

WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

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WESTERN RECORDER.

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It is a great relief to the mind to spread our case, not before men, but before the Lord, and ask counsel at his mouth. Go into the sanctuary (Ps. 78:17).

☐ The best and most honorable way of ruling is by giving light and doing good; those command respect that live a useful life and so shine as lights.

The Mohammedans are vigorously at work in the Philippines. Three of their missionaries are men from this country, though one is only a naturalized citizen. What success they are meeting with, we do not know.

Among the precepts discovered in the ruins of Egypt is this, which is thought to belong to at least 3000 B. C.: "Let not thy heart be great because of thy knowledge, but converse with the ignorant as with the learned; for the limit of skill is not attainable, and there is no expert provided with all that is profitable to him."

T. G. SELBY says that the God of too many in this day is an indolently amiable god, like the god of the apostate Jews of Zephaniah's time, and adds: "It is perhaps a more insulting thing to make God a Ludicrous like ourselves than to think of Him as a fiction of the imagination. A denial of His existence may be better than wholesale misrepresentation."

The Presbyterian Synod in Nova Scotia had quite a discussion on the subject of allowing one church to use the individual communion. The decision was referred to the General Assembly. Dr. McNeill said that the beauty of the ordinance was destroyed by the innovation, and that the individual cup business had been "worked up by the abominable literature of an American business house which had no religious feeling, but merely a desire for gain." Those who spoke on the other side mostly opposed the use, but thought each church should do as it preferred in the matter.

PRINCIPAL FOLLOK was very emphatic. He had confidence in the church's interpretation of the manner of administering the communion. The one cup was to be handed from one communicant to another. Individual cups originated in caste prejudice, and the idea of disease was an afterthought. There were too many innovations in the churches.

Dr. SENEWICK insisted that "the partaking of one cup by a plurality was essential to the communion. There was no departure in the use of two or four large cups, no infringement of principle, because each large cup was partaken of by a plurality of Christians."

Sacrifice—Atonement.

BY W. H. FELLIX, D.D.

Symington, in his book on the Atonement, has this to say: "Let it be distinctly understood what is meant by Christ's atonement. Let the terms in customary use in treating of it be associated with definite conceptions. Thus may we expect the issue of our investigation to be satisfactory and profitable." This is well said and we commend the advice to all ministers and students of theology. If Symington had taken his own advice, it is probable that his book would have never been written.

Jenkins, in his book on "The extent of the Atonement," falls into the same error. Neither of these books uses the word atonement in its proper sense, and this is the fault of much of our preaching at the present day. I believe that most of our preachers are sound upon the atonement, but in their use of the word they fall helpless into the hands of enemies.

The words sacrifice and atonement, when used in connection with the work of Christ, carry with them entirely distinct meanings, and should never be confounded or used interchangeably. The sufferings and death of Christ are his sacrifice for the salvation of the world, and the atonement is simply the result which may be effected by the sacrifice. It is essential that this distinction should be constantly remembered. The atonement is not a system, but simply the result of a system. Symington says: "The atonement means, that perfect satisfaction given to the law and justice of God by the sufferings and death of Christ on behalf of (elect) sinners of mankind, on account of which they are delivered from condemnation." That is a true definition of the sacrifice, and not the atonement.

Jenkins says: "Atonement is an expedient substituted in the place of the literal infliction of the threatened penalty, so as to supply to the government just and good grounds for dispensing favors to an offender."

This is also a true definition of the sacrifice, but not the atonement. Both these authors describe the atonement to be the cause when it is simply a result. Symington comes nearer the truth when he says: "The death of Christ was at once expiatory and vicarious and propitiatory and atoning." By the "death of Christ" he means, of course, his sacrifice, and when he says the sacrifice of Christ is atoning, he shows forth the true relation of the two words. Some may think this an unimportant matter, but we think it a very important matter. Much of the preaching of men whom we regard as sound on the atonement is misleading and confusing. For instance, we hear many say, "Christ made an atonement for all men," which is not true. They mean by that statement that Christ made a sacrifice for all men, which is a basis upon which an atonement for all men may be effected; but the statement that Christ made an atonement for all men, is not true, else all men are saved and Universalism is true. I see no logical escape from this conclusion, and those who use the statement, "Christ made an atonement for all men," only weaken their defense against Universalism. Christ certainly made no atonement for those already lost, he certainly made no atonement for those who will yet be lost, he has certainly made as yet no atonement for those who are living and yet persist in refusing to believe on him. The sacrifice was made when Christ died for all men, the atonement is

made only when men believe and are thus reconciled or atoned to God. Thus the sacrifice is a basis upon which, and a means through which, the atonement or reconciliation is effected. This, to my mind, settles the discussion as to the extent of the atonement, though it may be from a different standpoint.

The Apostle puts this matter right when he says, 2 Cor. 5:18 21: "And all things are of God who hath atoned or reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation or atonement. To wit, that God was in Christ reconciling or atoning the world unto himself not imputing their trespasses unto them, and hath committed unto us the word of reconciliation or atonement. Now then we are ambassadors for Christ as though God did beseech you by us. We pray you in Christ's stead be ye reconciled or atoned to God." This teaches us that the obstacles to salvation on God's part have actually been removed, not by the atonement, but by the sacrifice of Christ, "who hath reconciled the world unto himself," "by Jesus Christ," and also that the sacrifice of Christ and the ministry of the Gospel, and the influences of the Holy Spirit, are to be the means of removing the obstacles on the sinner's part, thus bringing about the atonement or reconciliation to God. Thus are ministers in Christ's stead seeking to make the atonement. The atonement is made when we induce men to believe on Christ, and the atonement is completed only when men believe. Let us so preach and stop the mouths of gainsayers.

Songs in the Night.

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

We always think of our Lord and Saviour as a divine teacher, a preacher and worker of wondrous miracles; we seldom or never think of him as a singer. Yet there is every probability that on one occasion he joined in a sacred song; and he may have done this on other occasions. On that night when he had eaten the paschal supper with his disciples, and delivered his last loving discourse to them, "they sang a hymn"; and we may well suppose that the Master's voice blended with them. The hymn usually sung at the close of the paschal supper was that majestic old Hebrew song of praise, beginning with the words, "Oh, give thanks unto the Lord, for he is good; for his mercy endureth forever." Gethsemane, the betrayal, and the awful conflict in the garden were just before him; yet our Master set us the sublime example of a "song in the night"—and that, too, the darkest night he had ever known on earth.

A few years afterward Paul and Silas are confined in a stifling dungeon at Philippi—their backs lacerated with the scourings of their brutal persecutors. Instead of wails and groans, the two heroes break forth into such a triumphant burst of sacred song that their fellow-prisoners are awaked by the extraordinary duet! Paul must have been as familiar with the old Hebrew Psalmody as our soldiers were with their war-songs around the camp fire. It was a glorious triumph of spiritual exultation over bodily tortures, when, in the black gloom of that midnight,

"Paul and Silas in their prison
Sang of Christ the Lord arisen."

In these experiences of our Lord and of his two apostles there were literal songs in the night; and they were the antetypes of thousands of Christian experiences in all subsequent times. It has always been

the test of the deepest and the strongest faith that, like the nightingale, it could pour forth its sweetest melodies in the hours of darkness. This is a spiritual phenomenon, not to be explained by ordinary natural law. It is supernatural. The Bible tells us that "God our Maker giveth songs in the night." This happy phrase explains itself. It means that in times of sorest affliction our Heavenly Father gives to our faithful children cause for songs—both the matter to sing about, and the spirit of grateful praise. While they are sitting under the shadow of severe trial, he can wrap them about with "the garment of praise," and fill their mouths with singing. While selfishness is fretting and unbelief is blaspheming, faith has a voice of its own—pitched to a high key of love and trust, and gratitude and holy joy. That old-time saint had caught this pitch when he sang: "Although the fig tree shall not blossom, neither shall fruit be on the vine, and the field shall yield no meat, yet I will rejoice in the Lord; I will joy in the God of my salvation." You cannot starve a man who is feeding on God's promises; and you cannot make any man or woman wretched who has a clean conscience, and the smile of God, and the love of Jesus shed abroad in the soul.

There are some of us old-fashioned Christians who still believe that a loving God creates dark nights as well as bright noontides; that he not only permits trouble, but sometimes sends troubles of his own children for their spiritual profit. As many as he loves, he sometimes corrects and chastens. And a truly filial faith recognizes that all his dealings are perfectly right. "Happy is the man whom God correcteth; therefore despise not thou the chastenings of the Almighty." I have seen a farmer drive his plowshare through a velvet greenward, and it looked like a harsh, cruel process; but the farmer's eye foresaw the springing blades of wheat, and that within a few months that torn soil would laugh with a golden harvest. Deep soul-plowings bring rich fruits of the Spirit. I have often had occasion to tell my parishoners that there are bitter mercies as well as sweet mercies: but they are all mercies, whether given to us in honey or given in wormwood.

The day is God's and the night also. This is as true in the realm of grace as in the realm of nature. God orders the withdrawal of the sun at evening time, yet that very withdrawal reveals new glories in the midnight sky. Then how the creation widens to our view! The stars that lay concealed behind the noontide rays rush out and fill the spangled canopy. So in the night seasons which often descend upon the Christian, fresh glories of the divine love are revealed, fresh power is given to our faith, fresh victories are won, and a new development is made of godly character. What sweet voices—like "the influences of the Pleiades"—are God's promises to our chastened hearts! What deep melodies of praise do the night-hours hear! The Lord commandeth his loving kindness in the daytime and in the night his song shall be with me.

I trust that these simple, honest words may come as a lamp into some sick chamber, or into some house of sorrow, or into some sorely troubled heart. Bethany had to become a dark town to two poor women before Jesus could find it with joy. Before Gethsemane's midnight struggle Christ himself chanted a hymn; and happy is the man or woman who can go into life's hard battle singing! The ear of God hears no sublimer music than a Christian's songs in the night.—Independent.

Christians are Strangers and Sojourners in this World.

BY REV. T. H. CAMPBELL.

This world is not the Christian's home; he has no abiding place here. All right thinking men in every age have realized this truth and have striven to conduct themselves accordingly. It should do us good to pause for a while in this age of little meditation and calmly consider the fact that we are strangers and sojourners here.

Christians are strangers in this world—their citizenship is in heaven. The laws and principles governing the Christian's life come from God; they are pure and holy and should be strictly observed. The laws and customs of men, in so far as they are in accord with God's law, are binding upon our consciences and should be obeyed, but if they run counter to God, then it becomes the Christian's duty to obey God rather than man.

The customs and practices of this world are, for the most part, not in keeping with the Christian's conception of what life should be—he is a stranger to them and they are foreign to him. God's people are a peculiar people, and they should keep themselves apart from worldliness. I do not mean to say they must be hermits, ridding themselves of the fellowship and association of their fellowmen. No, nor ever to come in contact with them in private or in public, in social or in business relations, but let Christians always remember they must never conform to the world.

Most men are citizens of this world; they recognize not the moral laws of God, for they live in daily disobedience of them; they have no aspirations that reach beyond this world, their hopes are circumscribed within the narrow compass of three-score years and ten. They are well pleased here—give but little thought about what lies beyond them, and though possessed of immortal souls, live as if they belonged to the brute creation.

This is to the Christian, one of the saddest sights in all the world. The Christian has a different object in view from the rest of men about him. How strange it does seem to the Christian to see men living thoughtless, thankless, wicked lives, pursuing mere phantoms, seeking happiness where it is not to be found, and spending the short time allotted them without hope and without God. The world is out of joint to the Christian; discord and compassion meet him everywhere. He is looking and pressing heavenward; the world about him is down low in sensuality and devilry, rushing madly backward. The men and women about him are cold and God-defying, and yet he strives to keep his heart warm and prayerful; he endeavors to glorify God, the wicked about him blaspheme this same God; his object is to serve the Lord and help his fellowmen—the world about him follow the devil.

The Christian values time not so much on its own account as on its relation to eternity and the great issues that flow out of it. He is indeed a stranger in a strange land, at times very lonely, though hundreds may surround him; there is no affinity, no community of faith, hope and love between him and the rushing, thoughtless, godless thousands around him. Truly he is a stranger here.

Have you, kind reader, ever been far away from home

amongst thousands and yet lonely, sick at heart or in need of friendship, the loving grasp of hand, the kindly look of some eye, the sympathetic beat of heart in unison with your own? If so, you know what it is to be a stranger in a strange land. Measurably this is the case with the Christian in this world. Who would for a moment in a promiscuous crowd speak forth the tender, sacred feelings of his heart? What sympathy is there between the Christian filled with the Spirit of Christ and the follower of the devil? Ah, how strange to the Christian are his sorrows in this world. My brother, my sister, the closer you live to Christ, the more keenly you realize this. Perhaps the inconsistent Christian will think I have overdrawn the matter.

The Christian has different tastes, ideas, standards, etc. These help to make him a stranger here. Some take delight in the wicked pursuits of pleasure, the sinful gayeties of so-called society and the gratification of our hallowed ambition. Not so the Christian—his task is altogether different from this. His ideas emanate from a mind which is accustomed to think God's thoughts, hence they are unlike those of the mere worldling. The Christian's standard is high; that of the world is low. He wishes justice, honesty and truth to rule, the world about him desires success and cares not how it is obtained, whether by trickery, deception, lying or what not—anything to carry a point. How shocking this is to the true Christian! The laws and practices of the kingdom to which he belongs are so different from those in the world about him that he is made painfully aware of the fact that he is indeed a foreigner, a stranger among his fellowmen.

