and they are always at the front in all railroad matters.



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20C Solid Gold Cuff Buttons 4.50
20D Rolled Plate Cuff Buttons 1.00
21D Solid Gold Scarf Pin 1.50
21E Solid Gold Beatty Pin 1.00
21F Solid Gold Heart 1.25
22F Silver Heart .50
23A Rolled Plate Necklace and Lockets, 15 inches in length 4.00
23B Solid Gold Necklace and Lockets, length 15 inches 14.00
23C Solid Gold Scarf Pin with Pearl 3.00
23D Solid Gold Brooch 3.10
23E Solid Silver Brooch 1.00
23F Solid Gold Brooch 2.25
23G Silver Brooch 1.50
23H Rolled Plate Brooch 3.00

Our Catalogue mailed FREE to any address.

C. P. Barnes & Co., Louisville, Kentucky.

Reference: THE WESTERN RECORDER.

TWO SAMPLE VALUES

Advertisement for clothing featuring two women in elegant dresses. Text includes: 'From the Cloak Section of our great Mail Order House...', 'A PLUSH CAPE OFFER...', 'Electric Seal Sewer...', 'Dr. A. C. Davidson, of South Side Baptist church, Birmingham, Ala., has just closed a meeting of two weeks. He was ably assisted by Pastor Hamilton, of McFarren Memorial Baptist church, this city.'

Southern Railway

Announces the opening of the Winter Tourist Season and the placing on sale of Excursion Tickets to all prominent points in the South, Southwest, West Indies, Mexico and California including St. Augustine, Palm Beach, Miami, Jacksonville, Tampa, Fort Tampa, Brunswick, Thomasville, Charleston, Aiken, Augusta, Pinesham, Asheville, Atlanta, New Orleans, Memphis and

The "Land of the Sky."

Perfect Dining and Sleeping Car Service on all trains. See that your ticket reads Via Southern Railway.

Ask any Ticket Agent for full information, or address: Geo. E. Allen, A. G. P. A., St. Louis, Mo.; H. H. Hartsell, General Passenger Agent, J. M. Olin, Traffic Manager, Washington, D. C.; W. A. Turk, Asst. Passenger Traffic Manager, Washington, D. C.

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