

WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, DECEMBER 26, 1901.

NUMBER 4.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE

642 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance)..... \$2.00
After three months..... 1.50
After six months..... 1.25

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credits has not been given within one or three weeks from time of payment, notify us at once.

It through act of mine, thankfulness, relief or peace can come to any face, let me seek no other joy. Winning this, I have achieved them all.—Carrie Goldsmith Childs.

The Temperance people in England have set before themselves the getting one million names signed to the pledge. They are meeting with gratifying success wherever they work. They have received 11,000 names in Liverpool alone.

A CHRISTIAN WILL do well to imitate the example of a follower of Confucius who wrote: "Every day examine myself on three points: In exertions on the behalf of others, have I been faithful? In intercourse with others, have I been untrue? In instruction I have heard, have I made my own?" But the Christian will consider first and chiefest his duty to God.

An anarchist, who was editor of a paper in Chicago, has been converted and joined a Baptist church. Recently he said in a speech in church: "You can never drive me out of Chicago until you drive out the demons, for the saloon is the hot-bed of anarchy, and every anarchist plot is hatched out in a saloon, over a saloon or under a saloon."

Congregationalist sent questions in regard to the influence which the highest position had had to fifty preachers among laymen. The laymen were asked, "were the older preachers, so far as all of the younger ones. Henry always begins in the pulpit. Where the laymen are recent in their duty is in accepting its promulgation from the pulpit in the very beginning. Congregational and Baptist laymen are especially so, as the government is in their hands."

In answer to the question also asked by the Congregationalist, "What is the matter with our preachers?" the laymen spoke in a way to please the orthodox. They were much opposed to the weak faith in the Bible, and to the neglect of the doctrine of sin and of the atonement in the sermons of the day. The laymen trained under the older ministers are sound—what will the rising generation be?

Mr. W. D. Howells does not think free libraries an unmitigated good. He says: "The free libraries tempt us to read too much, and oblige us to read too hastily; and herein lies the harm. We are in danger through them of spoiling our literary digestion and of becoming victims of mental dyspepsia. However reading may be a vice or a mania, it is certainly a disease."

Inspiration and Information.

BY REV. A. O. DIXON, D.D.

Information is fuel; inspiration is the fire. Fuel without fire gives neither light nor heat; and information without inspiration is cold and lifeless. Peter's sermon on the Day of Pentecost was powerful in the conversion of three thousand souls because it had both fuel and fire. The fuel were the facts concerning Christ—his birth, death, resurrection and exaltation. The fire was the Holy Spirit filling the speaker and the Word; and Christianity is a religion of facts on fire. The facts without the fire becomes truth on ice, and the fire without the facts produces fanaticism.

We do not need inspiration for a new revelation. The Bible, I believe, contains all that man will ever need to know about God for time and eternity. We are heralds, and the herald is expected to proclaim the message which has been given him. We are ambassadors, and the mission of the ambassador is to deliver the message of the King. An expositor is simply one who exposes the meaning of the Word. We hold forth the Word of Life. Not light-makers, but light-revealers are we. The burning of the gas is a process by which the light, which was stored up in the forest tree during the carboniferous era, is liberated. The miner does not make the gold; he finds it and reveals it to the world. John Robinson told the Pilgrim Fathers that they might expect light to break out from the Word of God. Some of their descendants have made the mistake of trying to make their light break into the Word of God. They would throw light upon the Bible, rather than let the Bible throw light upon them. As well try to throw light upon the sun by holding up your little candle in the glare of its noon-day glory. We are told that the monuments have thrown much light upon the Bible. The fact is, the Bible has thrown more light upon the monuments than the monuments have upon the Bible. "In thy light," said the psalmist, "shall we see light." When I read a book, or hear a sermon, I bring both into the light of God's Word; I never think of bringing God's Word into their light, making the book of the day the standard by which to try the Eternal Word; the speech of the hour the standard by which to test the truth for all ages.

There are two scriptures in the Book of Books which gives the key for obtaining information and inspiration. The first is John 5:39: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." The second is 2 Tim. 3:16: "All Scripture is God-breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be complete, thoroughly furnished unto every good work."

The phrase, "the scriptures," carries with it a definition of the Bible. There were other writings, but these are the writings; and every Jew to whom Jesus spoke knew the writings to which He referred. They had them in the Hebrew tongue, and also a translation into the Greek known as the Septuagint, made nearly three hundred years before Christ's time. But it takes a second text to complete this definition of the Bible—"Every scripture is God-breathed." Dr. Michael West has taken the pains to collate every verse in the New Testament where this Greek idiom occurs, and he proves beyond the shadow of a doubt, that the King James' version, and not the Revised, is the correct translation. To translate the same idiom, as it is trans-

lated in the Revision, makes nonsense. "All scripture is God-breathed," is evidently what the Holy Spirit meant to write through Paul. Of course, the writers were inspired—"Men speak as they were moved along by the Holy Spirit." "The Holy Spirit spoke by the mouth of David." The Word of the Lord came expressly to Ezekiel. "Thus saith the Lord" rings with clarion note all through the Bible. "Search the Scriptures," gives us the synthetic view. Do not neglect any of them. View every one in relation to the other. "All scripture is God-breathed," gives us the analytic view. Prise every book, chapter, paragraph, verse, word. God who "breathed into man the breath of life and he became a living soul," has also breathed into this book the breath of life, and it became the Word which liveth and abideth forever.

There are many writers, but one Author. These writers are not automata; each one shows style and personality, but that fact does not exclude God from the authorship of His book.

The Biblical use of the Bible is fourfold: "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Doctrine is not popular with some; creeds are decried; and yet the creedless creed may be the narrowest creed in the world. There are some so broad in their views that they cannot tolerate one narrower than themselves. Their breadth has widened the stream of truth till it has become a marsh, rather than a river. It lacks current and power. A creedless man is after all one who believes that we should have no creed. His creed is the doctrine of no creed. His belief is that we should not believe. And there is just the possibility that one may believe nothing till he becomes nothing, for "As a man thinketh, so is he." In a meeting of liberal thinkers it was asserted by one of the speakers that he worshipped the "overlasting it." I could not but retort that there is a universal principle that one becomes like the object of his worship, and in all love sought to warn the worshippers of the "overlasting it" that if they are not careful they will become a lot of "Its"; their personality, and the power that goes with it, will be lost.

The word translated "doctrine" here is the highest, strongest word for teaching in the New Testament; its meaning borders on official teaching. It is the teaching not of the man as he may express his opinion in social converse, but of the ambassador who carries with him the weight of his government's authority; and in the Bible we find God's official proclamation of love, pardon, cleansing, righteousness and peace.

The word "Reproof" comes after doctrine, because it has to do with doctrine and the character which doctrine makes. The Bible is profitable not only for the doctrine which we get out of it, but it is the standard by which we try other doctrine. It proves and reproves. It is the plumb-line that we drop by the wall to see if it is straight; it is the yard-stick by which we measure every creed and determine its exact length.

The word "Correction" means restoration, and is a thought in advance of doctrine and reproof. It has in it the thought of making right what we have found to be wrong. The plumb-line may show that the wall leans, but it cannot straighten it. The yard-stick may reveal that the cloth is short, but it cannot lengthen it. The Bible, however, not only shows us wherein we are wrong, but it can right us. When Canova saw the piece of marble which, at great expense, had been secured for a celebrated statue,

his practiced eye discovered a little piece of black running through it, and he rejected it. He could discover the black, but he could not make the black white. The Bible discovers the black and makes it white. Like Michael Angelo, it criticizes by creation.

The fourth word, "Instruction," has in it doctrine, reproof and restoration. It means literally "child-culture," and is translated "nurture" in Eph. 6:4, where we are exhorted to bring up our children "in the nurture and admonition of the Lord." In Heb. 12:5 it is rendered "chastening," and we are exhorted not to despise the "chastening of the Lord." . . . It is all that the parent needs for the growth, development and maturing of the child, and the Bible in its teaching of reproof and restoration has in view the growth and nurture of God's children until they shall attain unto the full stature in Christ. And it is a training in *Righteousness*. The good to be reached is the instruction in righteousness until we shall become like him in spotless character. Other books may give training in music, rhetoric, oratory, but the specialty of the Bible is training in righteousness.

The Biblical method of Bible study is all expressed by the two words "search" and "profitable." Whatever is profitable is apt to cost labor; the worthless we can get without effort. Hence the strength of the phrase, "Search the Scriptures." This word "search" means "to look through and through." It is the word used in the Scriptures, "The Spirit searcheth all things, yea the deep things of God." As God searches our hearts, let us search the Bible. This search implies sight and light. There is need of spiritual discernment. "The natural man discerneth not the things of God." And so we read the Bible in the light of the Bible, and as more light comes, better light is imparted; while on the other hand, as better sight is imparted, more light is revealed.

And thus one can afford to search independently of all but God. Commentaries are good, but not good as substitutes for independent search. When Alexander the Great stood before Dionysus, as he sat by his tub, the general asked the philosopher what he could do for him, and the rather grim reply was, "Simply get out of my light"; and any searcher has a right to say, "Get out of my light" to every one whose shadow comes between him and the Truth. What trivial things sometimes cause us to neglect the study of the Bible!—the morning paper, the social engagement, a thousand and one things that may be worthy and well in their own way, but when they keep us from searching the Scriptures they become positive evils. As Phillip and Mary were leading the procession on their coronation day, they saw on a condit a picture in which was Henry VIII. with a book in his hand, and on the book was written the words *Veritas Dei*. The archbishop called the artist before him and reproved him, saying that it was contrary to Mary's most Catholic proceedings. The artist protested that he meant no harm, and a few days afterwards, in place of the Bible in the hands of Henry, there was simply a pair of gloves. The gloves had pushed out the Bible; and things more insignificant than a pair of gloves we allow to push the Bible out of our hands.

Who can reproduce the cadence of soothing tenderness, soft as a mother's hand, in that "Let not your heart be troubled"; and who can fail to feel the tone of majesty in "Ye believe in God, believe also in me?"—Alexander MacLaren.

The Virtue in Majorities.

(By permission from the New York Evening Post)

The important question whether "the sun do move" is soon to be settled. Some years ago, it will be remembered, the late Rev. John Jasper of the Mount Calvary Colored Baptist church, in Richmond, Va., maintained against all comers the thesis that "the sun do move." During his lifetime his doctrine was accepted in his flock, so the report says, without much question; but since his death divisions have arisen among the brethren. The older men have held belief in the tenet to be the mark of orthodoxy, while hot-headed and presumptuous youths have declared that according to the latest scientific authorities, the moving is done by the earth. Finally an agreement has been reached to thresh the matter out in debate. When all the matter on both sides have been presented, the members of the church will take a vote and thus determine, once for all, the real relations between the sun and the earth.

The case is not unlike that of the Rev. Dr. Wm. Hoth Whititt, who greatly disturbed some Southern Baptists a few years ago. Dr. Whititt, who was President of the Southern Baptist Theological Seminary at Louisville, wrote an article in which he declared that, as a result of his historical investigations, he believed that some of the Baptists of the seventeenth century practiced their rite by pouring rather than by immersion. Indeed, he thought it probable that Roger Williams himself, who is regarded as the father of the sect in America, was not immersed. Thereupon the average man, unskilled in the niceties of theological discussion, remarked that, since Roger Williams has been dead more than two hundred years, and since the Baptists were now immersing to their hearts' content, the interest in the question was purely academic. Indeed; such was the attitude of most Northern Baptists.

The Southern Baptists, however, did not let Dr. Whititt off so easily, for the South is still the stronghold of the so-called "Hardshell" Baptist. The extreme "Hardshell" clings firmly to the dogmas that since the days of Christ there has been a sort of apostolical succession of immersions; and that unless a man is immersed by a man who has been immersed in this sacred line that runs back to the founder of Christianity, he can not go to heaven. Now the majority of the Baptist churches in this country trace their descent from the church founded in Providence by Roger Williams. If Roger Williams was not immersed then there was a break at that point in the chain of immersions, and most of the Baptists in this country were on the "primrose path to the everlasting bonfire," whether all their predecessors in the church must inevitably have gone already.

Obviously, the situation called for prompt and vigorous action. No humane man would hesitate for an instant to take the steps necessary to save from eternal perdition not merely himself, the wife of his bosom, and his children, but also a long line of ancestors. Accordingly, when the Baptists of the South held their stated conventions and conferences, they voted almost unanimously that Roger Williams had been immersed. Having thus, by the simple application of our American theory that the majority is right, extricated themselves from the danger of damnation, they were free to visit their wrath upon the man who had wantonly imperilled their souls, and they forthwith demanded his resignation. Finally, under the stress of continued attacks, Dr. Whititt decided that the interests of the Seminary required him to resign.

One of the chief figures in this same controversy made another interesting application of the accepted theory of the majority. The story is told of one of Dr. Whititt's bitterest opponents, a professor in the Seminary. He was, it is said, chosen to the position, not on account of his learning, but because he had been a "hustling" and successful pastor. He remarked one day in the lecture-room:

"Innate ideas, as we doubtless, all un-

derstand, are ideas which are not born in us, but which we derive from experience."

"But," protested one of the students, "I always thought that it was just the other way; that innate ideas are those which are born."

"My dear sir," replied the Professor, "just examine the derivation of the word and you will be convinced of your mistake. NATUS is the Latin word, and it is the negative prefix which we see in so many words, like IMMENSURABLE, IMMENSE, and IMPURITABLE. To remove, EXORERE, FROM EXORERE, MEANS NOT BORN, NOT BORN IN US."

"But," continued the protestant, "I'm pretty sure I've seen the word used in the other sense."

"Well let us see what the members of the class think. All who think that EXORERE means BORN IN US raise the right hand."

The protestant lifted a solitary hand. "All who think it means NOT BORN IN US raise their hands."

The rest of the class responded. "There," said the Professor, as he sank back in his chair with a sigh of satisfaction at his triumph, "that proves it."

(See editorial comments on the 24th page.—Editor.)

Essentials to Pastoral Success.

BY REV. W. O. MARTIN.

A necessary condition of pastoral success is the illustration in the pastor's own life of what he would have his people become. He must be "clothed" with righteousness as with a garment. He must be anointed and filled with the "spirit of holiness." Paul, counselling Timothy, said: "Take heed unto thyself and unto the doctrine," laying the stress not on the doctrine, but on the life and character of the young pastor.

"Do not, as some ungracious pastors do, show me the steep and thorny way to heaven, Whilst, like a puffed and swollen libertine, Himself the primrose of dalliance trends, And seeks not his own road."

There is a church that teaches that the life and character of the priest does not in any degree affect the value of his ministry—that though he were as impure and impious as Satan, in his spiritual office he is the intermediary between man and God, and that God so recognizes him and does not regard his personal character. No wonder when such teaching was general there were strong men to cry aloud:

"He who the sword of heaven will bear Should be as holy as his sword; Fasten in himself to know, Grace to stand, and virtue go."

And to declare, as one did, "The world looks at ministers out of the pulpit to know what they mean in it." And the world watches not only hoping, but trying to believe that "It is a good divine that follows his own instructions," as Shakespeare has said; "I can easier teach twenty what were good to be done than to be one of the twenty to follow mine own teachings."

I ran across a poem, recently, which illustrated the general belief of worldly men that "the minister is no better than he ought to be," entitled, "Palimistry in Squawville." It represented "Professor Abdul Hamis from the far Egyptian land" as coming "into Squawville in his oriental robe," holding a public meeting attended by the whole village, and proposing to show how, after a brief examination of the palm, he could and, further, that he could tell what was written there, "the dots of a lifetime from the cradle to the grave." He said he realized he was in the west where, occasionally, a man's past had not been blameless, but he would not insult his calling and talent by painting a man an angel if he was a wicked man. But his call for subjects "met with frozen stares" and everybody "in a quite instinctive way shoved his feeters in his pockets and he shoved 'em there to stay," and the entertainment seemed likely to be a failure when

"Twas suggested that the parson test the par-revealer's skill— The suggestion was the signal for uproarious applause. And a universal howlin' for the minister, because

We regarded him as both 'just as near a saint as I' Was expected that a critic in the martial West could go. But the parson made a rather heavy exit through the door With a blank upon his features lookin' out from every pore. And was followed by a 'bang-me' from old Arisey Red! 'They ain't none of 'em infallible,' the heavy singer said."

I quote this not for its excellence, but because it is a fair specimen of the stories worldly men delight to tell, and worldly hearers try hard to credit. And it reveals the shortness of the world to discover a shadow in the pastor's life or character and to proclaim it from the home-top.

Character can never be hidden. In outward life the most penetrating and suspicious eye may fail to discover evil and men may regard one's outward actions as flawless, yet the inward character will exert its influence, though it may be exerted unconsciously and be unconsciously felt. The outward life will have its influence, which may belie the inner reality, but the inner reality is sure to reveal itself and its power to be felt. Though no Abdul Hamis declare it, it will act and no words can speak with the emphasis of character, unuttered though its speech may be. The man is more than the minister, however popular estimate may regard the matter.

We read that it is one of the tendencies of the times to wink at indiscretions and weaknesses in a pastor if only he be racy and entertaining in the pulpit. If so, it is cause for the tears of a Jeremiah. "Like priest like people." A pastoral hypocrite will make his admirers hypocrites. Truth to be wholesome must be enforced by high character. A high type of Christian manhood in ministers of the Gospel is necessary to the achieving of real pastoral success.