Christians are sojourners here. His stay in this world is very short—he is rapidly passing through on his way to eternity. There is no possible hope of his abiding here; he is indeed a transient. God's Word, the facts of history, his own observation teaches him the reality of this truth. The saint and the sinner are sojourning here for a few years; soon each one of us will have to pitch our tent on the other side of the river. Some have already passed over, and others are following close behind. "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not."

How should we live in view of such solemn truth? We should serve God devotedly every day. It seems to me if one would faithfully consider the importance of life and the great results flowing out of it, he would surely spend it in God's service. Let us praise God as we pass through this life: "Thy statutes have been my songs in the home of my pilgrimage." So sang David, and so let us sing. We are indeed pilgrims, the few years spent here constitute our pilgrimage. "My days are like a shadow that declineth, and I am withered like grass." Here today, gone to-morrow; mixing and mingling with our friends one hour, the next, experiencing the realities of the eternal world—such is the lot of the sons and daughters of Adam. "Man is like to vanity: his days are as a shadow that passeth away."

As far as worldly glory, wealth and human appl-ause are concerned, separate and apart from the religion of Christ, they are vanity and vexation of spirit, so

said Solomon after an exhaustive trial. In his old age he came back to the path of his young manhood with this confession; all save true religion is vanity—nothing but wind. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man." The patriarchs "confessed that they were strangers and pilgrims on the earth."

Let us strive to lead our fellowmen to Christ for salvation. No one can truly worship and serve God who fails at this point. What we do, we must do quickly, for soon we shall be called upon to render an account of our stewardship. Sojourners here, travelers to heaven, I call upon you to arise and enter with earnestness into your Master's work; let nothing dampen your ardor in this direction. It is not enough for you to realize in your own hearts these important truths, but you must strive with all the energy of your being to impress them upon others. In a sense, all men are convinced of their importance and solemnity, but not sufficiently so, for they have no effect upon their lives. No truth does as good until it permeates us, takes hold of us and moulds our lives.

"Dear! beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul." Eschew evil, do good, serve God and live as becometh men and women who must soon appear before the judgment seat of Christ to give an account of your stewardship. I implore you to heed as well as read these solemn truths.

Rockville, Maryland.

A Thought for the Season.

The quail is a delicious bird. There is nothing much better to eat than quail on toast. And yet it is said to be a fact that no man can eat a quail a day for thirty consecutive days. Almost every one likes candy, but clerks in candy stores who are free to eat all they wish soon cease to care for it, and even to dislike it. One told us that the slightest taste of it nauseated her. It is different with bread, meats and vegetables. One can eat them with a relish three times a day the year round.

The same thing is true of different foods for the mind. It is true of newspapers. We have on our desk now one which makes a specialty of short paragraphs, all emphasizing one form of Christian experience. We could read and enjoy one number of it, possibly two or three, but to read such a paper fifty-two weeks of the year would be, to say the least, unprofitable. Next to it is a paper characterized by nothing so much as sweetness. It is always sentimental. Fact and logic do not influence its conclusions. We long ago ceased to give it much attention. After it comes one which may be compared to a stimulant. It is full of sensation, and each number whets the appetite for more sensation. It announces itself as a young people's paper, but we pity the young who have it as a steady mental diet.

The more we see of such papers, the more we feel our responsibility as editors. As a housekeeper must provide healthful food at regular seasons in proper variety, so must the editor.—Herald and Presbyterian.

PARALYSIS (CONSUMPTION) AT ALL A. D. O'NEILL, 202 N. 2ND ST., PHILADELPHIA, PA.

FOR THE HOLIDAYS.

Wash Goods Specials.

- 35c Yard one lot Printed French Flannels, in dots and stripes, made to sell at 75c, in good colors and styles, suitable for waists and wrappers.
- \$3.00 Wash Silk Embroidered Flannel Waist Patterns, put up in boxes, all colors, a nice holiday gift.
- \$2.50 Each new line Silk Italian Slumber Robes; makes a nice Xmas present.
- \$5.00 Each—just in—new Elderdown Comforts, large size, French setine covers, a warm holiday gift.
- \$5.00 Set—Hamatteded Table Set—with 1 dozen Hamatteded Napkins to match; cloth 3 1/4 yards long.

Colored Woolens.

- \$1.98 A Suit. We make this a leader for the week along with others of similar value. Full dress patterns, good colors and quite a variety of weaves. A good gift at a reasonable price.
 - 98c A Yard, former prices \$12 to \$20 a Suit. 150 Novelty Patterns exclusively ours and formerly sold in dress lengths only. Beginning this week, we will close out the entire line at 98c a yard, and you can buy what you want by the yard. If you want a dress, this is your chance.
 - \$1.45 A Waist Pattern. A banner week in waist lengths; full waist patterns in all colors, both figured and plain, pretty designs and weaves, Prunellas, Henriettes, Armures, etc. If you are interested in the least, see this special line.
- If you want a handsome cloth, we can surely give you the best and the prices are much reduced. \$1.25 to \$1.41 a yard; \$1.50 to \$1.25 a yard; \$2 to \$1.50 a yard; \$2.50 to \$2 a yard.
- For RAGLAN COATS we have the goods in weight and style for \$1.25 a yard.
- 250 DRESS PATTERNS, prices \$1.98, \$2.48, \$2.98, \$3.75, \$4.50, \$5.50.

LADIES' AND CHILDREN'S Winter-Weight

Knit Underwear.

- 25c Children's heavy Winter-weight Cotton Ribbed Shirts or Drawers; 300c-lined.
- 35c Children's heavy Winter-weight Cotton Ribbed Union suits; fleece-lined.
- 50c Ladies' Winter-weight Cotton Ribbed Shirts, Drawers or Tights; 300c-lined.
- 50c Ladies' Winter-weight Cotton Ribbed Union Suits; 300c-lined.
- 85c Ladies' Winter-weight Merino Shirts or Drawers, in gray or white.
- \$1.25 Ladies' heavy winter-weight Merino Union Suits.

Silks.

WANT LENGTHS.

This week offers many rare opportunities to choose from a large collection a handsome Silk Waist at a very small cost. Lengths are from 2 to 4 yards.

Among the lot you will find fancy satinettes, in stripes, plaids and broche effects.

24-inch All-silk Crepe de Chine, in all colors; also white.

Black Silk Waist lengths, crepe de chine, bengaline, crystal cord, tafetas, etc.

These goods retailed from \$1 to \$7 per yard; price per waist length.

\$1.98 to \$2.98 each.

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Mail Orders promptly attended to.



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STEWART DRY GOODS CO.

BEAUTIFUL CHRISTMAS

Neckwear.

- We have everything imaginable in Ladies' Neckwear, which make a pleasing Christmas gift, and the handsomest assortment of Ladies' Neckwear ever shown, in all colors.
- \$1.50 For White Feather Boa, full and pretty.
 - \$3.00 For Blue and Pink Feather Boa.
 - \$2.50 For Black and White Net Boa, full and long ends.
 - \$4.50 For Black and White Tulle Boa, long ends.
 - \$5.00 To fit for handsome Black Chiffon Bouff.
 - \$12.00 Black Chiffon Bouff, with a mesh ruff, sometimes new.
- Also a variety of Boas from \$6 to \$8, in pretty nebbly styles.

Ladies' Handkerchiefs.

- This department is well stocked for the holiday trade.
- 25c And 50c Handkerchiefs; these are exceptionally fine for the price.
 - 10c Wash Sheer Embroidered Scallop Handkerchiefs.
 - 10c Wash All-India Plain White Handkerchiefs.
 - 15c Wash All-India Initial Handkerchiefs, hand embroidered.

GENUINE AUTOMATIC

Sewing Machine ONLY \$25.00.

NORTH CAROLINA CONVENTION.

The North Carolina Baptist State Convention met with the First Baptist church, Winston, December 4.

The day preceding the Convention was given to a young people's conference, which was pleasant and profitable to those who attended.

The introductory sermon before the Convention was preached by Pastor W. O. Tyree, of Durham. It was a great sermon—a strong theological frame, clothed in a beautiful garment of spirituality. It was a poem in theology, and captured the Convention.

The year's work was the greatest in the history of the Convention, and the meeting itself surpassed all others in the largeness of its gifts and the enthusiasm awakened. The work of the year showed about \$45,000 raised for missions, \$30,000 for educational enterprises, \$19,000 for Orphanage and about \$12,000 for other Conventional objects.

The meeting was characterized by deep seriousness. The burden of the debt on the Female University hung like a pall over the hearts of all.

On Thursday night the Century Movement was discussed, and a collection began for the Female University which resulted in \$13,000. The collection was stopped at a late hour, and the meeting adjourned with the understanding that the collection should be continued on Friday night, at which time the Governor of the State would speak.

There was a great audience to hear the Governor. There was no demonstration when he entered the house, none when he took his seat on the platform and none when he was introduced.

Bro. J. W. Bailey read the report on the Female University, and said, in introducing the Governor, "Bro. Aycock will speak." Simply this, nothing more. In the North Carolina Baptist State Convention the Governor of the State was only a delegate, and so recognized. He spoke with great power, and at the close of his speech the collection was resumed. Calmly, prayerfully the people responded until \$42,600 was received and the Female University was freed from the burden of debt.

During the session \$630 was raised for State Missions, \$600 for the Seminary Students' Aid Fund and nearly \$700 for the water system at the Orphanage.

Pastor E. H. Marsh was re-elected President of the Convention.

The next Convention will meet at Durham, and Pastor O. S. Blackwell, of Wilmington, will be the preacher.

Pastor H. A. Brown celebrated his 24th anniversary the Sunday of the Convention in the new house of worship, which was a revelation in its convenience, beauty and cost to most of the delegates.

CHAS. A. G. THOMAS, Thomasville, N. C.

DEAR RECORDER—A missionary conference of the Ladies' Societies of Elkhorn Association was held in Paris on the third and fourth of this month. It was a most enjoyable occasion to those who attended, and for this gratitude is due to Pastor Argabrite and the ladies of his church. There were twenty-three delegates present. These came from the societies in the following churches: Onean Run, East Elkhorn, Georgetown, Great Crossing, Lexington First church and Upper-street church, Midway, Mt. Pleasant, Providence, South

An Ancient Foe

To health and happiness is Scrofula—as ugly as ever since time immemorial.

It causes bunches in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

"A bunch appeared on the left side of my neck. It caused great pain, was lanced, and became a running sore. I went into a general decline. I was persuaded to try Hood's Sarsaparilla, and when I had taken six bottles my neck was healed, and I have never had any trouble of the kind since." Mrs. K. T. Serran, Troy, Ohio.

Hood's Sarsaparilla and Pills

will rid you of it, radically and permanently, as they have rid thousands.

Elkhorn, Stamping, Ground and Dry Run.

There were several speeches which were instructive, helpful and greatly enjoyed. It is no disparagement to these to say that Dr. Gray's address and the answers to the questions in the question box were the cream of the occasion.

Dr. Gray spoke on Tuesday night to an open meeting, in which the brethren were present. He gave an eloquent address on the subject of Missions, and delighted all who heard him. The question box contained sensible questions on practical points for the societies of the Woman's Missionary Union, and the answers were clear, explicit and helpful.

ARKANSAS NOTES.

Enclosed a very successful two-weeks' meeting with Immanuel Baptist church at Little Rock, Ark., on November 18, with nine additions to the church—one by relation, four by experience and baptism and four by letter. The church was greatly strengthened by the work, and gave loyal support to the preached Word.

This is the church over which the lamented A. B. Miller was pastor in his last days, and, with his great lovable heart and noble life, was doing the best work of his closing ministry. Sad, sad, were his last days in the illness which resulted in his death. A faithful board of deacons and members watched by his bedside for days, weeks and months, administering to all his needs with great love and care. They loved him with all the ardor of their Christly natures. Dr. Miller was a good man in all that constitutes genuine Christlikeness. His life was filled with deeds of self-denial and devotion to the coming kingdom. He could be trusted as a friend and brother. He loved to help others. Things that tore asunder the churches always grieved him, and were the final cause of his death.

Bro. Cox, bishop of the First church, is doing a great work, leading on a great people. Bishop Thomas, of the Second church, with his people, are very busy taking care of that church's interest in this growing city. Baptists have a great field for service in this capital city of the State.

Daniel, the beloved shepherd at Pine Bluff, has fastened himself deeply in the hearts of that people, and wields a great influence for the truth. Langley, the leader at Hope, moves along, keeping things alive in all the best interests of the Master's cause.

S. O. MITCHELL.

Be glad to find out one grain of bling in fault, rather than a hundred-weight of being right.—E. B. Pease.

CHRISTMAS CALL 1901.

Louisville Baptist Orphan's Home.

Our Orphan's Home is now ready to receive the annual offerings from churches, Sunday schools and individuals, both old and young.

We bespeak a liberal contribution from each who owns his or her blessings.

With the increased price of food we need an increase of contribution from our beloved friends who cheerfully aid us in tenderly caring for the helpless little ones.

We trust that each friend may appoint himself a committee to see that we have a double portion for Christmas.

"Verily I say unto you, inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me."—Matthew 25:40.

MARY A. HOLLINGSWORTH, Superintendent.

APPRECIATES OUR OFFER.

One of the scores of responses to our clubbing offer of the WESTERN RECORDER to new or old subscribers for one year, and to new subscribers only to Literary Digest, Missionary Review, and Eclectic Monthly, we give the following from Mrs. Henry O. Stiff, of Missoula, Mont.:

"I wish to take advantage of your very liberal offer contained in your issue of November 5; and inclose \$3.50 for Literary Digest and WESTERN RECORDER for one year."