It would seem that there ought never to be occasion to say such things. Presumably the man who is in the pastorate is there because of his strong love for Christ and his eagerness to combat all evil and to glorify God. And at the beginning this is surely the case almost without exception, but sad experience leads to the conclusion that there is a tendency which all ministers have to fight, to make the pastoral calling a profession; to make God's Word a ministerial tool rather than to use it as a fountain of personal and spiritual blessing, and to turn spiritual meditation into a professional study, rather than to use it for self-examination and personal growth in grace. The pastor will be mighty only as he is devout and only as he walks with God and has sweet fellowship with him, devoutly studying the holy Scriptures and praying without ceasing shall he be able so to preach and to shepherd his flock as to command his ministry to every man's conscience.

The teacher of vocal music must be a singer. The teacher of grammar or rhetoric must habitually speak correctly and elegantly. The pastor must be what he desires his people to become. Pathetic harangues on charity by a selfish man, heart-moving pictures of the beauty of virtue by one of sullied mind, appeals for self-denial by one living in luxury, and urging to diligence by a slothful man are all certain of failure. The truth must breathe forth from the pastor's life rather than fall from his lips; it must be as fragrance from a flower rather than as odor from a cance—in other words, piety rather than knowledge must speak.

It was said in a former paper that the pastor must be a good preacher, but I am trying to show, the utmost reach of his oral eloquence will fall far short of the eloquence of his life, while his richest oratory is increased tenfold in effectiveness if vivified and supplemented by the silent force of his life. The spoken word may be easily misunderstood—the medium of language is so defective—and the impression produced may be erroneous or may speedily pass away. But the rarest of things is a misunderstood life, and the earnest language of a pure and holy life makes a lasting impression. The clearest and most persuasive sermon on the "high or life" will not be as convincing, nor so effective, as an honest walk with God. A "living epistle" is understood in high

life and in low life, North and South, black and white, in the Occident and Orient. Self-denial and devotion mainly always reach the heart and fully supplement any man's pen. Emerson expressed this truth of it initially when he exclaimed, "We are speaks so loud I cannot hear a say."

Jehovah says of his priests, "The nave be holy unto the Lord and not proper name of their God." It is forbidden for any man with a blemish should enter the altar of the sanctuary. The Bible, our times, as well as those of the Bible, is a ministry of power, a ministry of faith and of the Holy Ghost, a ministry of truth that come burial in their own hearts, mighty and irrefragable with the conviction of experience, and not with averted eye, as if the were ashamed of his own creed; with sound, direct speech, whose words in the speaker's mind and heart.

Let no careless reader read but lines of this article what is not that F wall of sorrow over a lack of more limited observation of the Baptist churches are identical with of one of our foremost evangelists. years has been working with our largest churches and their all parts of our country. He is the most private conversation, to side liest and most exemplary class, in this country are the Baptist ministers the matter of giving, more of the than of any other class; in more of them are gentle and in are fair and just; in the great and increasing warfare of the world, more of them are true 'mighty men' than of any other. And, while many of our past living illustrations of the M'Ohneys's saying that, "It is the likeness to Jesus. A holy mighty weapon in the hand of New Albany, Ind.

The Century discusses the daily paper upon children make them old and to far with evil before their time it thinks, is not with the editor, but with the bus pays no attention to what read. The newspaper-read the product of the last decade of ten or twelve, at the ought to be acquiring a literature, has his mind and races and public game paper be conducted with a false ideal—infected by envy, social discontent, as a desire for luxury, and dis little other reading, is it he should grow up to classes? The need of a per in the home was new at present.—Herald and

The common tasks herbs. Work is a restor the instinctive aversion heart feels towards everyday toil go on changed by some sharp sorrow? Because the depend upon the doing and because the small selves are remedial. tion about them which and they wrest the inward world till it has a little.—Julia E. Joh

UP IN

Questions Answered.

BY SENEX.

are is a question on the subject which I... The never received before nor seen in any of our papers. "A man who unquestionably had for biblical grounds for divorce, his wife had been divorced by another man, had married her. He now wishes to be church to do?"

the ceremony even more strictly than they do the guilty couple, if one or both of them are members.

This is the last question which I have on hand at present on the subject of divorce. It is what Paul means by saying, "A brother or a sister is not under bondage in such cases."

It is impossible that Paul should have meant more than a separation without remarriage, for he had just quoted the Lord Jesus Christ's words forbidding such marriage.

A brother calls my attention to a mistake I am ashamed of. I said that the revised version of the Bible was inspired which it is not.

What Will the Harvest Be?

BY DR. JOSEPH PARKER.

For whom are we growing our harvest? We may have an abundant harvest, and yet never reap it. We may lay up much goods for many years, and yet have no pleasure in them.

When will the harvest be? It is the great question which man should put to himself. Syria and Ephraim once entered into an alliance which grew with amazing rapidity.

In the seed referred to, the seed flourished in the morning, and at eventide there was an appearance of a great return from the seed that had been sown.

To believe in Christ is to be like him. All other faith is a mass mist of words discoloring into empty air.

LITERARY. All the Books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, upon receipt of price.

GENESIS AND SEMITIC TRADITION. John D. Davis, Ph.D. New York: Charles Scribner's Sons. \$1.00.

This book has an exceptional value. Various mistakes have been made in the translations and interpretations of the Babylonish and other writings, and these mistakes have been embodied in much of the literature about the origin of the Old Testament.

CULTURE AND RESTRAINT. Hugh Black. Chicago and New York: Fleming H. Revell Company. \$1.50 net.

Our author became famous by his book on Friendship, and this new work will add greatly to his fame. It is a study of the problem whether man shall follow the line of self-culture or of self-denial, and shows the grounds for each, with wide range of vision and great wealth of learning.

INDIVIDUALITY. The Rev. J. L. Sooty, D.D. Cincinnati, O.: Jennings & Fry. \$1.00.

The Apostles are gathered into groups according to their leading traits, and these respective types are discussed. Peter, Andrew and James, the son of Zebedee are grouped under Impulse, and we have chapters on the Impulsive Type of Christianity, Temptations of Impulse and Spirit-filled Impulse.

THE CHURCH OF PENTECOST. Bishop J. M. Thoburn. Revised Edition. Cincinnati: Jennings & Fry. 62c.

Bishop Thoburn is the great missionary bishop of the M. E. Church, and his field is India. He is on fire and he speaks with a tongue of fire. The book is a call to higher conceptions of life and greater zeal for service.

THE MYSTERY OF BAPTISM. J. S. Axtell, Ph.D. New York: Funk & Wagnalls. \$1.50 net.

Our author makes baptism a purification and an induction. It is to be performed, he thinks, by sprinkling, and not by immersion, and his book is a vigorous jangling of the various objections that have been urged to immersion.

NAZARETH OR TABARUS. By the Author of Not On Calvary. New York: J. S. Ogilvie Publishing Co. \$1.00.

This book is a feeble and a hazy attack on the Apostle Paul, seeking to show that he was not what he claimed to be, but was even crass. It is sad that he deceived Christians through all the ages.

A CHRISTMAS GIFT FOR BENEVOLENT DEERS. By Mrs. J. B. Gambrell. Dallas, Texas: Mrs. J. B. Gambrell. 10c.

We have here a collection of six sweet poems full of comfort and cheer for those who are bereaved. The titles are: A Search; Oh! Christmas Ball; In Memoriam; A Snowed Christmas; Compensation; R. I. C. D. H. Gambrell.

CHERRY. By Amy Le Feuvre. 12mo, 224 pp. Chicago and New York: Fleming H. Revell Company.

There is no better writer about children or for children than Amy Le Feuvre. Her "Probable Sons" has been translated into several languages, and has reached a circulation of nearly 250,000.

MY HOST THE ENERGY AND OTHER TALKS. By Franklin W. Perkins. 12mo, no. 212. Chicago and New York: Fleming H. Revell Company.

This volume is a series of short stories of life and adventure on the border line of the West. The author says that many of the stories relate true occurrences.

The story which gives its name to the book is most interesting. Being out in a storm which would have endangered his life, he and his Indian guide stumble upon an encampment of the Sioux Indians.

Some of the stories are very thrilling, and the breeze from mountain and forest blows through them all.

LYRICS OF LOVE. By Margaret E. Sangster. Chicago and New York: Fleming H. Revell Company. 12mo, 300 pp.

Mrs. Sangster needs no introduction to the reading world. Who fails to read anything, prose or poetry, to which her name is attached? And who was ever disappointed in what he read? We the name Sangster as at her best when she writes poetry.

The Lyrics of Love—Hearth and Home, are followed by the Lyrics of Farm and Garden. They look in the most beautiful, and we recommend it as a present at Christmas or on any occasion.

MAGAZINES.

The International Monthly for December contains: Gustave Flaubert, by Edouard Rod; Christian and Infidel in the Holy Land, by Dana O. Munro; The Tariff and the Trusts, by Bruno E. Payne; The Political Theory of Machiavelli, by William A. DeGruy; The Middle West by Frederick J. Turner; Johann Karl Stauber, by Fontaine Bigelow; The American Dictionary of Architecture, by Montgomery Schuyler.

We must go on—that is the doom of life, that we must go on. But how often we harness ourselves with foreboding imaginings about the weakness of the bridge which the results of this choice of ours must, as we think, build.

Be humble to you'll stumble.—Dwight L. Moody.

SUNDAY-SCHOOL LESSON.

SUNDAY, JAN. 5.

THE PROMISE OF POWER.

Acts 1:1-14.

MORSE TALK.—"Ye shall receive power after you."—Acts 1:8.

"The former treatise have I made, O Theophilus." All which is known of Theophilus is what appears here and in Luke 1. Luke wrote both his books to this man, who was an officer of high rank, as is shown by Luke addressing him as "most excellent." Luke wrote for the Gentiles, and hence it is believed Theophilus was a Gentile, and not a resident of Judea. "Of all that Jesus began both to do and teach."—Began is used in the sense of "from the beginning." Luke's Gospel begins with the nativity, and goes over the entire life of our Lord.

"Until the day in which he was taken up."—Luke's Gospel closed with the ascension. "After that he through the Holy Ghost."—While on earth our Lord was dependent upon the Holy Ghost, as are his people. "Had given commandments unto the apostles whom he had chosen."—Referring especially to what is called the great commission.

"To whom also he showed himself alive after his passion."—Passion means suffering in old English. The reference is to his death. "By many infallible proofs, being seen of them forty days."—The Greek word translated infallible proofs means sure signs given to their senses, and not the testimony of others. The apostles saw their Lord, touched him, heard his voice, had proofs beyond question that he was indeed the Lord who had risen from the dead. He could tell them many things in regard to the atonement which they could not have so well understood before his death.

"And being assembled together with them."—Where this meeting took place cannot be said positively, but probably in Jerusalem. He commanded them to make their abode in Jerusalem. This did not mean they were not to go out of the city at all. They went out when he ascended.

"But wait for the promise of the Father."—Of which Joel had been the messenger. Our Lord had also told them on that last night. The Father would send them another Comforter who would abide with them forever.

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."—"Not many days" that they may hope, but he does not say how few in order that they may watch.—Chrysostom. The Holy Spirit had been with them before, but now they were to be overwhelmed in him, as it were buried in him, as John had buried them in the water. He gave them many miraculous gifts, inspired them so that they could write infallible words.

"When they therefore were come together."—Whether this is the same meeting as that referred to in verse 4 has been much discussed. It is probably another meeting and in another place. This took place on the last day of his presence with

Get the Most Out of Your Food

You don't eat and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are uneasiness after eating, fits of nervous headache, and disagreeable belching.

"I have taken Hood's Sarsaparilla at different times for stomach troubles, and a run down condition of the system, and have been greatly benefited by its use. I would not be without it in my family. I am troubled especially in summer with weak stomach and nausea and find Hood's Sarsaparilla invaluable." E. R. HICKMAN, W. Chester, Pa.

Hood's Sarsaparilla and Pills

Strengthen and tone the stomach and the whole digestive system.

them. "Lord, wilt thou at this time restore again thy kingdom to Israel?"—How slow men are to understand anything which contradicts their previous views, especially when their wishes are involved. It is always easy to tell what a man really loves, no matter what his lips may profess, by the readiness with which he believes proof for or against. The Lord had told them the kingdom would not come with observation, that it was within them. Yet still they looked for a king like David who would free their nation from the Roman yoke.

"It is not for you to know."—Their question had been asked only in regard to the time. Our Lord does not correct their misapprehensions, but confines his answer to their question "The times or the seasons which the Father hath put in his own power."—"Times is the wider term, referring to long epochs, whereas a season is always a definite, limited space of time."—Alford.

The Father had decided the time and season by his own sovereign will, and he had not made it known to men. It was not for them to know. Let those who are vainly trying to decide when the end of the world or when the millennium will come remember our Lord's words, that it is not for them to know. They were not to know the times nor the seasons. What they needed was strength and wisdom for the work God had given them to do.

"But ye shall receive power, after that the Holy Ghost is come upon you."—Power means efficiency to do the work which was before them—and a mighty work it was for a handful of Galilean peasants. The power was to be given them by the Holy Spirit, and then they were to be witnesses to his death, resurrection and ascension in all the world, beginning at Jerusalem.

"And when he had spoken these things, while they beheld."—They were now on Mount Olivet, and our Lord had spoken these words to them either there or while they were walking on their way there: All at once, as they were looking at him, and listening for his next words, he began to ascend. They watched him, awestricken till a cloud received him and he was no longer visible. Still they stared and gazed upward, hoping, it may be, to see him returned; or perhaps stunned by his departure.

"Two men stood by them in white apparel."—Two angels in the form of men. They appeared suddenly.

"Ye men of Galilee, why stand ye gazing up into heaven?"—They could accomplish nothing by it. They would not again see their Lord. Let them return to Jerusalem. Some day, across long centuries, that same Jesus should come again in the clouds as he had gone. But the time

was not for them to know. They could comfort themselves with the sure promise that the same Jesus would come in God's good time.

"Then returned they unto Jerusalem."—They believed the angels, and did not stay to search for their Lord as did the young prophets for Elijah when he had been carried up into heaven. A Sabbath day's journey was about three-quarters of a mile.

"And when they were come in, they went up into an upper room."—In which they were accompanied to meet. Besides this, they went regularly to the temple worship at nine and three o'clock. This was the upper room of some private house.

The apostles and the other disciples, 120 in number, spent much of their time here during the ten days they waited the fulfillment of God's promise. It was a prayer-meeting kept up almost continuously. This is the last time Mary is mentioned. She was living with John, though her four sons were now in the city. But it is not probable that they lived in the city. These brothers of the Lord had learned to believe upon him, though at first they did not.

Nothing is small which helps you along the line of your career, which broadens your horizon, which deepens your experience, which makes you more efficient in the great work of life. No matter how trivial any duty may seem, if it adds in the slightest way to your efficiency, it ceases to be trivial.—O. S. Marden.

GAS AND TROUBLE.

From a white bread.

While it is true that we build up the body from food, it is also true that different kinds of food have different effects on the body and produce different results.

For instance, it is absolutely impossible to live on white bread alone, for it contains almost nothing but starch, and an excess of white bread produces gas and trouble in the intestines, while, at the same time, the other elements required by the body for building up brain and nerve centers, as well as muscular tissue, have been left out of the white bread, and we see from experience the one trying to live on white bread alone gradually falls in mental and nervous power as well as loss in muscle.

Such a diet could not be kept up long without fatal results. A lady in Jacksonville, Fla. was crippled by an accident two years ago. Being without the power of exercise, an old stomach trouble that was here for years became worse, and it was a serious question regarding food that she could digest.

A physician put her on Grape-Nuts Breakfast Food with some remarkable results. She says now that not only is she able to do a big day's work, because of the strength of her brain and nerves, but that she has finally thrown away her crutches because the muscles of her limbs have gradually grown stronger since she began the use of Grape-Nuts, and now she is practically well and can go about without trouble, notwithstanding the fact that it was said she would never be able to walk again. So much for eating the right kind of food instead of remaining an invalid and a cripple because of the lack of knowledge of the kind of food to use to bring one back to health. Name given on application to Postum Cereal Co., Ltd., Battle Creek, Mich.

DR. A. W. McGAHA.

I have just this hour received the announcement of this dear brother's death. I was expecting it, and yet I was not prepared for it. To me it is a really sad hour.

I have known Arthur W. McGaha intimately for more than twenty years. We were students together at college and then in the Seminary. We did evangelistic work together. For years we were pastors together in Birmingham. We were also engaged in educational work at the same time in the same institution. Naturally enough, therefore, we have had various and trying experiences together. Together we have had bitter times and sweet. We did not always agree, but we always loved and trusted each other.

I knew Bro. McGaha as I have known few men on earth. He was transparent as a pane of glass, true as steel, bold as a lion, simple as a child, lovable as a woman and as graceful as Milton's Eve.

The pulpit was his throne. He reveled in the Scriptures. He was, therefore, powerful in the circles of God. The patriarchs and prophets of the Old Testament were his daily companions. He knew them personally, lived in their times, breathed their atmosphere and lived their lives over again. He often took Abraham and Lot, Samson and Saul, Jacob and Joseph in the pulpit with him. There he clothed their dry bones with flesh and blood and made them speak as living men to his audiences.

Two great thoughts monopolized his mind and heart in the pulpit and out of it, namely: Man, a lost and ruined wreck, and Christ a living and loving Saviour. These themes he literally burned upon the hearts of his hearers. To his thinking the most serious thought in all the world was the salvation of a human soul. During protracted meetings he often prayed more than half the night, and when he went before an audience the next day it readily seemed that he had the faith and power of Elijah.

McGaha was one of the most companionable men I ever knew. When I came back from the Convention last spring I told my wife that I saw McGaha, and that was worth more than the trip's cost. Ah, dear brother, we will meet no more to confer about the Lord's work on earth. Thy trials and conflicts on earth are all past. Thou hast fought a good fight, thou hast kept the faith, wherefore the Lord, the righteous Judge, hath given thee a crown of joy and rejoicing, wear it in peace, and may thy mantle fall on thy son Arthur when he to manhood hath grown.

WALTER A. WHITTELL, Franklin, Ky.

THE UNSAID PART OF EXCUSES.

Fool say sinners "are without excuse." Jesus tells us in the parable of the great supper that they "all with one consent began to make excuse." There seems to be but "one consent" amongst excuse-makers now, as the same excuses are used to-day as in centuries gone by. But all excuse-makers leave much unsaid when they are striving to get out of serving God. If the whole truth were told by them, they would not appear in an enviable or commendable light. Are excuse-makers untruthful? Generally speaking, yes. In excuses "more is meant than is spoken the ear"; and in the illustrations

that follow what is really said is italicized, while all they should have said to be truthful is in parenthesis. The occasion of each excuse will be recognized. The following will serve as illustrations:

1. "I never go out at night" (except to balls, parties, theatres, clubs, concerts, sociables, weddings or something that will give me more pleasure than a Sunday night's service or a prayer-meeting).

2. "I can't sing a note" (except in the parlor and at concerts and entertainments of various sorts. At such places as these I sing very well).

3. "I am too poor to give" (unless it be to beautify my home, purchase some luxury or pleasure, or add in some way to creature comfort or that of my friends who do not need my handsome and expensive presents).

4. "I do not have the time" (I need it all to myself. My social and business matters so take up my time, along with what I spend idly, that I have none left for church matters).

5. "I was too sick" (to go to church, but quite well enough to make a visit, receive company, go to the store or office or to the opera).

6. "I did not have anything to wear" (but my nice dress, or suit, which I keep to receive company in or to wear out at teas and sociables, and of course I could not wear a party dress or fall dress suit to church).

It is not hard to discover the free use of such excuses. All Christian workers come a-hwari such quite frequently, but the whole truth is rarely told when such excuses are rendered. John does not exactly call names, but he tells just what such people do. See John 1:8—Salvo & Co.

A CURIOUS BAKING POWDER.

The report of the Connecticut Agricultural Experimental Station makes the following comment in reference to an alum baking powder which is seeking customers in this vicinity. It says: A particularly reprehensible adulteration, because very likely to prove injurious to health, is that practiced by the Southern Soda Works, Nashville, Tenn., manufacturers of Sweetheart & Spoon Baking Powder. This preparation contains more than twenty-five per cent of a ground rock, insoluble in strong acids and consisting chiefly of silicates and magnesia. Prof. Penfield, of Yale University, examined this material and found it to be a mixture of pulverized talc and tremolite, a species of hornblende. The tremolite appears under the microscope in sharp, needle-like splinters, which make it a dangerous admixt are in food.

We were pleased to welcome in our office last week Pastor Mahoney, of Carlisle. He reports that the Baptist meeting-house will soon be finished, and that it will be a handsome structure when completed. H.

NEW CURE FOR FITS

If you suffer from Epilepsy (St. Vitus' Dance), or have children or friends that do so, my New Discovery will CURE them, and all you are asked to do is to send for a bottle of this medicine. They have cured thousands who everything else failed. Just absolutely free with every bottle. No money required. Please give full and full address.

DR. W. W. BAY, 26 Pine Street, New York City.

Earning Pin-Money

One woman made \$1485 last year doing easy work for THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST. She did not have to work nearly so hard as some women do to earn half that.

There is no chance about it. You are sure of what you earn; and you can get a money prize besides.

The Curtis Publishing Company Philadelphia

TENNESSEE-TEXAS.

I have been reading in the papers about the magnificent things projected and accomplished by the Texas Baptists, as reported by their last State Convention, and I have been thinking. Let's see. The Texas State Board has laid off its work on a basis of \$85,000 for State Missions. The Tennessee Baptist State Board, in like manner, on a basis of \$19,000. If we suppose that the Missionary Association, which had twenty missionaries in the field last year, will contribute \$7,000 for State Missions, then we have a total of \$79,000 for Texas and \$12,000 for Tennessee. So Texas Baptists expend on mission work in their own state six times as much as Tennessee Baptists and several times as much as any other Southern state, yet Texas is still counted a frontier state and a field for Home Missions.

Some time ago a leading member of the church at Murray, Ky., where the General Association met, remarked to me: "I have lately visited the Black land country of Texas where one acre of land is worth ten of ours, and where Baptists outnumber all other denominations, and are wealthy compared with our people; yet it was to a pastor of a church in this very section that the sisters of our little church recently sent a box of clothing worth \$60. This has a tendency to chill my zeal in our mission work." I told the brother he should not become discouraged because one unworthy person had reaped the reward of his beneficence, that Jesus did not give up his plans for evangelizing the world because Judas stole some money that was contributed by the good sisters in his day.

But, when I read of the great work they are doing in Texas, and the feeble efforts being put forth by Tennessee Baptists to occupy our own destination, I recall an old story which I once heard:

A boat in a certain river capsized and, among others, a beautiful, accomplished, wealthy young lady was rescued by a tall, gawky, ragged boy. To show her gratitude to the gallant youngster for saving her life, the young lady stood before him pleading with him to accept some token, even proposing to marry him, and give her life to the one who had saved it. Meanwhile the young man stood with his finger in his mouth, gazing at the fair maiden in blank astonishment. "Why don't you speak to her?" asked a bystander.

er. "Tell her you will marry her," said another. "Ugh!" exclaimed our hero, "I think I've done enough for that gal already!"

And so some are thinking about Texas, on this side the Father of Waters. We have given her our best preachers, our wealthiest and most aggressive laymen; our Home Board has helped her in her hour of greatest need; our good sisters have sent boxes innumerable to her missionaries, and now Texas is able to expend more on her mission work than a half dozen of the old worn-out states east of the Mississippi.

Our own destitution lies untouched while our people are appealed to in behalf of Texas as a frontier mission field. I would not have our people do less on the frontier. I just want to call attention to a field on this side the Mississippi. I am in a great destination. Whole counties in Middle Tennessee have not a single self-sustaining Baptist church, while the Methodists and Campbellites with their Vanderbilt University and Bible School at Nashville, and means at their command, are sending out preachers and occupying the field, wherever they have it not already in possession. I am thoroughly convinced that the greatest destitution of Baptist preaching and Baptist churches in the bounds of the Southern Baptist Convention lies

QUAINT PHILOSOPHY

In An Advertisement.

When a man acts as he believes the infinite within him would have him act, he draws power to himself from unseen sources; that power may be shown in many ways.

Things work smoother, plans carry out, people begin to say, "lucky," "he's a winner," "everything he touches succeeds," etc., etc.

Ever try it? If you ever do, you will agree that it is the greatest proposition on earth.

There is a marvelous potency behind the man who acts in a simple, straight-forward way, as near as he knows, in accordance with the promptings of that invisible Diety within.

This should teach him that great and honorable work is ahead; Man at once the tool and a part of the master workman.

The tool must not be filled and ruined by bad food, tobacco, whisky, coffee, etc. You question including coffee among "bad habits." None of these habits are bad habits unless they weaken or lessen the clean cut power of the individual. If they do, quit them. If food and drink are not well selected, change. Put your machine in clean, first-class shape. It is the purpose of this article to suggest a way to keep the body well so it can carry out the best of the mind.

A sure and safe start in the right direction is to adopt Grape-Nuts Food for every morning's breakfast. It is delicious, predigested, highly nourishing, and will put one far along toward doing his best in life's work.

Follow this with abandonment of coffee, if it does not agree with you, and take in place of it, Postum Cereal Food Coffee, for its regenerating and vitalizing nourishment.

With a wise selection of food and drink, man can quickly place himself in shape where the marvelous Directing Power will use him for some good and worthy purpose.

—Sense, just plain, common sense.

west of Nashville and extending west and south to the Tennessee river.

A very intelligent young lady on this field once remarked to me: "I like the Baptists very well, except their opposition to Sunday-schools and missions." She, like thousands of others, had never heard any sort of Baptist preach but Hardshell. Baptist sentiment once predominated in all this region, but when the "split" occurred, they all went anti-missionary. Anti-missionism is another name for death. Since the split, our anti brethren have been growing "smaller by degrees and beautifully less" till now they are "like angels' visits, few and far between" in all this region.

The people are willing to hear and heed Baptist preaching. During the past year I sold not less than fifty copies of "Little Baptist," twenty "Behind the Scenes," twenty "Grace Truman" and not less than two hundred copies of other Baptist books and tracts, published mostly by the Baptist Book Concern. I can find Baptists who have been made wack by reading these books and yet "there's more to follow."

I was feeling quite discouraged a few days since, but was very much encouraged by a brother recently from Kentucky who said: "This little association is doing more work than any other association that I am acquainted with." I felt to thank God and take courage.

I worked several years on the frontier as missionary among the Indians as well as among the whites, under appointment of the Home Mission Society as well as with our Southern brethren and, all things considered, I believe I am in the most needy field, so far as Baptists are concerned, that I ever saw. The greatest trouble is getting workers here who will stick. To make them stick requires a support. The harvest truly is great, but the laborers are few. The State Board ought to put at least twenty missionaries in this field and support them. In order to do this, the Baptists of the state must supply the money.

B. F. STAMPS, Colporteur.

Model, Tenn.

SPIRITUAL GROWTH PERPETUAL.

The essence of the life of the soul is dynamic; man's spirit is a fountain of energy. There is abundant testimony to this even during the earthly years. Man conquers nature, amasses stores of learning, masters abstract truth, solves baffling problems, and asserts in all spheres the supremacy of mind over matter.

This great and wonderful power does not stop when existence on earth is ended. If one continues to feed and exercises his mind, his mental powers will not only be retained but grow to the last. Certainly the soul will grow. The aged Christian's faith is clearer than ever before, his love glows with a more ardent flame, his obedience is more spontaneous and complete. We have said of more than one such who has come within the range of our personal knowledge, "He is ripe for the heavenly garner." Did we mean that his faith had gone as far as it could and must now cease? Did we mean that love to God had filled up its measure? Did we mean that there could be no further absorption of the human will in the divine. Certainly not.

Now who shall say whether the utmost limit of these spiritual powers is set? Spiritual

Not Recommended for Everything

But if You Have Kidney, Liver or Bladder Trouble, You Will Find Swamp-Root Just the Remedy You Need.

It need to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince any one.

Doctors Prescribe Swamp-Root.

"I have prescribed Swamp-Root nearly six years for kidney and bladder complaints. Dr. Kilmer's Swamp-Root, with most beneficial effect and fewer of many cases by its use. These patients had kidney trouble, as diagnosed by other physicians, and treated without benefit. Dr. Kilmer's Swamp-Root effected a cure. I am a married man and accept a special wherever I find it in an unapproved school or out of its. For descriptive notes of history or bladder complaint under treatment with un satisfactory results I turn to Dr. Kilmer's Swamp-Root with most satisfying results. I shall continue to prescribe it and from personal observation state that Swamp-Root has great curative properties."

L. BARNSTON IRIE, M. D., 375 11th St., Borough of Brooklyn, N. Y., Sept. 24, 1901.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with *fatal results are sure to follow.* Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Sample Bottle of Swamp-Root Sent Free By Mail.

EDITORIAL NOTE.—If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing, be sure to say that you read this generous offer in the Louisville Western Recorder.

dynamics involve growth. The climax is not reached here on earth. Indeed, is it ever reached? The power of spiritual life means the power to make progress through eternal ages. Our immortality is not a mere continuance in mediocrity, mental or spiritual. It is rather a continual progress which rejoices in what has already been attained, but is forever enlarging its capacity and its achievement. The spiritual powers, set in the right direction here on earth, beyond this life will expand in a measure and in a glory which now we



(Swamp-Root is pleasant to take.)

neys that is known to medical science. If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

only faintly appreciate.—Oliver Addison Kingsbury.

MARRIED

In Louisville, Dec. 18th, Mr. S. A. Wood, of Shelbyville, Ky., to Miss Myrtle Shuck, of North Pleaserville, Ky., and Mr. O. L. Caplinger, of Cropper, Ky., to Miss Pearl Bryant, of Cropper, Ky., Rsv. Earle D. Sims officiating.

They enslave their children's children who make a compromise with sin.—J. R. Lowell.

NO DEATH.

"There is no death! The stars go to rest upon some other shore. And rest in heaven's jeweled crown They find for evermore."

I.—JESUS MAKING THE LAST APPEAL OF PATIENT, WOUNDED LOVE.

Remember the sequence of the preceding scene, for it throws light upon the incident with which we are now immediately concerned. Our Lord had been sitting silent, absorbed in the thought of the near end. He broke the silence, suddenly, with the pained announcement that the traitor was "one of you."

even the solemn words which he had spoken as a previous time. "Woe unto that man! God were it for that man if he had never been born!" That is a groan of sympathy, far more than a denunciation of wrath.

But then, again, let me remind you that not only was this gift of the sop the token of kindness and friendship, but that it was a direct appeal, seeking to win Judas back by the manifestation of the Savior's love to him. Judas was not past the possibility of yet being won. He had been to the High Priest, he had settled his plans; but until the thing was done there was a possibility that it might never be done. And Jesus Christ, dis-regarding for the moment all wider questions, had only the thought in his heart, "Can I save this man from this great sin? Let me try once more."

duty, hard as it may be—to meet calmly with love, and wrong with patient endurance, and to answer the spurt of the fires of hatred with the gush of the extinguishing water of love. That is our duty. We forget it. We break it; we formulate reasons against it. But for the individual and for the nation Christ's pattern has to be followed, and Christ's principles to be obeyed. We must remember not only that "force is no remedy," but that hatred is no remedy either. An enemy crushed is tenfold an enemy; an enemy won is a hundred fold a friend. There is the law for us.

And there is another lesson here. Never despair of any man. Do not drop into the fashionable way of regarding certain classes and certain races as outside the pale and the power of Christ's Gospel. There is no man whom his arm cannot reach; there is no man, and no class, whom it is not the duty of his servants to try to reach.

And there is yet another lesson, and that is, that the only way to win men to love is to show that you love them. That is the omnipotent way; that is Christ's way.

II.—THAT PLACK FIGURE THAT STANDS THERE,

grim and silent, possibly hesitating for a moment, but fixed at last in his determination. "When he had taken the sop, Satan entered into him. That was no magic; it was the certain result, of what went on in Judas' heart, when he took the sop. He refused the love that gave it, whilst he took that which the love gave. There we are brought face to face with the mystery and the tragedy of humanity. A man can thwart all the influences that redeeming, seeking love can bring to bear upon him. The flower can shut up its calyx, and keep cut all the sunshine. The earth can drink in the rain, and when it gets a blessing, or it can fling it off, and then it inherits cursing, and is left to be burned. Nobody can explain what everybody knows, and, alas! is himself an example of—the possibility of the tiny, impotent human will, parking itself in the face of God, and saying, "I will not."

"How often would I... but ye would not." But, if the power is strange surely the fact that we so commonly exercise it is stranger, and sadder still that any man should, as so many of us are doing, put away from himself the influences that are being brought to bear upon them as truly as Christ's seeking love was brought to bear on the traitor. Day by day, by the various providences of our lives by many a voice in our own consciences, by many a strange drawing of which we are so conscious, and which we resist, and above all by the revelation of himself in the Word, and—dare I say?—by this poor presentation of it, by his lips, Christ is still seeking to draw us to himself. And some of us are neglecting, and none of us are yielding as we ought to yield.

For whosoever some high thought comes to us, and we put it away; whenever some nobler conception of duty and life is revealed to us, and we are unfaithful to it; whenever between two courses of action we choose the baser, and turn away from the nobler, then we are doing what the traitor did when he took the sop. And whenever any of us are brought in contact once more with the message of salvation in Jesus Christ, and demand it light-

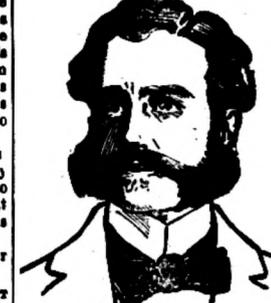
SICK MADE WELL WEAK MADE STRONG.

Marvelous Elixir of Life Discovered by Famous Scientist That Cures Every Known Ailment.

Wonderful Cures are Effected That Seem Like Miracles Performed—The Secret of Long Life of Olden Times Revealed

The Remedy is Free to All Who Send Name and Address.