MISCHIEF MAKER.

A Surprise in Brooklyn.

An adult's food that can save a baby proves itself to be nourishing and easily digested and good for big and little folks. A Brooklyn man says; "When baby was about eleven months old he began to grow thin and pale. This was, at first, attributed to the heat and the fact that his teeth were coming, but, in reality, the poor little thing was starving. His mother's milk was being sufficient nourishment.

One day after he had cried bitterly for an hour, I suggested that my wife try him on Grape-Nuts. She soaked two teaspoonfuls in a saucer with a little sugar and warm milk. This baby ate so ravenously that she fixed a second which he likewise finished. It was not many days before he forgot all about being nursed, and has since lived almost exclusively on Grape-Nuts. To day the boy is strong and robust, and accounts a mischief-maker as a thirteen months old baby is expected to be.

We have put before him other foods, but he will have none of them, evidently preferring to stick to that which did him so much good in his time of need—his old friend Grape-Nuts.

Use this letter anyway you wish, for my wife and I can never praise Grape-Nuts enough after the brightness it has brought to our household. These statements can be verified by anyone who wishes to make a visit to our home." F. F. McKilroy, 256 So. 3rd St, Brooklyn, N. Y.

Grape-Nuts is not made for a baby food, but experience with thousands of babies shows it to be among the best, if not entirely the best in use. Being a scientific preparation of Nature's grains, it is equally effective as a body and brain builder for grown-ups.

RAG-BABIES AGAIN.

The writer of the article under the above caption, Dr. W. S. Ryland, gave a shrewd and interesting presentation of his ideas, and our relations to our schools and colleges.

I esteem Dr. Ryland very highly, having labored with him for years, and know him to be a painstaking, careful student and writer, hence the greater surprise at some statements in his article. I am not in the contest about denominational control of denominational schools, yet I have my opinions on that subject, and will merely ask, if the school is not in the hands of Baptist trustees and Baptist teachers then what distinguishes it as a Baptist school?

But for a single paragraph I should not have written concerning the Rag-baby article. Here it is:

"It is true that our Board has lately drawn upon the money furnished by our churches for State Missions, and by the churches of the South for Home Missions, in order to nourish into vigorous life her new, much-needed and hopeful schools in Eastern Kentucky, which schools may justly call her mother. Yet this is an unsafe and insufficient precedent, which only an emergency could justify."

I am surprised at that statement coming from Dr. Ryland, especially since it has been used to injure our work both along the lines of education and missions, and has been met in the papers and at our associations, both the General and District Associations, by prompt and flat denials. In the first place, the General Association of Kentucky has no schools in Eastern Kentucky or elsewhere, except one, the Theodore Harris Institute at Pineville. The General Association and the State Board of Missions is the friend of education, and especially of all Baptist schools, and wishes them success and prosperity, but she owns and controls, and is in no way responsible for the financial support of any except the above school. There is no other school in Eastern Kentucky that the State Board or General Association owns any more than they own Lynnland College, which is a worthy school, owned by a Baptist man. The General Association accepted the property at Pineville given by the citizens and property holders of Pineville, valued at more than \$20,000, on the condition that we establish and sustain a Baptist academy there. The Board appoints the trustees, who employ the teachers.

In the next place, I say, by the authority of the Board and its records, that not one dollar of "money furnished by our churches for State Missions" has ever gone to the Theodore Harris Institute. This has been charged again and again by those seeking to injure the State work, and has been denied and proven to be unfounded a hundred-times both in our papers and upon the platform. If our word cannot be taken the records of the Board are open to all.

Dr. Ryland has evidently been led into this mistake by these false charges against the work. It is true that most of the money sent through the Board, and more sent otherwise, has been sent to other schools in Eastern Kentucky, and it all goes just where it is designated.

We bid all the schools God speed in their noble work, but repeat once more, that the State Board is responsible for none except the Theodore Harris Insti-

tute, and not one cent of money has ever been given them except such money was designated by the donor for educational work, and designated to that particular scho l. J. G. Bow, Corresponding Secretary.

DEAR RECORDER—On December 6 Rev. T. J. Rataliff closed a two-weeks' meeting at South Hampton church, Daviess county, Ky. Nineteen persons were added to the church—fifteen by baptism, two by letter and two were taken under the watchcare of the church. The meetings were largely attended, especially at the evening services. The membership were greatly revived and the best of order prevailed throughout. Bro. Rataliff did all the preaching, as no assistance was procured. He was called to the care of this church in June of the present year. He came among us a stranger to a majority of the members, but he has inaugurated himself into our affections by his untiring style of preaching, his watchful energy, his love of the work to which God has called him and his great zeal in the salvation of souls. This church was organized in 1855, and has had some wonderful workers for the cause of Christ, but none of them have been more devoted or efficient than our present pastor. The entire membership feel justly proud of him and his work here, and are in full sympathy and co-operation with our worthy shepherd. T. L. KING, Supt. of South Hampton S. S.

POPULAR PREACHER MARRIES.

The Rev. Henry Evans Gabby, the popular young pastor at Newport, Ark., and Miss Elisabeth Trouts were married by the writer, at the home of the bride's parents, in Mayville, Ky., at 2 P. M., December 11, 1901.

Bro. Gabby went from our Seminary last June, and has already attained success at Newport, Ark., where his church will soon finish a handsome church building. He taught in the public schools of Mayville for several years before entering the Seminary, and is decidedly popular. Miss Trouts was the organist of the First Baptist church, and one of the most popular and successful Sunday-school teachers and church workers the church ever had.

J. H. BORER, Mayville, Ky.

A LESSON IN NAMES.

Mrs. Blank is a Methodist, as are her father and a sister; her mother and another sister being "Christians," so-called. Mrs. B. was teaching her three-year-old girls, who is partial to her mother's church, to pray, one evening, after this manner: "O, Lord, make me a good Christian." "No! no! mamma," said the little one, "I don't want to be a Christian. I want to be a Methodist." W. S. E.

Thou shalt rest sweetly if thy heart condemn thee not.—Thomas A. Kempis.

NEW CURE FOR FITS

If you suffer from Epilepsy, Fits, Falling Convulsions or St. Vitus' Dance, or have been cured by other means, send us an, my New Discovery will CURE them, and all you are asked to do is to send for the full directions, and try them. They have cured thousands where everything else failed. Send absolutely free with complete directions, or send postpaid. Please give Address and full address.

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The Curtis Publishing Company Philadelphia and get your start now.

OUR FOREIGN MISSION WORK.

We have cause for profound gratitude to God for his blessings on the work we are doing in foreign lands. Our missionaries are almost all at their posts, and report good progress.

In China the cause is moving forward well. Baptisms are being reported in the Northern, Central and Southern stations, and the brethren are begging for reinforcements. Earnest appeals come from Brazil for laborers to enter and reap the fields white unto the harvest. From Japan, Italy, Africa and Mexico come good tidings. But in the midst of all this, there is appeal after appeal for more preachers. Several of our most noble workers are about to break down. Who will go and take up their work? We should not simply look to our young men in college and seminary. These places at the front need men of experience. Will not some of our successful pastors lay themselves on the altar for this most important work?

One of our states has three preachers on the foreign field to sixty-four at home. Another has one on the foreign field to one thousand at home. One has none on the front and three hundred at home. Are we called on to give the Gospel to those in our own land, and neglect those who dwell in darkness and sin? A great change is needed in our denominational and Christian economy if we ever take the world for Christ.

RECEIPTS.

We give below a table which we wish every Baptist in our Convention could see:

Receipts for Foreign Missions from May 1, 1901, to November 5, 1901, Compared with Those for Same Time in 1900.

	1900.	1901.
Kentucky.....	\$4,208 46	\$9,280 23
Virginia.....	12,219 94	8,280 23
Georgia.....	5,610 25	6,288 50
S. Carolina.....	4,244 00	4,287 50
Missouri.....	3,187 25	2,574 15
Alabama.....	1,988 77	2,453 42
Texas.....	2,798 25	3,444 52
Tennessee.....	2,642 25	3,194 23
Maryland.....	1,487 72	2,026 01
N. Carolina.....	3,926 27	1,741 21
Kentucky.....	1,478 24	1,232 94
Louisiana.....	1,420 00	600 25
Arkansas.....	628 55	478 12
Florida.....	121 90	280 15
Dist. Columbia.....	128 25	178 25
Indian Ter.....	70 15	71 40
Oklahoma.....	57 25	85 25
Other sources.....	14 00	3 50
Totals.....	\$44,785 60	\$60,192 00

*Includes legacy of \$5,000.
*Includes annuity gift of \$2,000.

From this it will be seen that many states have improved on last year. Our total is larger. Yet the Board has obeyed the instructions of the brethren, given in the Convention, and we have

enlarged the work at great expense, and now have a debt of over \$20,000, which we are carrying. It will save interest for every church treasurer to send forward funds as rapidly as collected.

N. W. MISSIONARIES.

Not only have the old missionaries returned to their posts, but the following new missionaries have gone out: Dr. P. S. Evans and wife and Miss Julia E. Trainham, to China; Rev. L. M. Duval, to Africa; Rev. A. L. Dunstan and wife, to Brazil. Miss Carrie Bostick and Rev. J. R. Sadlers and wife left for China from San Francisco November 23. Others will leave this month.

LARGER VIEWS AND STRONGER PURPOSES.

Many of our churches are commencing to hear the call of God in Isaiah 60. Quite a number are looking out as never before over a lost world, and, with enlarged hearts, are reaching out in Christ's name. Oh that many might get a vision of Christ on Calvary and the lost world for which he died. One church in South Carolina, with 230 members, gave this year for all purposes \$3,115. Of this, \$170 was for State Missions, \$187 (and a box valued at \$1,072) for Foreign Missions. In the sight of him who loved the world this, we believe, is more orthodox than the way many of our churches give—one-third sent, where millions know not of God! This is true Christianity. One sister in Georgia, whose heart the Lord opened, decided to give \$500 a year, the salary of a missionary, and then went to work at her church located in a small town, and now the church has decided to give \$500 more. Thus \$1,000 will be given by this town church. What we need is larger visions, more intense purposes. In one of our city churches a layman gives \$600 a year, and tries to influence others to larger giving. It is hardly necessary to say his church gives large amounts for Foreign Missions. In another church a layman became deeply stirred, and has made it his business to work for Foreign Missions, trying to get one hundred members to give \$1 each every month. His church has gone up to great and noble offerings. How can we get one or more laymen with the pastor, in each church, to plan great things for God's work in giving the gospel to the world? That is the question before us. Let us give information, talk, write, pray, until our leaders and others, shall be leaders indeed for God's great work in bringing in the kingdom of the Lord. Where a church cannot give thousands, she can give hundreds, or tens. I seriously doubt if there is one of the 19,690 churches in the Southern Baptist Convention which ought to give less than \$10 a year to send the gospel to dying men. Ten of our smallest, weakest churches could give together \$100, and so support a native preacher in China for all his time. A thousand of our churches could give each \$100, and a hundred could give each \$1,000. "Who shall order the battle?" "Thou." Dear reader, we need leaders at home, will you be one? Men and women with great visions, great hearts, great purposes in our home land

and our revolutionize the work abroad, as well as bring untold blessings to our churches at home. May God's spirit awaken many.

R. J. WILLIAMS,
Corresponding Secretary.

How many simple ways there are to bless.—J. R. Lowell.

DEAR RECORDER—I have held revival meetings with three churches of which I am pastor. The first one with Pond Fork, in Union county. Bro. W. A. Burnes, of Sturgis, Ky., did the preaching, and did it well. The church was ready and anxious for the meeting, so entered the work heartily. The Lord manifested his presence and demonstrated his power in reviving the brotherhood and conviction and conversion of sinners, so there were several happy professions of faith and seven added to the church by experience and baptism.

The second meeting was held with Pinkneyville church, in Livingston county. Bro. E. K. Stults, of Sebree, Ky., assisted and did the preaching to the satisfaction of all, and showed himself a workman approved unto God. God worked through his people for his glory in the salvation of many souls, and in a great revival among the Christian people generally. There were twenty-one added by experience and baptism.

The third meeting has just closed with Kuttawa church, in Lyon county, Ky. Bro. W. H. Williams, of Bardwell, did the preaching. Bro. Williams is indeed a great preacher, able in the word, clear and forcible as a speaker, very bold in defense of the truth, and yet very gentle in spirit. The meeting at Kuttawa was a great success, the church and Christian people generally were revived, and quite a number of souls were saved. God's presence was very manifest from the beginning of the meeting to its closing hour. To him be all the glory. There were 16 added to the church by experience and baptism and 9 by letter and taken under watchcare of the church. Our cause here is greatly strengthened.

Bro. Joseph White, of Tennessee, accompanied Bro. Williams to Kuttawa, and in many ways rendered very valuable service to the meeting, and greatly endeared himself to the people of Kuttawa.

At all these churches the con-

SHOOTS AGAIN

Although Coffee Took the Slightest For Awful.

A Colorado camp cook had to quit his job because he could not make coffee without drinking it himself and it was killing him. He says he used to take a cup of coffee before he got his breakfast for the men, for he felt the need of keeping up his strength and his stomach troubled him so much.

"Finally," he says, "I got so bad I was taken to the hospital. The doctor told me it was a clear case of coffee poison and if I did not quit I would never get well. I had to quit in the hospital and gradually got a little better, then I took to drinking Postum Food Coffee and took it out with me to a job in the woods.

I have been using Postum steadily for about eighteen months and have entirely recovered from dyspepsia, and all my old aches and ails. My eyes are so well now that I can see the gun sights as good as anybody, but two years ago I never could hunt because of my eyes. I know it is the quitting of coffee and using Postum that has benefited me. Nobody could have dyspepsia any worse than I had. All my neighbors thought I was going to die, but I am all right now. I have to send thirty-five miles to the city of Trinidad for my Postum but it is worth while." Wm. Green, Burwing, Colorado.

gregations were good and very orderly. The brethren and sisters worked well. The preachers did their best for God's glory and the good of the people, and we believe God was in it all, and to him is due all praise.

T. O. CARTER.
Marion, Ky.

THE KEYS TO AN INHERITANCE.

DEAR RECORDER: Permit me space in your columns to say a word, calling attention to the tree of a rich inheritance to every saint or child of God and every church of Christ.

I have been permitted to attend a few associations and a goodly number of churches through the center of the state, east and west, in which there is in sections large destitution, while in others the churches are so close together they are not self sustaining; and I find others strong in numbers, but there seems to be something concealed from the mind of all bodies of Christians, not shown by but few pastors, so that the congregations are in a mist that needs and must be cleared away if the cause ever prospers as Christ would have it do.

One of these keys is prayer around the family altar, about which a great many church members are indifferent. There is not one in twenty that calls the children to prayer once a day, neither once a week; not one fifth of the families will ask you to have prayer, and very few even pray in secret or ask God's blessings to rest upon them and their interests, or even breathe a prayer sitting in the sanctuary under the true Gospel of Jesus Christ.

The other key is to know that we are responsible to God for the way that we spend this life, and God demands that we should give him the gratitude of the heart, and that, as God demands the time and talent, we have not the right to do as we please, unless we please to do as God has demanded. There are those that seem to think that God is under obligations to them, though they never try to do what he has enjoined them to do. God is not under any obligations to us unless we do the things that are required at our hands. He has commanded that we should in all things give thanks in prayer, and that we should give the best of the flock and love him more than any earthly treasure or friend.

Then we must be consistent with God as we require our friends to be with us. What would we think of a good brother demanding a rich inheritance of some one that had never promised to reward only those that inherited it or pay a stipulated sum? God says for us to bring all our tithes into the store-house and prove him, if he will not open the windows of heaven and pour out a blessing that there is not some one to contain it. Then if we want his blessings, let us do what he has demanded.

Trust and have faith, then we can expect his blessing to be ours, but not until then. Rest in Christ in love of the cause.

H. VORON,
Leitchfield, Ky.

We are pleased to hear through our exchanges of the success of Rev. J. M. Newman, of Claremore, I. T. He is devoting his time almost exclusively to evangelistic work. As a pastor, the Lord greatly blessed his labors in Texas. He is a brother of rare gifts, and we wish him great success.

HOW TO FIND OUT.

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

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the WESTERN RECORDER.

A LAST WORD.

MY DEAR BROTHER—You stand pledged to preach on the State Temperance Work, and take a collection for its support, before the first of January. This is the 10th of December, you have not yet been heard from; may we not have a report from your church before the year closes? Surely you are in earnest about this matter. Pray over it, preach on it and take the collection you promised.

Sincerely,
G. W. YOUNG,
Field Secretary,
Georgetown, Ky., Dec. 10.

CHRISTIANITY is positive in its suggestions, in its teachings, and in the power it bestows for carrying out into life its precepts and principles. The genius (demon) of Socrates interfered, it is said, to prevent his doing wrong. The spirit which governs Christians not only suggests their abstaining from evil, but puts before them a positive object at which to aim—the actual doing of the right. Beyond this, it enables them to do right actions, by a power not their own. A negative abstaining from evil may leave the world no worse than it is, but positive right action is sure to make it better than it is.—S. S. Times.

We have received the minutes of the 116th session of Salem Association, held with West Spring Baptist church, last September. Deacon D. B. Roberts, moderator; J. R. Willett, of Brandenburg, Ky., clerk. The minutes contain half-tone pictures of the late and sainted Bro. J. O. Willett, also of Bro. H. P. Coffman. We take pleasure in complimenting the clerk of the association for his taste in furnishing one of the neatest minutes that we have seen this year. H.

CONSCIENCE is the clearness of eternal light and the mirror of the majesty of God.—Bernard.

WHERE HEAVEN MAY BE.

BY S. L. BAILY.

What matter to you—what matter to me—
Where in the universe heaven may be—
These Jesus is there—
A beam in that world of beauty and light.

Moreover, remember also that Jesus Christ this morning is by no means unwilling to save sinners, but on the contrary, he delights to do it.

the world to save sinners." You have been a drunkard, a fornicator, an adulterer, a thief, in fact, a devil of a man; well then, you have been a sinner—that is all it comes to, and Jesus Christ came into the world to save sinners; therefore instead of being shut out by your character, you are shut in by it.

ly gives. Follow the course of action adopted by a person the other day in dealing with another. He wanted to purchase something of his brother.

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OUR PULPIT.

THE MIGHTY SAVIOUR.

BY G. H. SPURGEON.

Mighty to save.—Isaiah 53:1. The point we trust God's grace is bringing these to is this—Jesus deserves to be trusted, and trust him we will—for he is full of power to save, for he is now upon the throne, and all power is given him in heaven and in earth.

This leads us to say, by all these answers to the question—"Who is he?" Every sinner in this tabernacle is shut up this morning to the alternative of faith or unbelief. You are shut up either to trust in Christ, in whom God commands you to trust, or to refuse to trust him.

"Ah, but," says another, "I feel myself lost, utterly lost." What! are we first to do battle with some of you because you feel too little, and then with others because they feel too much; then we must come back to our fixed point, and remind you again that both excuses are wide of the mark, and that the one point is—will you, or will you not, believe in the Lord Jesus, whom God has set forth to be the Saviour of men? But still if you are crushed with sorrowful feelings, there are special reasons for your attending to the gospel call, since some invitations are especially directed to you, such as, "Ho, every one that thirsteth, come ye to the waters," and "If any man thirst, let him come unto me and drink." If there are special messages of grace for you who are somehow awakened to a sense of need, then I entreat you, hasten to accept the testimony of God that so your souls may live.

Now, what will men do if driven out of this? I have often seen the sinner in the next place turn to downright falsehood and say, "It is too late," though he knows right well it never can be too late; for the gospel says, "He that believeth and is baptized shall be saved." It does not say, if he believes when he is twenty-five years of age, or thirty-five, or fifty-five, or one hundred and five, but it stands the same for all ages. It is never too late to believe a truth, and that is the point—"Will thou believe on the Son of God?" Then the sinner will say that he feels within himself that there is no hope, and so because he happens to believe a lie he will make out that God's truth also is a lie, and refuse to believe that which God solemnly declares, namely, that there is salvation in Jesus Christ! But I cannot stay to mention all these falsehoods, nor indeed to run all the subtleties of men who seek to escape from their own mercies. I saw in Pompeii, on a shop door, the motto, "Ene et Habe bis!" "Buy and you shall have," and I could not but think that if I were walking the streets of the New Jerusalem, I should have seen a very different device, "Come, buy wine and milk, without money and without price." Now if there could be a shop opened in London in which all the goods were to be had without money and without price, would you quarrel with the shopkeeper, and petition for an Act of Parliament to shut his shop up, and say it was wicked, because you would rather go on the old terms and pay for all you have? Not a bit of it. Yet why is it you stand out against free grace's golden motto, "Trust in Christ and you shall have." Here is instantaneous pardon, per-

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fest pardon, everlasting pardon, cometh through Christ, safety on earth, glory in heaven, and all for nothing—the free gift of a gracious God to undeserving sinners who trust in Jesus! Never angel had a more gracious, more god-like message of mercy than I have, how I wish I could glow with a seraph's zeal, and cry with a cherub's voice while proclaiming it. Would God that men would leave their foolish reasonings, and believe in Jesus Christ.

Lastly, on this alternative, this day, may hang everlasting things to many of you. I remember well, for the anniversary of the season has almost come round, when I was placed in a similar condition to many now present, when I knew myself to be ruined and undone, and heard for the first time truly to understand it, that word, "Look unto me, and be ye saved, all ye ends of the earth." I know how it stood that morning. I was like Naaman by the Jordan's brink. There flowed the flood. The old nature said, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" Human nature said, "I want to feel something: I want to have John Bunyan's experience; I want to have a broken heart; I want to groan more bitterly; I want to be kept awake so many more nights; and all that sort of thing." Suppose I had resisted still; if God's grace had not come in and made all that wicked pride of mine give way, I might have been at this hour I know not where, if still living among men. I might have been in hell, gnawing my tongue to think I should ever have heard a plain gospel sermon, and should have put far from me the gospel when it was proclaimed, and all because I would not believe what is indisputably true, and would not trust in him whom no one ever trusted in vain. This morning I know there are some in my condition here, in whom the good Spirit will say, "Wash and be clean;" and the soul will sigh: "It seems too good to be true;" but the good Spirit will reply, "Are not my ways higher than your ways, and my thoughts than your thoughts?" Unbelieved will say, "Your sins are many," but the good Spirit will answer, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Then the heart will suggest, "But I have rebelled against thee, O God, so long;" and the sweet Spirit of God will whisper, "I have blotted out thy sins like a cloud, and like a thick cloud thine iniquities: Return unto me, for I am married unto thee, saith the Lord." And I do trust that now, at this very moment, many a heart will say, "I will, then, simply rest my soul's salvation upon Christ the Son of God, who is the only Saviour of the lost: I will never from this day hope to be a self-saved man, nor look to anything but to him who on the bloody tree endured the wrath of God in the behalf of as many as believe on him." Soul, if thou dost so Trust Jesus, as surely as thou livest thou art saved! Go in peace. Not I speak these words this morning from these poor lips of clay, but he who was nailed on the tree, when all heaven adored, speaks this morning through me—and he saith to one, "Daughter be of good cheer, thy sins be forgiven thee;" and to another, "Son, thy sins be forgiven thee: take up thy bed and walk." O forgiven one, I charge thee, do it, and so thou

goest out of this house this morning, saved, and full of joy, tell others about it; never leave off talking about it, and live to love him who has saved thee! I saw the other day a picture by Rabens, in which he has painted Mary Magdalene kissing the feet of Christ while still they are gushing with founts of blood on the cross. It was a strange picture, but I felt if I had been there I would have kissed them, too, though they had been crimson with his gore. O blessed feet! O blessed Saviour! O blessed Father who gave his Son to be so blessed a Saviour! O blessed Spirit of the blessed God that led our wicked, proud hearts into obedience and trust in Jesus: yea, blessed be the God and Father of our Lord Jesus Christ, who hath begotten us unto a lively hope by the resurrection of Jesus Christ from the dead. The Lord bless you. Amen.

DEAR RECORDER—I closed on last Thursday night, December 5, a very interesting meeting with my church at Flagg Springs, Campbell county, Ky. Brother Holmes, the pastor of our church at Augusta, did the preaching, which was edifying to the church and, under God, resulted in 15 happy converts, whom I buried in baptism in the beautiful Ohio river. Four others were received by baptism at our regular meeting a few months ago.

I have had good meetings recently with my Berry and Short Creek churches. Bro. J. W. Beagle, who lives at Falmouth and preaches to country churches, near there, assisted me in both these meetings, and God used him for the honoring of his name. Eight were received into the fellowship of the church at Berry and seven at Short Creek.

At Flagg Springs, Bro. Holmes and I spent the greater part of the time in the hospitable home of Bro. and Sister N. C. Pettit. Owing to Bro. Pettit's age he does not preach regularly to any church, but is very efficient in the Sunday-school work. It is not egotism in me to say that he is not egotism in me to say that he has the most efficient Sunday-school at Flagg Spring that I have ever known in any country church, and it is excelled by no other, if any, of our city churches. This efficiency is largely due to the efforts of the superintendent, E. M. Jolly, who is the youngest son of the late Eld. J. M. Jolly, aided and upheld by Bro. Pettit, one of the best all-round Sunday-school men I have ever known. He was at one time Secretary of the State Sunday-school Board. He has all the zeal that characterized him there, with the wisdom and learning gained in forty years of patient study.

AMOS STOUT,
Georgetown, Ky.

Rev. W. J. MAHONEY has accepted the call of Carlisle church and entered upon his work. Bro. Mahoney is a young man of piety and ability, and, knowing the saints in Carlisle as we do, we predict a forward movement all along denominational lines. R.

Work touches the key of endless activity, opens the infinite, and stands awe-struck before the immensity of what there is to do.—Phillips Brooks.

Was will never yield but to the principals of universal justice and love, and these have no sure room but in the religion of Jesus Christ.—W. E. Channing.

If you Lack Energy
Take Humber's Acid Phosphate.
It vivifies the nerves, helps digestion, and retards and retards the entire system.

OUR GREAT DISPLAY

Is the talk of Louisville.

Christmas Neckwear FOR MEN.

- 24c For Men's All-silk Neckwear, suitable for Christmas presents, in necks, four-in-hands, string ties, band and shield bows.
- 50c For high-grade novelties in Neckwear, in necks, puffs, four-in-hands and string ties.
- 75c For our swell line of holiday Neckwear, all put up each one in a handsome box.

- ### FURNISHINGS.
- 50c For All silk Men's Suspenders, with handsome buckles and kid ends; put up one in a handsome box.
 - 25c For a pure Linen Initial Handkerchief, with the stylish narrow hemstitch, put up six in a box for \$1.25 a box
 - \$3.00 For Wool Blanket Bath Robe, full size, with robe and tassels. Finer qualities at \$4.50, \$6.00 and \$8.00.