After years of patient study, and, delving into the dusty records of the past, as well as following modern experiments in the realms of medical science. Dr James W. Kidd, M. B. Baltes Building, Fort Wayne, Ind., makes the startling announcement that he



DR. JAMES WILLIAM KIDD.

has simply discovered the elixir of life. That he is able with the aid of a mysterious compound, known only to himself, produced as a result of the years he has spent in searching for this precious life-giving boon, to cure any and every disease that is known to the human body. There is no doubt of the doctor's earnestness in making his claim and the remarkable cures that he is daily effecting seems to bear him out very strongly. His theory which he advances is one of reason, based on sound experience in a medical practice of many years. It seems nothing to try his remarkable "Mixer of Life," as he calls it, for he sends it free, to anyone who is a sufferer, in either an acute or chronic form, of any ailment, to cure, so there is absolutely no risk to run. Some of the cures cited are very remarkable, and but for reliable witnesses would hardly be credited. The lame have thrown away crutches and walked about after two or three trials of the remedy. The sick, given up by some doctors, have been restored to their families and friends in perfect health. Rheumatism, neuralgia, stomach, heart, liver, kidney, blood and skin diseases and bladder troubles disappear as by magic. Headache, backache, nervousness, fever, constipation, cough, cold, given up, blood and stomach ailments of all affections of the throat, lungs or any vital organs are easily overcome in a space of time that is simply marvelous.

S. DRABBLE, AGT.

FOR BEST QUALITY—PITTSBURGH, KENTUCKY, ANTHRACITE JELICO, and W. VIRGINIA



AND COKE. Office: 26 Fifth Street, LOUISVILLE, KY. Telephone 104

I Can Sell Your Farm

On a large tract of land, in a country where land is scarce and selling prices are high, I can sell your farm at a profit. Write for my free information.

DOUGLAS LACEY & CO

212 Broadway, New York City. Real Estate and Insurance. We have a large list of farms for sale in the West and South. Write for our free information.

OUR PULPIT.

A SOUL'S TRAGEDY.

BY ALEXANDER MACLAREN, D.D.

"And when Jesus had dipped the sop, He gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him."—John 13:26, 27.

A casual onlooker would have seen nothing in Christ's giving, and Judas' taking, the moistened morsel but an ordinary act of courtesy or kindness done by a host to his guest. But below the trivial act there was going on a struggle, a momentary hesitation, a grim resolution and a tragedy—the tragedy of a soul. It was all done in a minute. Not a word was spoken; and yet the moment before Judas might have abandoned his purpose, perhaps he half abandoned it while he stretched out his hand, but ere he had swallowed the bit of bread he had pulled himself together, and said once more, "I will!" With his own hand he slammed to the door, and the reverberation of it sounded hollow in his soul. A man may ruin himself in a moment, and a little turn in the direction of a life may influence all that comes after it, however far the line is produced.

There are two figures, isolated from all the world, in the picture of my text: Jesus and Judas; co-existent with more than mortal whiteness and lustre; one dark—as we sometimes think, though wrongly—with more than human blackness. They had a common secret that separated them from the others, Judas understood what Christ meant by the sop; and Christ understood what Judas meant by the look with which he took it. If we go beneath the mere surface of the act, we find lessons, very solemn, and of universal application, and perhaps we shall best gather and harvest them if we simply study these two figures, although against the sky, Jesus making the last appeal of patient, wounded love, and Judas stealing himself against it. Let us look at the two.

What, then, was the meaning of it? What was the meaning of it in ordinary intercourse? It meant kindness and friendliness. It was a token of special regard and interest. It meant all these when Christ gave the sop into the trembling hand that received it. He was not indicating Judas for John's benefit; he was not acting; but he was giving way to the deep emotions of his heart at the moment, and meaning infinitely more than the common-place act which it did, meant in ordinary hands. For Christ infuses a deeper meaning into all the conventional courtesies of humanity. He gave his love when he gave the sop, even to his betrayer, whom he knew as such. If one, therefore, thinks for a moment of who it was that gave, and how entirely he knew the tortuous treachery of the man to whom he gave it, the conventional act towers up into a strange significance and pathetic beauty; and carries with it not only a glimpse into the heart of Jesus, but, because it does give a glimpse into his heart, it thereby reveals the heart of God.

If we try to realize to ourselves what was the human emotion which prompted the Master's act, we shall read in it, I think, pain and disappointment, indeed, that love had been repelled and teaching misunderstood; and that all the blessed familiarities and friendliness of those three years of discipleship had only come to this. But we shall not find one faint, transient flush of anger in his calm cheek, nor one momentarily quickened throeb of indignation in his patient heart. Christ pitied, and was not angry. The same tone, rather of compassion for the man that was doing himself so much more harm than he was doing his apparent victim, ran through

And in there not some strange apparent contradiction between what we believe of God's foreknowledge, and what we know of God's unwearied patience and persistence of appeal? Use or no use, the heart of Jesus forced him to make this last attempt. He made it, and it failed, so far as Judas was concerned. But the act stands recorded, as one pathetic and permanent proof that that Divine Lover, in whose humanity we all of us recognize the highest revelation of the heart of God, fulfilled the ideal of love which his servant afterwards portrayed, in that he "suffered long, and was kind," in that he "hoped all things," even at the moment before the treachery was consummated, and in that when his enemy hungered he gave him bread; when he was athirst he gave him drink, desiring thereby to heap coals of fire upon his head, that might melt the obstinate one and cause it to flow forth. He gave the sop, a token of love, and an appeal to him to return.

And now, dear friends, I have been saying that Christ in this instructive act of patient love revealed the heart of God. Ayl but he does more; he reveals the pattern for us men. It is hard for us not to "hate with hate and scorn with scorn." It is hard for us to keep the narrow line that separates legitimate pain and sorrow from non-legitimate enmity and wrath. We are apt to give back to the world, and to men around us, the face with which they look upon us. But Jesus Christ has bid us—and there is no wriggling out of the

yield to it partially, or for it when we go out again into world, then I know not other of the two is the morality, the man who did not do what he was doing when betrayed the Christ, or the man who, by neglecting his message from heaven, "crucifies the name of God afresh, and puts him to an open shame."

But turn, before I close, to the her thought that lies here. We have seen that in Judas there is an eminent instance of the range and wicked feeling of the ill against the love of God mark the consequences of that feeling—"Satan an erod into him." Why? Because he had let Christ enter into him. Shutting the door against the love of Christ opens the door for the devil. Where Christ is not, Satan is, and "brings seven other spirits, and they enter in and dwell there, and the last of that man"—this man of my text—"is worse than the first." Every appeal to the conscience that is put aside makes the next appeal less likely to succeed. You fire a shell against an earthwork; that brings down the face of the earthwork and makes debris which guards the core of it against the next shell. A man may be so case-hardened by his own resistance that conscience cannot drive its lance through the tenuous surface. Every base choice makes subsequent noble choices less likely. Every time that a man is brought into contact with Jesus Christ, and fails to yield full obedience and trust, that man is less likely ever to yield. Something the giving of the sop did. If it did not melt, it hardened. There is no ice so tough, so slippery, as ice which is melted on the surface by the few hours of the winter sun, and then locked again in the bonds of the frost when night falls. Half-melted hearts frozen again are frozen harder than ever.

We are accustomed to think of Judas as almost outside the pale of sympathy. Dante puts him alone in hell, shunned and loathed even there. But he was no monster, and he became what he was, and did what he did, by yielding to ordinary temptations and ordinary motives. What his motives may have been is a problem. He was with Jesus Christ, and he was not made better thereby; therefore he was made worse. He accompanied with the teacher and lover of souls, and he did not learn the teaching or accept the love, and therefore he hated him that gave them both. As for his guilt, it is in better hands than ours; as for his fate, we had better imitate the reticence of the apostle who said: "He went to his own place," the place that he was fit for, wherever that was. As to his growth in sin, let us remember that he reached the goal by a path that we may all take, and that it culminated when he did what we may all do, accept of the token of Christ's love, and rejected the love that gave the token. Therefore, "Satan entered into him." And having received the sop, he went out, and it was night; "himself carrying a blacker night in his black heart. May we learn the lesson, and accept the love, "that we be not of the night, or of darkness, but the children of light, and of the day!"

"Bliss are they that mourn, for they shall be comforted." Surely it means that every sorrow carries in itself a clue to blessedness, and that there is no sorrow for which there is not healing and help in the Gospel of Christ.—Rev. F. B. Meyer.

A RESPONSE TO REV. S. M. DOYLE, D.D.

After reading the article of Bro. Doyle in the Recorder of October 24, with the caption, "The Saloon," I could not resist the impulse to respond. I believe in hopeful expressions, but prefer to have a ground or reason for hopefulness. Is there any such in this case? I answer, yes. And the only answer is in response to God's call to his church. Hear the call echoing over Christian America (Isaiah 51:9). Awake, awake, put on strength, O arm of the Lord, awake.

Various expedients have been tried to crush this dragon which stands with mouth agape to destroy the noblest and best of our fair land, but it has laughed at all the missiles hurled against it by temperance organizations, legislative enactments and assaults from puny human arms. We may destroy one head after another without any effect upon the dragon itself. I have studied the legislative acts of many States, and find them good and wholesome enough if executed, but so long as they are violated with impunity they are an encumbrance upon the statute books. The only hope of the nation is in the arm of the Lord. That arm of his power is the church, but the church is powerless, because she is asleep. Some visionary optimists may think that God will conquer our enemies before us by angelic means as he did Sennacherib's hosts, but that was the only instance, and his people were helpless before the Assyrian. Now it is different. We have a weapon which, if used, we could route, scatter and demolish the embattled hosts of darkness. That power is our God-given heritage—the ballot-box. Let a campaign be inaugurated against all immorality, and each church pledge its members to never vote for a drunkard, gambler, irreligious, libertine or infidel and you will soon see the political parties each striving to put forth such men, and only such, as will give an appearance of morality. The highest compliment ever paid to morality in our age was when Tammany selected one who was a moral man to lead her corrupt hosts. If that did no other good it showed that the corrupt, degraded leaders of political parties fear the ballot-box more than anything else. Let the Baptist churches of our land, to say nothing of other religious organizations, pledge themselves to support only good men for office, and what a stir it will make through the length and breadth of the land. This has been my ticket since I became a voter, and often

CONSUMPTION

Right food—right medicine—right time—these three things are of the utmost importance to the consumptive. Right food and right medicine—these are contained in Scott's Emulsion of pure cod-liver oil. Right time is at first sign of disease. Right time is now.

Scott's Emulsion always helps, often cures. Ordinary food helps feed. Fresh air helps cure. Scott's Emulsion does both. Begin early.

Scott & Bowne, 108 Pearl Street, New York.

have I been debarred from voting because I could not, as a servant of God, support a man for office who was corrupt. Will not the Recorder cry to the churches of God in O'd Kentucky, and wherever else her voice may be heard, Awake, awake, put on strength, O arm of the Lord

H. H. STUBBS

A LOVE LETTER TO TEMPERANCE.

Honor to Whom Honor is Due.

BY J. G. VITTON.

DEAR RECORDER:—I have known your familiar face for forty years, and at no time since I first beheld it has it come more squarely up to the teachings of the Bible and commands of Jesus Christ than now. You are in full fellowship with the members of the Church of Jesus Christ, as understood by the people called Baptists. God grant that you may ever be good soldiers of Jesus Christ. We as Baptists must never take a back seat in defense of the Bible, in defense of the commands of Jesus Christ. Ever remember, dear brother Baptists, that in religious matters it is not a question of what we as the individual members of the Church of Jesus Christ think in our minds and hearts about this or that particular chapter or passage of Scripture; for we know no law or advice of any man unless it is founded conclusively according to the word of God in the Holy Bible; for the Bible only is the rule and guide to our earthly Christian lives, and as the only lamp and light to our feet, minds and heart to lead us to the eternal, everlasting home in heaven to be with Christ forever and forever.

The Bible, in the last chapter in Revelation, positively says, no drunkard shall enter heaven; and all the curse and principal cause of debauchery of the home, moral character, gambling, theatre-going, prize fighting, horse racing, the leading from the path of virtue your beautiful daughters, your rosy-cheeked, intelligent boys, can, in most cases, be traced to intemperance. It leads to stealing, wife-beating, highway robbery and murder. Is this not enough to arouse every Christian man, woman and child in Kentucky, as well as every intelligent man and woman in the state, to come to the rescue of the souls of men and women from the clutches of sin, death and hell. Lead astray by this deadly curse of the saloons, which is but the will of the devil behind your fancy screens and brilliant out-gate ornaments to give the saloon a respectable appearance. God hasten the day when every county in the state will elect men to office who have Christian and moral courage enough to look every drop of intoxicating beverage in strong buildings, so that none shall ever be sold except for mechanical and medicinal purposes, and then only by the order or sanction of a physician, and then only in small quantities. Never to be used in dark alleys to lead the poor working man to spend his money for strong drink, while his dear wife and children are starving at home for bread and the necessities of life. When this is accomplished, men and women will begin to see there is reality in the religion of Jesus Christ, and your homes will be made happy by your children remaining at home of evenings, and songs of Zion will ascend from the hearts of the whole household.

God bless you for the grand

French Flannels.

- 39c and 40c—For All-wool Solid-color French Flannel in the newest shades of cream, pink, blue, red, rose, old rose, Nile and reseda green, ocelot, navy and new black, tan, brown, helio, lavender, purple, gray, maroon, slate and black.
- 65c and 70c—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, Oneita style, fancy silk crochet, regular 75c quality.
- 75c For garments for Ladies' heavy all-wool, natural gray Vests and Pants.
- 98c For garments for Ladies' All-wool fast black Ribbed Vests, very highly finished, French-band Pants to match.

Our Mail Order Department

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

J. Bacon and Sons,

Market Street, bet. Third and Fourth, Louisville.

Please mention Western Recorder when answering this advertisement.

editorial some time ago in defence of a visible church on earth and a visible redeemed host in heaven—when God gives us a new heaven and a new earth.

The sermons of C. H. Sargeon on Heaven Above and Heaven Below, and Feeding on the Word, is worth twice the price of the Recorder for a year to an Baptist man or woman on earth.

Dear Baptist brethren of Kentucky, never cease day or night to work and pray in your state evangelistic work, until you establish churches and Sabbath-schools in every county and village in the state. If you cannot start a church first, go and organize a Sunday-school, so that in a few years the saloon, the moonshine distillery and murder-ous feuds will be a thing of the past, and God, Christ, home and heaven will be the blessing to all your succeeding posterity to the end of time.

THE TOUCH OF HIS HAND.

She was the mother of a large family, and, being in plain circumstances, was required to do her own work. Sometimes, in the multitude of her tasks and cares, she lost the sweetness of her peace, and, like Martha, became troubled and worried with her much serving. One morning she had been unusually hurried, and things had not gone smoothly. She had breakfast to get for her family, her husband to care for so he hastened away early to his work, and her chil-

dren to make ready for school. There were other household duties which filled the poor, weak woman's hands until her strength was well nigh utterly exhausted. And she had not gone through it all that morning in a sweet, peaceful way. She had allowed herself to lose her patience and to grow fretful, vexed and unhappy. She had spoken quick, hasty, petulant words to her husband and her children. Her heart had been in a fever of irritation and she disquiet all the morning.

When the children were gone and the pressing tasks were finished and the house was all quiet, the tired woman crept upstairs to her own room. She was greatly discouraged. She felt that her morning had been a most unsatisfactory one; that she had sadly failed in her duty; that she had grieved her Master by her want of patience and gentleness, and had hurt her children's lives by her fretfulness and her ill-tempered words. Shutting her door, she took up her Bible and read the story of the healing of the sick woman. "He touched her hand and the fever left her: and she arose and ministered unto them."

"Ah," she said, "if I could have had that touch before I began my morning's work, the fever would have left me and I should then have been prepared to minister sweetly and peacefully to my family." She had learned that she needed the touch of Christ to make her ready for beautiful and gentle service.—B. lected.

SUNDAY SCHOOL BOARD

SOUTHERN BAPTIST CONVENTION.

NEW FEATURES, BUT SAME PRICES. All Periodicals were changed and much improved with January issues.

PRICE LIST PER QUARTER	
The Teacher (enlarged)	\$2 25
Child Class Quarterly	1 00
Advanced Quarterly	1 00
Intermediate Quarterly	1 00
Primary Quarterly	1 00
The Lesson Leaf	1 00
The Primary Leaf	1 00
Weekly Kind Words (enlarged to 6 pp.)	1 00
Kind Words (semi-monthly)	1 00
Kind Words (monthly)	1 00
Kindly Words	1 00
Little Lumen Pictures	1 00
Picture Lesson Cards	1 00
N. Y. P. S. QUARTERLY For Young People's Prayer Meetings	1 00
For quarter, 25c; single copy, 10c or more to members, 5c.	

7 SAMPLES FREE. SOUTHERN BAPTIST CONVENTION, 217 SOUTH CHERRY STREET, NASHVILLE, TENN.

EDITORIAL.

WHO IS WHO?

We publish on our 2nd page an article that recently appeared as an editorial in the New York Evening Post. The managing editor says that the information in that article came "through a member of the Board of Trustees of the Southern Baptist Theological Seminary." And this statement was published.