Neckwear for Ladies.

- 49c For your choice of Ladies' Fine Taffeta Silk Ties in plain white with fine Batsberg end.
- 98c For Ladies' Fine Taffeta Silk Ties with stock collars attached, trimmed in fine Arabian Lace, in blue, pink and white.
- \$1.25 For your choice of Fine Taffeta Silk Ties with stock collar attached, with hand embroidered and turn-over in the latest butterfly design, in cream, blue and pink.
- \$1.48 For Ladies' Fine Black Taffeta Silk Ties with hand-made Batsberg end.

French Flannels.

- 39c and 49c—For All-wool Solid-color French Flannel in the newest shades of cream, pink, blue, red, rose, old rose, Nile and reseda green, cadet, navy and new blue, tan, brown, helio, lavender, purple, gray, maroon, slate and black.
- 65c and 75c—For best quality All-wool Printed French Flannel, the newest patterns and colorings in stripes, dots and figures
- 98c and \$1.25—Your choice of all our fine Embroidered French Flannel in dots, figures and all-over patterns—all colors, worth \$1.50.

Winter Underwear.

- 50c For Ladies' extra fine Egyptian cotton, fleece-lined Union Suits, Oriental style, fancy silk crochet, regular 75c quality.
- 75c For garments for Ladies' heavy all-wool, natural gray Vests and Pants.
- 98c For garment for Ladies' All-wool fast black Ribbed Vests, very highly finished, French-band Pants to match.
- 35c—Just received 250 dozen Ladies' extra heavy, fleece-lined Vests, in white, pink, sky blue and lavender, French-band Pants to match, regular 50c quality.

Shoe Department.

- \$1.48 We are showing a pretty One-strap Evening Slipper for women.
- \$1.98 We show Patent Leather and Kid, One and Two-strap Slippers.
- \$3.48 Our practical Oushlonet Shoes, a delightful innovation for tender feet.

TOYS..

Our Mail Order Department

Is under the supervision of one of the Firm, each order being filled promptly and carefully
—to fast 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.



Christmas Fans.

- 95c For Beautiful Silk Gaze Bravine Fans, decorated by hand, with silver handles, white enamelled sticks; worth \$1.25
- \$1.48 For Lovely White Milk Gaze Fans, hand painted and decorated with spirals, the sticks white enamelled and decorated to match.
- \$1.74 For your choice of a lot of 25 quality Silk Gaze Fans in the latest decorations; they are all perfect beauties!

Table Cloths For Christmas Presents.

- \$1.50 For a Handsome Table Cloth, with fringed ends, full bleached damask, size 3 1/2 yards long.
- \$2.00 For Damask Table Cloth, neat hem, with border of open work beautiful pattern, size 3 1/2 yards long.
- \$2.50 For a Superior Quality of Hemstitched Damask Table Cloth, high class linen, in all the newest patterns, size 3 1/2 yards long.

Silverware.

- Beautiful Sterling Silver, consisting of Spoons, Boston Dishes, Forks, etc., at prices one-third less than you usually pay.
- 25c For Sterling Silver Mantleure pieces, work, brushes, ash, cuticle knives, cruet, butter-books, serving trays, slipper horns, etc., in new designs.
- 49c An Up-For Sterling Silver Hat, Velvet and Cloak Brackets, in series of French GRAY 5 1/2 inch, worth double.
- \$1.25 For Sterling Silver Pin Trays, in a variety of French GRAY, steel price \$1.50.
- \$1.98 An Up-For Out Glass Powder Boxes, heavy flaring tops, in the latest patterns.
- 98c For Solid Silver Mustard Ladies, Sardine Forks, Boston Tongs, Trusspuns, Hires, Saddle Forks, all made in stylish patterns of extra weight; worth \$1.25.
- \$1.25 For Sterling Silver Sugar Spoons, Jelly Spoons; worth \$1.75.

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

EDITORIAL

The question of changing the base of organization of the Missionary Union, the Home Mission Society and the Publication Society, is now very prominent before the Baptists of the North. It is generally recognized that the present methods are seriously defective, and the demand for a change seems to be quite general. Meetings have been held in which that was the chief theme, and many of the wisest heads are occupied with the problem.

The work of our special committee, appointed at New Orleans, is analogous to this; for substantially the same problem confronts us. We have the advantage of having our work under the control of one Convention, instead of different societies entirely independent of each other. With their money basis and their life memberships, our brethren in the North find their work seriously hampered, and they despair of "eliciting, combining and directing" the energies of the denomination along present lines. But what shall be done?

In a recent address, which the *Examiner* publishes in full and commands, Dr. W. O. Bittling proposes to do away entirely with the money basis and with life memberships (not interfering with present life membership) and to have the societies made up entirely of representatives from district associations on the basis of one messenger for each association and one extra for each 2,000 members in excess of 1,000. This associational representative is borrowed from the basis of the Southern Baptist Convention.

While we have one representative from each association, we make no difference between large and small associations, and we think Dr. Bittling's suggestion is an improvement on this part of our plan. We also have a money basis, in that one representative is admitted for each \$250, contributed to the work of the Convention during the fiscal year.

The writer was on the committee that revised the constitution of the Convention, and who recommended changing the money basis from \$100 to \$250 for each representative, thus reducing the power of money in the body more than half, and adding the associational representatives. This was as far as it was deemed wise at the time to go. It is a pertinent question to ask whether the time has not now come when additional steps can be taken. It is to be noted that immediately after the making of these changes in the constitution of the Convention, there was a marked increase in the work, in the contributions to missions and in the power of the Convention. The body got closer to the people and the people responded.

It is said in defense of the money basis, that those who give the money should have the say as to what should be done with it. If that were all that is involved, there could be no argument on the subject. Of course, those who give the money have the right to say what shall be done with the money. Nobody proposes to deprive anybody of that right. Doing away with the money basis does not interfere with that right at all, because each one can designate his gift, if he so desires.

But "eliciting and combining" would be largely in excess. The other figures speak for themselves. If it be said that there has been progress in these other states since the above figures were reported, we answer that the same is true in Kentucky. In Texas the greatest progress has been made, in which we all rejoice, but the great amount there raised does not carry the Texas figure above that of Kentucky. In Georgia \$50,000 has been added to the endowment of Mercer University, and in Virginia an effort is on foot to add \$100,000 to the funds of Richmond College. While no similar effort is on foot in Kentucky, yet substantial additions to our educational plant have been made. Clinton College, Shelbyville College, Lorimer College, and Pineville Institute—all flourishing schools—are not mentioned in the Year Book at all. So we do not feel that it is necessary to withdraw our statement that the Baptists of Kentucky are better off educationally than are those of any other state. Then other points are involved.

For the full account of Baptist schools in the state, we refer Dr. Baines to the report of the Educational Committee, published in the minutes of the last meeting of our General Association.

Dr. T. T. Baines, Louisville Ky.: DEAR BROTHER:—It has been said in certain quarters, and repeated elsewhere, that it was impossible, on account of scarcity of water in Jerusalem, to baptize three thousand persons on the Day of Pentecost. You have visited Jerusalem and other places of interest in Palestine, and it would go far towards silencing criticism of God's Word if you would state the whole matter as it was and is to-day. The RECORDER is always full of good things, and loyally stands for the old paths.

Waco, Texas. In order to make the comparison fair, we will take the reports in the last Baptist Year Book, which has as late returns from one state as from another. In the Year Book the white Baptists of Kentucky are credited with 10 institutions for higher education, having 89 professors, 1,675 pupils and \$796,000 in property and endowment. This does not include the Theological Seminary, though it is located in Kentucky, and it has received more money from this state than from all the rest of the South. In New York the last Year Book credits the Baptists with 6 institutions for higher education, 124 professors, 1,254 students and \$6,470,000 in property and endowment. The report from Virginia (including Bristol) is 10 institutions, with 119 professors, 1,194 students and \$1,068,000 in property and endowment. This includes \$650,000 in property, aside from the endowment, of Richmond College, and is largely the value of the campus; the growth of the city in that direction having rendered it specially valuable. Georgia is credited with 11 institutions with 93 teachers, 1,817 students, and \$668,700 property and endowment. Texas is reported as having 10 schools, which have 63 professors, 1,637 students and \$668,000 in property and endowment.

Your brother, GEO. W. BAINES.

There is no scarcity of water in Jerusalem to-day, and so far as history informs us, there was never any such scarcity even in the closest and longest sieges. There are the pools of Hesehiah, of Bethesda, of Siloam, and the Upper and Lower Gihon. Then there are the three great reservoirs off to the South, called the Pools of Solomon, which were connected by aqueducts with Jerusalem, and which to-day could alone supply the city with water abundantly. Beside these, there are wells and cisterns.

Some Pedobaptists have, ever and anon, sought to make it out that water was scarce at Jerusalem, so as to make it difficult to believe the apostles immersed the converts on the day of Pentecost, but the notion has no facts to rest upon. It is purely a Pedobaptist conception evolved from the depths of their own consciousness.

The American Baptist Publication Society have a tract on the subject, showing that there was no lack of water in Jerusalem. And every traveler who goes there sees for himself. Saying that water is scarce at Jerusalem is on a par with saying that the river Jordan is so small that a man can dam it with his foot.

The Schley Court has at last rendered their decision. Rear Admiral Ramsey and Benham condemn Rear Admiral Schley for his movements between Olanefagos and Santiago, and for the famous Brooklyn loop, but they do not touch the point at issue among the Americans people, viz.: to whom belongs the credit of the great naval victory? Admiral Dewey, the President of

the Court, and the highest officer in our Navy, declares that Rear Admiral Schley did right in his movements, and that to him is due the credit for the great victory. The general public care nothing for the movements between Olanefagos and Santiago, or for the "loop," but they do care for the glorious victory, and they now have Admiral Dewey's decision as to which is the real hero of that victory. The junior members of the Court say nothing as to which is the real hero of the fight, and so they do not contradict Admiral Dewey on this point, which is the real point in the case.

MAN has not only subdued the earth, but he is subduing the heavens also. In Styria hail storms have been avoided for the past five years by the simple process of firing off mortars at the clouds from which the hail would have come. These mortars are placed from 400 to 600 yards apart, and are fired on signal from the signal station at intervals of one minute. There is a conical funnel opening toward the cloud projecting from the end of the mortar, and the shot sends a column of air into the cloud with astonishing force. The way these mortars act has not been satisfactorily explained, but the object is to prevent precipitation of hail, and to protect the vineyards from what was long their chief peril. Similar stations are being established in other vine-growing regions of Europe.

The Boston Record tersely puts the Philippine tariff question now before Congress because of the recent decision of the United States Supreme Court: "We paid \$30,000,000 cash, over \$300,000,000 in expenses and 5,000 lives. We shall keep on paying about \$75,000,000 a year indefinitely for this valuable 'asset.'" The advantages we were to derive from aiding the Philippines to our domain are still in the future. We hope they will ere long materialize.

Mr. CARSON'S offer to the United States Government of \$10,000,000 in Steel Trust bonds to establish a great university in Washington, has been declined, but it may be accepted in another form. We would accept it to establish a great university in Louisville if we had the chance.

The Southern Railway system has issued a neat pamphlet describing various winter resorts in the South. Mr. Geo. B. Allen, P. A. St. Louis, Mo., will furnish copies of these pamphlets for a two cent stamp each.

When the Rev. Calvin M. Thompson took charge of the Twenty-sixth and Market-street church, they had a debt of \$7,000, which has been reduced to \$1,700. Then they gave \$68 a year to missions, now they give \$85 a month.

The Pan American Congress in the City of Mexico declined to agree to compulsory arbitration. In this these little nations followed the example of their big sisters at the Hague, and that is all that could reasonably have been expected.

The unpublished manuscripts and correspondence of James K. Polk were recently sold for \$8,500 to the Chicago Historical Society. We think it is a pity they were not kept in Tennessee.

According to a pamphlet issued by the Atlanta University there are some 1,200 Negroes in the land who are college graduates. That is a very good showing in the circumstances. The *Seminary Magazine* for December is before us. It is a fine number. One article, however, distinctly advocates Christian (?) Science? But it is followed by "Facts on Christian Science" by Dr. A. C. Dixon. In Norway and Sweden the people give the birds a Christmas dinner. They place one and other grain where it will be convenient to the birds to get it. And they also give their cattle a double portion on Christmas day. Not a bad custom.

Mr. John D. Macfarlane does not send his gifts to Baptist institutions. He has just given \$250 to Bryn Mawr College and \$17,000 to Oberlin University. We believe Baptists give more money to Pedobaptist institutions than Pedobaptists give to Baptist institutions.

The Brick Presbyterian church, New York, being without a pastor offered Dr. Henry Van Dyke \$10 a month to supply their pulpit till a pastor can be settled. He was asked to do so by the church and is now Professor in Princeton University. He agreed to supply them, but declined to receive any pay whatever. What selfish creature these professors are, we see!

We sincerely regret to lose the Rev. Calvin M. Thompson from Louisville, though we are glad he does not leave the state. He was, as previously announced, to the First church, Newport. We heartily congratulate Newport. We are glad that so worthy a man should be settled at Newport as the Rev. H. H. Reed. He has been heard, whom we heartily welcome to Louisville and Kentucky.

The Rev. Charles E. Hinson, the eldest son of our loved and honored Baptist pastor, Dr. Edward T. Hinson, died recently in Brooklyn, of pneumonia and spinal trouble. He was a man of rare gifts and culture. He served our church at Greensport, L. I., for many years, and served at Chateaufort for seven years. Both churches hold memorial meetings for him. We tender our deepest condolences to the bereaved family.