Unwilling to believe that any member of the Board was capable of such a performance, and wishing to vindicate them from the imputation (as well as to render the performance so old as it would not be repeated), we sent a letter to every trustee asking for his denial of any responsibility for that article. Most of them responded promptly, and to the others second letters were sent, and now all but 7 of the 63 have sent in denials. Here is an alphabetical list of the trustees, and those who have sent in denials are marked with an asterisk.

THE TRUSTEES.

- *Bush, J. O. *Lindsay, W. O.
*Bush, T. G. *Marsh, R. H.
*Calwell, J. G. *Marrin, J. B.
*Carroll, H. H. *Middleton, J. A.
*Connelly, E. L. *Millard, J. W.
*Corvington, F. P. *Mitchell, John
*Coz, W. F. *Miller, Geo.
*Dillard, J. W. *Northen, W. J.
*Dunaway, T. B. *Norton, G. W.
*Durst, W. L. *O'Kaley, T. W.
*Eaton, T. T. *Perry, J. W.
*Edmunds, B. H. *Peter, Arthur
*Feltz, W. H. *Ramsay, D. M.
*Forester, R. J. *Rove, A. V.
*Freeman, A. D. *Ryland, C. H.
*Gibson, C. W. *Smith, Julius C.
*Greene, J. F. *Smith, W. H.
*Hatchson, Jon. *Smith, W. R. L.
*Hatcher, W. E. *Spoley, H. F.
*Hendee, H. B. *Stackhouse, T. O.
*Hickman, H. H. *Stakely, C. A.
*Holt, A. J. *Taylor, C. E.
*Hudson, J. H. *Thomas, A. J. S.
*Humphreys, T. J. *Thorhill, L. E.
*Hyde, G. W. *Tishner, L. T.
*Jackson, G. H. *Tribble, H. W.
*Kemper, J. F. *Tucker, J. H.
*Kilpatrick, J. H. *Tyler, James E.
*King, E. E. *Wardner, J. W.
*Landrum, W. W. *Willingham, C. B.
*Leysing, Josh. *Woodruff, W. W.

Why any trustee should decline to deny, we cannot say; but we are still unwilling to believe that any trustee is guilty in this case. A man who would so grossly and gratuitously misrepresent his brethren, would not hesitate to misrepresent himself as a trustee, though he was not one.

THE FALSEHOOD.

The Whititt controversy ought to have ended in May, 1899, over two and a half years ago. And it is sad to think that any brethren are still bitter in their feelings toward others who differed with them in that controversy. But it is most lamentable that we have any one among us with such malignant mendacity as that article reveals. There is not an intelligent Baptist in the South who does not know that it is utterly false to say that the opponents of Dr. Whititt believe their salvation depends on their baptism's being in a line from the Apostles, or on their baptism at all. There is not a Baptist church in the South, "Hardshell" or any other sort, whose articles of faith do not contradict that idea; not a Baptist preacher in the South who does not vigorously oppose that idea, and not an intelligent Bapt-

ist layman in the South who does not reject that idea. And the man who told this falsehood to the editor of the Post must have known it was false when he told it.

THE MALIGNITY.

Then think of the malignity that would foul the new-made grave of the lamented professor, by such a tale as that article contains! Ordinary malice stops at the grave. Even the heathen said: "nothing concerning the dead but good;" and especially in regard to the recent dead, when the hearts of the bereaved are still torn with grief. But here is a man who pursues the noble Kerfoot (for it is evident that he is the "professor in the Seminary" referred to) into his new-made grave. The bitter and persistent attacks on him ceased his death, and surely, surely his enemies would let him alone after killing him; but no! here is one who would foul his grave, ere the grass has grown over it. This shows the depth of malice to which human nature can descend.

VINDICATE THE TRUSTEES.

We regret that the failure of a few trustees to send in denials prevents the complete vindication of the entire Board from the serious reflection cast upon them. We still refuse to believe any one of them is guilty, however, and we hope the remaining ones will yet send in their denials, for the Board should be vindicated. Such an article deserves the severest possible condemnation, and such conduct should be made so odious that it will not be repeated. President C. E. Taylor does not speak too strongly in saying: "It is an outrage; an insult to Southern Baptists and to the Seminary."

PACE DEMANDED.

We are sure that the spirit of which that article is an expression is shared by but very few. However brethren may have differed during the controversy, they now want peace, and we believe they demand it. And any man who seeks to keep up the strife of the late controversy, should be regarded as an enemy of the denomination—how much more, when he makes such false and malignant statements as that article contains. Since no conceivable good can be done by such an article, it is an exhibition of sheer malignity.

OPINIONS.

We publish on the next page several expressions of opinion in regard to this matter, and we will publish more. We invite brief expressions of opinion; and while we cannot promise to publish them all, we wish to publish enough to make manifest the sense of the brotherhood on the subject. Let the condemnation be so general and so strong that the guilty one, even if he succeed in concealing his identity, will understand that the Baptists of the South have no patience with such a spirit, and that any who may sympathize with him, will understand the same thing.

The editor of the Western Recorder is negotiating with a view to making up a party to visit the West Indies, sailing the latter part of February. The idea is to visit Nassau, Santiago, see the battle fields—both on land and sea—Havana and some other points. The entire trip to occupy three weeks. He would like to hear from any who may wish to go in case the details be satisfactory. Full announcement will be made later. The

editor has several times been asked to make up such a party, and now he is giving the matter practical attention. This will be a fine opportunity to visit these most interesting places.

DR. EATON has the following in the Western Recorder: "We have noticed that some brethren who were very loud in denouncing churches having liquor dealing members, have hushed since Walnut-street took the anti-liquor action, although many other churches are still as gullible as Walnut-st. We hope these brethren will continue to speak out until all our churches are free from this reproach." We really do not know the names of these churches. Will Dr. Eaton please enlighten us?—Baptist Standard.

Neither Bro. Eaton nor Bro. anybody else was called on to "enlighten" anybody in regard to Walnut-street church's having liquor dealing members. The brethren found that out by their own investigations. In the same way they can find out about others. We name, however, the First Baptist church of Richmond, Va., and "there are others." Perhaps there are some in Texas.

Most extravagant statements are often made about the small per cent. of young men in our cities who attend church. Mr. W. H. Hunt, of the U. S. Census Bureau, has, under the auspices of the Y. M. C. A., gathered statistics on the subject as follows:

Counting as young men those between the ages of 16 and 25, he finds that in the country 1 out of every 23 go to church regularly, and only 1 in 14 do not attend church at all. In the cities 1 out of 4 go regularly to church, and only 1 in 7 habitually stay away. This is nothing like so bad as the statements which are often flung at us.

Mr. Hunt gathered other interesting figures. Where both parents are Christians 78 per cent. of the young men are church-members. Fifty-five per cent. live at home, 85 per cent. are employed by others, 23 per cent. belong to fraternal orders, and of these 67 per cent. are church members. Sixty-six per cent. of them are unmarried, and the average age for marrying is 25. Of course, those from 16 to 21 are not married. What proportion of those between 21 and 25 are remiss in this respect, we are not informed.

Those who do not attend church were asked their reasons, and they gave such reasons as: "No time because of work;" "Can be so good out of church as in;" "Don't see the need." These reasons do not indicate any marked hostility to religion on the part of any class of our young men.

We are glad to get these figures from Mr. Hunt. They are very encouraging as contrasted with what is flung at us when a speaker dilates on "the duty of the churches to young men." We are tired of hearing about that. We want to hear about "the duty of young men to the churches." That is the point that needs to be pressed.

Dr. E. T. Hixcox, one of the best known and most highly honored men of the land, died last week at his home in North Vernon, N. Y. Only a little while before his oldest son, a most useful minister, passed away. Dr. Hixcox, by his Baptist Church Directory, his Short Method and Star books, has won a lasting fame. He was a frequent contributor to our columns, and he was a firm friend of the paper during the whole period the present editor has been in charge.

Our readers will miss the strong and clear-cut articles that came from our honored brother. He was a wise man, and his writings were of great practical value.

Had he lived till the 24th of next August he would have been 88 years old. Yet his mental powers were unabated to the last, and in physical appearance he did not seem to be over 70 or 75. He lived a long and a useful life, and he was a tower of strength to the cause of truth and righteousness, and now he has gone to his reward, "like a shock of corn fully ripe for the harvest."

The Journal and Messenger always sees "Landmarkism" whenever anything is said about the continuity of Baptists since the time of the Apostles. Very well, then, since practically all Baptists believed in such continuity still within a very few years past, and almost all of them believe it still, our esteemed contemporary will have to admit that practically all Baptists have been Landmarkers. The fact is, the question of Baptist continuity and the question of Landmarkism are entirely different. Dr. R. B. C. Howell, who led the Anti-Landmark forces, and Dr. J. R. Graves, who led the Landmark forces, in the famous controversy, both believed firmly in Baptist continuity since the days of the Apostles. We hope the Journal and Messenger will look at this subject of continuity apart from Landmarkism, which is only contemporary's bete noir.

One of our veterans passed away last week. Gen. Wm. F. Perry died at his home in Bowling Green. Before the war he was President of East Alabama Female College at Tuskegee, Ala. He entered the Confederate service and rose to the rank of brigadier general by his gifts and bravery. Since the war he has devoted himself to the cause of higher education, in which he enjoyed a fine reputation. For years past he has been connected with Potter College in Bowling Green, and the popularity and success of that institution is in good measure due to him. He reached a green old age, and died in glad hope. For many years he was a prominent and active Baptist, taking a lively interest in all the affairs of his church and denomination.

PRESIDENT ROOSEVELT is being criticized for dating his message to Congress "White House" instead of "Executive Mansion," as has been the custom. We like "White House" better than "Executive Mansion," because it is plain Saxon, though we admit it is not so mouth-filling.

The Gay lectures this session at the Seminary will be delivered by FRED NOAH K. DAVIS, LL.D., &c., of the University of Virginia, and will be in March; while the Sunday School lectures by Dr. W. E. Hatcher, of Richmond, Va., will be in February.

PRAYER is good. I counsel it to you again and again, in joy, in sickness of heart. The idol will not pray; the creed slave prays to the image in his box.—George Meredith.

The oldest royal dynasty in the world is that of Japan which has lasted now for 2,000 years.

Bro. G. W. HILL becomes pastor of the Third church, Covington.

Editorial Varieties

Let it be borne in mind that the Anarchists are all inside. There is a relation between anarchy and infidelity.

President Roosevelt used the word "duty" 200 times in his recent message to Congress. The Hartford Times did the counting.

The Congressmen of last year sustained a net loss of 4,08 in Sunday-school attendance. In 270 years the net loss is 18,000. So says The Congressionalist.

General Miles was recently asked what made an army officer so popular. He answered: "Never omit to return a salute." Courtesy to all it certainly a powerful factor in popularity.

It is stated that Dr. Nicholas Murray Butler is to succeed both Low as President of Columbia, that he is 26 years old and that he has declined to college presidencies. All this is very startling information.

The Rev. O. L. Stringfield, of Raleigh, N. C., gives up his work as Educational Secretary of the North Carolina Baptist Convention, and devotes himself wholly to the work of an evangelist. He is a man of rare gifts and of rare consecration. We hope his labors will be richly blessed.

An English gentleman whom we will call John Smith was in a town in the South of France and he complained sharply about not getting his mail. His letters and papers were directed to "John Smith Esq." The postman inquired the name was "John," and never thought of giving "Mr. Smith" mail to "Mr. Smith."

The editor of the Western Recorder is highly complimented by Prof. J. W. McGarvey in the Christian Standard, who filed his entire department of Biblical Criticism in that paper with the editor's recent deliverance on the "higher criticism," and said, "It is a telling comment, and it contains a wide variation among the people." We make our bow.

It turns out that Mount McKinley (old Mt. Katahdin) is the highest peak in North America, being 23,312 feet high. Mt. St. Helens was long thought to be the highest peak in the United States, having an altitude of 14,000 feet. Mt. McKinley is several hundred feet higher than anything in Mexico, though not so high as some of the mountains in South America.

The United States Government made an effort to civilize the Sioux Indians, and issued to them a wagon and cover. The Indians used the wagon as troughs from which to feed their horses, knocked the tops off the covers and stuck them over their camp fires and regarded the covers as a new sort of fuel which they killed and ate.

Expeditious are the orders of the day. Charleston has a new water tower, and wishes for its highest success. St. Louis is to have one in 1902, which promises to be an immense affair; and we hope it will be a clean affair also! And now Governor Tyler of Virginia proposes to have a great expedition in his name in 1902 to commemorate the settlement of Jamestown in 1607.

Not long ago the Baptist Courier told of some baptisms in South Carolina, the following: "Occasionally we baptize as a part of our books who allow his paper to continue six months or a year past the time paid for, and then refuse to take it out of the post-office, or to pay any attention to requests for settlement of the amount due." This shows the "Christianity" in South Carolina. Perhaps the need is not confined to that state.

The Louisville Ministerial Association (of all denominations) ask that the churches place their buildings at the disposal of the Association Committee for the morning of Jan. 12, and we believe the request is generally granted by all the evangelical denominations; just as they would do in case the Presbyterian General Assembly, the Methodist General Conference or the Southern Baptist Convention were here.

Our neighbor, the Christian Guide, announces its platform as follows: "Separation, faith, confession and baptism in order to the remission of sin, and a continual development in the Christian life." This is clear cut. The Guide comes out squarely for baptism "in order to the remission of sin." The "without" there is no remission of sin, and all Methodist, Presbyterian and others whom the Guide does not admit are baptized, are, in its opinion, lost. We congratulate our neighbor in not trying to stick the knife.

Dr. W. F. Harvey especially desires to secure photos of the following—Stark Dempsey, Hines M. Reed, Stephen Ray, Deveraux Clark, George Walker, Fred M. Chalmers, J. S. Williams, John L. Walker, Wm. G. Scott, S. L. Thurman, A. W. Larcus, Charles D. Kirk, Joseph Ode, B. W. Lynd, C. Y. Duncanson, J. C. Walker, A. M. Dudley, J. W. Dunn, A. S. Warrall, H. E. Ford, A. O. Graves, Herman Robinson, M. W. Sherrill, Dr. J. A. Hatcher, Wm. G. W. Smith, J. C. Thompson, J. S. Chapman and A. B. Child. Most of these are dead, though a few are living. Those who have photos of them will confer a favor by sending them to Dr. W. F. Harvey, 44 Fourth Avenue, Louisville, Ky. If desired, the photos will be returned.

Opinions of that New York Evening Post Article.

(On the Second Page of this Issue.)

Am too charitable to believe that any trustee of the Seminary furnished data that could be distorted into that article. The author of that article, or of its data, if it is rightly used, is either too ignorant to be a Baptist, or else too false and malicious to be a Christian.

B. H. CARROLL.

Waco, Texas.

I do not believe any member of the Board of Trustees wrote it. Certainly no Baptist would write such an article.

J. C. BUSH.

Mobile, Ala.

I hope that the author of the data will be "smoked out." It is an outrageous misrepresentation not only of the Board, but of the denomination at large. When you find on the man, let us know through the RECORDER. He ought to be known by all the brotherhood.

J. W. PERRY.

Hartsville, S. C.

It contains inaccuracies which the author no doubt imagines to be humorous, but which I regard as slanderous.

W. W. LANDRUM.

Atlanta, Ga.

I do not believe any trustee of the Seminary ever said or wrote anything to anybody which could justify such a preposterous and untruthful thing.

J. H. KILPATRICK.

White Plains, Ga.

No trustee would promulgate such absurd nonsense.

W. W. WOODRUFF.

Knoxville, Tenn.

It surprises me that any man claiming to be a Baptist could have written such an article. There must be some mistake about it. Certainly no man acquainted with what Southern Baptists believe could have done so.

A. J. HOLZ.

Nashville, Tenn.

Such an article as this is wholly unwarrantable, even in a vein of pleasantry or jocularity. I utterly refuse to believe that any one of our trustees has ever written or inspired such a wretched misrepresentation as it contains.

W. R. L. SMITH.

Richmond, Va.

It is an outrage; an insult to Southern Baptists and to the Seminary.

O. E. TAYLOR.

Wake Forest, N. C.

The article from the New York Evening Post is utterly absurd and unjust. Kerfoot was incapable of making the blunder ascribed to him. I hope it will be found that no trustee is implicated.

J. W. WARDER.

Louisville, Ky.

Can it be really necessary that any trustee of the Seminary should make such denial? To claim that any one of them furnished the data for this article is a reflection upon his intelligence, as well as upon his loyalty. I am surprised that one so ignorant of Baptist faith and practice should be editor of a great daily journal. Let him give the name of the man who furnished the data.

H. F. SPROLES.

Vicksburg, Miss.

I do most heartily approve of your effort to show that no trustee of the Seminary had anything to do with the article in question. Its spirit is malignant and its ignorance monumental, and certainly not the production of a Baptist.

A. V. ROWE.

Jackson, Miss.

"VILE SLANDER."

The article published in the New York Evening Post entitled "The Virtue in Majorities," I regard as a vile slander on Southern Baptists. The man who wrote it, or furnished the data for it, laid aside his religion, if he had any, in order to do just what was cowardly and disgraceful that he did not sign his name to it. The sling at the dead in it is swiftness of a Christian postman. Does the real author of it dare to tell his Southern brethren that he is? Some of us who are in contact with him, and who are disappointed as at the bottom of it.

W. M. FALK.

Louisville, Ky.

"VENOM-ATROCIIOUS."

You have doubtless seen the article headed "The Virtue in Majorities" in the New York Evening Post. Having read it, I am impressed with the fact that it is remarkable for two things.

First: For its dense ignorance. It is strange that so prominent a paper as the Post, or a "trustee" of the Seminary, who is said to have furnished the data for the article, should be ignorant of the fact that no Baptist in the North or any other kind in the South ever held or taught that baptism was essential to salvation, or that the unbaptized were on the "primrose path to the everlasting bonfire." Surely no other persons in the North are so profoundly ignorant of the Baptist teaching in the South!

Second: For its vindictiveness and hatred toward the dead. The "professor in the Seminary" referred to could have been no other than the great Dr. Kerfoot. Was there no other way to "vindicate history from a Pedobaptist standpoint" than to basely slander the sleeping dead? Kerfoot living was a lion that would not have been handled thus. But now that his name has fallen from his nerveless grasp, the smallest dare attack him. The venom of the article is simply atrocious. If a "trustee" furnished the data, he should be unburied and made to prove his "data" or resign. In fact, that the "Whitist matter" should be left buried beneath? Who is trying to resurrect it, and for what purpose? J. M. WEAVER.

Louisville, Ky.

"MEAN AND MALICIOUS."

I did not know that there was a man in America in the beginning of the Twentieth Century that could write as much falsehood concerning the Baptists as is contained in that article. But Baptists have had to suffer such things in the past, and must expect similar treatment in the future. But these lies on Southern Baptists are not as grievous as that covert attack on a man that has gone to his grave. "O shame, where is thy blush?" It is alleged that a trustee of the Seminary furnished the statements. I can hardly believe that there is one in that honorable body so mean and malicious as to do such a sneaking, cowardly thing. If such a person was furnished by a trustee for the purpose of being used as in this article, then if there is any self-respect left he ought to resign at the earliest opportunity as unworthy to associate with a body of Christian gentlemen. HENRY McDONALD.

Shelbyville, Ky.

"ASSASSIN-HYENA."

I have read with pain and disgust the editorial of the N. Y. Evening Post, which is so alleged was instituted by a trustee of the Seminary. I cannot believe that a member of our honorable board could be guilty of such a dastardly and disgraceful deed.

It is a cowardly dog that will run under a house to bark. No Christian gentleman would attack another, or from under cover, and I shall look forward most eagerly to a speedy denial of our trustees, so that at least they may stand clear before our great denomination.

The professor in the Seminary alluded to was my dear, honest friend; a man of his intellect, and the very soul of honor. He is dead. No man would have dared to face him with the accusation contained in the editorial. It remained for the assassin to stab him in the dark; may more and worse, it is the work of the stealthy hyena, who disturbs him in his grave. Whoever the guilty one may be, I trust you will succeed in dragging him to the light, that he may feel the scorn and indignity which his conduct deserves. H. M. WHARTON.

Louisville, Ky.

"A VITAL MATTER."

A distinguished minister recently said that the cause of the present age is the cause of the Seminary, and that we are overlooking the cause of our own. My own observations persuade me that possibly we

have never had a period so rife with criticism. Combining the two ideas, we have a filthy reek of unfair, ungenerous misstatements and therefore unmanly attacks for the purpose of entertaining, and the lowest form of entertainment at that, merely to excite laughter.

Since the editor of the publication which printed a recent article illustrated by statements affecting the conduct of our Seminary, has affirmed that his authority is one of the trustees of the institution, it appears evident that the time has arrived for the purgation of that body. There are good and true men incapable of besmirching the memory of the dead or befouling the reputation of the living, who could not even constructively be guilty of such misrepresentation, and these are among them. Yet it is a vital matter that they should either discover the author and confidential informer of this editor, or, failing that, to retire with dignity from their position.

An one who has never written a single line for publication nor even upon the unfortunate controversy that has brought sadness to the heart of the lovers of our Seminary, it may be permitted me to say that this exhibition eclipses with the shadow of dishonor anything that has preceded it. Heretofore the disputants believed that they were correct, who unquestionably were sincere in reaching their conclusions; but there is no sincerity here, as nobody is really expected to believe it. It is like rifling a grave to find bones out of place to make playthings for children. LANSING BURNOWS.

Nashville, Tenn.

(We will publish other opinions next week.—Ed.)

The Right Thing.

A New Cataract Cure, which is Rapidly Coming to the Front.

For several years, Eucalyptol Guaiacol and hydrastin have been recognized as standard remedies for cataract troubles, but they have always been given separately and only



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

Druggists sell the remedy under the name of Stuart's Cataract Tablets and it has met with remarkable success in the cure of nasal cataract, bronchial and throat cataract and in cataract of the stomach.

Mr. F. N. Benton, whose address is care of Clark House, Troy, N. Y., says: "When I run up against any thing that is good I like to tell people of it. I have been troubled with cataract more or less for some time. Last winter more than ever. Tried several so-called cures, but did not get any benefit from them. About six weeks ago I bought a 50 cent box of Stuart's Cataract Tablets and am glad to say that they have done wonders for me and I do not hesitate to let all my friends know that Stuart's Cataract Tablets are the right thing."

Mr. Geo. J. Casanova of hotel Griffith, West 9th street, New York City, writes: "I have commenced using Stuart's Cataract Tablets and since they have given me better results than any cataract cure I have ever tried."

A leading physician of Pittsburgh advises the use of Stuart's Cataract Tablets as a preventive to any other treatment for cataract of the head, throat or stomach.

He claims they are far superior to inhalers, salves, lotions or powder, and are much more convenient and less liable to give any injury than those that little children use them with benefit as they contain no opiate, cocaine or any poisonous drug.

All druggists sell Stuart's Cataract Tablets at 50 cents for full size pack and at 25 cents for reduced size. Send for a free trial case for any kind of cataract.

Enameline
THE MODERN STOVE POLISH
Larger Box Same Price
Liquid-Better Yet! Fire Proof

AMONG THE CHURCHES.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Christ's friends," and on "Christ the Perfector." Sunday-school entertainment Friday night of this week.

Broadway.—Pastor Jones preached on "The star and the child," and on "What Christmas means to the home."

Chestnut-street.—Pastor Weaver preached on "God be faithful to me the sinner," and on "Thirsting for God." One received by letter and one for baptism.

East.—Pastor Felix preached on "Thou art the man," and on "Healing the leper." One received by letter, one under watchcare, one for baptism and one baptized.

McFerran Memorial.—Pastor Hamilton preached on "The master mechanic, and on "Glorify to God."

Twenty-second and Walnut.—Bro. H. M. Wharton preached on "Recognized in heaven," "The strange woman," and "What think ye of Christ?" Thirteen received for baptism, 24 by letter and 4 baptized. Total additions during the meeting 70.

Clifton.—Pastor Foster preached on "Minister of Christ," and Bro. Irvin preached on "Departing." Bro. Irvin was ordained 2 P. M. Bro. Mallins preached on "Making full proof of the ministry." Bro. Felix offered the prayer and Bro. Jenkins made the charge.

East Mead.—Pastor J. E. Johnson preached on "No room for Christ," and on "Attracting Jesus." Two joined by letter.

Franklin-street.—Pastor Jenkins preached on "Successful reaping," and on "Christ, our peace."

German.—Pastor Jensen preached on "The mountain view of Christians," and on "A simple way."

Highland.—Pastor Dawes preached on "Made flesh," and on "Doing God's will." One joined by letter.

Logan-st.—Pastor Trullie preached on "Join with Christ," and on "The gifts of the wise men."

Fairland.—Pastor Taylor preached on "What is Christianity?" and Bro. Brooks preached on "The Christian warfare." During the late meeting there were in all 26 additions—20 for baptism.

Portland-avenue.—Pastor Henderson preached on "The cities of refuge," and on "A servant with a whip." Ex-pastor Young was present to his and the church's delight.

Southgate-street.—Pastor Clarke preached on "Coming to Christ," and on "The dead living." One received for baptism. Young people organized.

Third-Ave.—Pastor Allen preached on "Pleasing God," and on "Christ's power to save." Monday night a response to the new pastor was given. A very enjoyable occasion.

Twenty-sixth and Market.—Pastor Reed preached on "The Christian's position," and on "Living near God." Two received for baptism.

Oakdale.—Pastor Hill preached on "Christian success," and on "Wisdom's way."

Van Buren-street.—Pastor Ray preached on "Hypnotism," and "The unconverted sinner." Two received under watchcare.

Tabernacle (New Albany, Ind.).—Pastor Martin preached on "Last words from the cross," and on "The Pharisee and the Publican."

Elk Creek.—Pastor Oates preached on "The new year," and on "The new year." He is closing his fourth year.

Hopewell.—Bro. Cowan preached funeral services.

Hope Besame Mission.—Pastor Brown reports 25 professions. Ladies have made 25 new converts for the year.

Jeffersonville, Ind.—Pastor McFarland preached on "For Jesus' sake," and on "Christ the beginning and end."

Brea.—T. W. Young, of Ann Arbor, Mich., S. Ragovsky and J. R. Pentist were present and favored the Conference with interesting remarks.

The topic—"The development of the young people"—continued from last week, was opened by Bro. Jenkins. He was followed by Bro. Farver, Thompson, Pentist, Eaton, Ragovsky, Dawes, Young, McFarland, Weaver, Foster and Trullie.

SEMINARY HOTEL.
The work is moving on pleasantly at the Seminary. The faculty and students have many reasons to bless God and take courage.

We miss Prof. McGlothlin, of course, but Dr. Dargatzis is making Church History interesting and profitable in a marked degree.

"How do you like the new Professor (Dr. B. H. Carroll, Jr., of Texas) in Hebrew?" "Fine; he's doing all right."

We have a number of students from the Northern States this session, and we give them a most cordial welcome. In fact, they are our boys now.

Bro. H. C. McGill is spending Christmas at his home in Kentucky. He promised to bring back with him some of the Christmas turkeys, etc.

Bro. C. N. James, of Arkansas, has the sympathy of the entire brotherhood in the death of his brother.

Dr. H. M. Wharton's address to the students on last Thursday on "The Work of an Evangelist" was splendid. For its simplicity and practical suggestions, it was a gem. Come again, Doctor, we always welcome you.

We rejoice with Bro. James T. McGlothlin, who was happily married to the countess of last Thursday to Miss Jessie Jane Williams, of Midway, Ky.

Bro. H. W. Fanahan, of Alabama, has resigned the pastoral care of the church at Meadow Lawn, Ky.

Bro. H. W. Ferguson delighted the students on last Wednesday night with his moving pictures and recitations. This brother is an imperiouser of no mean ability.

We are looking forward with pleasure to the coming of the faculty, students and their wives (and with uncommon capacity for the turkey dinner) to dine with us on Christmas day. May it be a glad occasion!

Bro. J. A. Jenkins, of Alabama, has gone to Union Springs, Ala. Sorry Bro. J. has left us.

Bro. J. T. Bowden is making a noble effort to remain here during Christmas. That's right, Bro. B.; June will soon come.

It is pleasant to note the interest which the students manifest in the City Missions. They walk for miles, rain or shine, to teach Sunday-school or lead a mission prayer-meeting. Surely much good will come from their efforts. Even during the cold nights some of them are found on the street corners preaching Christ Jesus to sinners. May God richly bless this work. G. W. CLARK.

THE STATE.

Pastor W. S. Roney resigns at Hickman, Ky., and accepts the call to Emanuel church, Little Rock, Ark.

Pastor T. O. Carter has been recently aided in three meetings, viz: At Pound Fork by Bro. W. A. Burns, resulting in 7 baptisms; at Pinckneyville by Bro. E. K. Shultz, with 21 baptisms; at Kuttawa by Bro. W. H. Williams, with 16 baptisms. Bro. Joseph White also aided at Kuttawa.

Bro. W. F. Jagers writes: "I returned home on December 18 from Hanging Fork, where I have

(Continued on 2nd page.)

Children's Corner.

FOUNDED IN 1824.

THE

BEGINNING OF ITS 77th Yr.

WESTERN RECORDER.

The Leading Baptist Weekly.

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

SAMPLE COPIES SENT ON APPLICATION.

TESTIMONIALS.

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

Your excellent Recorder.—T. L. Oayler.

The Recorder does not attack—it criticizes.—Henry C. Vedder.

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

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

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

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

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

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

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

I rejoice in the staunch and unswerving apostolicity of the Recorder, and wish for you and it ever-increasing success.—J. E. Hutson.

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

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

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

Take Advantage of these Offers

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

A Holman Self-Pronouncing Teachers' Bible \$3.00 and the WESTERN RECORDER for one year

The Large Print Holman Bible \$3.50 and the WESTERN RECORDER one year

OUR OFFERS ARE TO BOTH NEW AND OLD SUBSCRIBERS.

In connection with the WESTERN RECORDER, we have arranged with the Funk & Wagnall Company, of New York, to furnish with it The Literary Digest (a weekly publication, \$3.00 a year), The Homiletic Review (a monthly publication, \$3.00 a year) or The Missionary Review of the World (monthly) on the following terms:

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

The Homiletic Review, one year, with the Western Recorder \$3.00

The Missionary Review of the World, 1 year and the Recorder \$3.00

Only those who are not already subscribers to Funk & Wagnall's publications can accept offers

WHAT READERS OF THE ABOVE PUBLICATIONS SAY:

- THE DIGEST. Ex-Congressman Joseph C. Hendrix, President Board of Education, Brooklyn: "A publication of great value." Senator William F. Frye: "It will afford immense assistance to the scholars of the country." Ex-Senator Cornelius Hedges, Helena, Montana: "There is not a number in which I have not found something, just what I wanted." Editor Atlanta Constitution: "I know of no more concise and at the same time comprehensive concentration of the world's work and thought progress than this weekly journal." THE HOMILETIC REVIEW. Wayland Hoyt, D.D.: "From long acquaintance with The Homiletic Review, I am persuaded there is no more valuable publication for the minister." Charles H. Parkhurst, D.D.: "Its gathering of facts on social reform is valuable to clergymen." R. S. McArthur, D.D.: "It is full of suggestion, instruction and inspiration." NEWELL DWIGHT HILLIS, successor of Henry Ward Beecher as Pastor of Plymouth Church, Brooklyn: "The very best of its kind published for preachers." THE MISSIONARY REVIEW. Zion's Herald, Boston: "It is indispensable to those who would have the latest, largest, freshest view of missions and the missionary thought and spirit." Professor William Cleaver Wilkinson: "The Missionary Review of the World has excited more interest and more zeal for the cause of missions in my family than have all other agencies combined, apart from the Word of God, that ever entered my house." Herrick Johnson, D.D., Chicago: "There is nothing equal to it, within my knowledge, in the entire field of missions."

Western Recorder, 642 Fourth Avenue, LOUISVILLE, KY.

THE DISOBEDIENT LITTLE FISH.

"Now, my dears," said Mother Gudgeon to her little gudgeons, "I hardly like to let you leave me, but the time must come sooner or later, and so to day I will let you take a little swim by yourselves; only take my advice: do not go far away, keep close together, and never open your mouths to eat any tempting morsel which you may think you would like, however tempting the morsel may look, while you are away from me. I have given you a good breakfast, so you will not be hungry, and you must come back to me very soon, for I shall be watching for you anxiously."

The little gudgeons listened to their good mother's advice with great attention, although they felt very excited and delighted now that the longed-for time had come when they were to take a swim by themselves.

"Yes, Mother dear," they all together exclaimed, "we will be very good little fishes while we are away from you. We will not forget what you have told us, and we will soon be home again under this comfortable old rock, for, after all, there is no place like home."

"Good-bye, then, my children," said Mrs. Gudgeon, "good-bye, and I hope you will enjoy yourselves. Above all things, do not forget that you must not go near that pier yonder, for there those terrible giants are, who sit with their long lines baited with tempting morsels with which to catch silly fish. Keep clear of the pier, my children, and keep your mouths shut, no matter what you see."

Away swam the five little gudgeons so happily. Oh, what fun they had! They chased each other, then they swam in a row, then they swam in a ring; they had never had such a capital time before. They thoroughly enjoyed themselves, and all went well for some time. But, alas, alas! just as they were thinking it was getting time for them to return to their mother, they found they had drifted nearer to the pier than they had meant to.