"Dear Brother: Recently a Methodist preacher in this town made the assertion that baptism does not mean immersion. Of course I am opposed to immersion, etc., but I thought it best to have a statement from you concerning your (L. I.) view."—E. H. LARK Glasgow, Va.

That offer, which has been standing so long, is for \$100 reward for the production of a single passage in the Greek of either the Old or the New Testament prior to where baptism means either sprinkle or pour.

A member of the Educational Committee, consisting of Dr. J. W. Loving and the writer, visited Nashville, Ontario last week and found it doing good work. President Mann has gathered a fine faculty and the institution is giving great satisfaction. Dr. and Mrs. McDonald make their home in the city and their presence is a blessing. J. W. Middleton, Esq., has enlarged and beautified his store, and it would be an ornament to any city in the land.

Evolution has received another blow. This time it came from a botanist. Prof. Alexander M. Japp, LL.D., F. R. S. E., in the *London Quarterly Review*. Prof. Japp says that all the Darwinian books on botany which have been written since 1859 have been thrown away. He says that Japp's deliverance, the *Indian Witness* says: "Natural selection is abandoned; sexual selection is dead; survival of the fittest is not found to prevail anywhere, not to speak of everywhere; cross fertilization of plants has not prevailed against the laws of mere chance; and the theory of natural selection, so far from being 'advanced,' is going to be behind the times."

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There are some in New York City who are advocating burning "apostate" sinners to keep open Sunday, provided that they be places where a man could take his wife or his daughters with perfect propriety." Let it be remembered that not every sinner is a hypocrite. It may be that a "good" sinner has to prove (1) that he has "good moral character" before he can take out license. In Germany the proprietor of a brothel has to produce a certificate of being a church-member in good standing. That sort of a requirement amounts to nothing. It is necessary to suggest some such thing. Why discuss all places where a man cannot carry his wife and daughters with perfect propriety?

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AMONG THE CHURCHES

LOUISVILLE.

Walnut-street—Brother J. G. Bow preached on "The Glorious Gospel," and Pastor Eaton preached on "The mystery of godliness." Two joined by letter.

Broadway—Pastor Jones preached at both hours.

Chestnut-street.—Pastor Weaver preached on "Seeing the invisible," and on "The close guarding sin."

East.—Pastor Felix preached on "Salvation only in Christ," and on "Being not far from the kingdom." Two received by letter and one under watchcare.

McFerran Memorial—Pastor Hamilton preached on "Sorrows and joys of an elder," and on "Conscience." One received by letter and one under watchcare. Men's social Monday night.

Twenty-second and Walnut—Bro. E. M. Wharton preached on "The Christian's hope," on "Death at a frolic," and on "What shall I do with Jesus?" Bro. W. preached twice a day, and meeting continues. Two received for baptism and eight by letter.

Clifton—Pastor Foster preached on "The church covenant," and on "Lifting up Christ." One joined by letter.

East Mead—Pastor J. E. Johnson preached on "A good man," and on "The empty grave of Jesus." Four received by letter and one for baptism.

Franklin-street—Pastor Jenkins preached on "Seven abominations," and on "Heavenly citizenship."

German—Pastor Jansen preached on "Building Jerusalem," and on "The holy hope."

Highland—Pastor Dawes preached on "The winning of the West," and on "Being ready for the unexpected." Bro. von Miller and Bro. Christian were ordained Wednesday night.

Logan-4.—Pastor Tralle preached on "The great message," and on "A great benefactor."

Parkland—Pastor Taylor preached on "Things that war against the soul," and on "Elijah hiding."

Southgate-street—Pastor Clarke preached on "The living dead," and Bro. E. C. Dargan preached on "His servants shall serve him."

Third-Ave.—Pastor Allen preached on "Faith and works," and on "The expanse of the un saved."

Twenty-sixth and Market.—Pastor Thompson preached on "Preaching Jews," and on "Not realizing life's ambition." Two joined by letter and two restored. This closes Bro. Thompson's pastorate.

Oakdale—Pastor Hill preached on "The light of the world," and on "Soul saving."

Van Buren-street.—Pastor Ray preached on "Saved to serve," and on "Being free." Meeting closed with 24 received for baptism, 6 by relation and 18 baptized.

Taboracle (New Albany, Ind.)—Pastor Martin preached on "Wheel in the middle of a wheel," and on "Law and grace."

Jeffersonville, Ind.—Pastor McFarland preached on "Love casting out fear," and on "Great joy and great sorrow." One received by letter and one for baptism.

Lebanon Junction—Pastor Gates preached on "I. Peter," and on "The preciousness of Christ."

Hope Rescue Mission—Pastor Bruce reports a good week. Dr. H. M. Wharton preached on Saturday night.

The topic before the Pastors' Conference was the paper of Bro. Tralle offered the week before on the "Development of the young people." Bro. Eaton, by appointment, led off, and was followed by Bro. Weaver, Felix, McFazian, Jenkins and Deament. The discussion was carried over till next Monday.

ANNULARY NOTES.
E. B. More, of Alabama, led the mid-week prayer-meeting.
L. C. Wolfe is assisting L. F. Groves in a protracted meeting at Orleans, Ind.

A telegram announcing the serious illness of C. N. James' brother called him home last Thursday.

Dr. Williams delivered an address in Clarendon street Baptist church of Boston last Friday evening.

The class in Pastoral Duties have been preaching for a few days "pro and con." Bro. Brown's speaking mixed assemblies." There are quite a number of pros.

The December issue of the *Seminary Magazine* contains some valuable articles, especially the one by Dr. A. O. Dixon, of Boston, on the subject of "Faith about Christian Science." It is an eye opener to anyone who has the idea that nothing good in Christian Science. Copies of it can be had at 15c per copy by addressing the business manager.

Supplies last Sunday: Will P. Sturt, of Kentucky, at Burgin, Ky.; E. E. Bell, of Texas, at Newport, Ky.; G. N. Cowan, of North Carolina, at Moore's Hill, Ind.; S. H. Tabb, of Kentucky, at Young's Creek, Ky.; T. O. Buchanan, of Georgia, at Mt. Herod, Ind.; S. A. Coward, of Alabama, at Colburn-street, New Albany, Ind.; D. W. Southgate, for Pastor G. W. Clarke.

H. O. McGILL.

THE STATE.

Bro. J. T. Hallgren writes: "I have just closed a meeting with Mt. Tabor church, in Larnie county. I went there to aid Bro. W. L. Pierce, and he, having a call for all his time at the City, Col., resigned the first of the meeting to arrange to go to his new field of labor. Bro. Pierce had a strong hold on the Mt. Tabor people; the church and people were made to weep over giving up so good a man. He was on his second year of pastorate here, and he had a great many of the privileges of associating with a man who had a stronger hold on his people. As a result of a good seed-sowing, we reaped another good harvest of souls for the Lord at Mt. Tabor; 22 professed faith in Christ, and the revival was very great. Bro. J. W. Stiles, of Union Ward church, and Bro. Lewis Drinn, of Mt. Tabor church, rendered the church and the Lord valuable services in prayers and exhortations. I closed a meeting of twelve days on third Sunday in October with 110 converts at Taylor county. I held the meeting under the direction of the Board of the Russell's Creek Association. Result, a revival of the church and 4 professions of faith. They were in a disorganized condition and 23 deacons and elected a building committee. We succeeded in getting enough lumber subscribed to build a new house."

Bro. Theodore N. Compton writes: "I have just closed a sixteen days' meeting at Zion with Bro. W. A. Lusk. Twenty-four accessions, 16 for baptism, restored and 7 by letter. It is thought that 20 or 25 more will be added as a result of the meeting. Bro. Lusk has been pastor about nine months, and has the work thoroughly in hand. Some 40 have been received during his pastorate. He is full in prospect on all lines while both pastor and congregation are happy. Pastor P. E. Gallin has just finished a meeting of 22 days at Madisonville. The religious awakening surpasses any the town has experienced for years. About 35 conversions, and a number for baptism. Representative churches from Hopkins county to the Kentucky Legislature, Bob Bradley, among the number baptised. The revival is general, having reached and blessed all the churches, and Bro. Gallin, with his own people preaching, is much stronger with his church and all Madisonville."

Pastor E. W. Coakley writes: "We are in the midst of an interesting meeting at Beaver Dam. Bro. D. F. Montgomery, of Campbellville, doing the preaching. We look for great things to come from the Lord."

Bro. W. J. Mahoney, of Peaserville, has the call from the church at Carlisle, and has entered upon the work there.

Pastor J. C. Craig writes: "I have just closed a two weeks' meeting at Karn's Grove church, where I was called in September as pastor. The results of the meeting were 23 accessions to the church, 19 by experience and baptism, 2 by letter and 1 by relation. Had no ministerial help only two nights the first week until Saturday, when Eld. J. J. Clouse came to my rescue; then he did all the preaching until the meeting closed. This will be a good year give better attention than they did in the meeting. Karn's Grove church is very young in years, but it is surely a concentrated band of brethren in Christ our Lord. It is inspiring to a pastor to preach to such a God-loving and loving people. I think with a little training it will be one of the foremost churches in the State according to its number of membership."

Bro. W. B. Rowe writes: "Pastor Morton, aided by Bro. H. P. Brown, held a two weeks' meeting at Island church, closing on the 8th inst. Bro. Brown did the preaching in his characteristic plain way, and carried conviction to his hearers. The membership was greatly revived, and labored faithfully. There were 18 conversions, 14 stand approved for baptism, and others will join. One of the most remarkable features of this meeting was the deep interest manifested by the young converts in the work. Little boys and girls would rise from the anxious seat with their faces lit up with the radiance of God's love, receive the sympathetic greeting of their friends, and then return to the altar to speak words of encouragement to their mourning friends. Such scenes were common and very affecting. One incident may be related: A little girl, scarcely ten years old, professed her faith in Jesus, lovingly embraced her little school-mate, and then returned to the anxious seat to speak words of encouragement to her little brother, and on the following night brought her gray-haired father so near death that he was happily converted, and joined the church that night."

Bro. J. H. Sparlin writes: "I recently closed a good meeting of 12 days with Harmony church, Caldwell county. I had the assistance of Elder T. C. Carrier, of Marion, who did good, faithful preaching to the delight of all who heard him. At the close of the meeting I baptised 8 happy converts; 1 stands approved for baptism. The meeting was a great uplift to the church. I was unanimously recalled to serve them next year. No pastor ever served a better church than Harmony. We have also just closed a successful meeting with Little Bethel church, Union county. In this meeting I had the valuable aid of Elder M. E. Miller, of Corydon, Ky., who did all the preaching. He is a young man, full of zeal and the Holy Spirit, and his coming among us was a sweet benediction. The results of the meeting were 14 baptised, 3 stand approved for the ordinance, 3 joined by letter. We expect others to follow. Church greatly revived. To God be all the glory."

Bro. W. T. Underwood writes: "Campbellville Baptist church has just closed one of the best and most successful meetings she has enjoyed for years. Eld. D. F. Montgomery, the pastor, conducted the meeting, doing all the preaching, but had the co-operation of the other pastors of the town. Bro. Montgomery is a man of untiring energy, great faith and extraordinary pulpit power. He has endeavored to bring every man to our people. Visible results, 21 conversions, 21 baptised, 3 want the ordinance. 7 received by letter, 1 restored. Owing to the indisposition of the pastor the writer was asked to, and did, the baptising."

Bro. Geo. T. Tinsley writes: "Pastor E. W. Coakley has just closed a revival in his Wakefield Greek church. It has been two years since this church had a revival, and as a result it required a good deal of effort to get the membership up to a working spirit. The visible results were 9 professions of faith and 12 conversions. Bro. Coakley did the preaching in a plain, forceful and convincing way. The membership seems to be thoroughly aroused to a sense of their duty, and I believe that much good will be accomplished."

Bro. W. C. writes: "A glorious meeting has just closed at South Side Baptist church, Birmingham, Ala., in which Bro. Hamilton, of Maffra Memorial church, Louisville, aided the pastor. In spite of the bad weather the last week, the congregations have held up well, and the interest has grown. Pastor Davidson is very happy over the results. I doubt not will be baptising converts from this meeting for months to come. Bro. Hamilton endeavored himself to the hearts of all the people by his faithful, tender presentation of the truth. Having had a good meeting at Lake Hill, near Birmingham a year ago, he was not an entire stranger to our people. He was sympathetic with the pastor in all the burdens he carries, and is exceedingly careful not to increase his burdens by encouraging unnecessary people to unite with the church. Many prayers will follow him to his Kentucky home."

Bro. J. A. Kemp writes from Salem, Ind.: "Bro. J. M. Lloyd, of Grandview, Ind., has assumed the pastorate of the church at Salem, and will preach every Sunday for the people who at a great sacrifice this year have recently completed an elegant house of worship."

Bro. S. G. Mullins, formerly of Kentucky, but late of Indiana, has been called to the pastorate of the First Baptist church of Barrow, Fla.