Just before their eyes dangled the most delicious looking morsel a fish could wish to see. It looked so tempting, the cruel hook was so carefully hidden, that how could a fish be expected to suspect there was any danger? All the little gudgeons saw the morsel, and, sad to relate, one of these foolish little fish, quite forgetting its dear mother's warning, could not resist the temptation; it made a dart at the bait, and in another instant found its poor little mouth caught on the hook. Without having time to say good-bye to its brothers and sisters, it felt itself being drawn up, and up, and up through the

water, right into the air. Oh, how its little mouth did smart! How it wished it had only done what its mother told it to do! But it was too late now. Up, up it went, until at last through its teeth it could see that a giant was above, pulling it up—there sat a man on the pier, pulling up the line. The poor little gudgeon felt terribly exhausted when at last it found itself in the big man's hands: the pain was very great when the hook was taken from its mouth, and it felt altogether most uncomfortable and unpleas-

able as it lay dying on the ground. It made it seem even more sad to have to lie there and die, when it heard the big man say, "Useless thing, you are no good. No one can eat you." Oh, how it longed to be at home again with its mother and friends in the water just below, but instead of that there lay the little gudgeon slowly dying in the sun. It gave a faint wriggle now and then; but each minute its chance of life grew less and less. It had quite resigned itself to its sad fate, when it heard the foot-

steps of someone walking down the pier, and then the person stopped close by where the little gudgeon was lying. It was a gentleman. He came up to the man with the fishing line, and, looking at the little dying fish, asked the man what fish he called it. It heard the man reply, "That little fish? Oh, that, we call a gudgeon; it is no good; it is not fit for eating." At this remark, the poor little fish gave another feeble wriggle—the gentleman saw it was still alive. As he watched its sufferings, he said to the fisherman,

"Do you want that fish?" "No," replied the man, "I cannot say I do; it is of no good to me." "Well, then," replied the gentleman, "I think it might as well go back into the sea." And, so saying, he took the gudgeon up in his hands and dropped it over the pier. In the water it soon revived, and before long it had found its way back to its home again, where its mother and brothers and sisters were weeping because of its sad fate.—J. ONALLCOMBE, in Cassell's Little Folks.

Webster
 THE GREAT DICTIONARY OF THE ENGLISH LANGUAGE
 Edited by Dr. J. B. LANGE
 Published by G. & C. LEA, LTD., BOSTON, U.S.A.
 G. & C. LEA, LTD., BOSTON, U.S.A.
 G. & C. LEA, LTD., BOSTON, U.S.A.

The perfect climate is where—
 Sunny days are the rule;
 Air is dry and pure;
 Good water may be had;
 Temperature is equable; and
 One may live out of doors
 the year round.

A Perfect Climate California Santa Fe

That's California in a nutshell.
 The best train for best travelers is The California Limited, daily, Chicago to San Francisco, Los Angeles and San Diego.
 Visit Grand Canyon of Arizona, an route, now reached by rail.
 Illustrated books—
 "To California and Back,"
 "A Climate Miracle,"
 10 cents.
 George T. Ogden,
 Gen'l Agt.,
 47 Walnut St., Cincinnati O.

LOUISVILLE, HENDERSON & ST. LOUIS RY

DOUBLE DAILY TRAINS
 BETWEEN
Louisville and St. Louis
 Parlor Cars on Day Trains.
 Pullman Buffet Sleepers on Night Trains.
 For rates and further information, address
 L. J. IRWIN, & P. A.
 LOUISVILLE, KY.

HONORABLE PORTER KING.

Ever since the establishment of the Home Mission Board in Atlanta, for now nearly two full decades, the Lord seems to have had the lives of its membership in his gracious keeping. Until the present year, only one of our members had been translated from his earthly tabernacle to his entering mansion. Recently the reaper has been gathering some of our brightest and best for the garner on high. Leaving half finished his work in New Orleans, our beloved Corresponding Secretary left the Convention and came home to be divested of the trammels that bound him to this lower sphere, and at the Master's call enter the portals of that city which flesh and blood cannot inhabit.

Since our last regular meeting, another has answered the Master's summons to come up higher. Our brother, Porter King, is not with us to-day, and will no more share in our comradery. His separation from us leaves a wide opening in our ranks, for he filled a large place in our work, and lays a great sorrow upon our hearts, for we valued him for his faithful services, and loved him for the manifold graces of God shown in his life.

As a member of the Board, he was wise in counsel, conservative in action, prompt in meeting the calls of duty, self-sacrificing in laboring for its interests, and sharing generously with its means, his time, his sympathies and his prayers.

As chairman of our committee and attorney for the Board, on the work in Cuba, he performed the difficult and delicate tasks confided to him to our full and entire satisfaction. Beyond this sphere of duty, in his home, in his church, in his city, in his State and in his country, in charitable organizations among his fellow-men, there were no interests of humanity that did not find a warm place in his heart, and a willing response from his open hand. Earth has too few such men for us not to be saddened by his removal, and for us not to mourn his death as a personal loss never to be repaired. But while we indulge our grief, faith opens to us another view of this and Providence.

The meteor that flames across the mid-night sky and vanishes beyond our ken, is no more sudden in its flight than was that of the soul of our beloved brother when, at the Master's call, it broke its bond of clay and went up to the brightness of unending day. There, not unclothed, but clothed upon with immortality, with no trammels of earth upon his redeemed soul, with the scales that here bedim our vision fallen forever, who can tell what he saw, what he understood, what he felt? We can never know until we join him on that heavenly shore. How illimitable the universe about him, and its furthest verge glowing with the wisdom and the glory that encircle it all! How fathomless the riches of his grace that sanctifies and saves the sinful and the lost! How warm, and tender and enduring the love of Christ, which began before the world's foundations were laid, and which stretches into the unfathomed depths of the eternity to come! No doubt such views broke upon him as they did upon Paul in thoughts too wonderful for investiture in human speech, and overwhelmed his soul with raptures that will endure forever.

But, brethren, we know that just as the potatoes upon whom

brew the bread of Empire has placed the coronet of Kings cannot forget the olive plants about his table, so our brother cannot forget our efforts, our meetings, our strivings for the coming of the kingdom of our God; and his sympathy and his love for us and for our work abides with us still.

If it consists with the conditions of that better land, and is permitted by the demands of duty, who doubts but that he is here with us to-day? Who believes that in heaven he can forget Cuba and its needs, or those who dwell among our mountains, or on our far frontier, or in our cities, or anywhere in our wide land, or in the wider world in which we live, that need the knowledge of Christ which saves? To us his useful life seemed to be expanding into its noble powers for good. But the Master had need of him in another sphere, and with and but trusting hearts we resign him to that heavenly call, and to that higher work upon which he has entered.

Survived of God, well done;
 Best from thy loved employ.
 The battle's fought, the victory's won.
 Rested thy Master's joy.

M. M. WELCH.

CHRIST OUR SUBSTITUTE.

BY E. E. BOMAR, D. D.

The doctrine that Christ died for our sins, in our stead, and paid the guilt of our sins "in his own body on the tree," answers to the sense of sin awakened in the conscience of the awakened sinner. Many a soul has been led to Christ by reading Isaiah: "He was wounded for our transgressions and bruised for our iniquities." It seems to me that nothing short of this bearing the penalty and taking away the guilt of our sins will satisfy the demand of a soul awakened to the sense of its guilt in the sight of Almighty God. That soul cries for the sin to be taken away. I may say frankly that I found it so in my case. And what is more—to deny the atonement shows an ignorance of the guilt of the world. It behooved the Christ to suffer because only as the Lamb of God, an offering for sin, could he satisfy the guilt, the awful guilt, of a sin-cursed world.

Richmond, Va.

BARDSTOWN.

It was my pleasure to spend last Sunday with Pastor J. P. Trotter at Bardstown. Next Sunday morning he will preach his farewell sermon and Sunday night all the Protestant churches and the community generally will join in farewell services at the Baptist church.

Brother Trotter's pastorate of about four years has been successful. He has been instrumental in adding about seventy-five members to the church and redeeming the church debt, including interest, \$3,000. The church is harmonious and strong in all the elements necessary to success. We heard many express deep regret at losing Brother Trotter and his noble wife and model family from Bardstown. The Baptists of Kentucky reluctantly surrender to the call of Hattiesburg and the claim of Mississippi on the services of one of her noblest sons. Our prayers will follow him. H.

How will you Trade?
 A little of your name, time the money? If you would like to trade your name for a little of our name, we will be glad to do so. Write us for our special name-trading offer. Our motto is: "Trade your name for our name."

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 Each 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 satins covers, a warm holiday gift.
- \$5.00 Set—Hemstitched Table Set—with 1 dozen Hemstitched Napkins to match; cloth 2 1/2 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, Henriettas, Armures, etc. If you are interested in the least, see this special line.

NEW YORK STORE NEW YORK STORE
 LOUISVILLE, KY.
 CHINA, GLASSWARE STATIONERY.

SONG BOOKS

For Churches, Sunday Schools and the Home.

- Baptist Hymnal, Music, (cloth)..... 80c; by mail 85c
- Baptist Hymnal, Words, (cloth)..... 75c; by mail 80c
- Baptist Hymnal, Music, (Mor.) Pulpit Edition..... 75c
- Hymns New and Old (only in music) 24 songs..... 80c; by mail 85c
- Manly's Choice, Words, (boards) round notes only; 213 songs..... 75c; by mail 80c
- Manly's Choice, Words, (boards) 24 songs..... 75c; by mail 80c
- Pentecostal Hymns, Music (boards)..... 80c; by mail 85c
- Pentecostal Hymns, Music (manila)..... 80c; by mail 85c
- Pentecostal Hymns, Words..... 75c
- Bells of Heaven—complete; by mail..... 75c
- Bells of Heaven—per dozen; express not paid..... \$7.20
- Bells of Heaven—per 100; express not paid..... 55.00
- This book contains 423 songs, either in shaped or round notes.
- Bells of Heaven (abridged); by mail..... 40c
- Bells of Heaven—per dozen; express not paid..... \$4.20
- There are 221 hymns in this book and it is splendid for all services. Only published in music.
- The Chord; single copy by mail..... 15c
- A good collection of 125 songs, words and music. \$8.00 per 100 by express, not paid.
- Lasting Hymns—just from the press; by mail..... 25c
- per dozen..... \$3.00
- per 100, express not paid..... \$35.00
- This is a new and a splendid collection of 244 songs, published only in music, and contains many of the old familiar songs and quite a number of new ones. It is compiled by J. W. Porter and J. A. Lee.
- Secord Songs No. 1; music; boards; by mail..... 80c
- Secord Songs No. 1; in round or shaped notes; per dozen..... \$3.00
- Secord Songs No. 1; words; boards; by mail..... 15c
- per dozen, not prepaid..... 1.20
- Secord Songs No. 2; 204 songs; music; boards; by mail..... 80c
- per dozen, by express, not prepaid..... \$3.00
- words; boards; by mail..... 15c
- per dozen, by express, not prepaid..... \$1.20
- Secord Songs No. 1 and 2 combined; music; boards; by mail..... 55c
- per dozen; express not prepaid..... \$3.00
- Select Revival Songs, compiled by E. B. Farrar, 151 songs (good ones, too). These have words and music.
- Manila binding; by mail..... 10c
- Per dozen, by mail..... \$1.10
- Select Gems; music; boards; by mail..... 25c
- Word Edition, by mail..... 15c
- Sweet Harmonies; music; boards; each..... 50c
- Harvest Bells; music; boards; by mail..... 50c
- Per dozen, round or shaped notes, not prepaid..... 5.50
- Words; boards; each..... 15c
- Church Hymns and Gospel Songs; music; boards; each..... 50c
- Per dozen, not prepaid..... \$3.00
- Cloth, each, by mail..... 55c
- Per dozen, not prepaid..... \$3.30
- Fearful of Heretics—Part I.—By D. E. Darlow; 95 songs; boards, 20c
- Per dozen, by mail..... \$2.40
- Limp cloth, each, by mail..... 15c
- Per dozen, by mail..... \$1.80
- Manila, each..... 10c
- Manila, per dozen..... \$1.20
- We can supply Gospel Hymns. All numbers are constantly carried in stock. Send for complete list. If you do not see the song book you want in this list, write us. We can supply any one published and at lowest price.

Baptist Book Concern,
 642 Fourth Avenue, Louisville, Ky.

Who wrote
MACBETH? The
wise woman who
got into some lamp
trouble or other.

My name on every one.

If you'll send your address, I'll send you
the Index to Lamps and their Chimneys, to
tell you what number to get for your lamp.
MACBETH, Pittsburg.

SACRED SONGS
For Prayer and Revival Meetings.
Vol. No. 1 Contains the best popular favorite of the day, 48, 228 Copies
Vol. No. 2 Over 50 equally meritorious new and original songs.
Bible Vol., 25 per 100. Sample, 10c. Postage, 1c.
Nos. 1 & 2 Combined, and tunes extra.
50 per 100. Sample, 10c. Postage, 1c.

SEND A MAN ON, New York and Chicago.
For Sale by Baptist Book Concern, Louisville.

FREE TO MUSIC TEACHERS!
Crystal Music—Just Published—
In the Seven Character. "Wise, sane as used in
Christian Harmony; contains clear, comprehensive
and complete instruction in the Fundamentals
of Music of Music. Entirely different from
methods elsewhere in use. A natural and easy
system which removes all mystery or complication.
Anyone can now learn to read music and sing.
Sample copy upon receipt of 25c. Postage
paid. Edward W. Miller Co., Philadelphia, Pa.

MOORE'S AIR-TIGHT HEATER
AND HOT-BLAST FLAMING
Two of the best stoves on
earth. Burn the smoke and
gases. Save fuel, reducing
your coal bills. Good fire
keepers. Perfect fire-
warmers. Will keep you
warm. Fire safe and strong.
WILLIAM RITCHER & CO.
125 Market, bet 2d and 3d
LOUISVILLE, KY.

GERMAN BANK,
First and Market St., LOUISVILLE, KY.
CAPITAL, \$1,000,000
RESERVE, \$500,000
General Banking & Savings Bank.
INTEREST PAID ON TIME DEPOSITS.
P. VIOLINI, PRESIDENT.

HOTEL ALBERT
Corner of 12th Street and University Place
NEW YORK CITY.

European Plan.
Rooms \$1.00 per day and upwards. The
best of fare, good cooking, prompt and
liberal service in Restaurant.
Special attention to Ladies traveling
alone.
L. S. & F. FISHER.

\$3 a Day Sure
If you have a good address and
are willing to pay for it, we will
guarantee you \$3 a day for 30 days.
If you do not have a good address,
we will guarantee you \$3 a day for
30 days. If you do not have a good
address, we will guarantee you \$3 a
day for 30 days. If you do not have
a good address, we will guarantee you
\$3 a day for 30 days.

PLYMOUTH CHURCH
WELLESLEY AVENUE, NEW YORK
City.
Worship on Sunday, 11:00 a. m.
and 8:00 p. m.
Pastor, Rev. J. W. Foster.

BELLS
Send Albany Church and Bell
foundry. The U. S. BELL CO., New York
City.

BUCKEYE BELL FOUNDRY
CANTON, OHIO.
Send Albany Church and Bell
foundry. The U. S. BELL CO., New York
City.

Items of Interest.
NEWS THE WORLD OVER.

In 1897 the United States Government
imported a lot of oysters and sent them to
Arizona. It was thought that oysters
would be a good food and that they would be
most useful. They were in the charge of a
Greek named Jolly. The experiment did
not prove a success, and the last oyster had
now died.

If what the papers say of the new treaty
with England in regard to the canal is true,
the Canadians have a right to be aggrieved.
They object that if England surrendered the
Canal to the United States, she would have
the advantage. But it seems that England
gave her, the couple with that sur-
render an arrangement in the matters of
dispute between the United States and
Canada, the chief of these being the North-
west boundary. But it seems that England
has surrendered the treaty in a way which
surrenders her claim to be a first-class
power on this continent. She was ready to
do anything to gain the commercial ad-
vantage of the canal.

It is also affirmed that the Canal Com-
mission has decided to recommend the
18th Parallel as the best route. This is
the best, shortest and cheapest, and such
work has already been done on it. But the
French President of the Panama Canal
could not be brought to name a price, while
expressing an ardent desire to sell. The
policy of the Commission was exhausted.
The canal route is the only one.

Mr. Stanford has decided to the Leland
Stanford University property valued at
\$2,000,000. This is the largest gift ever made
by one person to a University. Andrew
Carnegie offered \$1,000,000 to the United
States Government to establish a National
University in Washington City. But as the
United States is the most free instead of
a slave, President Roosevelt has not report-
ed his offer to Congress, but is in corre-
spondence with him to change his offer to
cash.

The British Government has decided to
call out for service against the Boers all
reservists who have not completed their
service years of service. Canada has sent
an avr regiment, and Australia is considering
sending help to England again. Verily, for
a war which has been over a year, there is
much activity in military affairs.

Southern Lenses was said to be pacified
some time ago. But for some reason an
officer closed the ports. Thereupon the
people attacked the American detachments
at several places, and burned parts of it.
The American and American soldiers
some. Thereupon the officer, whose name
is not given in Associated Press dispatches,
decided to adopt Weyler's plan of concen-
tration camps. After President McKin-
ley's strong and eloquent words of stern
indignation against such camps in Cuba,
and the equally strong words of Congress,
it is inconceivable that President Roosevelt
will allow any imitation of Weyler.

In the London Daily News is the statement
that some young girls in South Africa were
sent to jail for two months for the offense
of kissing Boer soldiers! And the enlight-
ened magistrate who sent them to jail re-
marked savagely that he was sorry he could
not keep them for a longer time. It is not
clear what relationship was between the
soldiers and the girls, but the presumption
is that they were their fathers and brothers.