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good has been accomplished." Sister Lila D. Friend writes: "Bro. J. T. Hall, of Marion county, has just closed a most gracious meeting at Mt. Tabor church, 4 miles from Buffalo. The meeting opened under very discouraging circumstances. Bro. Pierce, the pastor, resigned the first of the meeting and left. Bro. Hall was an entire stranger in our midst; but, bless the Lord, God was willing to bless the efforts put forth. Results, 36 saved, 31 received for baptism, others to follow, and so many who never knew the joy of personal work before, were brought to do a great work for God. Bro. Hall is a true Gospel preacher. The church has called him for next year. May God richly bless his labor." Pastor R. C. Kimball, of Buffalo, has had a glorious meeting with Bro. T. J. Brown at Oak Hill (Bro. Brown's church). A meeting of wonderful power; 46 added to the church. Bro. Kimball enters on his sixth year as pastor of Buffalo church. The outlook is hopeful. His work in the church are aiming to make the coming year the best of our lives for God and the up building of His kingdom. Pray for us that we may be a great power in leading men and women to Christ."

Pastor G. W. Perryman, of First church, Paducah, "We are nearing the first year's pastorate with this church, and I will say that it has been one of the most delightful years I have spent in the ministry. When I came, the church was united and ready to work; in fact, they were at work. Bro. Penrod, in his labors of love, had brought the church right up to a revival, and the interest had not abated. Congregations have grown to be the largest in the city, and the Sunday-school has almost doubled in attendance. There have been eight to 100 additions to the church, and among the number some of our leading business men. Paducah is growing rapidly and many Baptists are moving here, and our church is able to meet the needs and wants, and the strangers find a warm welcome. It is a great joy for a pastor to have such noble deacons as I have to work with him. As this year goes out we thank God for his great mercies, and start into another year with a stronger faith and brighter hope for still greater things. Bro. Penrod spent several days with us recently to the great delight of his many friends. He is greatly beloved by many, and his stay was much enjoyed. He preached two very fine sermons which were heard while preaching I didn't wonder why the people were so fond of him. Come again, Bro. Penrod, our homes are open for you, and the congregation will gladly hear you."

OTHER STATES.
W. B. C. writes: "A glorious meeting has just closed at South Side Baptist church, Birmingham, Ala., in which Bro. Hamilton, of Maffra Memorial church, Louisville, aided the pastor. In spite of the bad weather the last week, the congregations have held up well, and the interest has grown. Pastor Davidson is very happy over the results. I doubt not will be baptising converts from this meeting for months to come. Bro. Hamilton endeavored himself to the hearts of all the people by his faithful, tender presentation of the truth. Having had a good meeting at Lake Hill, near Birmingham a year ago, he was not an entire stranger to our people. He was sympathetic with the pastor in all the burdens he carries, and is exceedingly careful not to increase his burdens by encouraging unnecessary people to unite with the church. Many prayers will follow him to his Kentucky home."

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Pastor Edgar W. Barnett writes from Jellico, Tenn.: "We had a very fine missionary meeting at Cumberland River church the last day of November and first of December. It was a meeting of real spiritual fervor. We have employed a collector to begin work the first of March in our association (East Union). I enjoy working with the mountain people. They are a very fine people."

Bro. F. A. Rianer writes: "I have held two meetings in Indianapolis—one at River-avenue, with 48 additions. I have just closed a meeting at South-street Baptist church, with 25 additions. The Lord blesses us in this great city."

Bro. J. W. B. writes from Chillicothe, Mo.: "One man walked six miles and another 12 to our services. Sixty souls have found Christ in 90 days' regular work; 116 have been added to our Sunday-school in nine Sundays. Our pastor has laid it upon his heart to devote at least 15 minutes of Christian work daily. Surely our pastor is doing a great work in Chillicothe."

The church at Hondo, Texas, has enjoyed a glorious revival, in which 17 were added to her membership and the church quickened into new life.

As the result of a meeting at Concord, Tex., Bro. C. J. Youngblood, pastor, 25 were added to the church.

The church at Pine Grove, Texas, has been graciously revived in a series of meetings. Thirty-two accessions to the church, 19 by experience and baptism.

The meeting at Fall Creek church, N. C., resulted in 25 additions by experience and baptism and 5 by letter.

At Christian Harbor, N. C., the church has been strengthened and encouraged in a meeting of days. Seventeen were added to their number.

Knight's Chapel, N. C., has been wonderfully blessed in their late meeting. Twelve were hurried with Christ in baptism, one 63 years of age and another 73.

The church at Brawley, Ala., Bro. James W. Kramer, pastor, has closed a meeting which lasted ten days. The church was greatly revived. Eld. M. B. Wagoner, of Eufaula, Ala., did the preaching.

The meeting at Camden, Ala., closed with 16 additions to the church by experience and baptism.

As we go to press the sad news reaches us of the sudden death of Mrs. Fred D. Hale, of Kansas City. She died during or after a surgical operation for appendicitis. She was the daughter of W. H. Hale, Phillips, of Oremahoto, Ky. We tender our condolences to relations and friends.

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Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Peany Compound, a course of Peany treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, grippe and blood poison.

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TRAVEL and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—Edward Payson.

Children's Corner.

BRAY'S ENEMY.

"Please, Mr. Joynes, there's a little boy at the back gate to see you."

"At the back gate? Bring him in, Peter."

"He won't come in, sir; says he's awful busy, and hasn't got time."

"How big is he?"

"About as big as my fist, sir," said Peter.

The good-natured gentleman went out to the back gate. "Well, countryman," he said pleasantly, "what can I do for you?"

The small boy—he was a very small boy—took off a soft, dirty hat and held it behind him. "I've come to tell you, sir, that Bray's got to be killed."

"Bray, my big Newfoundland dog. And who sent you here with that information?" asked the gentleman, losing all his pleasant looks.

"Nobody sent me," answered the boy, stoutly; "I've come by myself. Bray has runned my sheep free days. He's got to be killed."

"Where did you get any sheep?" asked Mr. Joynes.

"My sheep are Mr. Ransom's. He gives me fifteen cents a week for watching 'em."

"Did you tell Mr. Ransom that Bray had been running them?"

"No, sir; I telled you."

"Ah, that is well. I don't want to kill Bray. Suppose I give you fifteen cents a week for not telling Mr. Ransom when Bray runs his sheep; how would that do?"

As soon as the little shepherd got the idea into his head he scornfully rejected it. "That 'ud be paying me for a lie," he said, indignantly. "I wouldn't tell lies for all the money in the world."

When he said this Mr. Joynes took off his own hat and reached down and took the small, dirty hand in his. "Hurrah, herdsman!" said he. "I beg your pardon for offering you a bribe. Now I know that the keeper of Mr. Ransom's sheep is not afraid of a man four times his size, but that he is afraid of a lie. Hurrah for you! I am going to tell Mr. Ransom that if he doesn't raise your wages I shall offer you twice fifteen cents and take you into my service. Meantime, Bray shall be shut up while your sheep are on my side of the hill. Will that do? All right, then. Good morning, countryman."—Sunbeam.

LIKE SOME OLDER PEOPLE.

Children are always ready enough to emulate their parents' seal, but seldom so willing to copy their discretion. A certain Episcopal bishop has a four-year-old daughter, who has inherited much of her father's force of character, and is already a staunch and aggressive church woman.

The other day the family entertained some friends from Denver. In the visiting family there was a little girl of the same age as the bishop's child. Her parents were Presbyterians. It was proposed that the two little girls share the same bed, and, bedtime coming, they knelt down to say their prayers together.

When the little Episcopalian was saying, "Forgive us our trespasses," she heard her companion pray, "Forgive us our debts," and she said, sharply:

"It's 'trespasses!'"

"No, it ain't," said the Denver Calvinist. "It's 'debts.'"

"Trespasses!"

"Debts!"

"Trespasses!"

"Debts!"

Ont flew a chubby Episcopalian fist and struck a Presbyterian eye. There was a mix-up immediately.

"Now it's 'trespasses,' ain't it?"

"No," said the other, stoutly. "It's 'debts.'" But peace was restored, and the two consented to go on with the prayer.

When they came to the end the little Presbyterian said "Amen," giving the flat "a" of the dissenters, while the little Episcopalian intoned "Ah men," with the broad sound to the first vowel.

"Amen," repeated the Presbyterian, with conviction.

They were only saved from another encounter by being bundled into bed. When the door was closed upon them each was still maintaining her idea of pronunciation.—Chicago Chronicle.

MARK TWAIN'S "ENGINE."

Capt. Thomas Bixby, under whom Samuel L. Clemens (Mark Twain) served as pilot and "engineer" on the old Mississippi river boat Swallow, has given the following quaint description of the engine of the Swallow:

"The Swallow had the queerest sort of an engine. The craft itself was a little shaky. It plied between St. Louis and Cairo, was about 80 feet long, with a stern wheel, had a place for freight and passengers, a pilot house, and a place on what may be called the pilot deck for the engine. That engine went aboard when it was needed, and only then. It burned no wood nor coal, but ate a powerful sight of grass. It was a large gray mule named Jerry, which worked a tread-mill that propelled the boat. Sam Clemens was chief engineer and pilot. He had a system of signals, and they were ingenious. By pulling a cord he could raise a head of cabbage just out of reach of the mule. The engine would start and begin to walk after it, and the boat floated majestically down the river or up as the case might be.

"Without intending to be personal, I will say that Jerry was one of the most intelligent animals I ever met. His voice was more on the order of a fog horn than a whistle, being too much

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"Who isn't proud of the American press, when it contains so fair and shining and lovely an example as the Springfield Republican, founded 77 years ago by the worthy Samuel Bowles?"

The above quotations are from the Editorial page of the Des Moines (Iowa) Leader of September 22, 1901.

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of a baritone for the latter, a landing he hit Jerry with a When Sam wanted to whistle for "stick."

THE MARKETS.

Report for week ending Dec. 14. CATTLE. Live good export steers, 1,200 lbs. 10 00/10 25; Light milking, 1,200 to 1,400 lbs. 9 00/9 25; Beef heifers, 1,200 to 1,400 lbs. 8 00/8 25; Cows to medium heifers, 1 1/2 to 2 1/2 years 7 00/7 25; With, single steers, four years and over 6 00/6 25; With to extra cows 5 00/5 25; Cows to medium cows 4 00/4 25; Fresh cows 3 00/3 25; Steers 2 00/2 25; Veal calves 4 00/4 25; With cows—Chases 2 00/2 25; With to good 1 00/1 25.

HOOPS. 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Items of Interest.
NEWS THE WORLD OVER.

Amtrian is protesting against the invasion of the Juntas recently driven out of France. They claim that the Juntas are already acquired over the minds of the people, together with their absolute dependence on a foreign sovereign. The Pope is a menace to the State. Their dangerous character, they go on to say, is sufficiently indicated by the fact that they were invited to submit to the law. They have even appealed to the Reichsrath, which assures them that no Juntas has yet applied to the Minister of Public Worship for the rights of citizenship without which no priest can officiate or undertake any task of public instruction.

It seems that the revolution in Columbia is a more serious guerrilla warfare. The strength of the rebels is not known. One week perhaps 6,000 men are in the field while the next week there will be but 1,000. They are in the habit of returning to their homes in order to gather supplies, and then they are out in full force again. Plans and other important laws are strictly guarded, but, in spite of the strong garrisons, the rebels occasionally manage to get near enough to the towns to inflict damage by sniping. The country is altogether desolated in consequence of the continuation of the struggle.

The Shanghai correspondent of the London Times says that he has been informed by a high native official that China has approached the powers, suggesting a complete opening of Manchuria to the enterprise of all countries, and that replies have been received from the United States, Great Britain and Japan. The United States Government generally assents, but suggests an application of the principle to the whole empire. Great Britain assents, and Japan cordially approves the suggestion. It is feared, however, that Russia will object.

Gen. Yates, of Illinois, at the request, he said, of thousands of citizens, has issued a proclamation calling the attention of the people of Illinois to the terrible concentration camps in South Africa, and the appalling rate of deaths among the Boer children. He calls for subscriptions of money, clothes, medicines and food to be sent to the relief of the women and children. At one meeting in Chicago \$250 was raised.

The report of Gen. Veprus, commanding French forces in China, has been given to the papers. It is a terrible disclosure of the French missionaries in China. Gen. Veprus says: "The missionaries came up to Prince Li's palace on the 27th. They had forty carts and two or three hundred native coolies. They began systematic search, carrying away silver objects to a large amount. They got soldiers and blue jackets to help them, and gave each man in payment a check for 200. It is hard to say how much silver was stolen."

The French Government is very indignant. These missionaries have been compelled to disperse a large part of their loot, and M. Fishon has refused their indemnities of 10,000 francs, as the amount of loot not wrested from them amounts to this it is not more. Let us be thankful these men were not Baptists nor Americans. The shame is not ours.

In a speech in Chicago Bourke Cockran said: "Lord Salisbury's position, that nothing but absolute surrender would be considered, has been abandoned, and to-day the Boers could secure almost any terms short of annihilation. They have secured their independence. As their resistance has not been fruitless, neither is their struggle for independence hopeless. On the contrary, if their resistance be prolonged for a few months the abandonment of the struggle to spiritless terms by Great Britain is inevitable."

The census just closed at Rome has demonstrated that diabolical forces are coming down from the distant streams of "hy-dro-electricity" can be easily and cheaply built, thus enabling operators to work by economical methods the vast quantity of low-grade dirt known to exist there. A large number of hydro-electric plants have been installed there this season. The gold produced this year represents, conservatively, more production, and is estimated at \$4,000,000.

A hero under any and all circumstances. Admiral Selkirk refuses to allow his friends to pay the cost of the inquiry. He thinks the amount is not as great as reported, and suggests that the doctor to the doctor be shown and trusts that his friends will appreciate his position and respect it.

There ought to be some way by which the publishing of lying accounts of interviews with distinguished men could be severely punished. Lord Pennington is the latest victim. He was made to say in substance that of twelve of his correspondents, only seven were being proved in which he had given up. He was forced to deny the story and declare, to the best of his knowledge and belief, England would only agree to a small amount of Rheumatism which should be entirely neutral.

DEATHS.

For actual subscribers you thought an estimate notice of 20 words free. We charge you can't see a word for all over the world. We know at once what the charge will be. Think of the money you save by the notice, it will be worth down to 20 words.

HALL.
Prof. Carey Jackson Hall died at his home in Covington, Ky., just before midnight Friday night, Nov. 23, 1903, aged 55 years. He came from one of the best old Virginia families. His father, Rev. Addison Hall, was a remarkable man in his early years he was a merchant, afterwards a lawyer; was a member of the Virginia Legislature; was a member of the Virginia Constitutional Convention in 1850; and a member of the Convention in 1861 when Virginia seceded from the Union. Prof. Hall's oldest wife was of Rev. J. Lewis Shank, was the first American female missionary to China, sailing from Boston Sept. 21, 1838. Another sister, the wife of Rev. Thomas W. Tobey, went to China in 1848 as missionary, but had to return a few years later on account of bad health.

This was a missionary family, as Prof. Hall's name Carey Jackson shows. He was converted while in the Confederate Army, and after the war united with the First Baptist church in Virginia, being baptized by Rev. Robert Williamson. His life was devoted to thinking and in it he was highly successful. After the war he taught in Virginia. In 1877 he came to Kentucky and taught at Lewisburg, in Mason county. In 1880 he moved to Mayfield and taught there. In 1891 he came to Covington and became superintendent and principal of the Highlands Public School near Fort Thomas, continuing there till a few weeks before his death.

In all these places Bro. Hall's real worth was soon discovered, and he was honored by his brethren. For fifteen years he was clerk of the Broken Association. He was deacon in Lewisburg and Mayfield, and at the time of his death he was deacon, etc. of the church, assistant superintendent and teacher in the Sunday-school of the First Baptist church in Covington.

"The voice at midnight came;
He started up to hear;
A mortal arrow pierced his frame;
He fell, but felt no fear."
"The pains of death are past;
Labor and sorrow cease;
And hush! the world warbles closed at last,
His soul is found in peace."
"Soldier of Christ, well done;
Fierce be thy new employ;
And, while eternal ages run,
Rest in thy Saviour's joy."

The following resolutions were adopted by the First Baptist church of Covington Sunday morning, December 28, 1903:
WHEREAS, It has pleased our Heavenly Father to remove from our community our brother and fellow-servant, Carey Jackson Hall, who ended his earthly labors and entered rest November 23, 1903, and
WHEREAS, Brother Hall was for a number of years deacon, assistant superintendent of the Sunday-school and clerk of the church, rendering most faithful and efficient service, and
WHEREAS, He was, and is, to us a shining example of what the grace of God can make of a man who humbly walks with his God; now, therefore, be it
Resolved, That we submitively bow to the will of our Father in calling our fellow-servant from rest to the rest.
Resolved, That we express our highest appreciation of Brother Hall, and thank God for the privilege of working with him through these years;
Resolved, That we pledge ourselves anew to cultivate in our lives those virtues which so much endeared him to us;
Resolved, That we express, both as a church and as individual members, our deepest sympathy for the bereaved family, and commend them to the tender mercies of God;

Resolved, That these resolutions be spread upon our record, and a copy be sent to the family.
O. G. JOHNS, Pastor.
O. M. ROUBENSON,
J. L. MACARTHUR,
Deacons.
PHILIP G. ORR, Church Clerk,
W. H. SHAW,
Clerk of the Board of Deacons.

STATE OF OHIO, CITY OF TOLEDO, Lucas County.
FRANK J. O'BRIEN, with me to be the senior partner of the firm of F. J. O'BRIEN & CO., doing business in the City of Toledo, Ohio, do hereby certify that the said firm will pay the sum of ONE HUNDRED DOLLARS for each and every copy of the Western House for the use of MALL'S CATHARTIC TABLETS.
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Hemorrhage, throat or lung,
Feeble Nutrition,
Wasting Flesh,
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Items of Interest.

NEWS FROM THE WORLD OVER.

The storm of protest from the United States and Europe in regard to the concentration camps, where the Boer children are dying on men never died in any plague, has only driven the British government from bad to worse. They now say the camps will be turned over to the "civil authorities." These authorities are Sir Alfred Minner, whom the Boers do not worse even than Chamberlain, and men to be appointed. As Mr. Markham, in the House of Commons pointed out, every one of these civil officers was connected with the hand mutilation and most of them implicated in the Japanese raid!

The Boers would infinitely prefer to have their wives and children under Lord Kitchener than under Minner and his cronies. But the British government, by this transfer, relieves itself from the necessity of publishing the number of deaths in the camps. While the camps were under military rule, Liberals in the House of Commons could call for the figures and the Government would be forced to give them. Now the Secretary of War can decline to answer on the ground that the matter pertains to the civil authorities in South Africa, and the work can be kept from reaching out from the children are dying "Aah, meanwhile, God is looking on."

Quite a large force of Filipinos attacked the fish industry of Labrador, province of Canada. Two Americans were killed; the loss of the Filipinos is not known. Six hundred Filipinos attacked Negapatnam held by the British, but they were driven off with a loss of eleven, the Americans losing none. Four hundred of these Filipinos were armed with rifles, but they did not shoot straight.

The Federal Court on the Shelby case has made a report. Admiral Dewey, the President, commended Admiral Shelby on every charge. He says that the passage to Olen-Sage was made with all dispatch; that in view of his coal supply his blockade there was effective; that his passage to Santiago was with as much dispatch as possible, heading the squadron together, and finally that he was the senior officer of Santiago, in absolute command, and entitled to the credit due for the glorious victory which resulted in the total destruction of the Spanish fleet.

The two other men acquit Shelby of all cowardice, but find fault with his management before the fight and with the famous leap. As Captain Cook testified that he ordered the long and wide to save time, these officers showed their animus and proved themselves the tools of that naval clique in Washington City. The country will accept Dewey's verdict.

Seedless fruit, seedless roses, shell-less nuts! What will American enterprise accomplish next? So far seedless oranges are the most successful. Apples and pears are now grown without seeds and it is believed that within the year and others can be produced and come away with. Currants and grapes are grown in large quantities without seeds. More attention is paid to the production of nuts than ever before. The shell now seems to be to go away with the nut and the thick walls which separate

the kernel. Nuts without thorns or superfluous leaves are successfully grown. When the long-tongued honey bee, for whose importation from the East Mr. Daniel W. Working, Secretary of the Colorado Beekeepers' Association, is enthusiastically hoping, arrives, we are promised a sweeter and finer quality of honey. The bees are not able to secure the honey found in the petals of the red clover, which is the sweet known, because their tongues are not long enough and are forced to gather from the blossoms on the alfalfa.

Grape culture in the lake regions of New York, Pennsylvania, and Ohio is declining. Their vineyards, which have been the largest in America outside of California, are being plowed up and gotten ready for vegetables and apple, peach and other fruit trees. The grapes have rotted in a mysterious way for the last three years, so that the product is very meagre.

Four million sheep were lost by the farmers of the South American Republic last year on account of foot and mouth disease and by reason of invasions. The loss of wool is estimated at \$50,000,000. As Argentina is one of the wool-growing countries of the world, this enormous cutting down of its product must affect noticeably the world's supply for the next year.

There have been twelve deaths from lockjaw in Camden, N. J., and its neighborhood, all following vaccination, and there have been some other cases not yet fatal. Deaths from lockjaw have been more numerous than from smallpox. There have been twenty-two deaths in St. Louis from the same disease, resulting from the anti-toxin used against diphtheria. No wonder the communities are aroused.

You have no place in which to pour your troubles except the ear of God. If you tell them to your friends you put your troubles out a moment, and they will return again. Roll your burden unto God and you have rolled it into a great deep, out of which it will never by any possibility rise. Oast your troubles where you cast your sins; you have cast your sins into the depths of the sea, there cast your troubles also. Never keep a trouble half an hour on your own mind before you tell it to God. As soon as the trouble comes, quick, the first thing, tell it to your Father.—C. H. Spurgeon.

We welcome District Passenger Agent C. O. Hungerford as the representative in Louisville of the Southern railway, and we also extend congratulations to the management. H.

South Carolina Infants and West Indian Exposition.

The above Exposition, one of the greatest ever held in the North, opened Dec. 1, 1901, and will continue until June 1, 1902. Very attractive rates have been arranged from all points to Charleston and the exhibition via the Southern Railway, with its own rail the entire distance, are particularly convenient, and any agent of the line will give full information upon application.

STATE BOARD INSTITUTE AT HARRISBURG.

This body convened last Friday and continued over Sunday. All regretted the unavoidable absence of Dr. Warder, who was called to the bedside of his son in Indianapolis who was critically ill.

Pastor Semrell, of Danville, lectured on the atonement and greatly pleased all who heard.

Dr. Henry McDonald, pastor at Shelbyville, spoke with great power on justification.

Rev. E. F. Wright, of Georgetown, spoke ably and clearly on the subject of repentance.

Pastor T. H. Coleman, of Perryville and Houstonville, ably discussed the office of deacon.

Bro. A. F. Baker discussed the significance of baptism, clearly showing the literal and symbolical use of baptism from a Scriptural standpoint.

Dr. Carver lectured Sunday morning on "The Gospel of the Holy Spirit." All listened attentively to the masterly discussion and were edified.

At night Dr. Baker lectured on "The Lord's Intercessory Prayer," and Dr. Carver delivered an address on, "Sympathy with Jews."

The attendance was not as large as it would have been, had the weather been more favorable. Those who attended were delighted and greatly profited.

Harrisburg church attempted much in building their beautiful house of worship. It was a great undertaking, considering their financial strength, but their courage is superb and their faith is unswerving, and such pluck and faith cannot fail. H.

PROGRAMME.

The following is the programme of the Fifth Saturday and Sunday meeting to be held with the Barron river church December 28 and 29, 1901.

9.30—Devotional Exercises at each session. Report on Missions in Circle No. 8.—W. H. Mitchell.

The Apostolic Method in Missionary Work.—W. H. Collins.

Motive Forces in Mission's Love, Zeal, etc.—Rev. S. M. Shaw. The Pastor's Responsibility in the Work.—Rev. Wm. Lunsford.

Preaching.

1:15—Sunday Schools in Our Circle, What Are We Doing.—J. R. Kenerly.

How to Build Up a School.—Prof. J. S. Dickey.

How to Teach so that I May Hold My Class.—Prof. J. A. Babber.

General Discussion.

Temperance.—G. A. Wallace. The South Carolina Dispensary Law.—J. Whit Potter.

SUNDAY MORNING.

9.30—What Are You Doing to Build Up Your Church.—Rev. Wm. W. Hall.

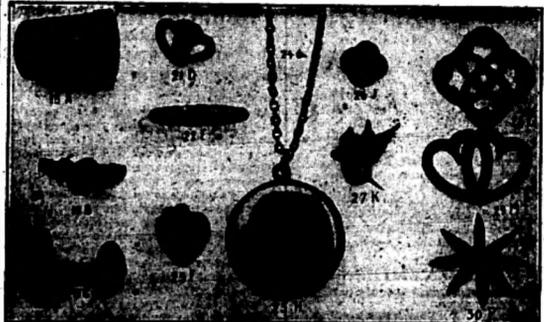
Individual Responsibility in This Matter.—A. B. Dorris.

Preaching.

12—Adjournment.

F. N. DOWNER, Vice Pres. Circle No. 8.

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24 Solid Gold Heart	1.50	22K Silver Brooch	1.00
25 Silver Heart	.50	22K Silver Brooch	1.00
26 Halled Plate Necklace and Lockets, 12 inches in length	1.00	22K Pearl Brooch	1.00

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Reference: The Western Recorder.

PROGRAMME.

The following is the programme of the Ministers' and Members' meeting of West Union Association, to be held with Oak Grove church, at Haslewood, Ballard county, Ky., beginning at 10 A. M. Friday before the fifth Sunday in December, 1901:

1. Introductory sermon—J. M. Burgess.
2. Pastor's duty to the church—W. H. Pitman and R. L. Hagland.
3. Church's duty to the pastor—J. B. Stewart and W. H. Hughes.
4. Regeneration—T. B. Rouse and J. A. Giles.
5. What is valid baptism?—T. M. McGee and L. B. Duncan.
6. Christian education—J. N. Robinson and J. M. Dodson.
7. Security of the believer—W. J. Couch and J. M. Burgess.
8. Missions—G. W. Perryman.
9. Temperance—J. B. Gooch and Willie McGee.

All are cordially invited. J. N. ROBINSON, J. B. STEWART, Committee.

There is but one result that can warrant the agony of Calvary; that can satisfy either our blessed Saviour or ourselves; and that is our being conquerors over sin.—M. G. Pearce.

If we look at our sins we may lose sight of Christ, for His image is not in them. But in looking to the cross we do not lose sight of our sin; it is graven there.—W. R. Nicoll.

A DOUBTING, argue-smitten Christian cannot do much but shake. A back-sliding Christian is on his road to a cell in the castle of Giant Despair. But "he who is nearest to Christ is nearest to the fire;" and the contact keeps the heart aglow. Why not rejoice more? Count up your golden mercies, count up your opportunities to do good, count up your exceeding great and precious promises, count up your joys of heirship to an incorruptible inheritance and then march on the road heavenward, shouting!—Theodore L. Cuyler, D.D.

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