During the recent meeting of the Congrega-
tional Union of England a largely at-
tended side meeting was held at the Con-
vent-street church to express the opinion of
the ministers and laymen upon the
Rev. T. Goswami's move to ad-
dress to all the churches—English,
Dutch and native—in South Africa,
protesting "that the meeting dis-
approved of the war as a national sin, and
that those present were ready to sign as
some of the methods of warfare, such as
burning and concentration camps."
The address was unanimously adopted, and
the Chairman said care would be taken that
it passed the censor. Dr. Scott, the newly
elected President of the Congregational
Union, said he "would rather a thousand
times be shot down by the Boers than level
a gun to shoot one."

The New York Christian Advocate is a re-
ligious paper in spirit and in truth, but it
would have written to the extent of ad-
vancing Mr. Low for mayor. But now it
quotes Dr. Parkhurst's words that "on Oct-
ober in Bohemia Hall Mr Low practically
served notice on the public that in case of
his election, unless would be open all day
Sunday and if he had not, he would not
have been elected," and adds: "If Mr. Low
wished the Mayor's office, he would have
to vote for him on the ground that he would
leave the sidewalks open all day Sunday,
that he would tolerate no effort to close
them, or to render them totally unusable
on any occasion, when the distinction
between the Sunday religion and the re-
ligion that may be rendered a mere in-
strument of word or less concerned of adminis-
tration."

REVEREND is the chief joy and
power of life.—Rankin.

DEATHS.

For actual subscribers we insert an obituary
notice of 20 words free. We charge one
cent a word for all over 20 words, (except
in case of a death) and the words are
sent free as soon as the charge will be
paid. In case of a death we charge the
same. It will be brought over to the work-
ing.

HISCOX
Rev. Charles E. Hiscox died at his resi-
dence in Brooklyn, N. Y., November 12,
1891, after a long and painful illness, caused
by rheumatic and spinal troubles, which
confined him to his room and mostly to his
chair and bed, for seven years.

Mr. Hiscox was the eldest son of Rev. Dr.
Edward T. Hiscox, well known to the re-
ligious public, especially among Baptists,
for his writings on ecclesiastical polity and
church order. He was born in 1826, in Wren-
tham, N. Y., during the pastorate of his father
in that town. After reaching college he came
to New York City, where his father was long
a pastor, and received his education in the
public schools and the College of the City
of New York. On graduating from the
Theological Seminary he accepted
a call to the pastorate of the Baptist
church at Greatport, L. I., where he spent
fourteen years in two pastorates, having
been recalled after an absence of seven
years with the church in Oanandoga, N
Y. His work in all was faithful and most
successful, and he was greatly loved and
remembered by all. Both churches which he
served held memorial services for him on
the Sunday following his death. Out of
from active duties in the prime of life, and
doomed to suffer for years to both body and
mind, he neither murmured nor com-
plained, but patiently endured the divine
disposal, awaiting his discharge and call
home. He leaves a widow and two sons.
His father survives him, as do also two
brothers, both of whom are Baptist minis-
ters. The funeral services held at his late
residence were most appropriate and im-
pressive, and were conducted by Rev.
A. E. Knapp, pastor of the family. The in-
terment was in the family plot in Wood-
lawn, where his dust, with that of others,
awaits the great day of a waking.

WILLET.
WHEREAS, It has pleased our Heavenly
Father to remove from our midst our broth-
er, Eld. J. O. Willet, an affectionate hus-
band, a kind father, a peace loving citizen
and an active Christian worker to a world
of eternal bliss and happiness. Therefore,
be it

Resolved That we, the Missionary Baptist
church at Sulistown, Ky., sustain a very
great loss in the death of our brother, inas-
much as he was a strong support to the
promulgation of the Gospel of the Son of
God. Be it further
Resolved, That we bow in humble submis-
sion to his wise providence, believing that
our loss is heaven's gain, and we extend
Christian sympathy to the bereaved family
and mourning friends.

Resolved, That a copy of these resolutions
be placed on our church book, and a copy
be sent to the family. Further more, we de-
clare that the WYMAN BROTHERS print a
copy of the same. DA J. H. HANSON,
J. H. HALL,
J. W. DOWNEY
Co-Moderators.

HEBBERD
Miss Ann M. Heberd, our beloved sister
in Christ, was the daughter of William and
Ann Heberd, and was born June 10, 1850,
and, December 12, 1891, was called to her re-
ward. At the age of 15 she was converted
and joined the church, and in that
church grew up a ripened into a beautiful,
patient and unselfish life. Through all her
sicknesses there was not a murmur, and not
a cloud of doubt to cross her spirit. As death
seemed to draw near she said: "Death
is only a dream. A host of friends "rise
up to call me blessed." My God comfort
them all. W. E. BARKOLD.

SWATH OF OHIO, CITY OF TOLEDO
L. S. & F. FISHER.
FRANK J. CHERRY makes call he is
the senior partner of the firm of F. J.
CHERRY & CO. doing business in the City of
Toledo, County and State of Ohio, and
has in his possession a certain sum of ONE
HUNDRED DOLLARS for each and every
share of a certain stock owned by the
estate of HARRY GAYLOR.

FRANK J. CHERRY
Bears to inform the stockholders in my
presence, this 24 day of December, A. D.
1901.

A. W. GLEASON
Notary Public,
Health's Chamber Care is taken to
analyze and test directly on the blood and mucous
surfaces of the system. Send for treat-
ment. F. J. CHERRY & CO., Toledo, O.
Sold by Druggists.
Hall's Family File is the best.

When husking corn, it will be
well to save for seed purposes
only the largest and most per-
fect ears. By doing this a few
years it will be possible to de-
velop a strain of corn that will
produce stalks containing two
perfect ears to a remarkable de-
gree.

Don't try to hold God's hand;
let him hold yours. Let him do
the holding, and you do the
trusting.

"Oysters without
Kennedy's
Oysterettes



are as empty of satisfaction as
the shell without the oyster."
Kennedy's Oysterettes
the oyster cracker with a taste to it.
Sold in 1-cent and 2-cent Packages. Price, 1 cent.
NATIONAL RESCUE COMPANY.

A Cut of just a little more than a half
Justice to the Jew.
The Story of what he has done in the World.
By MADISON C. PETERS.

This book formerly sold for \$1.25, but to help business along
right after the holidays, we have put the price
AT 50 CENTS.
PUSTIPAO.

What is said of the Book:
"A dramatic and striking presentation of facts."—The Congregationalist,
Boston.
"Dr. Peters has done the world a distinct and valuable service in getting
and grouping these thrilling facts."—The Christian Intelligence, New York.
"This useful book will counteract much of the rubbish talked and written
by the Drummers of our time. It is many times should be impressed upon
the popular mind."—Sunday School Times, Philadelphia.
"It is more than a book for the Jews. It is a book to be read by every one
who seeks broad knowledge of affairs, and who would not be ignorant of a very
vital movement in the progress of the entire race."—Springfield Union (Mass.).
"It will be surprising to the average reader to learn, as he may do abund-
antly from this carefully elaborated book, how large a part the Jew has had in
the advancement of the world's civilization."—The Washington, Boston.
"A timely book, which will furnish whoever wants to sum up the unbeli-
evably anti-Semitic with plenty of respectable documents. One can find here
stated, intelligently enough, the achievements of Jews in the different careers."
—Fall Mail Gazette.

Baptist Book Concern,
642 Fourth Avenue, Louisville, Ky.

Illinois Central.



**BEST AND QUICKEST
LINE BETWEEN
Louisville, Memphis and
New Orleans**

Two Fast Trains Daily
Ventilated Throughout
and Lighted by Gas.

Cafe Diners
Buffet Library Cars
Pullman Sleepers
Free Reclining Chair Cars

Close connections to and
from Arkansas, Texas
and the Southwest.

**NEW HOT SPRINGS LINE
VIA MEMPHIS**

Through sleeper reserve-
ment from Chicago, Cin-
cinnati, Louisville or New
Orleans to Hot Springs,
Arkansas, via Memphis to
CALIFORNIA FROM Chicago, Cincinnati or
Louisville, without change, and at low
rates.

Particulars furnished by any
Illinois Central Agent.

A. H. Hanson, Wm. Alfred Kellum,
S. P. A., CHICAGO A. S. P. A., LOUISVILLE

SPEED—COMFORT—SAFETY

**OLD RELIABLE
LOUISVILLE & NASHVILLE
RAILROAD.**

BEST ROUTE FOR YOU.

TRAINS SOUTH.

Leave Louisville,
7:25 a. m.; 1:25 p. m.; 7:25 p. m.
Arrive Louisville,
7:25 a. m.; 1:25 p. m.; 7:25 p. m.

TRAINS NORTH.

8 a. m.; 2 p. m.; 11:25 p. m.
Arrive Louisville,
1:25 a. m.; 11:25 a. m.; 9 p. m.

TRAINS, JEFFERSON AND SOUTHWEST.

Leave Louisville,
6:25 a. m. and 1:25 p. m.
Arrive Louisville,
6:25 a. m. and 1:25 p. m.

TRAINS, LEXINGTON AND FRANKFORT

Leave Louisville,
7:25 a. m., 1:25 p. m. and 7:25 p. m.
Arrive Louisville,
7:25 a. m., 1:25 p. m. and 7:25 p. m.

Louisville Ticket Office, Southwest
Corner Fourth and Main Streets.

SUBSCRIBE for the RECORDER.



In every receipt that calls for baking powder use "Royal." It will make the food of finer flavor, more digestible and wholesome.

Items of Interest.

NEWS FROM THE WORLD OVER.

General Chaffee is not inclined to stand any more from this and his connections, and he has in the last several days. Recently they returned United States soldiers from training on the island of Manila, presumably the soldiers should come "betwixt the wind and their nobility." Chaffee promptly took the official carriage from them. They had no right to this, but the army officers had allowed them to use them. Thereupon a wall. Complaint to Washington will do no good. They must either walk or hire cabs.

The United States tariff on hats and umbrellas is higher than the old Spanish tariff was. It has been extended to the Philippine Islands. This has caused a "hurry," which employed 200 persons, to leave Manila and remove to Hong Kong. This latter city belongs to England and therefore has no tariff. It is hoped some plan can be made which will protect the interests of the Philippines from following this example.

Dean McWhittill has been employed for years shoveling coal into the furnaces of the Wheeler & Wilson Company at Bridgeport, Conn. He has been elected to the City Council from his ward and had proved himself efficient in serving the city from all sorts of "jobs," and this made him unpopular with the Council and the men who wished to elect the city. He was fearless, honest, shrewd and sensible, and wholly without desire on his part was nominated for mayor. He accepted, but he thought his coal-shoveling career his only career of any interest. And he was elected by the largest majority ever given a mayor in that city.

After several efforts, the Brazilian, M. Santos Dumont, made an entirely successful trip around the Eiffel tower with his air ship. He had perfect control over it. It went where he wished to go, and returned against the wind to the starting point. The problem of navigating the air ship is to be solved. The Revue of Science points out how this will overthrow all traffic except on bulky articles, and it is no doubt right, if the airship is all that it is said to be. But the nations need not hurry to call their custom houses.

The desert of Table Mountain, now a vast expanse of sand-dunes and given over during part of the year to raging sand-storms, was, it appears, at one time, probably slightly elevated beyond the level of the sea, and of a flourishing civilization. Excavations have been made where Buddhist shrines once existed, and has brought to light manuscripts of paper and birch bark written in Indian characters. Ancient cotta show inscriptions in both Chinese and Indian. Wooden houses and Buddhist monasteries, situated amid the cedars and the remains of trees, the trunks of which still remain in the ground, have yielded up great numbers of inscribed documents, as well as works of art, household objects, and antiquities of every kind.

Dr. George Cyril Hopkins has been conducting experiments in the experimental section of the University of Illinois during the last five years, to show that the relative amounts of oil, protein and starch in corn may be changed at will, to suit the purposes for which the grain is intended. The value of having different kinds of corn for different purposes is obvious. For stock, sugar, syrup or alcohol, it is desirable that the grain contain a high percentage of carbohydrates, and that the percentage of the other constituents, protein and fat, should be reduced. If the corn is to be used as food for humans or for human food, a higher percentage of protein will increase its value.

CHURCH NEWS.

(Continued from 6th page.)

been engaged in a 12 days' meeting with their pastor, James Obenshain. We had a fine meeting, with 51 additions—48 by experience and baptism, 4 by letter and 4 by restoration. There were 26 baptized by the pastor in Berea river in the presence of a large crowd. Bro. Obenshain is dearly beloved by his flock there. We feel under many obligations to that dear people for their kindness. May the Lord bless and preserve them blameless with his coming."

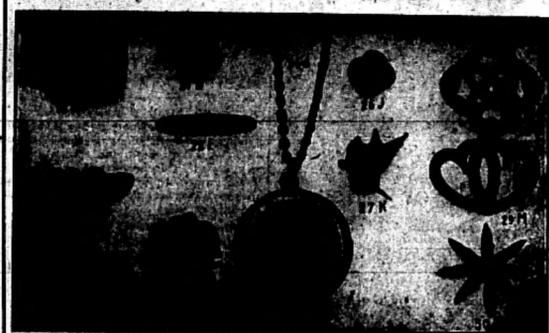
Pastor Ira L. Rice writes: "I held a meeting with my church at Blackford, continuing 16 days. Bro. W. H. Bruner, a former pastor, whom we all love, preached two sermons early in the meeting. On Thursday Bro. A. F. Gordon, of Spencer county, arrived. He stayed with us 12 days, and did all the preaching after he came. He preaches the plain truths of the Bible with great power. He believes that the Gospel is the power of God unto salvation. My people were delighted with him. As a result of the meeting, I have baptized 26, and one stands approved for baptism. Several of those baptized are married men and women, and some of them were reared up in the Catholic faith. The Lord greatly blessed us, for which we praise his name."

Bro. Earle D. Sims writes: "The first week of this month I spent in a meeting with Little Flock church, of Long Run Association. This church is now without a pastor, but is desirous of securing one at once. We had bad weather and dark nights against us, but the Lord blessed us in the meeting. My church at Cropper has decided to build a \$3,000 house of worship, as the crowds who attend our services there are so tremendous we are compelled to build a house that will cost more money than we ourselves can pay. We are so thankful that several of our sister churches of Shelby County Association have already aided us. The Cropper people are the most consecrated people I have ever known. I have now moved my place of living from 812 Broadway street, to 616 West Broadway, Louisville. Christmas day I shall go to Brownstown, Ind., to assist the pastor in a revival meeting, and I am expecting great things from the Brownstown people."

PASTOR A. C. SLATOR was aided in a meeting of 28 days at Glover church, Webster county, by Bro. Everett G. Siak, resulting in 27 additions, of whom 23 were for baptism. There were 18 heads of families. Many backsliders were reclaimed, and the church was greatly revived. Under Pastor Slator's three years' pastorate, the church has grown from 81 to 90 in number. On the last day of the meeting 26 were baptized.

OTHER STATES.

Pastor John E. Riffe writes: "It was my pleasure recently to assist in two very gracious meetings in Missouri; one with Pastor W. W. Brown at New Hope and the other with Pastor L. K. Obenshain at Black Creek. The two meetings were very similar; each continued seventeen days and resulted in a deep, spiritual revival and eleven conversions, the most of whom were of mature years. I also received a good contribution at each place for Grace Baptist church build-



SELECTIONS FROM OUR NEW CATALOGUE.

Table listing jewelry items such as Sterling Silver Thimble, Solid Gold Ring, Solid Gold Chain, etc., with prices.

Our Catalogue mailed FREE to any address.

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

ing, Monroe City, Grace church, without any special ad about it, is still trying to "keep house" for the Lord. Our struggle has been a hard one; the more so this year on account of the severe drought, but my noble people keep on sacrificing and giving, and many friends here and elsewhere keep helping us, and so the debt on our house continues to grow smaller. We expect to begin a protracted meeting the fifth Sunday in December. Rev. J. M. Roden, of Greenville, Texas, will assist us. Will not all who read this pray the Lord's blessings upon us and our meeting?"

Pastor R. W. Norton writes from Chillico, Texas: "Please change my Record from Rockdale, Texas, to Chillico, Texas. I am located here as pastor, and the Recorder, so valiant for the truth, must follow me."

We regret to hear that on Sunday, 15th inst. the Baptist Church at Mitchell, Ind., was burned.

Bro. L. S. Sanders, of Mitchell Ind., paid us a pleasant call, and reported one addition last Sunday, to his church at Tobinsport, Ind.

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.

This prayer should be our daily petition. "Thy speech betrayeth thee." Speech is the index of the soul. Utterance is the open door through which the character is known. Words are the fruit of the lips, and by their fruits we know them.—Woolfitt.

PARALYSIS—LACONOSTRATAKIA

FREE TO EXAMINE... Pay no money until you are cured... C. P. Barnes & Co., Louisville, Ky.

Southern Railway

Announces the opening of the Winter Tourist Season and the placing on sale of Excursion Tickets.

The "Land of the Sky."

Perfect Dining and Sleeping Car Service on all trains. See how your ticket reads.

Via Southern Railway.

Ask any Ticket Agent for full information, or address C. E. Hunsberger, D. F. A., Louisville, Ky.

Advertisement for W. H. McKnight, Sons & Co. featuring their Art Decorating Department, including services like wall treatments, papering, and furniture.